

A Case Study of Cultivation Paths of Dunhuang Cultural Self-confidence of College Students in Deep Social Practice*

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Abstract—Social practice is the ultimate source of cultural derivation and evolution, as well as an important carrier to cultivate cultural self-confidence of college students. Dunhuang culture is one of the representatives of excellent traditional Chinese culture. This paper probes into the effective paths to cultivate Dunhuang cultural self-confidence of college students through thorough preparation, participation, investigation, excavation and construction in the social practice of a college in northwest China to clarify cultural cognition, enrich cultural understanding, strengthen cultural identity and promote cultural innovation.

Keywords—deep social practice; cultivate Dunhuang cultural self-confidence; paths

I. INTRODUCTION

Cultural self-confidence is a stable psychological characteristic of the cultural subject in culture taking culture as an object showing their belief in the value of the culture and the vitality of the culture in the process of forming object-oriented cognition, criticism, reflection and identification. [1] Cultural self-confidence means that a country or a nation fully recognizes and affirms its own cultural values, and firmly believes that its own culture has a strong vitality [2]. General Secretary Xi Jinping pointed out at the Symposium on Philosophy and Social Sciences: "We said that we must be firm in our confidence in the socialist road with Chinese characteristics, theoretical self-confidence and institutional self-confidence. In the final analysis, we must strengthen cultural self-confidence. [3] "As a more basic, broader and deeper self-confidence, cultural self-confidence plays a more basic, deeper and more lasting force [4], which can better enhance national pride, unite the strength and confidence of the people of all ethnic groups in China, activate the innovation power of the whole people. In the new era, cultural self-confidence implies a high degree of recognition and determination of the Chinese excellent traditional culture, revolutionary culture and advanced socialist culture. Among them, the excellent traditional culture of China is the source and foothold of cultural self-

confidence, and it is a firm belief in the lofty value and tenacious vitality of the excellent traditional culture of the nation.

II. DUNHUANG CULTURE IS ONE OF THE REPRESENTATIVES OF CHINESE EXCELLENT TRADITIONAL CULTURE

Chinese culture reflects the essence of the philosophy of life that the Chinese nation has passed down from generation to generation. Its profound cultural heritage and value ideas reflect the deep spiritual pursuit and unique cultural genes of the Chinese nation. It is not only the core value of the national culture, but also the source of the Chinese people's superior wisdom and powerful spiritual strength. It implies the dialectical concept of "harmony in difference", the spirit of struggle of "self-improvement", the good wishes of "supreme harmony worldwide", the moral pursuit of "self-discipline and social commitment", the value concept of "the whole world as one community", the patriotism of "self-cultivation, family harmony, country management and world peace", the sense of responsibility of "plan and worry ahead of the people", the innovative ideas of "destroy the old and establish the new" and other outstanding traditional virtues. [5] General Secretary Xi Jinping pointed out: "The extensive and profound Chinese excellent traditional culture is the foundation of our foothold in the world cultural agitation. [6] With the prosperity of the construction of Chinese cultural self-confidence, more scholars consciously tap, organize and refine excellent local culture, to enrich the connotation of Chinese traditional excellent culture, moving towards the world stage in the form of various carriers. As one of the representatives of China's excellent traditional culture, Dunhuang culture has strong national, regional and open characteristics. "Inheritance, communication, tolerance and innovation" is the most outstanding spiritual connotation of Dunhuang culture. It is characterized by open and inclusive cultural grace, lofty and beautiful artistic style, and value orientation towards good. These characteristics are fully reflected in Dunhuang art. As the most dazzling, touching and attractive part of Dunhuang culture, Dunhuang art reflects the absorption, assimilation and innovation of Chinese culture. The elements of Dunhuang murals are widely infiltrated into modern art works; many modern

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landmark buildings fully draw on the architectural style of Dunhuang architecture; Dunhuang music and dance are full of vitality of the times. Dunhuang dance drama "Silk Road, Flower Rain" is well-known in China and abroad. It is a clear example of Dunhuang culture gaining new life, enlightening spirit and nurturing the future in modern society. Therefore, whether from the current domestic and international research status of Dunhuang studies and the creation and dissemination of Dunhuang art, or from the great influence and economic value of Dunhuang cultural and creative industry, we should have a firm confidence in Dunhuang culture.

III. DEEP SOCIAL PRACTICE IS AN EFFECTIVE CARRIER FOR CULTIVATING COLLEGE STUDENTS' CONFIDENCE IN DUNHUANG CULTURE

Social practice is the fundamental driving force for the emergence and development of culture, and it is also the source of college students' perception of culture and the formation of cultural self-confidence [7]. Colleges and universities should be close to students and life, and organize college students to participate in social production, understand social life, and perceive experience culture. Social practice is the only way for them to increase their knowledge and skills, broaden their horizons and enrich their cultural experience. It is the best way for traditional culture to enter the life and spiritual world of college students. The students indulge in cultural indoctrination, realize cultural identity, and promote the inheritance of traditional culture by college students.

It is one of the important duties of colleges and universities to tap local cultural characteristics and cultivate local culture confidence. The case school in this article is the first university to run in Dunhuang City. The school is committed to inheriting and promoting Dunhuang culture, and carries out professional teaching in Dunhuang murals and dances. However, relying on classroom teaching to inherit and develop Dunhuang culture has lagged behind the requirements of the times. Only when college students enter the social real life and historical and cultural environment can they realize the recognition and sublimation of Dunhuang culture. Dunhuang Art Theme Exhibition, Mogao Grottoes Volunteer, Silk Road (Dunhuang) International Cultural Expo Volunteer Service and Dunhuang Cultural Creation and other social practices could cultivate college students' Dunhuang cultural self-confidence. This should be one of the core tasks of strengthening moral education and cultivating talents in Dunhuang College. Cultural traditions are not eternal and mysterious things that have been passed down from generation to generation. The cultural traditions of a society can only be preserved and passed down in the interaction between cultural heritage and practice in real life [8]. Any culture that cannot participate in the practice of real social life in the form of material and institutional culture can only remain in the historical classics in the form of ideas and become a dead culture that is separated from reality. Dunhuang culture should not only be a "traditional" in the minds of college students, an object of display and worship and worship in Mogao Grottoes. It needs college students to

understand its historical existence, reality and future vision through deep social practice, and strive to do the following: The first point is deep preparation. First of all, young college students should clarify the fundamental purpose of "education, success, and contribution" in practice. Secondly, it is necessary to coordinate overall planning, strengthen organizational management, integrate various social practice resources, and introduce specific incentive measures to improve the enthusiasm of college students. Third, through long-term systematic study, professional training, and active participation in practical activities, college students can effectively understand the spiritual core of Dunhuang culture and gain rich knowledge of Dunhuang culture and skilled communication skills. The experience of thinking between input and output can stimulate the enthusiasm of college students to learn Dunhuang culture, make them happy to accept Dunhuang culture, and lay a good foundation for participating in social practice activities. The second is deep participation. College students should break through the constraints of paper graphics and film and television works, feel in social practice, reproduce ancient changes, and participate in practice in a three-dimensional and cross-over manner, thus deeply understanding Dunhuang culture and continuously promoting appealing and resonating spiritual understanding. Team members participate in social practice wholeheartedly and comprehensively, and gain rich practical experience, emotional experience and cultural identity, which is the key to the success of social practice. The third is an in-depth study. Improve the evaluation mechanism, comprehensively evaluate the attitude, effect, effectiveness and enthusiasm and guidance level of the participation of college students in education activities from the aspects of knowledge, emotion, intention and line. Following the principles of subjectivity, unity of knowledge and difference, it highlights the purpose, connotation and characteristics of the traditional cultural education of colleges and universities. It is necessary to examine the process and achievements of college students' social practice in a multi-dimensional, multi-perspective and multi-level manner. Formative and dynamic evaluation of individual contributions and gains is a strong support for social practice. The fourth is deep excavation. It is necessary to pay attention to checking materials, watching videos, writing experiences, and talking about feelings during the preparation, implementation and summarization of social practice. Using discussion, sharing, debate and other methods in line with the active characteristics of college students, timely explore the true feelings of work activities and the enlightenment significance of typical events. Through the mainstream media propaganda, self-improvement of video graphics and text media publishing and other means to explore student income, so that the practical results are visible, readable, touchable and thinkable. It is an important incentive for social practice to promote students to constantly perceive the culture of identity, to perfect themselves according to cultural values, to temper their will, and to exercise their noble sentiments. The fifth is deep construction. To effectively handle a wide range of social practice activities, it is necessary to continuously construct a practical mechanism, improve the management, operation and security system, and

summarize the concrete and feasible measures to guide students to carry out social practice activities of cultural self-education. Constructing explicit and invisible practice group culture on the basis of deep participation and perceptual reflection, and allowing college students to gain social practice group identification is the fundamental guarantee for social practice activities.

Through practice, college students can understand that cultural self-confidence is the foundation of individual ability, will and social responsibility. It can encourage college students to consciously internalize the rich nutrition, lofty spirit and powerful motivation contained in Dunhuang culture, and to realize their recognition of Dunhuang culture, thus enhancing the students' recognition of Chinese excellent traditional culture and socialist core values. It can also guide college students to gain strength and confidence from Dunhuang culture, and strive to fulfill the social responsibility of college students in the new era in order to realize the "Chinese Dream" of the great rejuvenation of the Chinese nation.

IV. PATHS TO CULTIVATE COLLEGE STUDENTS' CONFIDENCE IN DUNHUANG CULTURE

Exploring the effective cultivation of Dunhuang culture self-confidence of college students is an important topic in the ideological and political education of the college. To accomplish this task, they must cultivate the Dunhuang cultural self-confidence of college students in deep social practice.

A. *To Recognize Dunhuang Culture in the Practice of Art Performance and to Generate Cultural Self-confidence*

The foundation of cultural self-confidence is cultural cognition. Cultural self-confidence includes rational cognition of past cultural achievements, confrontation and reflectiveness on the current state of cultural development, hopes and expectations for the future of cultural development [9]. Dunhuang culture is an important cultural phenomenon in the ancient Dunhuang area. It originates from the belief in Buddhism, the fear of eternal things and the hope of a better life. With the rise of dynasties and the exchange of ethnic activities, it has incorporated a large number of excellent cultures of the eastern nation and the western nation. The aesthetic value of Dunhuang culture is the inexhaustible attraction and source of Dunhuang. In the Dunhuang Grottoes, the solemn and sacred Buddha statue, the beautiful and peaceful Guanyin image, the light and dancing flying Apsaras, the imposing Son of Heaven, the ghosts, the devout supporters, the mysterious and popular stories show the Buddhist thoughts of the gods and mortals. The imprint of the historical changes outlined by the simple and meticulous mural lines is full of aesthetic passion and imagination, which makes people yearn for [10]. Dunhuang culture is characterized by Dunhuang art. The achievements of contemporary Dunhuang art are not only the witness of the charm of Chinese culture, but also the testimony of our ability to maintain nationality without being assimilated in the face of globalization, and also a testimony to national self-respect and self-confidence [11]. For more than four

years, Dunhuang College has consistently carried out the Dunhuang Art Theme Exhibition. More than 10 exhibitions of Dunhuang murals in Zhuhai, Ningbo, Tianjin, Lanzhou and Dunhuang were held, and nearly 1,000 exhibits were exhibited. It participated in more than 300 performances such as dance dramas "Silk Road, Flower Rain", "See Dunhuang Again" and "Dunhuang Celebration", with a total audience of more than 200,000. In the process of preparing for performance and artistic creation, college students eagerly learn the development history of Dunhuang culture, perceive the aesthetics of Dunhuang art, consciously apply the basic principles of Marxism and historical materialism, and dialectically treat the religious, artistic nationality and openness nature of Dunhuang culture, actively evade the erosion of bad feudal religious thoughts. On the basis of the history of perception theory, college students combine their own cultural cognition and growth experience to interpret the image of the era of Dunhuang art and express Dunhuang culture. It not only provides the citizens with a feast of Dunhuang culture, but also seizes the opportunity to show their own style. With the strong interest and motivation to learn Dunhuang culture, the pride of college students on Dunhuang culture is born, which has created Dunhuang culture confidence.

B. *To Understand Dunhuang Culture and Enhance Cultural Self-confidence in the Practice of Volunteer Service*

The key to the generation of cultural self-confidence is cultural understanding. On the basis that the subject has already understood a certain culture, that is, to complete the cultural cognition, only when the culture and its related forms are subjected to a certain experience and perception, it is possible to move toward cultural self-confidence [12]. Mr. Qian Mu once pointed out: "The so-called people who know a little about the past history of the country must be accompanied by a kind of warmth and respect for their previous history [13]." Undoubtedly, this kind of warmth and respect is gradually cultivated on the basis of practical experience and sentiment. Volunteer service activities are a stable platform for college students to experience and perceive culture. Volunteer service activities, especially for major festivals or conferences, can guide college students to transform their dedication, passion, and service knowledge into a strong sense of social responsibility, a strong will and a high level of work ability. Through service-oriented social practice, colleges and universities can realize college students' foothold in economic construction and social development, contribute to regional development, and at the same time, it can carry out Chinese excellent traditional culture education, cultivate college students' patriotic dedication, honesty and friendship, self-reliance and self-reliance of citizens' basic morality and social concerning. For four consecutive years, the case college organized college students to volunteer for the Silk Road (Dunhuang) International Cultural Expo. A total of 350 college students have devoted themselves to volunteer service such as document production, registration, guest reception, service guidance, venue layout, theater security, and food security and so on. During the activity, the university students

practiced the volunteer spirit of “dedication, friendship, mutual assistance and progress”, felt the charm of patriotism, friendship, civilization and harmony, consciously optimized interpersonal relationships, improved social customs, promoted social harmony, and realized volunteerism is in harmony with Dunhuang culture and they are highly compatible. Both of them have integrated China's excellent traditional culture and socialist core values. The words and deeds of college students in volunteer service will influence the clients and other groups. Through the interaction of Dunhuang culture, equal dialogue and emotional feedback with guests from different cultural backgrounds, the Dunhuang story is shared. From the perspective of cross-culturalism, the depiction of Dunhuang culture will be compared and appreciated. It could realize that experiencing the traditional Chinese culture in the perspective of foreign culture, and presenting the personal experience and feelings from the heart. From different angles, it is realized that the core of Dunhuang culture and the true meaning of art, which in turn produced a strong ideological resonance and enhanced the confidence of Dunhuang culture.

C. To Recognize Dunhuang Culture in the Practice of Cultural Communication and to Strengthen Cultural Confidence

The core of college students' cultural self-confidence is cultural identity, and the establishment of cultural identity needs to compare, learn from each other and experience the charm of different cultures in communication practice. Mr. Ji Xianlin believes that the only long-standing, self-contained Chinese, Indian, Greek, and Islamic cultural systems in the world converge in Dunhuang and Xinjiang in China. It can be seen that Dunhuang culture was originally formed in communication and interaction. As a regional culture, Dunhuang culture plays an important role in the Silk Road of East-West cultural exchanges. In the communication activities, generalized education will inevitably occur. The educational discourse itself is subject to the constraints of the subject and the recipient. The generation of subjective discourse must undergo the feedback of the receptor consciousness to have practical significance [14]. Therefore, as the subject of communication and the object of education, college students need to form a sense of consciousness in Dunhuang cultural communication activities. Only by forming a consensus with the cultural orientation can college students turn into their own self-confidence towards culture, and use this cultural tendency to examine social life, guide behavioral cognition and growth, and speculate on social issues. In order to enable university students to obtain the independent recognition of Dunhuang culture, the case college actively carried out volunteer activities of Mogao Grottoes, and preached Dunhuang cultural knowledge to visitors from home and abroad through guided visits, grotto explanations, and guided services, which enriched Mogao Grottoes, the culture business card of Dunhuang. This really makes Dunhuang culture infiltrate into the students' hearts and integrates with the students' own emotions, and cultivates Dunhuang cultural self-confidence and communication consciousness. In the past three years, the college has sent more than 260 volunteers to the summer

tourist peaks. The accumulated service time has exceeded 150 days, serving more than 1 million tourists, and vividly explaining and spreading Dunhuang culture to guests at home and abroad. In the practice of volunteering in the Mogao Grottoes, college students can lead tourists to see the Mogao Grottoes, sculptures, cultural relics and monuments of the architectural culture, so that Dunhuang culture can be heard and seen. Visitors can draw on abstract ideas, value theories, etc. with concrete cultural symbols. Volunteers tell tourists about the sensitive faculty images of Dunhuang murals and statues, let visitors discover their great aesthetic value, and excavate the values of excellent traditional cultural, such as honesty, filial piety and patriotism, in the Buddhist stories of "Lu Wang Ben Sheng", "Shan Zi Ben Sheng" and "Zhang Yichao Returning Pay Allegiance to Tang Dynasty". Visitors further develop cultural pride and heritage. Volunteers led the tourists to watch the history museum, understand the history of the Millennium construction of Mogao Grottoes and the guardian history of nearly a hundred years, and feel the artistic beliefs of ancient artisans. By understanding the experiences of Masters such as Chang Shuhong and Duan Wenjie, college students realize the enterprising spirit and struggle will of tenacity, perseverance, and the official sensation of the modern guardian contained in the work of protecting and inheriting Dunhuang culture, understand the rich cultural connotations that contained, and consciously combine their own dreams of youthful struggle with the Chinese dream of national rejuvenation, and assume the mission and responsibility of college students in the new era. Culture is a kind of storytelling. It is necessary to tell the story of the nation vividly and interestingly in the language of the world [15]. As a disseminator of Dunhuang culture, based on the outstanding ideas, lofty orientations and values in Dunhuang culture, college students must not only have the vision of cross-cultural communication, respect different cultural traditions and characteristics, but also tell the story of Dunhuang and strengthen the confidence of Dunhuang culture in a multi-cultural atmosphere.

D. To Enhance the Cultural Consciousness of Dunhuang Culture and Enhance Cultural Self-confidence in the Practice of Cultural Innovation

One of the signs of cultural self-confidence is cultural innovation. One of the ways to enhance cultural self-confidence is to explore, refine, maintain and enhance cultural national characteristics, aesthetic characteristics and local characteristics. Dunhuang culture has the characteristics of “returning to the original”, “opening up” and “sense”, and contains the philosophical proposition of innovative thinking. These characteristics are manifested in, whether it is its ancient past, the restoration of the present, or the future of re-creation, the Dunhuang art, which has a long history but is revitalized and dare to innovate, is open and inclusive of other cultures, is not assimilated, and is always innovative but conservative. "Silk Road, Flower Rain" is a vivid practice of cultural innovation in Dunhuang. The crew carefully selected and refined the typical static dances in the Mogao Grottoes and the colorful sculptures, and re-executed the flow of movements to create a Chinese classical dance

Dunhuang Dance School with a unique dance vocabulary. It not only revives the art of Dunhuang with the times, but also can continue to create a strong discourse of national dance in the new era. Therefore, the key to the Chinese story in the context of multiculturalism lies in its nationality, independence, assimilation and innovation [14]. The college regards Mogao Grottoes as an art innovation classroom for college students, and encourages college students to use their spirit of innovation, daring to create, and be good at entrepreneurship, and to use solid professional knowledge and skills to dig deep into the cultural treasures of Dunhuang, actively explore the cultural tourism market, and create cultural tourism brands. . For example, based on the story of Dunhuang murals, the college students developed the mud prints and cartoons of Dunhuang cultural and creative industry products "Shan Zi Ben Sheng". In the process of innovation, college students learn the craftsman spirit, carefully crafted in repeated design experiments, and build confidence in Dunhuang culture directly in the rich, active and innovative social and cultural soil. Based on inner self-confidence and the spiritual needs of the times for traditional culture, college students inherit Dunhuang culture and innovate Dunhuang culture from the perspective of inheriting excellent cultural genes, and then lead the trend of the times and social trends. This act of actively taking the cultural "rich mine" contained in Dunhuang culture and inheriting the innovation of Dunhuang art is the embodiment of cultural consciousness, which further enhances the cultural self-confidence of Dunhuang.

V. CONCLUSION

The dream of life struggle of college students in the new era is highly consistent with the call of the "Two Centenary Goals". College students urgently need to cultivate cultural self-confidence. Colleges and universities in the northwestern region should take the deep social practice activities as the carrier, and carry out the self-confidence education of Dunhuang culture in a solid and effective way, and train them to become the inheritors and promoters of Dunhuang culture. The Dunhuang culture, which is creatively transformed and innovatively developed, is a source of strength and a driving force for the determination of the Chinese traditional culture.

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