Survey of Traditional Cultural Identity of Chinese Postgraduates Participating in International Exchange Programs—Take China University of Geosciences as an Example

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Abstract. In the context of building a Double World-Class universities in China at present, Chinese universities send a large number of graduate students to participate in international exchange programs every year in developed countries. 90 graduate students who participated in their first time short-term learning international exchange programs in the United States, Europe, Japan for three to six months were investigated in this study, with case study and questionnaire as our research methods. The study found that 80 percent of participants realize the natural beauty and public morality of developed countries. They have a more urgent awareness of environmental protection, which is then internalized into personal behavior. Twenty percent of participants spontaneously appreciated and analyzed the Chinese classical architecture which they have become accustomed to, experience the connotation of traditional culture, and further deepen their self-recognition of traditional culture after returning back to China. It is found that students' self-identification with traditional culture is based on their appreciation and perception of beauty. Through participation in international exchange programs, the patriotism of graduate students is enhanced, the thinking ability and autonomous learning ability are improved, and the self-identity of traditional culture is strengthened. The research prospect is to attach importance to aesthetic education. In the context of globalization, in-depth aesthetic education and aesthetic education teaching for students is an effective way to strengthen individuals' self-identification with traditional culture.

Introduction

Under the background of building a Double World-Class universities, the Chinese government and universities have increased their efforts to fund graduate students to participate in international exchange programs. More and more graduate students are going to study and exchange in developed countries at public expense. The state has sent 32,000 students abroad in 2017, the largest number since the adoption of reform and opening up policy, reaching an unprecedented high. Take China university of geosciences (wuhan) as example, internationalization strategy was adopted and international exchanges and cooperation fund was set up to fund graduate students to participate in the international academic conference and make academic report at conference. It is required by CUG that its doctoral students to have at least one international academic exchange experience from 2014 before applying for a degree. In the past three years, CUG has invested 15 million yuan to ensure the effective operation of international exchange and cooperation program, ensuring 100% coverage of international academic exchange experience of doctoral students.

When most graduate students recall the experience of participated in International Exchange Programs, they use highly emotional words such as "unforgettable" and "very excited". According to the feedback from students, we know that they were observing carefully and thinking almost all the time during the whole process of abroad. What are the students’ feeling, ideas about developed countries? What ideas they get? What has changed for the students after back home? Under the tide of globalization, how to maintain the recognition of traditional culture among the youth of the country?
Subjects and Methods
The research subjects of this study are 90 graduate students who has finished their international exchange programs and returned China from 2015 to 2017 been questionnaire were collected from all of them and 40 graduates among them were selected to have interviews as case study. Considering that the first overseas experience has a more profound impact on students, we select those interviewees who went abroad for the first. The interviews were recorded with the consent of the graduate students for 0.5 hours to 1 hour. The interview is semi-structured. The interview recording were then transcribed and analyzed. The male-female ratio is close to 5:4. The percentage of PhD students is 84%. The proportion of master's students is 16 percent. Eighty-four percent of interviewees were in the 25-30 age range. The interviewees went to the United States, Europe, Japan and other developed countries to study, of which up to 30% went to the United States. Since CUG is characterized by earth science, most of the majors of the interviewees are in the field of natural science (75%).

Research Findings
1. Feeling the beauty
   In the course of human civilization, beauty has never been absent; in the process of the modernization of developed countries, beauty has never been missed neither. The vast majority of interviewees stated that they were deeply impressed by the natural beauty and public morality abroad. One postgraduate who went to the United States had a vivid description: "I was really excited. I didn't feel fatigue when I took a flight for a dozen hours. The sky, the temperature, the breath, the people, the scenery... everything has deeply attracted to me. My vision, sense of smell and touch are all highly motivated." From the description, we can find that students have strong aesthetic perception, mobilizing their sensory organs to participate in aesthetic activities, and indulge in the feeling of beauty. Expressions like this are more common in interviews.
   (1) The blue sky, fresh air and beautiful environment are the most intuitive and impressive impressions of developed countries. The students recalled Paris, with a sense of beauty: “I still remember several smart ducklings swimming in the River Seine, with their fat hips swaying and occasionally sipping a clear river. After a while, they swam slowly to the bottom of the bridge. The river sparkling the waves of light, the reflection of the shore lights was pulled long and long, which made my thoughts back to the distant motherland in the eastern hemisphere. How long have I not seen such a clear and clean river in my hometown? How long have I not seen bottles of mineral water floating freely in the river? I still love my motherland, but many beautiful scenes of my childhood are hard to see again.”
   (2) The beauty of social ethics impressed students. Interviewees pay attention to the details of social life abroad: "The car will stop in front of you and the driver will give a signal to let you cross the road instead of sirens urging. It makes us embarrassed. Later, I think this will not work in China. If cars stopped for pedestrians, they would never move again because streets are full of pedestrians.” Interviewees also observed that people kept quiet in public places. The strangers say hello with friendly smile. When waiting for the elevator, people consciously stand to one side and let one side be an emergency passage. The people in front of the entrance and exit will consciously hold down the door for the people behind and so on details.
   (3) The beauty of architecture make students indulge in it. One graduate student has such memories: “Belgium’s town is so quiet, and there are people riding bicycles in small alleys occasionally. Some of our classmates are canoeing on the river, watching the scenery along the coast, the ancient buildings with elegant colors, and the surrounding environment into one, without the slightest sense of abrupt.
   (4) The beauty of the landscape and the harmony among people impress students: "Many people in the United States like sports, from morning to night can run all the time, and the city design is very interesting, the city's periphery is surrounded by quiet and comfortable natural landscape, the city center is very prosperous and lively. People from all over the world can be seen everywhere. They live and work here, and they don’t seem abrupt and strange at all.”
This also fully shows that individuals are most likely to see the beauty of things when they travel to a new environment. In a completely new environment, when an individual has not yet realized the practical meaning of things, things have not yet become a practical tool, a street is still just a street rather than a bank or hotel signpost, a house is only a certain color of a certain line of a combination rather than a private residence. Individuals are more likely to experience and perceive their beauty.

2. Reflection

(1) The survey results show that they have a more urgent sense of environmental protection. Ninety percent of students have such expectations: “We hope that one day our campus and our country will have such a wonderful environment.”

(2) Expectations of improvement of citizens' quality and increased reading hours: “Foreigners will queue up in the subway instead of rushing in. This requires the joint efforts of all Chinese people.” 40% of students said that the reading rate in public places abroad is high: “we can often spot people reading books in the leisure on the plane or in the subway. No one speaks loudly or makes a loud call. We rarely spot such a scene and feel touched inside.”

(3) The deepening cultural identity recognition in the comparison. “I have deepened my sense of identity with traditional culture. When I immerse myself in a daze in the classical architecture of Europe, I can't help but think of my motherland thousands of miles away. Perhaps it was because I lived in a rural area since I was a child. I was so indifferent to the homeland classical architecture with thousands of years history and regard them as common building with nothing special. However, when in a foreign country, I could not help feeling awesome toward our traditional culture.

3. Change

(1) Internalizing into personal behavior. 80% of the postgraduates returned to China with enhanced internal qualities which are revealed by a more caring heart for the environment, and respect for the traffic rules, and not making loud noises in public places, more considerate of other people in the use of public facilities and less use of mobile phones, reading more books.

(2) 20% of the surveyed interviewees returned home re-appreciate traditional culture, experience the implications of traditional culture, and then deepen the self-identity of traditional culture. The experience of international exchange program has made students' vision wider. After experiencing the beauty of different cultures, they have come back to take a proactive look at their own cultural background and thus have a deeper sense of identity. The Chinese traditional culture is no longer instilled in the classroom. They are actively seeking out its own Chinese roots and gaining more experience.

4. Conclusion

Chinese traditional culture is a national culture which reflects the national characteristics and style of the evolution of Chinese civilization, is the overall representation of various ideological and cultural and ideology in the history of the nation, and refers to the creation of the Chinese nation and its ancestors living in the Chinese region, which has a distinct national characteristics and has a long history of being inherited and developed by the Chinese nation for generations, profound connotation, traditional and excellent culture. Simply put, it is through different cultural forms to express the various national civilization, customs, spirit of the general name. Including classical architecture, traditional painting calligraphy, musical drama and so on.

Taking classical architecture as an example, China is a vast country, is one of the four ancient civilizations in the world, and has so far left the largest number of classical buildings. Classical architecture conveys to us the architectural ideas, wisdom and aesthetic experience of our ancestors which is a huge amount of material and spiritual wealth. The life and traditional culture of classical architecture are in the same. The profound influence of Confucian, Taoist and Buddhist philosophy, ethics, aesthetics and religious teaching thoughts on classical architecture makes the thought soul of classical architectural space image more abundant and profound. In the traditional Chinese society, the traditional culture dominated by Confucianism provides a spiritual home of self-identification, which is manifested in the form of virtue, and this self-identification spirit has influenced the expression mode of Chinese classical architecture accordingly. Not only architecture, including
traditional painting calligraphy, musical drama, garden and other traditional cultural heritage, enhance their appreciation, comprehension and feeling of beauty.

This study found that the graduate students participating in international mobility are by feeling the beauty of the natural landscape of the foreign country, the beauty of the cultural landscape → visual pleasure → The deep heart is infected (impress the students’ feelings) → reflection → internalized behavior → re-aesthetic of Chinese Traditional culture → strengthen the self-identification of traditional culture finally.

Future Research
The self-identification of individuals to strengthen traditional culture is based on the appreciation of beauty and perception of it. Aesthetic education, therefore, is of utmost importance. Aesthetic education is an education that cultivates students' aesthetic concepts, appreciation of beauty, and the ability to create beauty. There are two different understandings of aesthetic education. Aesthetic education, in the broad sense, is the comprehensive cultivation of human personality and healthy people, thus creating a sound society. The narrow sense of aesthetic education is the aesthetic education of art and nature, the education of artistic appreciative ability, and the cultivation of people who understand art. The broad and narrow sense of aesthetic education has close internal relations. As an important part of education, aesthetic education must be integrated into overall education for all. It is of great significance for people to improve their aesthetic appreciation and feel the beauty of traditional culture. This is the key to maintaining traditional cultural identity among young students in the era of globalization.

References