

Research on the Path of Cultivating College Students' Cultural Confidence in Ideological and Political Courses Based on Aesthetic Perspective

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Abstract

The thickness of history determines the height of self-confidence. Carrying forward and inheriting the fine traditional Chinese culture is regarded as the cornerstone of cultivating cultural confidence. However, there are still some problems in the educational practice of cultivating cultural confidence in colleges and universities. The construction of students' cultural confidence is impacted by the bad culture. In the ideological and political courses, some teachers lack the educational awareness of cultural confidence. The fundamental reason lies in the lack of active construction of Chinese traditional cultural aesthetics. Aesthetic education not only has an internal fit with cultural confidence, but also has a great significance for ideological and political courses. Therefore, this study to excavate the beauty of traditional culture as a foundation, the beauty of the traditional education courses in colleges and universities, at the same time improve teachers national culture consciousness and traditional culture aesthetic accomplishment, by constructing the traditional culture aesthetic platform, make the students in the process of the beauty of traditional culture to enhance understanding of Chinese excellent traditional culture and understanding, enhance national pride, enhance cultural confidence.

Keywords

Ideological and Political Courses in Colleges and Universities, Aesthetic Perspective, Cultural Confidence.

1. Introduction

Culture is the soul of a country and a nation. Chinese traditional culture has exerted a positive influence in the inheritance and development of the Chinese nation. In the thousands of years of Chinese civilization history, the Chinese nation has formed a strong national confidence, whether in the national crisis, or in the prosperity of the nation, this confidence is the most solid and stable component of the national spirit. This is also the reason why it is necessary to strengthen the cultural confidence. Cultural confidence includes not only pride in traditional culture and recognition of its own values, but also deep confidence in its future development. This confidence is the crystallization of our drawing strength in times of historical crisis, and it is also the driving force for the nation to continue to move forward in the period of prosperity. Therefore, how to deeply explore the value of The Times and the spiritual power contained in the excellent traditional Chinese culture, and grasp the direction of cultural self-confidence cultivation in the ideological and political field of colleges and universities is a proposition that needs to be thought deeply about.

2. At present, the challenge of cultivating ideological and political culture in universities

2.1. The current problem facing us

Ideological and political theory courses in colleges and universities (referred to as "ideological and political courses") are the main position and main channel of ideological and political education in colleges and universities, but also the vanguard dissemination platform of Marxist theory and an important course to shape the noble quality of college students [1], It plays an irreplaceable role in cultivating students' cultural confidence. However, with the rapid development of information network and the advancement of globalization, various cultures are integrating and infiltrating into each other in an unprecedented way. This also makes college students with culturally confident education suffer from the influence of bad culture, such as "pan-entertainment culture" and "fast food culture", and even the situation of taking ugly as beauty. Under the impact of this culture, there are problems such as firm political stand and confusion, vague ideology and distorted value orientation. The imbalance of this national cultural mentality has brought great influence on the establishment of the cultural confidence of college students. In addition, some ideological and political teachers in colleges and universities also lack the teaching consciousness and concept of cultural confidence, as well as the appropriate teaching ability, and are more limited to the single form of knowledge memory and teaching mode, lack the appeal of vivid expression, and cannot effectively guide the establishment of students' cultural confidence psychology.

2.2. Essential reasons

The fundamental reason is not fully excavating and using the essence of the Chinese national culture Chinese excellent traditional culture. Especially the lack of the construction of the traditional cultural aesthetic value. Without fully excavating the aesthetic connotation and value of traditional culture, students cannot deeply appreciate the charm and uniqueness of Chinese excellent traditional culture, and also affect its teaching innovation to a great extent. Therefore, the lack of traditional cultural aesthetic education guidance will lead to the rupture of inheritance, the lack of students' aesthetic ability, and reduce the cultural identity and self-confidence. So colleges and universities to use the special function of good aesthetic education, from the traditional culture aesthetic value, college students 'aesthetic experience, emotional experience, aesthetic pleasure, etc., cultivating college students' cultural self-confidence, let young students more comprehensive, more objective, more dialectical look at their own culture, more personal, more fully, more profound understanding of their own culture, enhance cultural confidence[2].

3. The relationship between cultural confidence and aesthetic education from the aesthetic perspective

First of all, aesthetic education and cultural confidence are pointing to the same aesthetic object excellent traditional Chinese culture. In the new period, the aesthetic education in colleges and universities insists on promoting the creative transformation and innovative development of Chinese excellent traditional culture. The education of Chinese excellent traditional culture as the foundation of the soul of school aesthetic education, and the inheritance and development of Chinese excellent traditional culture as the cornerstone of national self-confidence. At the same time, the fit of the two is also reflected in the classical aesthetic thought. As the composition of aesthetic education, aesthetics has been a unique means of education since ancient times[3].In modern times, " Mr.CAI Yuanpei also attaches great importance to the role of aesthetic education,He thought: " aesthetic education " is to cultivate people's feelings,

understand the beauty and ugliness, cultivate noble interest, positive and enterprising attitude towards life[3]. In addition, aesthetics, especially the aesthetic construction of Chinese excellent traditional culture, can promote the dynamic generation of cultural confidence. It can make students strengthen the understanding and understanding of traditional culture in the appreciation and perception of beauty, guide students to actively practice the national culture, activate the Chinese culture gene deep in the heart, and shape students' cultural confidence psychology.

4. The necessity of integrating aesthetic education into the ideological and political courses in colleges and universities

Integrating aesthetic education into the ideological and political courses in colleges and universities is actually an inevitable choice to meet the needs of The Times and get close to the students' hearts. Under the background of the great ideological and political courses, the deep combination of aesthetic appreciation and ideological and political courses helps to break down the disciplinary barriers, form the disciplinary joint force, and give full play to the important role of moral education. Aesthetic emphasizes the transmission and inspiration of internal emotions, combined with the theoretical indoctrination of ideological and political courses, can arouse resonance in students' spiritual level, open the door to enrich the spiritual world, and make education return to the true nature of ideological and political education. At the same time, the aesthetic appreciation has the nature of "liberation". Through the imagination of beauty, students can get rid of the shackles, pursue the true self, establish the internal and external harmony, and finally promote their free and comprehensive development[4]. Most importantly, aesthetics helps students to form an independent value evaluation criteria of beauty, and to firmly maintain pride and confidence in the Chinese national culture in the face of the impact of foreign culture. Through the coordination of aesthetic appreciation and ideological and political courses, we can provide students with a richer and more comprehensive educational experience, and cultivate a new generation with firm cultural confidence. Therefore, aesthetic education not only enriches the connotation of ideological and political courses in colleges and universities, but also makes it have more depth and breadth in the process of realizing the goal of education. This organic integration helps to shape a new generation of college students with more ideological depth and cultural connotation, so that they not only have a firm political stand, but also cultivate a beautiful soul and aesthetic sentiment in the comprehensive development.

5. The necessity of integrating aesthetic education into the ideological

The ideological and political theory course in colleges and universities is an important position to carry forward and inherit the excellent traditional culture and cultivate cultural confidence. Adhering to the combination of the Basic Principles of Marxism and the excellent traditional Chinese culture, we can also fully explore the content of ideology and Morality and the rule of law and other textbooks consistent with the excellent traditional Chinese culture. In this process, the beauty of traditional culture is explored as the foundation, and the beauty of traditional philosophy, literature and art is integrated into the ideological and political courses in colleges and universities to cultivate students' national identity, cultural appreciation level, cultural innovation and communication ability.

5.1. To excavate the beauty of traditional culture as the foundation

Since ancient times, the Chinese nation has always been a nation advocating beauty. The pursuit and thinking of beauty is deeply rooted in the thinking of natural philosophy, nature and the balance of Yin and Yang. It is not only the attitude towards all things in the world, but also the

outstanding wisdom and aesthetic appreciation of the Chinese people. Confucianism, represented by Confucius, pursues the elegant beauty of "self-denial"; Taoism, advocating sincere, simple and simple beauty; and Chinese yearning for beauty is also reflected in nature. These landscape pastoral, forest spring scenery, nourish the heart of the Chinese people[4]. This profound internal aesthetic thought is not only the essence of Chinese traditional culture, but also the fundamental foundation of shaping the cultural confidence of the Chinese nation. Integrating these aesthetic thoughts that reflect the profound connotation and value of the Chinese nation into the corresponding chapters of textbooks such as Basic Marxism and Ideological Morality and Scientific Principles can not only inherit the aesthetic wisdom of the Chinese nation, but also make the ideological and political courses more close to students' life and emotional needs. By presenting the beauty of traditional culture, to beautify people, to aesthetic people, to aesthetic people. It can not only meet the aesthetic needs of students, but also enhance the attractiveness and effectiveness of ideological and political courses. In the process of feeling the aesthetic beauty of the Chinese traditional culture, students are more likely to have a sense of identity with the national culture, and enhance their confidence in the Chinese national culture.

5.2. To excavate the beauty of traditional culture as the foundation

The key to integrating the beauty of traditional culture into college political education lies in teachers. To achieve the goal of cultural confidence cultivation, teachers should first have a high level of cultural self-awareness and confidence, enhance their sense of identity and belonging to the national culture, and deeply understand and identify with the aesthetic emotions and moral temperament of traditional culture in nurturing national emotions, shaping national character. At the same time, teachers should also have basic aesthetic literacy in teaching. When selecting traditional cultural content, teachers need to have a deep understanding of the multi-layered, multi-dimensional, and multi-faceted aesthetic characteristics of traditional culture, possess a sense of aesthetic sensitivity, and integrate music, painting, literature, and philosophy and other sensory forms. At the same time, pay attention to the organic combination of traditional cultural elements with the aesthetic needs of contemporary students to stimulate their interest and emotional resonance. Schools should also integrate cultural confidence resources and enhance teachers' awareness of traditional Chinese culture through professional training.

5.3. Building a Traditional Cultural Aesthetic Platform through Information Technology

Focusing on the beauty of the Tang Dynasty, "Three Thousand Miles of Chang'an" contains splendid poetry, Tang Dynasty songs and dances, and magnificent mountains and rivers, which make people unconsciously captivated by the myriad atmospheres of the Tang Dynasty[5]. The dance "The Journey of a Legendary Landscape Painting" of the Spring Festival Gala only extracts the unique green color from the "Thousand Miles of Rivers and Mountains", deducing the endless landscape, which can make people sigh. Following the aesthetic standards of the Song Dynasty, "Dream of China Record" is full of misty rain, fine wine, fragrant tea, poetry, calligraphy, and painting, making people immerse themselves in the elegant demeanor of the Song Dynasty without any defense. The success of these works cannot be separated from the new media of aesthetics endowed by the times information and the internet. Both the beauty of Tang poetry brought about by animation technology and the beauty of green and green painting combined with audiovisual elements are more in line with the aesthetic characteristics of contemporary young people: openness, uniqueness, digitization, and a sense of technology. Therefore, teachers should be closer to students' interests and aesthetic trends, and make good use of multimedia information technology in the teaching process to showcase the vivid beauty of tradition. By combining audio, visual, and oral methods, we aim to visualize and delight

excellent traditional culture, and concretize it to achieve the effect of immersing visual beauty in our hearts.

6. Conclusion

Cultural confidence is like a fertile soil, nourishing the growth of individual souls, keeping them fundamental in the trend of the times, and blooming with the brilliant flowers of their own culture. Therefore, in the face of the impact and challenges of multiculturalism, teachers should first establish awareness of national culture, take the exploration of the beauty of traditional culture as the foundation, and construct aesthetic construction of traditional culture, so that students can stimulate their national emotions towards Chinese culture and enhance cultural confidence in the subtle and silent aesthetic of traditional culture. At the same time, we must also comply with the requirements of the information age, and make good use of information technology aesthetic media in the construction process, to be close to the aesthetic requirements and characteristics of students. To better showcase the charm of China's excellent traditional culture and enhance national confidence and pride. At the same time, it also helps the ideological and political courses in universities return to their true nature, promote comprehensive and free development of individuals, and ultimately achieve the fundamental task of cultivating morality and educating people.

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