

Research on the Influence of Network Culture Consumerism on College Students' Firm Cultural Confidence and Countermeasures

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Abstract: Network culture consumerism is a new form of consumerism extended to the network field. It has the characteristics of speedy diffusion, invisible consumption, and symbolic consumption products, and has a negative impact on college students' firm cultural self-confidence, which is manifested in lowering the aesthetic interest of college students, shaking the cultural and emotional identity of college students, and weakening the strength of college students' cultural practice. Based on this, it is necessary to purify the cyberspace, create a benign campus cultural atmosphere, strengthen students' awareness of cultural inheritance, improve students' cultural theoretical literacy, enhance students' cultural emotional identity, and improve students' cultural practice.

1. Introduction

In the current context, the mutual exchange and borrowing of global civilisations has gradually become an unavoidable trend. This process is accompanied by a variety of cultural phenomena, including the coexistence and integration of modern and traditional, local and foreign cultures, as well as mutual competition and confrontation. Under the new era, university students are at a critical stage of forming cultural awareness, confirming self-identity and values, and facing the front line of multicultural impact. Therefore, strengthening the cultural confidence of this group has become a key issue in contemporary education. Therefore, an in-depth discussion of how online cultural consumerism undermines the cultural confidence of college students is of positive significance to the cultivation of their cultural literacy, broadening of cultural participation and strengthening of cultural confidence.

2. The Connotation and Characteristics of Online Cultural Consumerism

2.1 Connotation of Online Cultural Consumerism

Cultural consumerism refers to the modern social consciousness that people consume cultural products according to the logic of capital, ignore the unique attributes of culture, and excessively pursue the sensory enjoyment brought by culture, so that the transcendence of culture tends to be

dissolved.[1] Network cultural consumerism is a cultural consumption activity that uses the Internet as a carrier and symbolic consumption as the main way. Network culture consumerism is a remarkable feature of contemporary consumer society, which reflects the various consumption behaviours people carry out on the Internet to satisfy their spiritual and cultural needs. This kind of consumerism is not only the consumption of material things, but also a kind of symbolic and information consumption, which reflects people's demand for knowledge, information, entertainment and other non-material products.

2.2 Characteristics of Online Cultural Consumerism

Cyber cultural consumerism is the product of cultural consumerism's content production, idea transmission and power struggle in cyberspace.[2] The essence of cybercultural consumerism lies in the combination of consumption behaviour and cultural production through Internet platforms, especially emerging media such as social media and short videos, and the formation of a new consumption pattern and cultural attitude. This mode and attitude are often influenced by capital and media-centrism, and its characteristics are mainly manifested in the speed of diffusion, the invisible role of consumption, and the symbolic characteristics of consumer products. Firstly, the speed of diffusion is extremely rapid. The immediacy of the Internet makes it possible for cultural information to spread rapidly across the globe in a short time, and people can receive the latest cultural developments almost at the same time. The popularity of the network also makes people from different regions and different cultural backgrounds have access to all kinds of cultural information, and the cultural acceptance group is more extensive. At the same time, the Internet breaks down geographical boundaries, making cultural dissemination global. The cultures of different countries and regions can communicate and integrate with each other on the network, forming a globalised cultural pattern. Secondly, the role of invisible consumption. With the development of Internet technology, consumers' consumption behaviour on the Internet has become more invisible. They can consume through various online platforms without having to directly face salespeople or other consumers. Through the application of big data and artificial intelligence technology, online consumption culture can be precisely analysed and pushed according to consumers' personal preferences and habits, making consumption content more in line with individual needs. At the same time, under the influence of social networks and integrated media, cultural consumers' decision-making is often influenced by their circle of friends, opinion leaders and online comments, and this social consumption decision-making process has hidden characteristics. Third, symbolic consumer products. People seek virtual emotional satisfaction in the network, but this cultural demand usually exists in the form of a literal symbol. In the network cultural products are given specific symbolic meanings, they are not only material entities, but also signs of a certain culture, identity, status or lifestyle. Consumers buying symbolic products from a particular brand are often associated with a brand image, such as high-end, fashionable, unique, etc. The brand itself is a powerful symbol. Symbolic consumer products are often associated with specific social groups or cultural circles, and by consuming these products, individuals can gain a sense of social identity or belonging. However, this often leads people to blindly pursue brands, from losing the authenticity of cultural consumption.

3. The Realistic Influence of Online Cultural Consumerism on College Students' Firm Cultural Confidence

At present, the penetration of network culture consumerism is gradually weakening the effectiveness of college students' firm cultural self-confidence. The fragmentation of network culture and the impact of multiculturalism have had a significant impact on the cultural

consumption patterns and values of college students. It influences the cultural consumption behaviours and values of college students by dissolving their intrinsic resistance to the demand for high-quality culture and constructing symbolic ways of cultural consumption.

3.1 Reducing the Cultural Aesthetic Interest of University Students

The network era does have a certain impact on the cultural and aesthetic interests of college students. The network provides a space for multicultural coexistence, and college students are exposed to different cultural values, which may have an impact on their values and aesthetic standards. First, the superficiality and fragmentation of network culture. The rapid flow of information on the Internet and the immediacy of social media lead to a tendency to accept superficial and fragmented information, which undermines college students' pursuit of cultural content of depth, coherence and complexity. This is mainly due to the fact that online culture emphasises visual elements, such as images and videos, which may promote visual culture, but at the same time may diminish university students' appreciation of text and other non-visual art forms. For example, in the case of online videos, the online videos viewed by college students do not necessarily correspond to real-life events, and it is possible that the publishers deliberately confuse the viewers in order to gain traffic. Such cultural fragments as online short videos can easily dissolve college students' pursuit of excellent culture and reduce their ability to appreciate art. Second, the dominance of pop culture. The fast spread of popular culture on the Internet and its easy consumption often overwhelm the voice of excellent traditional Chinese culture, making college students more susceptible to the influence of popular interest. As a result, college students tend to pursue fast and entertaining, and are more inclined to fast-food experience than in-depth thinking and appreciation in cultural consumption. Third, the influence of personalised algorithms. Personalised recommendation algorithms on social media and video platforms may limit college students' access to and appreciation of diverse cultural works, thus creating a filter bubble that homogenises their aesthetic interests. At the same time, the Internet provides a platform for displaying creativity, but at the same time there is also a large amount of imitation and repetitive content, which may pose a challenge to college students' creative thinking and originality.

3.2 Shaking the Cultural and Emotional Identity of University Students

Under the background of networkisation, the dissemination power of our culture has been significantly enhanced and the influence of culture has been enlarged, but to a certain extent, it has also caused the mainstream ideology of our country to suffer from the impact. The popularity of network cultural products and their derived social consciousness that deviate from the values advocated by the excellent traditional Chinese culture has brought difficulties and challenges to the cultivation of college students' cultural self-confidence that cannot be ignored, and there is the possibility of weakening the authority of the excellent traditional culture and mainstream values, and as a result, it will also shake the college students' emotional identity of the excellent traditional Chinese culture. First, the impact of multiculturalism. As a global platform, the Internet exposes college students to a rich variety of cultural phenomena and values. This multicultural collision may weaken their emotional identification with local or traditional culture. On the Internet, people can easily construct an idealised self-image and a circle of cultural exchange, which may lead to a disconnect between college students' cultural-emotional identities in reality and those in the virtual world. Network culture allows individuals to move freely among different communities and cultural environments, which may also lead to the blurring and changeability of college students' cultural identity. Secondly, information overload and difficulty of choice. The huge amount of information on the Internet and the complexity of various cultural views and values make it difficult for college

students to make choices in forming a stable cultural and emotional identity. At the same time, the rapid renewal of network culture and the constant emergence of new cultural phenomena and topics may lead to rapid changes in the values and emotional identity of college students and a lack of stability. Third, the influence of social media. Social media emphasises personality display and instant feedback, which may lead college students to unknowingly change their cultural expression and emotional identity in the pursuit of likes and attention. The rapid spread and wide influence of popular culture on the Internet may induce college students to be more inclined to follow popular trends rather than adhere to their own cultural stance and emotional identity. At the same time, group polarisation and the echo chamber effect in online communities may reinforce certain extreme or radical cultural views and affect college students' understanding and tolerance of other cultural positions. The Internet provides a large number of entertainment and pastime choices, and college students may disperse their emotional investment among the many options, reducing their in-depth participation in and identification with the excellent traditional Chinese culture. Therefore, college students should be guided to cultivate critical thinking in the online environment and learn to sift and absorb beneficial cultural content, while maintaining respect and understanding of their own cultural traditions to form a healthy and stable cultural and emotional identity.

3.3 Weakening of Cultural Practices among University Students

"Every progress in culture is a step towards freedom." [3] College students should devote themselves to the inheritance, promotion and innovation of culture, and establish and show cultural confidence in the process. However, under the impact of the current network culture consumerism, some college students' thinking ability has weakened, resulting in their spiritual life becoming empty and confused by the complex and diverse foreign cultures on the Internet. The diversity of network culture may lead to confusion in the values of college students, making it difficult to form a stable cultural identity and behavioural patterns, thus affecting their cultural practices in real life. Firstly, virtualised lifestyle. The Internet provides a virtual lifestyle in which college students can socialise, entertain and study on the Internet, while reducing their cultural communication and participation in real life. This virtualised life may lead to their lack of interest and participation in real-world cultural activities and cultural practices. At the same time, information consumption on the Internet is often fast and superficial, and this fast-food consumption habit may affect college students' exploration and practice of in-depth cultural content, making them more inclined to instant gratification and quick consumption rather than in-depth participation and experience. Second, the substitution of real participation. Various virtual activities and social platforms on the Internet may replace real-life cultural participation to a certain extent. College students may be more likely to accept fragmented pieces of information rather than a complete cultural system. As a result, college students may devote themselves more to the interaction in the virtual world and neglect the cultural practice and social participation in real life. At the same time, the various temptations and interferences in the network environment may lead to time management problems for college students, who may devote a lot of time to activities such as online games and social media, while neglecting their participation and engagement in cultural activities. Third, the pressure of group homogenisation. The homogenisation phenomenon in the online community may put college students under pressure from their peer groups to practice culture, resulting in a convergence of their cultural choices and behaviours rather than independent thinking and practice based on personal interests and judgments, which weakens the strength of college students' cultural practice to a certain extent.

4. The Practical Path of University Students' Firm Cultural Confidence in the Context of Network Culture Consumerism

In the face of the challenges posed by cyberculture consumerism, in order to guide the development of college students' thinking in the right direction and enhance their cultural confidence, comprehensive management is needed at multiple levels, such as education, environment, and policy, to promote the formation of a healthy and rational consumer culture and social atmosphere. To this end, it is necessary to purify the cyberspace, create a benign campus atmosphere, and strengthen the awareness of cultural inheritance among college students, in order to improve their cultural theoretical literacy, enhance their cultural identity, and improve their cultural practice.

4.1 Purifying the Space for Online Cultural Production and Improving the Cultural and Theoretical Literacy of University Students

At present, the field of network culture consumption is increasingly showing a tendency of vulgarisation, which has a negative impact on the cultural and aesthetic taste of college students. In order to improve this situation, there is an urgent need to purify the environment of network culture consumption, and create a network ecological environment conducive to the spiritual growth of college students. Firstly, network regulation should be strengthened. The government and relevant organisations should strengthen the regulation of online content, crack down on illegal and vulgar content, protect high-quality and beneficial cultural products, and provide a healthy online environment for college students. All members of society encourage and support the production of high-quality cultural content, and use various media platforms to promote classical literature, art, music and other traditional culture and modern outstanding cultural achievements. Second, Internet platforms and their operating companies should take responsibility. Internet platforms should be leaders in resisting vulgar culture and must take the initiative to improve content review mechanisms to ensure that materials related to online cultural consumption meet quality standards. In order to fulfil this responsibility, Internet platforms need to take proactive measures to continuously improve and strengthen their content review mechanisms to ensure that all content related to online cultural consumption complies with established quality standards and ethical codes. Artificial intelligence has limitations in identifying certain marginalised and pornographic content, and it is particularly important to strengthen the manual review process, which can effectively plug the loopholes for the dissemination of undesirable information. Professional vetting teams are able to make more detailed and humane judgements on hard-to-define content with the assistance of AI, thus effectively blocking the dissemination of vulgar information and creating a healthier and higher quality online environment. Through this two-pronged strategy, Internet platforms will be able to better fulfil their roles as cultural leaders and guardians, promoting the positive development of online culture. Third, establish an evaluation system. In order to promote the all-round development of college students, the key lies in building a comprehensive and detailed evaluation system. The system is designed to make an in-depth assessment of the cultural literacy level of college students, and at the same time examine the ability and participation they have demonstrated in social practice activities. Through this system, students' strengths and points of interest in the field of culture and art, as well as their motivation and creativity in social practice, can be effectively identified. In addition, the evaluation system should be designed in such a way that it can motivate students to actively participate in all kinds of cultural learning and exchange activities. This should include not only the learning of traditional cultural knowledge, but also the understanding and critical analysis of modern cultural phenomena. For example, by setting clear evaluation criteria and incentives, such as reward points, honours or practical opportunities,

students can be encouraged to actively expand their cultural horizons and enhance their self-expression and social skills. An effective evaluation system not only reflects the cultural quality and social practice experience of university students, but also guides them towards higher cultural achievements and plays an active role in social practice.

4.2 Creating a Benign Campus Cultural Atmosphere and Enhancing the Cultural and Emotional Identity of University Students

Schools need to adopt diversified teaching strategies and content-rich curricula to nourish the spiritual world of students and build a solid ideological barrier against the erosion of online cultural consumerism. At the same time, through in-depth educational activities, they should strengthen students' belief in and loyalty to the excellent traditional Chinese culture, revolutionary culture and advanced socialist culture. For one thing, schools should integrate the excellent traditional Chinese culture into their syllabus and constantly improve and upgrade the structure of traditional culture courses. For example, special traditional culture teaching and research organisations should be set up to carry out in-depth research on curriculum design and teaching content, and integrate them with the curricula of other disciplines, so that students can learn the essence of Chinese culture in a targeted manner. Through such systematic learning, students are able to gain an in-depth understanding of the philosophical and logical thinking embedded in outstanding traditional Chinese culture, thereby enhancing their logical reasoning and critical thinking skills. Secondly, schools should pay attention to the reinforcement of aesthetic education in order to enhance students' aesthetic quality. Combining the teaching methods of art inculcation, theoretical education and practical experience, students' aesthetic knowledge is enriched, their aesthetic tastes are upgraded and their aesthetic awareness is enhanced. For example, courses such as art workshops, calligraphy and traditional ink painting are offered, which not only impart relevant theoretical knowledge, but also enhance students' practical skills. Thirdly, the teaching of media literacy is strengthened in order to establish a correct media concept. In order to enhance students' ability to understand and analyse media information, schools should strengthen the teaching of media literacy. This process is not only about imparting knowledge, but also about cultivating students' critical thinking. First of all, educators need to guide students to a deeper understanding of the nature of the media, including the ways in which it disseminates information, the means by which it influences public opinion, and its role in socially constructing reality. Through this kind of education, students can learn to examine media messages from multiple perspectives by recognising that media content is not neutral, but is selected and processed. Secondly, teaching should also cover how to recognise and assess the truthfulness of media messages, which is particularly important in the current online environment where information is flooded with information and it is difficult to distinguish between truth and falsehood. Students should be equipped with the ability to recognise inaccurate information, bias and potential misinformation, which is crucial to their role as future information consumers and communicators. In addition, educators should emphasise ethical issues in the media so that students understand the responsibilities and consequences when sharing and forwarding information in the digital age. At the same time, strengthening media literacy education also includes developing students' skills in the use of media tools, which is not only about operational skills, but also about how to communicate effectively, express their views and participate in public discussions in an online environment. This includes teaching students how to use platforms such as social media for self-expression and personal branding, while ensuring that their online behaviour is ethical and socially acceptable.

4.3 Strengthening Students' Awareness of Cultural Inheritance and Enhancing Students' Cultural Practices

Marx pointed out that people "make their own life activity itself into the object of their own will and their own consciousness"[3], to strengthen the awareness of college students in the cultural heritage, the core task is to stimulate their self-awareness of the main body, so as to enhance their self-knowledge of cultural values and cultural literacy, and encourage them to actively participate in the inheritance and development of culture. Firstly, to stimulate college students' critical thinking. By guiding students to self-reflection, we help them rationally analyse their online cultural consumption patterns, identify real cultural needs and false needs, change passive cultural product acceptance into active choice, tend to pursue superior cultural values, and ultimately establish a correct cultural value orientation. In order to stimulate college students' critical thinking, educators need to adopt diversified teaching strategies to cultivate students' ability of independent thinking. For example, course design should include in-depth analyses of different viewpoints and materials, and students should be encouraged to ask questions, question existing viewpoints, and take the initiative to look for evidence to support or refute those viewpoints. Secondly, assessment methods should also promote the development of critical thinking. For example, instead of traditional memorised exams, open-ended questions, case studies and essay writing could be used to ask students to apply their knowledge and skills to analyse, evaluate and create new solutions. Such assessments not only test students' understanding of their knowledge, but more importantly, their ability to apply that knowledge to practical situations. Secondly, the moral education of university students should be strengthened. This requires not only theoretical teaching to enhance students' moral cognition and sense of responsibility and prompt them to make a qualitative leap in moral cultivation, but also practical activities to strengthen students' ability to make moral judgements, make choices and take actions, to hold fast to the moral boundaries and bottom line, and to spontaneously oppose the erosion of moral life by cybercultural consumerism. Schools should co-operate with other social forces, such as the family, society and the media, to create an environment conducive to the moral growth of young people. Through these diversified efforts, the moral qualities of college students will be strengthened in all aspects, laying a solid foundation for them to become responsible citizens and professionals. Third, to stimulate the cultural creativity of university students. As a group with the greatest potential for innovation, college students play a key role in eradicating the negative effects of online cultural consumerism. Provide more for college students to show their creativity, and let them participate in cultural creation in a personalized way. Support students to carry out academic research related to culture, encourage students to carry out innovative research and exploration of traditional culture, and combine traditional culture with modern technology. Encouraging students to participate in social practice activities such as community service, cultural heritage protection, rural education support, etc., and to feel and pass on culture through practical actions not only promotes college students' active participation in online cultural creation, but also promotes their positive value pursuit, leads the development direction of online culture, and thus improves the cultural ecological environment of the whole society.

5. Conclusion

In today's Internet environment, college students show a high degree of active thinking. Their recognition, inheritance and promotion of Chinese traditional culture not only affects their personal development, but is also closely related to the prosperity of the country and the rejuvenation of the nation. Given that the consumerist tendency in Internet culture may have a negative impact on college students' firm cultural confidence, by enhancing their critical awareness of consumerist

Internet culture, college students can treat Internet information in a more rational manner, which will help them establish an appropriate life orientation and development direction in the process of building a strong cultural country.

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