

The Strategies for Integrating Excellent Traditional Culture Into the Teaching of Ideological and Political Courses

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At present, college education pays great attention to the ideological and political education of college students, and when the ideological and political education courses are carried out, the excellent traditional cultural content and the ideological and political courses are closely linked to do a good job in the ideological and political education of college students. The dissemination of excellent traditional culture and the practical teaching of ideological and political courses have very important meanings. Based on this, the article analyzes and explores the integration of excellent traditional culture into the practical teaching of ideological and political courses, and aims to better integrate excellent traditional Chinese culture into the ideological and political courses of colleges and universities through exploration, enrich teaching resources, and integrate traditional culture in colleges and universities. Optimize the teaching design with the practical activities of ideological and political courses, enhance the teaching effectiveness of “internalization in heart” of ideological and political courses through teaching integration, and promote the innovative development of traditional culture “externalization in action”.

Keywords: traditional culture, integration, ideological and political teaching

Our country’s long history and culture has accumulated many excellent traditional cultures. Inheriting and carrying forward these excellent traditional cultures, taking their essence, and discarding their dross, is an important foundation for building a culturally powerful country. Colleges and universities shoulder the important task of cultivating socialist builders and successors with Chinese characteristics, and are an important place for cultivating high-quality talents. In the teaching process, we should pay attention to guiding students to correctly understand the basic national conditions of our country through the use of Marxist viewpoints, and at the same time guide them to establish correct ideological concepts. Integrating the excellent traditional Chinese culture with the teaching of ideological and political courses in colleges and universities can enrich the teaching content of ideological and political courses, and at the same time improve the pertinence of teaching and help college students build cultural confidence.

The Fit of Traditional Culture and Ideological and Political Courses in Colleges and Universities

To play the role of Chinese excellent traditional culture in educating people in the new era, the key and

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difficult point is to correctly understand the inner connection between traditional culture and ideological and political courses in colleges and universities, and to find the integration of the two.

The Convergence of Ideological Concepts and Ways of Thinking

First of all, the excellent traditional Chinese culture and Marxism have similar concepts of nature and humanity. Traditional culture believes that humans are produced by the differentiation and aggregation of the natural atmosphere of heaven and earth, and that there is an objective unity of homology and symbiosis between humans and nature, which is similar to the Marxist idea of the unity of world material; traditional culture points out that the dynamic unity of “Unity” and “Separation of Heaven and Man” emphasizes that conscious people “investigate the relationship between man and man” and “use the destiny of man”, which is consistent with the Marxist claim that “practice is the basis for the differentiation and unity of man and nature”, emphasizing respect for the laws of nature and the dialectical unified thinking of giving full play to subjective initiative fit in.

Secondly, Chinese excellent traditional culture and Marxism have the same people-oriented thinking. The traditional people-oriented thinking mainly includes content such as fearing the people and respecting the people, knowing the people and gaining their hearts, caring for the people, caring for the people and benefiting the people, making the people rich, and strengthening the country. Satisfying the demands of the people and other positive factors has many points in agreement with the Marxist mass conception of history.

Third, traditional culture and Marxism share the same social ideals. The traditional Chinese “Great Harmony” social ideal contains the spirit of “the great way” of “the world is the public”, which embodies the demands of people’s livelihood, highlights people’s yearning for harmony, absorbs the concept of evolution, and can be designed in accordance with the principles of social equality and universal happiness. In the future, it will surpass capitalism; this is consistent with the Marxist ideal of communism in terms of fundamental value orientation and historical development and progress.

Fourth, Chinese excellent traditional culture and Marxism have the same and complementary contradictory thinking. Both recognize the universal existence of contradictions, “Everything is right”, contradictions are both opposites and unity, “opposite and mutually reinforcing”, contradictory movement constitutes the driving force of the development of things, and “hardness and softness push each other, change in it”; but traditional culture believes the reconciliation and fusion of contradictions between opposites is the leading factor to make things harmonious and stable, and the transformation of opposites is the fundamental way of the development of things. This can complement the role of Marxism’s emphasis on the contradictory attributes in the development of things.

Fifth, both Chinese excellent traditional culture and Marxism value the line of understanding that combines knowledge and action. The essence of the traditional view of knowing and doing is “knowing and doing, knowing and doing, knowing and doing both sides”; this is consistent with Marxist practice and the dialectical unity of knowledge.

The Compatibility of Value Orientation, Moral Training, and Judicial Justice

First of all, both Chinese excellent traditional culture and Marxism advocate the value orientation of the unity of individual and society. Confucianism emphasizes the individual’s obligations and responsibilities towards the family, society, and nation-state, such as “the rise and fall of the world, and everyone is responsible”, “worries and worry before the world, and joy in the world afterwards”, “cultivation, harmony in the family, and governance of the country”, “ping the world”, “the journey of the great road, the world is the public”, etc., which all show that Confucianism has rooted personal ideals in the social soil, and thus aroused

strong patriotism. Similarly, on the one hand, Marxism maintains that individual production activities have fundamental significance for the formation and development of society. It arises from a certain individual's life process"; personal emancipation is also the prerequisite and sign of social emancipation. "It goes without saying that if everyone is not emancipated, society cannot be emancipated". On the other hand, Marx Doctrine points out that "individuals are social beings" and individuals can survive and develop only in society. "Only in a community can an individual obtain the means to develop his talents in an all-round way, that is, only in a community can there be individual freedom". Therefore, Marxism places great emphasis on collectivism, patriotism, and internationalism.

Secondly, there are many similarities between Chinese excellent traditional culture and Marxism in terms of ethics and moral cultivation. For example, traditional culture values ethics such as benevolence, loyalty, honesty, justice, dedication, self-improvement, and doctrine, and advocates cultivation methods such as "loyalty and forgiveness", "nourishing one's energy", and "being cautious". Similarly, Marxism opposes class exploitation and oppression in a private ownership society and pursues fairness and justice; it opposes "alienation" and pursues human freedom and liberation; it advocates that people abide by public order, care for children, respect their elders, pay attention to hygiene, and oppose hooliganism, theft, etc. In short, Chinese traditional culture and Marxism affirm the social customs such as kindness, helping the disabled, caring for the society, respecting the old and loving the young, respecting nature, and being willing to contribute.

Third, both Chinese excellent traditional culture and Marxism attach importance to judicial justice and its social function. During the Western Zhou Dynasty, our country put forward the proposition of "being clear and prudent and punishing". Since ancient times, there has been the concept of people-oriented legislation, emphasizing that legislation should be based on the people's sentiments and respect for their opinions. For example, "Shenzi" pointed out: "The law does not come from the world, it does not come from the earth, it is sent to the world, and it is in line with the hearts of the people", "The law is governed by rituals, so justice is also established"; for example, Han Feizi pointed out: "The law is not expensive. Deflection". These all reflect the fairness of legislation and justice. Under the ancient Chinese rule of "destiny and punishment", rulers of the past dynasties have attached great importance to the role of punishment and regarded it as a stabilizer for society and a booster for change. Similarly, Marxist classics also contain a large number of incisive expositions affirming the fairness of the law and its role, such as the "Debate of the Sixth Rhine Provincial Assembly in 1842: The Debate on Freedom of Press and the Publication of Hierarchical Conference Records". In the article, Marx pointed out: "The press and publication law is the legal recognition of the freedom of press and publication. It is law, because it is the sure existence of freedom". In the *Critique of Hegel's Philosophy of Law* in 1843, Marx pointed out: "In a democratic system, the national system, laws, and the country itself, as far as the country is a political system, are only the self-regulation of the people and the specific content of the people". In "On the Jewish Problem", "The Holy Family", and other works, Marx Doctrine emphasizes the use of rationality and universal laws to study political and legal issues, and believes that only laws that reflect human freedom and protect human rights are the real law.

The Significance of Integrating Excellent Chinese Traditional Culture Into Ideological and Political Courses in Colleges and Universities

1. It is a phenomenon unique to human society to help students improve their character and accomplishment and guide them to establish socialist core values and culture. It can have an impact on people's

behavior patterns and at the same time play a role in educating people. First of all, culture itself has the role of ideological guidance, which can influence people's behavior and thoughts in a subtle way. If we have a strong sense of pride and blind identity with advanced socialist culture, then we will have a strong national cohesion. You can actively overcome difficulties when facing difficulties. At the same time, culture has a value-oriented function, and value is its core content. The formation of value concepts can play a leading role in human behavior and generate important motivation; culture has a shaping role, which can promote individual self-consciousness and self-confidence ideology, and then better realize their own values. The excellent Chinese traditional culture has the same function. It contains richer educational ideas and values, which can subtly cultivate students' sentiments, improve their personality, improve their morality, and help them establish correct ideas. At the same time, it helps college students to establish and practice socialist core values. In the socialist core values, the ideological concepts such as "patriotism" and "integrity" belong to the category of Chinese excellent traditional culture. Therefore, in the new era, we should fully draw strength from China's excellent traditional culture to better educate college students.

2. It helps to enhance the effectiveness of the teaching of ideological and political theory courses in colleges and universities. The ideological courses in colleges and universities contain more theoretical knowledge. For many students, these contents are relatively boring, and traditional teaching methods are difficult to fully mobilize students. In the end, it is difficult to improve the teaching quality of ideological and political courses. However, the integration of Chinese excellent traditional culture can make the teaching work of ideological and political courses colorful and enrich the teaching content of the course. In some respects, the value orientation, ideology, traditional virtues, etc., contained in the excellent Chinese traditional culture are similar to the dialectical materialism, ethics, beliefs, etc., contained in the ideological and political courses, and the connotation of Chinese excellent traditional culture is rooted in our hearts, and integrating it into ideological and political classes can awaken students' emotional and moral identity, deepen understanding and memory, and then improve their ideological cognition. In other words, the excellent Chinese traditional culture is an important teaching resource library for the teaching of ideological and political courses in colleges and universities. The integration of the two can promote the extension of the teaching content of ideological and political courses and improve the pertinence of ideological and political education.

The Realization Path of Integrating Traditional Culture Into Ideological and Political Courses in Colleges and Universities

The integration of traditional culture into ideological and political courses in colleges and universities needs to explore practical ways to implement it, and it needs to continue to innovate in the exploration.

1. "Incorporate" into the teaching content through the ideological and political classroom teaching methods, and integrate the rich ideas of traditional culture. In the process of preparing lessons, teachers should consciously and fully excavate the excellent ideological resources in traditional culture, combine the needs of the relevant teaching content and goals of college ideological and political courses, or enrich the teaching content, or assist students to understand, or stimulate it students' interest, in short, aim to make abstract ideological and political courses more lively and cordial, easier to be recognized by college students, and to achieve better teaching results. In the construction of teaching materials, compile supplementary teaching materials that integrate traditional culture into ideological and political courses. The competent education department should encourage competent teaching and research teams to compile teaching designs and teaching

cases that incorporate Chinese excellent traditional culture into ideological and political courses. On the one hand, the ability of teachers can be quickly improved in the case of insufficient teachers who are qualified to “integrate” teaching. On the other hand, it is also conducive to the promotion of “integration” research results, standardizing and driving the prosperity and development of traditional culture and education. In the teaching evaluation, increase the content of traditional culture investigation. Gradually increase the proportion of traditional culture topic scores in the total score. The form of investigation can be flexible and diverse. It can be integrated into the usual examinations and final exams. It can take forms such as written examination questions and essays, as well as social surveys, voluntary services, speeches and debates.

In terms of teaching methods, a multi-style method is adopted to facilitate teaching. In addition to theoretical lectures, the content and characteristics of traditional culture should be combined to carry out discussion-based teaching, experience-based teaching, and inquiry-based teaching. For example, combine traditional thinking and traditional virtues to carry out group discussions, watch movies on traditional festivals or anniversaries, and hold traditional cultural knowledge contests, essay contests, debate contests, etc., to stimulate students’ enthusiasm for learning ideological and political courses. In the teaching carrier, make full use of the Internet to organically combine traditional classrooms and online classrooms. To adapt to the characteristics of college students’ attachment to the Internet and “not leaving their hands”, colleges and universities should actively build online classrooms and online teaching platforms. Teachers should learn to use WeChat groups and QQ groups to publish articles, pictures, videos, etc., related to traditional culture to students. Students display the cultural traditions and cultural characteristics of their hometowns, arouse their interest in learning ideological and political courses, and internalize the excellent traditional Chinese culture in the joyful browsing.

2. Through the practical teaching of ideological and political courses to “integrate” into the social survey of college students is full-staff practical teaching, which can guarantee the wide range of integration of traditional culture into ideological and political courses. When designing a survey plan, teachers can integrate traditional culture into the survey questions under the guidance of ideological and political teaching goals. Through the students’ personal investigation, summary, and reflection, we can deeply understand the interlinkage and complementarity between traditional culture and Marxism. Volunteer service is increasingly recognized by college students and is an important way to integrate traditional culture with ideological and political courses. Volunteer service is a noble act of helping others, serving the society, and not asking for rewards. Participating in voluntary service helps college students to establish a correct world outlook, outlook on life and values, cultivate a sense of social responsibility, increase knowledge and talents, and improve moral quality. It is also a good opportunity for college students to understand traditional culture and practice traditional virtues.

On-site (experience) teaching is a vivid form of integration of traditional culture and ideological and political courses, which is very popular with students. Visiting local traditional cultural attractions under the guidance of teachers can better unify the teachers’ on-site explanations and students’ intuitive feelings, make ideological and political education more vivid, and stimulate students’ patriotic feelings and national cultural confidence. Red festivals and traditional festivals are also useful channels for integrating traditional culture into ideological and political courses. Our traditional festivals contain a wealth of traditional cultural spirit, which is a characteristic educational resource for ideological and political courses. Teachers can combine the characteristics of various festivals to organize students to carry out special educational activities, such as to

guide students to remember ancestors, cherish lives, commemorate martyrs, and promote patriotism; Qixi Festival guides students to praise love and pursue happiness; Mid-Autumn Festival guides students to respect the elderly and filial relatives, reunion, and harmony; National Day guides students to commemorate national independence and enhance national self-confidence; Spring Festival guided students to leave the old and welcome the new, inherit filial piety; and so on. Thematic activities can take a variety of forms such as story sessions, recitation sessions, painting exhibitions, video presentations, speech contests, etc., which are entertaining and entertaining, and subtly achieve the effect of educating people.

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