

# Teaching research on cultivating students' national cultural identity from the perspective of embodied cognition

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**Abstract:** Under the impact of globalization, informatization, multi-value interweaving and the complex connection of cultural hegemonism, many young people's values and outlook on life present the dilemma of "self-identity". From the perspective of embodied cognition, this paper examines the teaching mode of colleges and universities, and constructs the embodied cognitive teaching mode of national cultural identity at the micro level. Middle level planning "school, government, community" multi-cultivation mechanism; Create the cultural field of national cultural identity at the macro level. In order to improve the national culture identity of students from point to point is an effective way to enhance national cohesion and self-confidence.

**Keywords:** Education and teaching; Embodied cognition; Cultural identity; The teaching reform

## 1. The introduction

In today's world, economic globalization, political multi-polarization, cultural diversity and Internet informatization have become an unstoppable trend. British sociologist Anthony Giddens believes that "we are experiencing an important period of historical change, which has an impact on us and extends to every corner of the world. [1] "While globalization promotes the" convergence "of cultures, ideologies and lifestyles of various countries, national cultures, especially minority cultures, are confronted with the crisis of" alienation "by the mainstream culture. This destruction of culture leads to the gradual "decoupling" of individuals from the original social category and collective value norms, which leads to the crisis of cultural identity among the public, especially the youth group, showing the strangeness of their national culture and the dilution of their identity.

## 2. Research status of embodied cognition theory

Embodied cognition refers to cognition based on body experience and the construction of environment. Was originally in the perspective of philosophy, Feng Xiaohu that western philosophy is essentially a standard problem of the relationship between body and soul of the discussion[2]. from the ancient Greek philosopher Socrates opens the explore the diversity of the body and soul thought, its think the soul and body, Plato, Rousseau, Dante in Socrates' theory on the basis of the "opposite of body and mind", Then Descartes' mind without body brought the mind-body dualism to its peak. The theory of embodied cognition is a philosophical speculation on the mind-body dualism represented by Heidegger, Kantian, Heidegger, Merleau-Ponti and so on, representing the "all knowledge comes from experience" from the mind-body monism, which is a turning point from The perspective of cognition of Nietzsche's "body should be the criterion". With the development of experimental technology, embodied cognitive theory is no longer confined to theoretical academic discussion, and the research paradigm has changed from philosophical speculation to empirical research, affecting cognitive science, psychology, and computer science and other empirical research fields. In the early 20th century, embodied cognitive theory extended to the field of education. Psychologist Piaget proposed the theory of genetic epistemology based on the development stage of children, and Vyogsky proposed that mental function originates from the joint effect of external environment and social culture, which laid the theoretical foundation for the combination of pedagogy and embodied cognitive theory. At the practical level, the teaching theorist Von Manlieber proposed the concepts of embodied learning, namely "learning through practice" and "practicing while learning". The author believes that embodied cognitive theory, as a new educational trend and research paradigm, has the following characteristics.

### **2.1. Embodied cognition**

The theory of embodied cognition holds that the body is not the container or way of cognition, but the subject that determines the mode and content of cognition. Merleau-ponty pointed out in His Phenomenology of Perception that the subject of perception is the body, and proposed that the "physical subject" should replace the "conscious subject" in traditional philosophy [3]. Psychologist Ye Haosheng put forward that "body and mind are two different aspects of subject experience, what kind of body experience has what kind of cognitive mode, therefore, the nature of the body determines the 'I' thinking mode and content, determines how 'I' form concepts and reasoning. [4] "Body perception is an inevitable condition in the process of cognition. Through the experience with the environment as the object," image schema "such as perception, thinking and creativity can be developed to form the understanding and internalization of knowledge.

### **2.2. Situational**

Mind-body dualism holds that cognition occurs only in the interaction of symbolic systems at abstract levels in the brain. Environment is only an object independent of cognition. Cognitive theory emphasizes the cognitive and body must be closely intertwined with the human body and environment, requires not only the body in the process of cognition "present", cognition is also embedded in the constraints of environment at the same time, the need to provide cognitive field performance of natural and social environment, the formation of "mind in the body, the body" in the environment of the cognitive field. Cognition without context is abstract and isolated. Context builds an interactive field of "environment, body and cognition" for knowledge acquisition, forming a complete embodied learning cycle.

### **2.3. The dynamic**

Embodied cognition theory holds that the cognitive process is not only a single experience process, but also covers a complete knowledge life cycle. With the cycle of "experience and reflection" dominant "knowledge system" as the hidden system ", "ability, the individual in the form of" awareness "in the environmental, social and cultural interaction, construct and sexual knowledge framework and operation experience, the formation of learning experience and practice in the construction process of spiral.

## **3. Research on teaching path and strategy of cultivating national cultural identity in universities from the perspective of embodied cognition**

### **3.1. Micro level: Construct the embodied cognitive class model of national cultural identity**

Classroom education is a process of communication between teachers and students through symbols, which is the main channel for young people to acquire knowledge in China. But because of the fairness and efficiency of education, most of the classroom content is to teach the mainstream culture and examination related content, its educational content and symbolic intermediary is single. Especially with the introduction of western specialty education concept, emphasizing "technology" rather than "culture" in classroom content has become the main mode of university cultivation. National traditional culture rarely becomes the content of classroom education, making students know little about the culture and history of national "cultural nutrients", resulting in the "exhaustion" of national cultural identity. How to integrate national traditional culture into classroom teaching and construct a systematic teaching process with embodied cognitive theory as the breakthrough point, the author believes that there are two aspects to optimize the focus.

The first is to integrate the curriculum resources of national spirit and promote students' national cultural identity. The content of college courses is far away from students' real life experience and does not reflect the regional and national characteristics, resulting in the "cultural interruption" between students and regional and national cultures. In view of the lack of cultural inheritance, cultural awareness and cultural innovation in teaching, There are many contents in traditional Chinese national culture bearing excellent outlook on life and values, such as YuGong Removing the mountains, Meng's mother moving three times, etc. Ethnic cultural resources are incorporated into the course content system through diversified ways, and ethnic culture, especially regional excellent culture, is integrated with the course content. the author believes that the foothold and connection point must be obtained from cultural resources. For example, the author in teaching practice, the traditional culture books as the reference books to join pre-course reading part of courses, and according to the class of regionality and nationality,

let each choose a book on behalf of our national characteristics, introduce to the students at recess, share by reading, and exert a subtle influence on the national culture of "cultural resources" into the curriculum content.

The second is to optimize the classroom process of embodied cognition and promote students' national cultural identity. Is based on the traditional teaching of the dualistic epistemology is paying attention to the teacher as the center "speaking", to "know" how to make students have no clear and identifiable, quantifiable indicators, knowledge transfer and no link in the body and consciousness of synchronization state, so the students "ear but brain, brain but heart" static and inefficient learning state. According to the above problem, in classroom teaching, the construction of a "knowledge + diversified teaching method" and type of classroom teaching is very important, through the creation of emotional teaching situations, such as flow type teaching, library, community, historical block, etc., guides the student to the perception of system into the specific scene with a problem situation. Through diverse teaching methods, such as role playing, emotion simulation, flipped classroom and other teaching modules, students can understand the unique values, historical traditions, moral customs, lifestyle of the Chinese nation through experience, forming a "common effect" of learning created by the participation of teachers and students. Secondly, a project-based practice segment of "social participation + value guidance" is set up after class. Teachers can lead students to participate in local cultural activities and community activities, and learn about local ethnic culture, traditional art, festival customs and habits through experience. Or encourage or carry out campus club activities to popularize the national culture to the society and other forms, classroom teaching and practice activities link, in order to internalize students' national spirit into individual values and norms of behavior.

### ***3.2. Middle level: Planning "school, government, community" multi-cultivation mechanism***

In the teaching of cultivating students' national cultural identity, the construction of embodied cognitive classroom is only a link in the teaching cycle, and the formation of benign embodied learning environment needs to establish a multi-cultivation mechanism. In the narrow sense, the main body of the educator is the teacher with professional identity, but in the embodied cognitive teaching, the field of learning is fluid, and the identity of the educator is also changeable, can be a student, parents, government staff and other professional identity. In this way, the school will be able to transform from a single education in an isolated island to a great mission of nurturing the next generation of the motherland together with various education stakeholders. Therefore, in the teaching of cultivating students' national cultural identity, the government, the school and the community should jointly create and build a bridge of consensus development, and form a cultivation mechanism with the school as the center and the government, community, cultural institutions and other diverse social forces as the radius.

First of all, the school as the main body, the government as the support of the cultivation mechanism. Government departments not only undertake the economic responsibility of regional development, but also shoulder the cultural responsibility of national inheritance. Colleges and universities not only undertake the responsibility of personnel training, teaching and research, but also undertake the function of social service and innovation. On cultivating students' cultural identity, the government can with colleges and universities, the traditional cultural resources and classroom teaching organic integration, the government provides the education teaching and teaching resources platform, through the curriculum innovation in colleges and universities to promote the effective transformation of traditional culture resources, become a catalyst to activate local culture. The combination of the two can broaden the protection channels of national traditional culture, establish a local innovative cultural industry chain, and promote the promotion of students' national cultural identity. For example, In 2013, China Academy of Art took the lead in proposing the innovative goal of building new social relations with universities as the core, and established the practice base of "Future Community construction" and "Art Creation Town". Subsequently, "NICE 2035" and "Design Harvest" projects of TongJi University and "DESIS Lab" projects of JiangNan University were gradually promoted. It has contributed a mature case reference for the sound development model of "understanding, empowerment, cooperation and reciprocity" guided by the government and cooperated by universities.

The second is to plan a school-centered, community-extended cultivation mechanism. Community is the basic unit that carries national traditional culture, and it is also the carrier of concrete and vivid teaching. In embodied cognition teaching, the body (cognitive subject) and environment (cognitive object) of teachers and students need to communicate constantly to form the process (cognitive stage) and content (cognitive content), so the learning environment of students is very important. As a complex cultural ecological field composed of people, values, places and organizations, community is a natural teaching unit of national traditional culture. Lou YongQi, dean of TongJi University's School of Creativity,

said: "If the university can open its walls and fully integrate with the community, there is a possibility of dramatic chemistry between the university and the community. [5] "In the teaching optimization, the school and the community should form a mutually promoting linkage relationship. Through the combination of "university teachers and students", "community people" and "innovative talents", with the help of community resources, the practice of changing the single classroom teaching as a real demand is changed, so that students can improve the quality of national traditional culture in the experience, and form an embodied learning system of "learning in action → reflection in practice". At the same time, the spillovers of university knowledge and talents can also become a catalyst to activate the community's innovation vitality, create a "bottom-up" learning atmosphere of university art creativity, and realize the experimental field of connecting theory with practice in class.

### **3.3. Macro level: Establish the cultural field of National cultural identity**

"Field" is the field of physics for a description of the physical form and function way, sociologist Pierre Bourdieu with "field" concept in physics puts forward the concept of sociology midfielder domain, he points out: "I'm going to a field is defined as the objective relationship between the location of a network or a formation, the location is an objective defined. [6] "and put forward the concept of cultural field on this basis, believing that cultural field is the main place jointly constructed by social individuals and used to participate in social activities, and is the link between individual environment, behavioral environment and geographical environment. Therefore, the inheritance of national culture must be based on the field. Zhao Shilin pointed out that "the field of cultural inheritance and the way of inheritance are unified. The formation of inheritance field involves the cultural formation mechanism of each nation. National culture is always produced and transmitted in a certain environment, which is an integral part of the cultural inheritance mechanism and constitutes the hardware of cultural inheritance. It includes the natural environment and cultural environment. [7] "Similarly, to enhance national cultural identity, it is also necessary to subtly influence people's values through the construction of a cultural field.

In the optimization of teaching, the first use of the effective carrier of cultural transmission, provides a full coverage of the students' autonomous learning, three-dimensional learning resources platform and personalized learning environment, such as building online learning sites, offline reading group, project courses, seminars, and other forms, through online linkage reaction, Create the "cultural field" of national cultural identity in colleges and universities. Secondly, strengthen the combination of national culture and campus culture. Through the combination of "top-down" classroom guidance and "bottom-up" community construction, students can be trained to read traditional cultural classics, appreciate national cultural works in the way of thinking, value judgment and other aspects of self-study ability.

Second education is based on people as center, promote the all-round development of people's complex system, school of education at home, so can't to simplification, an anthropologist at Mr Lin Yaohua pointed out that the "modern people always look at the school that school is the education, school reform is the reform of education, this is clearly not comprehensive [8]". A benign teaching environment requires the formation of a mobile teaching system that links campus to campus. The responsibility of protecting, inheriting and developing national traditional culture also needs to be shared by various social forces. Only by establishing comprehensive awareness and measures of protecting national traditional culture can we build a field of cultural identity for students and the public. For example, school education links to social education, and strengthens students' cultural identity through social education such as festivals, etiquette and customs, and songs and dances as forms of communication and cultural transmission. Or the community as the second classroom, cultivate the students' cultural consciousness in practice, this is "life is education" put forward by the education experts Herbart's education training objectives, he stressed that education purpose is to intellectual education and moral education to foster [9], only the construction of the internal links to external harmonious interaction environment, to develop national cultural identity of the youth group.

## **4. Conclusion**

National cultural identity presupposes that individuals can enter a specific group and have some form of commonality, thus producing the development process of recognition and belonging consciousness. At the micro level, national culture is a sign that individuals define themselves, distinguish others, have common culture and follow common values. At the macro level, national culture, as an important link between a nation and a country, is the spiritual driving force for its permanent development. This paper takes the embodied cognition theory as the starting point, and optimizes the teaching process, teaching

system and cultural field from the three levels of micro, medium and macro, in order to achieve the teaching effect of teaching virtue, educating people and enriching things silently.

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