

# Research on the Innovative Path of Chinese Excellent Traditional Culture to Empower Young Students' Institutional Self-confidence Education

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**Abstract:** *Chinese traditional excellent culture plays the role of absorbing wisdom and nourishing, cultivating moral quality and shaping cultural character in cultivating college students' institutional self-confidence. In the dual process of media iteration and cultural evolution, young students have practical problems in institutional self-confidence education, such as fragmentation of cultural identity, breakage of historical memory, dislocation of cognitive paradigm, and dilemma of theoretical response. It is necessary to reconstruct the discourse system, recreate the communication scene and innovate the symbiotic mechanism of values through Chinese excellent traditional culture, and empower young students to realize the deep recognition of institutional self-confidence.*

**Keywords:** Young students; Excellent Chinese traditional culture; Institutional self-confidence education; Research on innovation path.

## 1. INTRODUCTION

At the moment when digital media reshapes the cognitive landscape, the cultural identity of youth groups presents a complex pattern of deconstruction and reconstruction. As "Internet aborigines", young students' cognitive models are characterized by decentralization, fragmentation and image dependence, and the traditional institutional self-confidence education paradigm is facing significant effectiveness decline. At the same time, as the root of national spirit, Chinese excellent traditional culture contains profound institutional wisdom and value resources, and its creative transformation and innovative development have become the strategic proposition of cultural education in the new era. Faced with this dual context, how to activate the institutional genes in traditional culture and build an educational path that fits the cognitive characteristics of the post-00 generation has become a key breakthrough in the cultivation of institutional self-confidence.

## 2. THE REALISTIC PREDICAMENT OF INSTITUTIONAL CONFIDENCE AMONG YOUNG STUDENTS

Young students grow up in the dual context of the deep popularization of the Internet and the accelerated globalization, and the cultivation of their institutional self-confidence faces multi-dimensional deconstruction challenges. These dilemmas not only stem from external cultural shocks and changes in media environment, but also are rooted in the internal tension between intergenerational cognitive transformation and the lag of educational paradigm.

### 2.1 Fragmentation of Cultural Identity: The Dual Impact of Globalization and Algorithm Era

Globalization has accelerated the transnational flow of cultural capital, and young students are exposed to massive multicultural content through new media platforms. They wander between the virtual world and the real world, and the network is an important habitat for their survival. At the same time, the network also reshapes their social interactions, interpersonal relationships, behavior habits, values and so on.

Western cultural products (such as Hollywood movies, Korean dramas, European and American pop music) achieve precise penetration through algorithm recommendation, continuously squeezing the local cultural expression space. The "information cocoon" effect created by algorithmic logic exacerbates cognitive fragmentation. Among the channels for young students to obtain current political information, short video

platforms account for much higher than traditional news media. Fragmented reading also leads to the cognition of institutional advantages staying in superficial symbols, making it difficult to construct a complete identity chain of “historical logic-realistic achievements-future vision”.

## **2.2 The Break of Historical Memory: The Lack of Intergenerational Inheritance and Cognitive Bias**

At present, the trend of historical nihilism spreads through the network platform, and some young people simply attribute the institutional advantage to the “dividend of the times”, while ignoring the inevitability of historical logic. For example, some college students simply understand the ability of “concentrating on doing great things” as “accumulation of resources”, ignoring the internal relationship of system design wisdom behind it. This historical cognitive break leads to the weakening of the foundation of legitimacy identity. The lack of intergenerational memory inheritance will weaken the sense of group belonging, and make institutional identity more at the level of instrumental rationality, which is difficult to transform into value identity.

## **2.3 Dislocation of Cognitive Paradigm: Dependence on New Media and Lag of Educational Paradigm**

Young students’ cognitive patterns are characterized by decentralization, fragmentation and image dependence. The traditional ideological and political course relies on the “theoretical indoctrination-exam-oriented assessment” model, which forms a structural contradiction with its preference of “gamified learning” and “immersive experience”. Cognitive inertia in the new media environment further aggravates paradigm dislocation, and long-term fragmented reading will reduce the ability of deep thinking and directly affect the understanding of institutional complexity. This cognitive model conflicts with the “systematic” and “historical” thinking required by institutional self-confidence education. Institutional self-confidence not only comes from theoretical cognition, but also needs to strengthen identity through practical participation. However, at present, education emphasizes knowledge transmission and ignores practical experience. Young students’ natural alienation from “grand narrative” requires the transformation of educational paradigm to micro narrative. Traditional education puts too much emphasis on the institutional superiority of “state-society” level, and lacks the explanation of the interactive relationship between “individual-system”.

## **2.4 The Dilemma of Theoretical Response: The Challenge of Intergenerational Adaptation of Subject Discourse System**

The discourse system of ideological and political education discipline has a distinct brand of the times, and some theoretical frameworks are far apart from the discourse system of young students. For example, concepts such as “collectivism” and “dedication” are easily interpreted as “suppression of individual rights” in the context of individualized society. The intergenerational dislocation of this discourse system leads to the failure of theoretical interpretation in the field of youth cognition.

The deconstructive characteristics of network subculture further aggravate the difficulty of theoretical interpretation. The expressions of “stalk culture” and “expression pack” used by young students conflict with the mainstream discourse system. If this discourse conversion is ignored in the educational process, it will easily lead to cultural rejection and weaken educational efficiency.

# **3. AN ANALYSIS OF THE COMPATIBILITY BETWEEN CHINESE EXCELLENT TRADITIONAL CULTURE AND YOUNG STUDENTS’ INSTITUTIONAL SELF-CONFIDENCE EDUCATION**

## **3.1 College Students’ Institutional Self-confidence Education**

Self-confidence education of socialist system with Chinese characteristics is an important content and component of the “four self-confidences” education. Carrying out self-confidence education of socialist system with Chinese characteristics is the meaning of running socialist education with Chinese characteristics well, and it is also the key proposition of ideological and political education in the new era. College students’ self-confidence education in the socialist system with Chinese characteristics refers to the education and teaching practice activities based on the characteristics of current college students, supported by the theory, history and practice of the socialist system with Chinese characteristics, with the educational goal of promoting college students to further establish institutional self-confidence, improve their political literacy and cultivate socialist virtue and grow into Chinese youth in the

new era with firm ideals and beliefs, and with safeguarding national ideological security as the value orientation. Therefore, the institutional self-confidence education of college students is related to the awakening of every college student's ideology and the formation of ideals and beliefs, whether college students can be qualified for the important task of the times as socialist successors, and whether China can continue to take the road of socialism with Chinese characteristics with a clear-cut stand.

### **3.2 Institutional Self-confidence Education Resources of Chinese Excellent Traditional Culture**

As the crystallization of 5,000 years of civilized wisdom of the Chinese nation, Chinese excellent traditional culture contains rich educational resources of institutional self-confidence. From the historical perspective, the system designs of imperial examination system and county system in ancient China were not only innovative at that time, but also had a far-reaching impact on later generations, reflecting the wisdom and creativity of the Chinese nation in institutional exploration. From the ideological point of view, the concepts of "benevolent governance" and "rule by etiquette" in Confucianism, "rule by law" and "rule by skill" in Legalism, and "rule by doing nothing" in Taoism, although each has its own emphasis, together constitute the governance concept of pluralism and co-governance in Chinese traditional culture, and provide a profound ideological soil for self-confidence education in modern systems. In addition, the family system, township rules and conventions in traditional customs also contain a simple view of social order, which reflects the people's yearning and pursuit for a fair, just, harmonious and stable social system.

### **3.3 Cognitive Characteristics and Acceptance Preferences of Generation Z College Students**

Generation Z college students grew up in the era of highly developed Internet, and their cognitive characteristics and acceptance preferences have distinct characteristics of the times. In terms of information acquisition, they are more inclined to obtain fragmented information through new media channels such as short videos and social media, which requires institutional self-confidence education to innovate expressions to adapt to their information receiving habits. In terms of cognitive style, Generation Z college students pay more attention to visual expression and interactive experience, and the traditional one-way indoctrination education method has been unable to meet their learning needs. At the same time, they have a strong sense of subjectivity and willingness to participate, and are eager to gain the right to speak and co-create opportunities in the educational process, which provides an important practical opportunity for institutional self-confidence education.

### **3.4 The Compatibility between Chinese Excellent Traditional Culture and Young Students' Institutional Self-confidence Education**

There is a profound fit between Chinese excellent traditional culture and young students' institutional self-confidence education. On the one hand, the institutional wisdom, governance concept and social order concept in Chinese excellent traditional culture provide rich historical materials and ideological resources for institutional self-confidence education, and help to enhance college students' cultural identity and institutional self-confidence. On the other hand, the cognitive characteristics and acceptance preferences of young students provide an important opportunity for the creative transformation and innovative development of Chinese excellent traditional culture in modern education. By using new media technology and innovative educational methods, Chinese excellent traditional culture can be presented to young students in a more vivid, intuitive and interactive form, stimulating their interest in learning and desire for inquiry, thus enhancing their institutional self-confidence in a subtle way. This fit is not only reflected in the inheritance and innovation of educational content, but also in the reform and optimization of educational methods, which opens up a new path and space for institutional self-confidence education.

## **4. RECONSTRUCTING THE TRIPLE PARADIGM INNOVATION PRACTICE OF INSTITUTIONAL SELF-CONFIDENCE EDUCATION**

The realistic dilemma of cultivating young students' institutional self-confidence is essentially the dislocation between traditional educational paradigm, intergenerational cognitive characteristics and cultural environment changes. To break through this dilemma, we need to carry out systematic transformation from three dimensions: educational paradigm, cultural dialogue and narrative strategy.

### **4.1 Educational Paradigm Transformation: from "Knowledge Transfer" to "Value Symbiosis"**

From the perspective of the transformation of educational paradigm, the “theoretical indoctrination-exam-oriented assessment” model relied on by traditional ideological and political courses has been difficult to match the cognitive characteristics of young students. There is a contradiction between the brain’s preference for processing fragmented information and the need for deep thinking, and the “instant feedback-goal progression” model in the game mechanism can stimulate learning motivation better, which requires the educational paradigm to shift from one-dimensional knowledge transfer to the two-way construction of “value symbiosis”. At the same time, a two-way evaluation system of “theory-practice” should be established, social practice should be incorporated into the core indicators of curriculum assessment, and the transformation chain of “knowledge, belief and action” should be strengthened through research reports, policy proposals and other results. In addition, we can make full use of AR/VR technology to reproduce historical scenes, develop “culture + technology” integration teaching materials, and enable institutional cultural genes to achieve cognitive reconstruction through embodied experience.

#### **4.2 Cultural Dialogue Innovation: from “Defensive Narrative” to “Subjectivity Reconstruction”**

In the dimension of cultural dialogue, the cultural game in the context of globalization requires institutional self-confidence education to break through the binary thinking of “either/or” and construct a new mode of “subjective dialogue”. By setting up cultural comparison curriculum modules, such as the topic of “Comparison of Governance Wisdom between the East and the West”, the civilized logic of the road of with Chinese characteristics is revealed. At the same time, build a practice platform for cultural output, encourage students to create short videos and comic works of “institutional stories”, and spread them through international social media. In addition, cultivate a group of young cultural emissaries, select students with cross-cultural communication ability to participate in international academic forums and cultural festivals, and build a youth-led foreign discourse system.

#### **4.3 Innovation of Narrative Strategy: from “Grand Narrative” to “Micro Narrative”**

At the level of narrative strategy innovation, young students’ alienation from “grand narrative” requires educational discourse to return to individual life experience. By establishing an “individual-system” connected case database, the true story of “system changing individual destiny” is collected and disseminated through micromovies, podcasts and other forms. At the same time, the “Digital Genealogy” project is developed to restore the process of reform and opening up by using family oral history, so that institutional changes can be transmitted from generation to generation through family memory. In addition, a salon with the theme of “System and Life” was created to guide young people to understand the advantages of the system from their life experience around the issues of the times closely related to the life and growth of the young students.

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