Promotion Strategy of Cultural Self-Confidence to Promote Ideological and Political Education in Colleges and Universities

Guangyong Pang

Yulin Vocational and Technical College, Yulin 719000, China

hllpgy@163.com

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Abstract: With the increasing degree of social openness, the university is no longer a closed environment, but an open field full of vigor and vitality, facing the world and the future. University education should be an educational form with an open spirit and a broad vision for all-round development. College life is the last step before the majority of young people go to society. Therefore, college education should emphasize openness and freedom, and focus on cultivating and shaping people with an open attitude and an independent way. And cultural self-confidence is not only manifested in the confidence in the excellent culture of the country, but also in treating foreign cultures with a more mature and open mind, and each draws on his own strengths, so as to promote the development of the national culture. As an important part of college education, college students' ideological and political(IAP) education must be open to educating people, conform to the openness of social thought, and under the boost of cultural self-confidence, make university education closer to reality and life, and make adequate preparations for college students(CS) to enter the society.

1. Introduction

Education is a special activity, and the forms must be diversified in order to better drive students' enthusiasm for learning. Throughout contemporary education, no matter in terms of educational content or educational form, there should be no educational deviation, especially when cultural self-confidence is deeply rooted in the hearts of the people, it is necessary to cultivate IAP talents and improve the humanistic quality of CS.

At present, many scholars have conducted in-depth discussions on the research on cultural confidence boosting the promotion of IAP education in colleges and universities (CAU), and have achieved good results. For example, a scholar pointed out that the common problem in most CAU is that IAP education and intellectual education are divided. Contemporary society advocates strengthening the IAP education of CS. Therefore, CAU blindly increase the categories of political courses and education courses, and use the method of cramming to teach students continue to instill theoretical knowledge, but they lack the most crucial part, which is to integrate moral education in humanities and society [1-2]. The trend of internationalization of IAP education in CAU is becoming more and more clear, and the cultures, civilizations and ideas of different countries in the world are integrated and influenced each other. Therefore, some scholars believe that IAP education should adhere to the concept of cultural absorption, conform to the trend and changes of world development, go to the world, fully absorb the advantages and advantages of different cultures in the world, and guide CS to learn and accept my country's mainstream culture at the same time, is that CS have the ability to distinguish between foreign advanced culture and corrupt culture [3-4]. Although the research results on the promotion strategy of cultural self-confidence in promoting IAP education in CAU are good, it is necessary to cultivate the IAP literacy of college students so that they can adapt to the development trend of social internationalization and remain invincible in the wave of globalization.

This paper first introduces the concepts related to cultural self-confidence, then analyzes the problems existing in the promotion of IAP education by cultural self-confidence, and then adopts a

questionnaire survey to analyze the understanding of cultural self-confidence among teachers and students in a university and their recognition of the role of IAP education in promoting IAP education. Finally, it puts forward strategies for improving IAP education in CAU under the background of cultural confidence.

2. Problems Existing in Cultural Self-Confidence and IAP Education

2.1 The Concept of Cultural Self-Confidence

In modern society, with the improvement of people's living standards, spiritual pursuits are no less than material pursuits, and the corresponding growth rate of cultural consumption has also been rapidly increased. Culture has become the source and driving force of rapid economic development, and the rise of cultural industries is also an economic provides a new growth point [5]. As a kind of social ideology, political culture affects people's political value orientation. The emotional component in political culture can make people achieve political identity in daily practice, thereby promoting the stable development of society [6]. In my country's traditional culture, the harmonious coexistence of man and nature as a concept not only provides spiritual support for the realization of ecological civilization, but also lays a solid foundation for promoting the construction of ecological civilization [7].

Cultural self-confidence(CSC) is the fundamental force for building a socialist cultural power. Today's world is in a period of continuous development, continuous transformation and continuous integration. In the competition of comprehensive national strength, the status and role of culture are particularly prominent. Under the new situation, cultivating a high degree of CSC is not only the only way to promote cultural prosperity, but also an inevitable requirement to maintain the correctness of the way. Culture is not static, it needs continuous development to maintain its vigorous vitality. If it remains complacent, it will only lead to stagnation. If a culture wants to maintain its vitality, it needs continuous innovation, which is the internal driving force of cultural development [8-9].

2.2 Problems Existing in Cultural Self-Confidence Boosting IAP Education

(1) Excessive CSC mentality

Over-cultural self-confidence mentality refers to blind self-confidence in Chinese culture and extreme xenophobia. People with this mentality resist all foreign cultures, thinking that foreign cultures are dross and cannot be compared with Chinese culture. There are also some Chinese people who have transformed self-confidence into arrogance, that is, blind self-confidence. There are many aspects of Western culture that we can learn from. In such an era of cultural integration, we should absorb the essence of foreign culture with an open and inclusive mind, for our sake. Used, on the basis of inheriting traditional culture, continuous innovation. Therefore, the mentality of excessive CSC is not conducive to cultivating a good cultural attitude of CS to some extent [10-11].

(2) Some teachers have one-sided understanding of the problem

In the process of teaching, IAP teachers will naturally reveal their recognition and praise of Western culture in many cases, which not only confuses the rational cognition of CS, but also is not conducive to the cultivation of college students' CSC. Every piece of history in our country has its reasons for its existence and its inevitability. We cannot simply equate the dross of our traditional culture with traditional cultural paintings, and we cannot equate economic backwardness with cultural backwardness. It is an unjust judgment, and to a large extent, it makes college students question the traditional culture and characteristic socialist culture of our country, and seriously affects the establishment of college students' CSC. Only by boldly launching a debate between Chinese traditional culture and Western culture can college students clearly understand the rationality and modernity of Chinese traditional culture, and realize that Chinese traditional culture is not complacent, but keeps pace with the times [12].

3. Experimental Analysis of CSC Boosting IAP Education

3.1 Research Significance

By guiding and helping college students to establish cultural self-confidence, they can fully understand the historical evolution process of our country over the years, and understand the reasons why our culture is still vigorous despite the hardships. The IAP education carried out on this basis is actually a journey of root-seeking from history, so as to truly identify with the history of our nation and gain momentum from it.

3.2 Research Methods

The method used in this paper is the online questionnaire survey method. By publishing the relevant questionnaires prepared online, with the help of the Academic Affairs Department and the cadres of each class, the questionnaires are sent to the mobile terminals of each ideological and political teachers and students for filling. The content of the survey is the perception of cultural confidence among teachers and students in a certain college, whether cultural confidence has a boosting effect on IAP education in CAU, and the forms of IAP education that students like.

4. Result Analysis and Improvement Countermeasures

4.1 Analysis of Survey Results

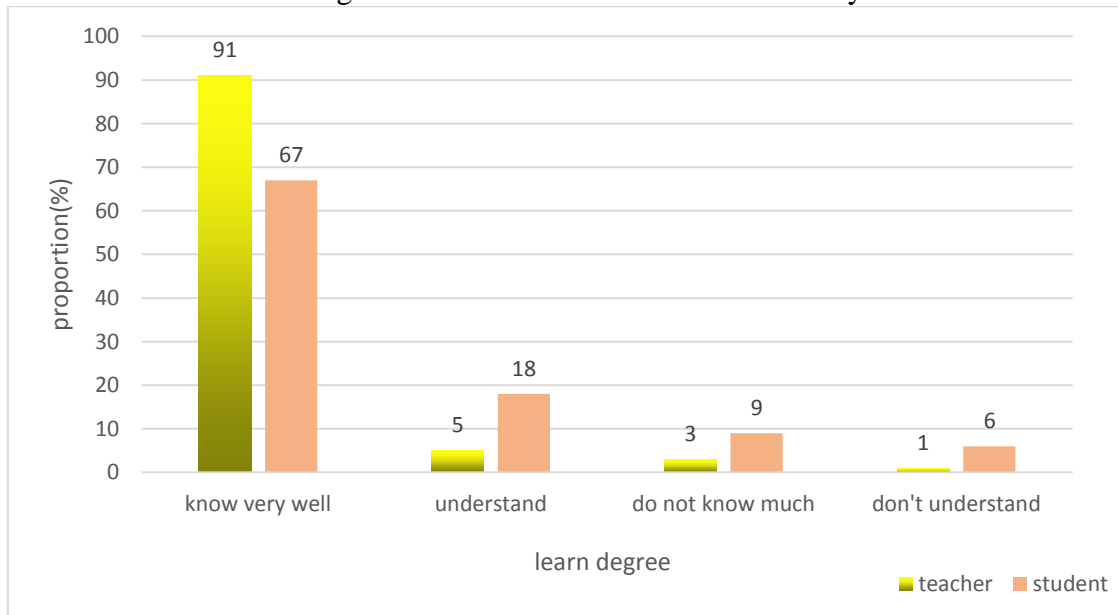(1) Teachers and students' cognition of cultural self-confidence theory

Figure 1. Survey results of teachers and students' perceptions of cultural confidence

As shown in Figure 1, in the cognitive survey on the theory of CSC, 91% of IAP teachers and 67% of students believe that they are "very familiar" with cultural self-confidence, and the teachers and students who think they only "know" account for 5% and 18% of the total number, respectively. Only 3% and 1% of IAP teachers said they "do not understand" and "do not understand". Students think that they "do not understand very well" and "do not understand" cultural confidence. The number of people accounted for 9% and 6% respectively. It can be seen that IAP teachers' cognition of CSC is relatively ideal, while 15% of students are still in the stage of ignorance. This reflects that improving students' cognition of CSC theory is an indispensable and important link in the development of IAP education.

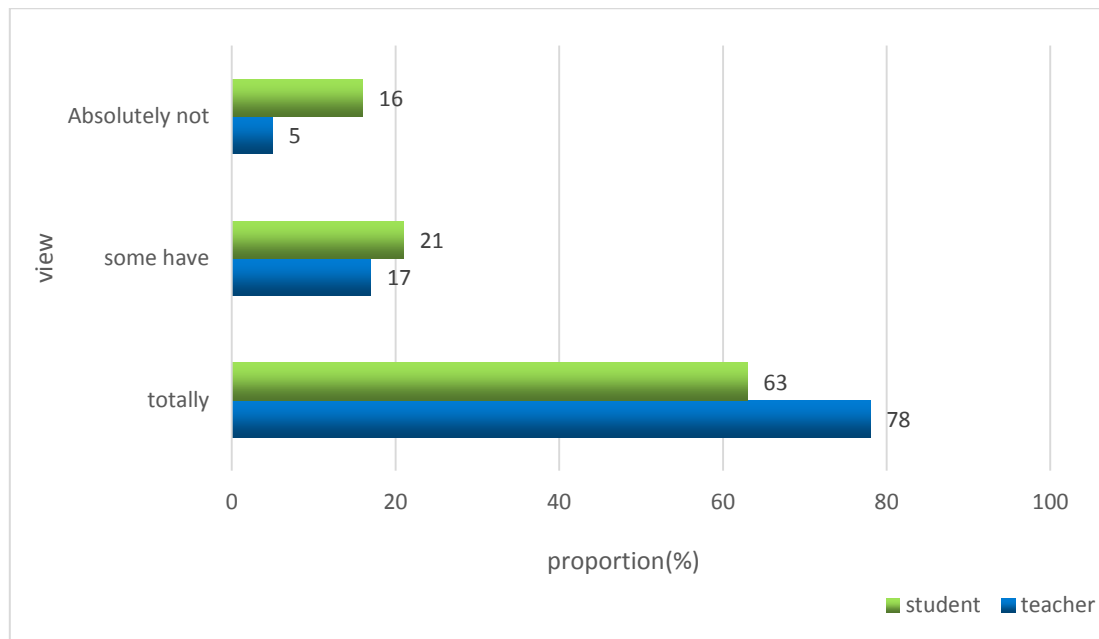(2) Does cultural self-confidence play a boosting role in IAP education in CAU

Figure 2. Survey results of teachers and students recognizing the boosting role of cultural self-confidence

As shown in Figure 2, in the survey on whether cultural self-confidence has a boosting effect on IAP education in CAU, it is found that 78% and 63% of teachers and students fully agree that CSC has a boosting effect on IAP education. The teachers and students who believed that CSC only played a partial role in promoting IAP education accounted for 17% and 21% respectively, and the teachers and students who believed that they had no role in promoting IAP education accounted for 5% and 16% respectively.

(3) Cultural confidence boosts the form of IAP education

Table 1. Forms of IAP education that students like

	Proportion(%)
lecture	12.6
speech contest, debate contest	18.9
traditional culture visit	35.8
cultural association	23.6
Online education	9.1

As shown in Table 1, in the context of CSC education, the methods of promoting IAP education include holding lectures, speech contests or debate competitions, traditional cultural visits, opening cultural clubs, online education, etc., and investigating the forms of IAP education that students like., the proportion of students in each form is 12.6%, 18.9%, 35.8%, 23.6%, and 9.1%, respectively.

4.2 Cultural Self-Confidence Boosts the Improvement Strategy of IAP Education in CAU

It can be seen from the above experiments that to integrate CSC into ideological and political education in CAU, it is necessary to establish students' CSC, strengthen teachers and students' recognition of CSC to promote IAP education, and innovate the form of IAP education. In addition, it can be improved from the following perspectivesIAP education.

(1) Adhere to people-oriented as the starting point and foothold to improve the effectiveness of IAP education in CAU

Once the basic material life is satisfied, CS will pursue other needs, such as the desire to be recognized, respected, and the pursuit of self-worth, all of which have been ignored in previous IAP education. In the process of IAP education, it is necessary to fully understand the individual differences and personality characteristics of students, while teaching the core content of IAP education, teach students in accordance with their aptitude, and combine the teaching of traditional

values with personality education to meet the needs of CS' personality development.

(2) Create a good atmosphere of cultural self-confidence and strengthen the construction of campus network culture

Network education has also become a favorite educational method for CS, and has a profound impact on the educational environment of CAU. TheIAP education work of college students has also begun to rely on the network environment to play its role to a large extent. The construction of school culture should also keep up with the pace of the times, and use new media to enhance the atmosphere of campus CSC. University IAP education needs to actively carry out IAP education activities with the help of high-quality network platforms.

Now teachers use multimedia in teaching, which not only makes teaching more intuitive, but also arouses students' interest in learning. However, the use of multimedia by most teachers is limited to the large screen used as a PPT display. Because the network cannot be connected, the content of the teacher's improvisation in the lecture cannot be effectively expressed, which greatly affects the effect of teaching and is not conducive to the innovative teaching will also limit the construction of campus culture. Therefore, colleges and universities should increase wireless coverage and speed up the network speed under the premise of controlling costs. This will inevitably be welcomed by college students and help college students to connect emotionally with the campus, which is conducive to college students accept campus culture and better create an atmosphere of cultural self-confidence.

(3) Carry out a variety of extracurricular academic exchange activities

College students learn from each other and make progress together through the academic exchange platform. Various interest groups can be set up according to the different interests of students, and students' interest and enthusiasm in IAP learning can be enhanced through cultural knowledge lectures, reading exchanges, and cultural self-confidence speeches. Strengthen the training and education of the backbone of these IAP education teachers' classes, improve their IAP quality, enhance their ideological awareness, and let them drive and help other students. In order to exert the effect of learning organization, the main body of the activity can be combined with the major they have learned, and the professional knowledge can play a role in promoting IAP education.

(4) Guide college students to read Chinese classics

Reading classics can not only improve the humanistic quality of college students, but also increase the cultural heritage of colleges and universities. The history of a nation and its unique national spirit are inherited by the classics. Because college students lack the knowledge of classic books, CAU can provide CS with a list of classic reading books, which can better help CS to read according to their own interests and professional needs. CAU should provide CS with a platform for classic reading and communication, where different ideas collide to better and deeper understand the classics, and carry out activities such as "Book Friends Report", "Classic Reading" and other activities to stimulate students' interest in reading and desire to communicate with each other, and give appropriate guidance to help CS build their own spiritual home and form a cultural atmosphere in which everyone reads classics on the university campus.

5. Conclusion

This paper puts forward the issue of IAP education in CAU on the basis of analyzing the theory of CSC. According to the cognition of CSC by teachers and students in a certain university, it can be seen that most teachers and students have a certain understanding of CSC, and recognize that CSC is important to CSC. IAP education has a boosting effect, and students also hope that CAU can use traditional cultural visits to improve IAP education. The promotion strategy of IAP education boosted by cultural confidence should also reflect the advanced nature of education.

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