

Pearl S. Buck's Values of "Cultural Convergence" and Their Application*

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The typical features of internal and external integration of cultures as revealed by the conception of "cultural convergence" provide a new perspective on the study of cultural exchanges and mutual learning. In the context of "a global community of shared future for humankind", this paper adopts the novel idea of "cultural convergence" to probe the growth of Pearl S. Buck's cultural values and the specific contents and representation of Pearl S. Buck's conception of "cultural convergence", highlighting the application of Pearl S. Buck's values to cultural education, growth and success, family education, cultural exchanges, humanistic practices, etc. Feasible suggestions and countermeasures are put forward to better promote the cultural exchanges and mutual learning as well as the convergence of different cultures.

Keywords: Pearl S. Buck, values of "cultural convergence", applied research

Introduction

In a global era, "cultural convergence" plays an important role in all ranks of life. The "cultural convergence" or "convergence culture (to borrow the terminology from convergence media)" connotes a community of shared culture formulated by amalgamating and absorbing cultures of varied forms and characteristics. In the context of a global community of shared future for humankind, "cultural convergence" integrates into oneness such new development concepts as innovation, coordination, openness, and sharing, thus promoting the coordinated and sustainable development of the politics, economy, culture, etc., of a society. It is a perfect example of offering solutions to practical problems from multiple perspectives and by converging methods from multiple fields, hence the great practical significance of making a study of "cultural convergence".

Pearl S. Buck (1892-1973), a woman writer who won the Nobel Prize in Literature, devoted her life to the dialogue between eastern and western civilizations. A study on Pearl S. Buck, a "human bridge" between the East and the West, is of great value to "cultural convergence", which connotes the convergence or integration of different cultures. Pearl S. Buck's works like *The Good Earth*, *The Exile*, *Fighting Angel*, and *The Mother* fairly objectively introduce to the western world part of the social reality in China, thus making important contributions to the cultural exchanges between China and the West. The global trend in recent years has expanded the scope

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and hot issues of Pearl S. Buck studies from literary value to practical and applied value (Zhang, 2022). By focusing on Pearl S. Buck's values of "cultural convergence", this paper further explores the application of Pearl S. Buck's cultural conception to family education, intercultural communication, school education, student growth and success, etc.

"Cultural Convergence" and Growth of Pearl S. Buck's Cultural Values

"Cultural Convergence": Connotation and Features

Culture has been spreading among people, tribes, races, and countries since its inception, so that cultural convergence is sure to occur. Early in the middle and the late 18th century, the British anthropologist E. B. Tylor and the American cultural anthropologist Ralph Linton put forward in succession the theory of "cultural communication". Both of them proposed that culture spreads among different groups, and the process can be roughly divided into three stages: cultural encounter, cultural selection, and cultural adaptation. Inherent in their theorizing is the basic viewpoint of "cultural convergence", saying that convergence derives from communication.

The new-fledged concept of "cultural convergence" that has emerged in recent years is based on "cultural communication" and "cultural integration". Since the implementation of the reform and opening up policy, China has become more closely integrated into the global community, and the cultural exchanges between China and the world have become more frequent and profound. This is especially true in the internet era, when the transmission of culture and information becomes faster and more extensive. Nowadays we are fully immersed in the environment of cultural convergence and communication. CPC Secretary General Xi Jinping proposed the vision of "a global community of shared future for humankind" in 2013. According to Xi, "In this world, countries have become ever more interconnected and interdependent. Human beings live in the same global village, in the same cosmos where history and reality converge, and increasingly become a global community of shared future". Therefore, the convergence of different cultures becomes inevitable and irresistible, which has aroused the attention of scholars from all fields of studies. The retrieval of the CNKI database alone returns more than 200 articles published in the past three years that closely relate to "convergence (*rong* in Chinese)" and "culture (*wenhua* in Chinese)", including more than 20 papers that directly mention the concept of "cultural convergence or integration". Although they vary in their understanding of the concept, all these researches are of great significance to our study here. According to Song and Wu (2021, pp. 50-53), the basic meaning of "convergence (*rong* in Chinese) consists in the harmonious relationship between things that may enhance development of each other". Then the "convergence culture" comprises both the concepts of "convergence (*rong* in Chinese)" and "confluence (*hui* in Chinese)" that will promote the campus culture and enterprise culture as well as outstanding traditional Chinese culture. Shen and Yuan (2021, pp. 123-141) noted that culture is alive and only by interacting and converging with an alien culture can the Chinese culture take root and reproduce its meme in a strange environment, so the export of Chinese cultural works should be guided by the general principle of "giving impetus to convergence and support to variance". Before the above two authors, Li (2019, pp. 228-230) pointed out three aspects of the connotation of cultural convergence in vocational education: convergence with vocational accomplishments, combination with professional knowledge, and confluence with vocational capability. CPC Secretary General Xi Jinping reiterated on more than one occasion the importance of the cultural convergence with science and technology, with tourism etc.

By now there has not been a unified definition of the new concept of "cultural convergence", although it has imperceptibly affected the social practice of our life. Generally speaking, "cultural convergence" can be both

internal and external. The internal convergence refers to the diffusion of different cultures, which is termed "cultural diffusion". In the process of cultural diffusion, there arise issues like conflict, collision, and anti-acclimatization. However, cultural diffusion also connotes learning from each other, making it easier to understand, spread, and enhance the influence of the source culture. The external cultural convergence refers to the convergence of a culture with the contents to be transmitted and the transmission carrier, which falls within the core of "cultural convergence". The key to the convergence of a culture with the outside world lies with integrating culture into the transmission contents, such as science and technology, commerce, tourism, people, etc., where the communication carrier must play its role. Since culture is not transmitted sheer on its own, a good carrier will improve the efficiency of communication. Modern cultural carriers are not limited to traditional, tangible media like books, the Internet, publicity slogans, blackboard newspapers, tourism brochures, and electronic appliances. They also include intangible media like academic conferences, social activities, sports and games, and cultural salons. The latter are not only a necessity but will also make cultural transmission more efficient, faster, and more readily accepted.

Growth of Pearl S. Buck's Values of "Cultural Convergence"

As an ambassador of cultural exchanges between China and the United States, Pearl S. Buck was once commended by President Richard Nixon as the "human bridge between the eastern and the western civilization". Herein lies the great impact that was exerted by the convergence between the eastern and the western culture on the formation of her values.

Pearl S. Buck is a practitioner of "cultural convergence", whose values were formed in close relations with her life path. Pearl S. Buck was born in West Virginia, America on June 26, 1892. Her father was a missionary in China, whose Chinese name was Sai Zhaoxiang, and her mother Caroline was a devout religious follower. In October that year, Pearl was brought back to China by her father, where she lived, went to school, and worked in the 40-odd years to come. China then became her "second homeland".

Though she was born in a missionary family, Pearl S. Buck received the education of Confucianism. The "combining stage of convergence" occurs first under the combined forces of two different social backgrounds and educational contents. Then arises the "fusing stage of convergence" between the humanistic values from the West and the traditional Chinese values of loyalty and filial piety in the mind of Pearl S. Buck, featuring real understanding of two cultures with marked differences. Finally comes the "creative stage of convergence", when Pearl S. Buck composed her *The Good Earth Trilogy* and translated the Chinese novel *Outlaws* into *All Men Are Brothers*. To sum up, "the combining stage" lays the foundation, "the fusing stage" acts as the means, and the "creative stage" constitutes the end that consists in creating new things and bringing about a qualitative change.

The "cultural convergence" is defined in this paper as the blending of multiple cultures into an ideology that will enrich its connotation in the process of development—from the "combination" that entails peaceful coexistence, to the "fusion" that blends different cultures together, and then to the "creation" that involves the birth of new elements and the burst of new vitality. During the whole process, the practitioner of cultural values draws lessons from exploration and experiment, attains real maturity, and plays an increasingly important role.

Contents and Representation of Pearl S. Buck's Values of "Cultural Convergence"

Pearl S. Buck's values of "cultural convergence" connote adopting two sharply different cultures from the East and the West at the same time, dodging the confrontation between the two, and making the best of advantages

and bypassing disadvantages. Buck finally formed her unique way of evaluation by blending the oriental values of tolerance, simplicity, and ease with the occidental values of objectiveness and rationality. This evaluation method is fully exhibited in the life experiences, literary creation, cultural values, etc., of Pearl S. Buck.

In Pearl S. Buck's Life Experience

Pearl S. Buck's upbringing is unique, for she is an American who lived in China during the most important periods of her life. This made Pearl S. Buck truly comprehend the collision and convergence of two different cultures in her mind when she returned to the United States in her middle and later years. Cultural "convergence" truly turns into cultural "creation" to Buck, for she was really creative and never rigidly adhered to any prevailing schools of thought in both China and the United States. Meanwhile, the influence that had been exerted by two different educational cultures on her studies offered her a cosmopolitan perspective on problems concerned. Most of Buck's literary works tell stories about China, but her works are unique in that her portrayal of China is quite different from that by any other American writer or from that by any Chinese writer. She was sentimentally attached to China, but in a way different from the affection of any Chinese for China, for she wanted the whole world to see the real side of "China"—her second motherland. Her writing is cruelly true, but contains her profound but rather intricate feelings for China. She noted that China is "the most beautiful country I have ever seen", but she also said that China is "ugly, filthy and evil", and that "The earth here is for both living and dead people, burdened by people, and even its outline shows a strange human shape". Her special affection for China instilled different connotation in her works than had ever been included in any previous depictions of China. She stood on the good earth of China, actually merged with it. She cherished an affection that would not be found in people on this land or those who looked to this land from afar.

Pearl S. Buck's feminist thought is an integral part of her values, emerging out of the special era when she gradually broke away from the bondage of the past and marched towards a new life and the stage of "creative convergence". She is in the era, but does not belong to it. Buck's feminist ideas contain not only sympathy for and reflection on others, but also comprehension of her own life. The oppression and powerlessness of women Buck had perceived from the lives of her parents planted the feminist ideology quietly in her mind. She got to know feminism personally in Randolph Macon Women's College, where she seriously contemplated the status of women and opened her eyes to the feminist thought. She came to realize that women were not only suppressed in China, but also in the world at large. Pearl S. Buck's feminist awakening derived from both the experience of Chinese women, and her reflection and speculation upon the family and work of her own as well as her female family members and friends. While holding high the banner of feminism, she also eulogized the traditional virtues and strength of oriental women. The true experiences of both the East and the West culture endow Pearl S. Buck's feminist values with the affirmation of women's power and their natural rights to pursue freedom and equality and realize their social values.

Pearl S. Buck is defiant and reluctant to comply; she is always adhering to her own principles. She revolted against the prejudice against China in the portrayal of foreign authors, just to provide the world with an objective perspective on China. She went around campaigning for feminism, injecting feminism into her own works. No matter how ill others might speak of her works, Buck was ready to lay bare her real thoughts and represent the real world in her works. In Pearl S. Buck's values, culture surpasses the boundary that separates one country from another, for all countries are all cosmopolitan. She dares to argue with anyone, because no one can persuade her as long as she determines.

In Pearl S. Buck's Literary Creation

Pearl S. Buck was born in the United States but grew up in China. She was brought up by her missionary parents and received education since childhood from her tutor, Mr. Kong, who was a *xiuca* (a Chinese scholar who passed the imperial examinations at the county level) of the Qing Dynasty. She grew up and composed her works in an environment featuring the convergence and conflict of cultures, thus forming the unique values that would often appear in her works.

Pearl S. Buck loves peace, opposes aggression, and hates war, for she has always been pursuing the dream of establishing a peaceful and beautiful world. Pearl S. Buck's novel *Dragon Seed* was published in 1942, shortly after the United States declared war against Japan. The novel tells the story of a farmer called Ling Tan, who finally took up arms to fight Japan after his family was ruined by the Japanese invasion of China. A lot of depictions were made in the novel of the Japanese aggressors who raped women, burned houses, looted valuables, and killed people in China. The author not only reveals the atrocities of the aggressors, but also extends sympathy to the Chinese people in throes. However, you may also find in Buck's novel some Japanese soldiers who reflected upon the aggression or even expressed repentance, indicating that the author does not forget to show the other side of the aggressors. A Japanese military photographer who mailed the photos he had taken back home to Japan wanted to leave China for a reunion with his family, for he suffered a lot from the hideous atrocities of his compatriots. Ling Tan, the protagonist, becomes compassionate when he finds photos of the wife and children of the Japanese soldier he has killed. All these episodes show that Pearl S. Buck is against both aggression and the alienation of men by war. She reflected on war from the perspective of human nature and pursued a peaceful and beautiful world (Yu, 2013, p. 11).

The marriage concept revealed by Pearl S. Buck in her literary works has something to do with cultural convergence. She noted that marriage should be contracted in light of actual situations, and she opposed pursuing independence on all costs, and supported pragmatic spouse selection. The author expressed this point of view tactfully through Wang the Tiger's love story in *The Good Earth*. When he begins to pursue free love, Wang the Tiger falls in love with a girl seeking deliberate revenge. Then he is frustrated by the so-called free love and instead seeks to find a good wife for himself through an arranged marriage. At this time, Wang the Tiger turns symbol of male power in the old Chinese family, who seeks a wife who can carry on his family. He later marries a "modern woman" who finally jilts him because she cannot accept the inequality of personality between husband and wife. What the author wanted to express here is that it is impossible for a woman to pursue freedom and equality in marriage before she becomes actually economically independent. The romance between Wang Yuan and Mei-ling in *The Good Earth* is thought highly of by Pearl S. Buck. The young couple is married on the basis of a long-term relationship and shared goals, rather than on pure emotional impulses (Xiao, 2013).

Though her parents are both missionaries, Pearl S. Buck holds a different religious outlook than the mainstream, for she has witnessed her parents' efforts and the actual situation of the Chinese people at that time. She believed that in doing missionary work one should put "action" before "belief", for action will exert better influence than preaching. This viewpoint of Buck's can be seen from the conceptual conflict between Father Andre and Little Sister Hsia depicted by the author in *Pavilion of Women*. Father Andre is unwilling and unable to explain his own religion. He does his best to do charity, who is tolerant and understands other religions and does not force his beliefs upon others. Little Sister Hsia is a traditional missionary who preaches stubbornly and pursues the identification of local residents with her religious doctrine; she wants to impose religion on others.

The preaching effects of the missionaries are quite different. Mrs. Wu in the novel has always been suspicious and distrustful of Christianity. She thinks that Little Sister Hsia is "pitiful", but gradually accepts the religious ideas of Father Andre in her interaction with him. This shows that Pearl S. Buck paid more attention to the practical effects of religion, allowed for flexibility and improvement, and did not approve of imposing beliefs on others.

In Pearl S. Buck's Cultural Values per se

Pearl S. Buck's achievements are inseparable from her spirit of fraternity. She was the daughter of a missionary, but grew up among Chinese townspeople. After marriage, she went to make a survey on the countryside in China with her husband, where she got a deep understanding of the suffering of the Chinese people. Pearl S. Buck's respect for life and care for all human beings go beyond nationality, religion, and class. She did not treat others differently for their different beliefs, colors, nationalities, and classes, but treated people of all nationalities and classes in the world with an equal and caring heart. This made her pay attention to the underprivileged people in society, and she was especially sympathetic to people in China and other Asian countries that were relatively more vulnerable in the international conflict at that time. Though she was an American citizen, she was gifted with universal love and had always been concerned about the fate of the Third World countries like Myanmar, Vietnam, and other East Asian Third World countries. She cared the most for the fate of China, and had always been speaking for China and other underprivileged countries internationally. It could be argued that on one hand her philanthropic spirit is not only affected by the values of "cultural convergence"; on the other hand, it enhances the maturity of these values to a new quality. Pearl S. Buck put her values into practice and established the "Home of Welcome" to provide medical and educational assistance for homeless children. In 1964, she established the "Pearl S. Buck Foundation" to solve the problems of poverty and discrimination that confronted children in Asian countries. Later, Pearl S. Buck successively set up orphanages and other institutions in South Korea, Thailand, the Philippines, and Vietnam. When establishing the "Home of Opportunity", Pearl S. Buck said, "The purpose is to eliminate the prejudice and discrimination suffered by children. Their family background should not pose as an obstacle to their entitlement to educational, social and economic benefits".

Pearl S. Buck is never unwilling to be called a "feminist" by others. Throughout her life, she had never joined any feminist organization. She once said, "I am not a feminist, I am just a worker". However, researchers today still regard her as a pioneer of contemporary American feminist movement. In fact, Pearl S. Buck is more inclusive in her understanding of women's rights and interests. She has witnessed the tragedy of her mother and experienced the misfortune of marriage. Pearl S. Buck was especially aware that women do not have to rely on men to live, but women's rights should never be allowed to explode. She only hoped that women can become independent and achieve an ideal life. After graduating from college, she began to earn her own living. By publishing books, she had a high income without relying on any man, and her daughter was taken the best care of. She associated with Alma Lutz (Secretary of the National Woman's Party) and many other women's rights activists, for she advocated that women are equal to men, not the reproductive tools for men. She wrote a series of articles, such as "Men and Women", pointing out that American women "enjoy privileges but not equality". She also strongly supported the birth control campaign initiated by Margaret Sanger, and asserted that "the important way for women to be independent from men is to achieve economic independence, and birth control will help women achieve this goal", which is still forward-looking even today. Looking back on Pearl S. Buck's

life, she has faced the hardships independently with her strong will. She pursued women's freedom and equality with a self-reliant and independent attitude. She lived more brilliantly and achieved greater achievements than most men, and became a legendary woman of her era.

Pearl S. Buck is a pioneering woman who dares to be the first in the world. This endows her with courage and determination to be truly "innovative" on the basis of "convergence". When she was a teacher in Nanjing, she was the first hostess to hire a woman chef, breaking the convention that women cannot be chefs. Later, she trained several female chefs in her kitchen and recommended them to her friends and their families. The public bathrooms were open only to men at that time in Nanjing, so she decided to donate a sum of money to the Nanjing Municipal Government to establish a women's bathroom, which was a challenge to the social prejudice against women in this matter. The "Home of Welcome" she later founded is also the world's first international and cross-ethnic adoption institution ... It is just because Pearl S. Buck is an independent and pioneering woman that she noted what she saw and thought about rural issues in China that American writers rarely dabbled in. She made efforts to promote her products of "cultural convergence" to the world. Immediately it was published, *The Good Earth* sold well in many countries and she finally won the Nobel Prize in Literature. In evaluating Pearl S. Buck's literary achievements, critics often speak of the facts that "she is the first female writer to have won the Nobel Prize in Literature" and that "she is the first writer to have won the Nobel Prize in Literature by writing about a foreign society and culture". There are historical contingencies in Pearl S. Buck's becoming the first, but her success must be ascribed to her boldness to "converge different cultures" and create new cultural products out of the convergence.

Application of Pearl S. Buck's Values of "Cultural Convergence"

Application to Inculcate Cultural Knowledge in Students

Pearl S. Buck is an educator as well as a writer and philanthropist, so her values of "cultural convergence" are also of important reference to cultural education.

Pearl S. Buck herself received both traditional Chinese education featuring Confucianism and modern western education. She was familiar with both the Chinese and western cultures and modes of thinking. This renders it possible for her to understand the difficulties to confront students, so that she might resort to her personal experiences to help Chinese students solve the difficult problems of learning the English language, especially in learning grammar and spoken English, thus enhancing the teaching quality. The revelation to the school education today is that we should pay attention to enrich teachers' professional knowledge and enhance their capability to teach students in accordance with their aptitude. The development of teachers' academic knowledge is an important part of their professional development. An excellent teacher needs to understand and master the systematic knowledge of a subject and the necessary educational theoretical knowledge, as well as to accumulate practical knowledge and extensive cultural knowledge.

Pearl S. Buck had two teaching posts in Nanjing, one in National Southeast University, and the other in a Christian University. Many students in the Christian University could speak English fluently, while students in National Southeast University were rather poor in spoken English for their less exposure to English. Pearl S. Buck did not give up the students of National Southeast University, but detected some advantages of theirs instead—students in National Southeast University, most from underprivileged families, had high enthusiasm for learning, were not afraid of difficulties, and finally seized the opportunity to change their own fate (Hao, 2012, p. 36). This is applicable to the quality education we advocate today, which is aimed at providing equal education

opportunity for all citizens. The "Pearl S. Buck International Class" in Zhenjiang City is a very good case in point. The international class supports underprivileged students to complete their studies, which is one of our initiatives to ensure education equity. Taking this as a lesson, all schools can further implement the policy of awarding and assisting underprivileged students to patch the social discrepancy.

Application to Students' Growth

Pearl S. Buck's growth is influenced by the "cultural convergence" and she finally becomes an outstanding figure in history. There is no doubt that Pearl S. Buck's works and values will shed light on the growth and accomplishment of our students.

Pearl S. Buck has grown up in two different cultures, that is the Chinese and the western culture. The two cultures have similarities and differences that will complement each other. Pearl S. Buck's values were formed by marching toward maturity step by step. She got to know the Chinese culture only at first, but when she learned the western culture later, she began to live under the influence of two cultures, when she began to doubt and speculate about the pros and cons of the two. Eventually she was eligible to criticize both cultures and strove to push the communication and understanding between the two. The most important enlightenment to us is that we should broaden our vision, master the skills of fusing different cultures, and learn and evaluate cultures from multiple perspectives. In the process of understanding different cultures and values, we should learn to make rational analysis and absorb what is the best, trying to analyze problems from the perspective of development and criticism and never making an attempt to rush to success.

At the same time, students should grasp the relationship between learning and practice and shun becoming starry-eyed dreamers. Pearl S. Buck's comments on the intellectuals in Shanghai at that time run like this, "Most of them have studied abroad, and they are unwilling to do anything hard except indulging in literature and art all day long... They have published some decadent, little English magazines, and are always on the high horse as if the ordinary Chinese people never exist". So students must pay attention to the integration of learning with the reality of life. The purpose of learning knowledge consists in giving knowledge back to society and respond to the needs of society. The combination of theory and practice is also a kind of "cultural convergence". During this period of time, we are certain to encounter various difficulties. Only by overcoming these difficulties can we achieve self-improvement.

Application to Family Education

Pearl S. Buck was brought to China by her parents when she was only four months old and lived in China for nearly 40 years. It may help with the development of family education in China to study her experience of family education.

Pearl S. Buck's family education attaches importance to teach children by precept and example. Her mother, Caroline, has kept an American way of life, though. She often told her children stories about the United States, so that Pearl S. Buck would retain the spiritual characteristics of an American even though she lived in a foreign country. Although he was very busy, Buck's father Absalom would take time to tell Buck about his experiences in missionary work, which also helped Buck develop a good character and grow into a kindly and upright person. Buck's experiences illustrate the importance of teaching by precept and example in family education. Appropriate words and deeds of parents may deeply affect the growth of a child in the family.

Pearl S. Buck's family education also stresses life practice, respects the freedom of children, and does not force children to always observe conventional laws in their growth. Thus Pearl S. Buck acquired some

characteristics of the Chinese people and a profound understanding of the Chinese national character and living conditions. Pearl S. Buck often communicated with her Chinese servants, went to play in the fields when she was free, and had close contact with the earth. She got to know a lot of Chinese children of the same age when growing up. These conscious or unconscious life practices construct the solid basis for Pearl S. Buck's literary creation, and bolster her empathy with suffering and China. All these experiences of Buck's show that importance must be attached to the guiding role of life practice in family education, so that children can get more contact with society and life. Although she had always been keeping the American life in China, Caroline did not oblige Pearl to change her habits, but instead allowed Pearl S. Buck to wear Chinese clothes and go to Chinese schools. This enabled Pearl S. Buck to grow up in an inclusive and friendly family environment, so that Buck learned to respect different cultures without being confused by cultural conflicts. Therefore, in a family education concerning the exchange and convergence between tradition and modernity, and that between the East and the West, we should not assume the attitude of complete denial or affirmation, but should make effort to absorb what is the best from either side, to promote the convergence of both, and to create a sound family education environment.

Application to Cultural Exchanges

Pearl S. Buck lives in the conflict between the East and the West all her life, but she builds a bridge across the very conflict between the East and the West. Her experience and thoughts have provided a nonnegligible reference and way of thinking for the international exchanges and relations at present.

To truly understand a country, we must learn its culture and understand its people with an objective attitude. Pearl S. Buck participated in the cultures of two different countries. She wore Chinese clothes, ate Chinese food, received education in Chinese schools, read Chinese literature, and made friends with Chinese people. Pearl S. Buck once said, "China is my second homeland... I have a home in Zhenjiang". "I belong to China all my life, from childhood to girls to adulthood". Therefore, to boost the international exchanges, we should let foreign friends experience the profound charm of Chinese culture. Foreigners living and working in China should be made to feel the warmth of a home and the attraction of China instead of the feeling of staying in a foreign country. We must show them the unique charm of Chinese culture and history.

In addition, overseas Chinese people should keep close contact with China. When Pearl S. Buck lived in China, she had little contact with her motherland. The only connection she had with the United States was her parents, especially her mother Caroline, who had never changed her American way of life. Caroline often told American stories to her children and taught them English so that they would maintain the American cultural tradition. Thus Pearl S. Buck still retained the spiritual characteristics of Americans though she long lived in a foreign state. This is a revelation to people living far away from China, who should not abandon the language and culture China. They should teach their children to speak Chinese, celebrate traditional Chinese festivals, and learn Chinese culture. We hope that both foreigners in China and Chinese people abroad will make efforts to let China better know the world and the world better know China, so that all countries in the world can truly "converge". To quote Pearl S. Buck herself, "I'm sure that one day, two great nations will come together, understand each other, and love each other forever".

Application to Humanistic Practices

The humanistic spirit comprises one's love and care for others, society, country, and the whole mankind. It is the most valuable spirit of seeking truth, goodness, and beauty. Thus it will exert a profound and positive

influence on the cultivation of the humanistic spirit of the mass to strengthen the publicity and inculcation of the values represented by Pearl S. Buck, a legendary woman full of humanistic care.

The students will better learn the independent and tenacious personality of Pearl S. Buck's life if they get acquainted with her life course. She rose from an unknown housewife to a remarkable female writer. During this course she has kept her passion for life and pursued the literary dream of her childhood despite many hardships. The tenacity and bravery embodied by the American woman writer can stimulate the growth of college students and enhance their ability to overcome difficulties, endure tests, and withstand setbacks.

An exploration into Pearl S. Buck's values of "cultural convergence" will facilitate the college students' understanding of her noble personality of equality and fraternity. Whether it is when her books were popular, or when she won the Nobel Prize in Literature, or when she was marginalized for giving a voice to China single-handed in the United States, she never cared so much about her personal gains and losses, but always maintained a fair and fraternal attitude towards all countries, nations, and classes in the world, calling for help for the weak and reaching out to the people in danger. All these values of Pearl S. Buck are conducive to inspiring college students to care for the underprivileged people, sympathize with the weak countries, shoulder the responsibility of a shared future for humankind, and fulfill their duties to serve others and the society. These values are also conducive to igniting the students' enthusiasm to transcend the boundaries between countries or races, to strive for the progress of human civilization, for the world peace and development.

Conclusion

Pearl S. Buck's values of "cultural convergence" have broad prospects for application in social practice, which may offer practical reference for the application of "culture convergence" in various fields. Through a careful study of the formation, content, and application of Pearl S. Buck's values of "cultural convergence", this paper focuses eyes on the ideological education of contemporary college students and proposes practical countermeasures for the cultivation and success of contemporary college students in terms of school education, students' autonomous growth, family education, international exchanges, humanistic practice, etc. We are aimed at cultivating students with a global vision, fortifying their determination to go global and cherish the great ambition of the future, so that they can better tell a story of China, disseminate the Chinese voice, and realize the great rejuvenation of the Chinese nation.

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