

# Discussion on the Effective Path of Curriculum Thought and Politics from the Perspective of Liberal Values

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## Abstract

**From the recessive existence in the past to the dominant manifestation today, Colleges and universities actively carry out fruitful exploration, However, there are still teachers engaged in professional teaching who do not fully understand the ideological and political values, do not have access to ideological and political resources, and it is difficult to clarify the relationship between professional goals and ideological and political value orientations, which restricts the full play of the ideological and political effects of the whole curriculum. Based on the perspective of freedom, the core value of socialism, this paper discusses the goal orientation and specific path of curriculum thought and politics in order to improve the effectiveness of curriculum thought and politics.**

## Keywords

**Free horizon, Course education, effectiveness.**

## 1. INTRODUCTION

Besides its professional knowledge and skills, does curriculum thinking have its own independent goal system of moral education? If you have your own relative target system, what does it mean? The mainstream view in China holds that "curriculum ideology" is not a specific course or a class of courses, but a kind of education and teaching philosophy, Its basic connotation is that professional courses should not only cultivate students' skills, but also carry the function of educating people, so as to realize the same direction of professional courses and ideological and political theory courses, Its goal is to cultivate the political identity, cultural confidence and personality of college students, which is related to "what kind of person to cultivate"

It is self-evident that the target orientation of curriculum ideology restricts the specific work direction of curriculum ideology and plays a leading role in the development of educational function in specialized courses. At present, the exploration of curriculum thought and politics has been expanded in various colleges and universities in various forms. For example, the representative curriculum ideological and political of Shanghai University offers public elective courses based on the orientation of the major and the elements of ideological and political integration with the major, The practice is that each major should have a curriculum ideological and political mode, the so-called "one major and one political ideological and political mode", but the choice of ideological and political elements is different.

Due to the possibility of wide space for the selection of ideological and political elements, if teachers do not have profound moral knowledge, the ideological and political effect of the curriculum will be obviously restricted, and it is difficult to cover every professional teacher. Recent articles published in newspapers and magazines focus more on how to integrate

ideological and political elements into professional classroom teaching, Due to the difficulty in positioning the ideological and political objectives of each classroom, which ideological and political elements are more subjective, and the lack of understanding depth of the value connotation of ideological and political elements, the result is that the reference significance for professional teachers to carry out curriculum ideological and political teaching is relatively limited. This paper discusses the course ideological and political path based on the value of freedom in order to provide practical reference for the effective development of the course ideological and political in a typed way.

## **2. CONTEXT: A DEEP INTERPRETATION OF THE VALUE OF FREEDOM**

From a new perspective of inheriting Chinese traditional culture, absorbing foreign culture and facing the ideal of the future, socialist core values put forward the leading value demands of socialist countries at the national, social and individual levels. There are also obvious differences in the pursuit of value at each level. As one of the core values of socialism, freedom should be reflected in the goal of talent training, curriculum design, classroom teaching, practical training, evaluation effect and other aspects. Therefore, it is necessary to explore various ideological and political elements in professional teaching and reflect on various moral practices on the basis of grasping the value implication carried by freedom, so as to shape students' good moral quality.

### **2.1. To Grasp the Intrinsic Meaning of the Value of Freedom**

The formation and development of individual moral consciousness is the process of grasping the moral principles and the requirements of norms, as well as the resolution of the conflict between the individual's existing moral rules and the moral principles demanded by the society, moreover, the process in which the value orientation appears in the name of the collective overcomes the individual's value appeal. As far as freedom is concerned, its position as one of the core values of socialism determines its dominant position in the formation of individual moral consciousness. However, freedom is a historical category, which has its historical background and specific value requirements, and its connotation is also endowed with different contents with the development of the society. It is necessary to transcend the superficial understanding of the concept of freedom and reach the understanding of the intrinsic appeal of the value of freedom. Only under the premise of understanding the value orientation of freedom can we effectively guide the different value conflicts in the real social life and realize the ideal goal of the society.

#### **2.1.1 The ethical value of freedom from the perspective of negative freedom**

In real life, some students do not fully understand the basic connotation of freedom, especially the value orientation of freedom, such as the background of the time proposed by the concept of freedom, the value goal pursued by freedom, and the significance of freedom in shaping people themselves, In other words, most students only have a superficial understanding of the basic meaning of freedom, knowing that freedom is to give individuals a certain space to make their own choices. After all, each person's basic situation is different, their pursuit of life goals are also different.

Liberty does not imply the freedom to do as one wishes, but is subject to law and morality. But why does the law restrict liberty is often unknown to students from the perspective of individual ontology, the individual is the existence of sociality rather than individuality. Freedom does not mean the mere negative freedom to choose unhindered and do what the individual wants to do, but it means rational self-regulation. Only an individual who understands what is required by moral law and is free in the process of voluntarily and completely obeying it. It can be seen that there is a presupposition of freedom, that is, in the eye

of the person who advocates the negative view of freedom, the individual is a self-disciplined being with self-sufficiency and knows what he needs. The individual is the existence of self-perfection and can motivate himself to pursue the goal set by himself. At the same time, the individual is still the existence of subjectivity and realizes that he is the subject of action. In the eyes of those who advocate the negative aspect of freedom, freedom is the identity as the guarantee of the individual's natural rights

In this sense, liberty sets the standard for political legitimacy, expressing the marginal constraint of how or what the state should or can legitimize.

### 2.1.2 The ethical value of freedom from the perspective of positive freedom view

The existence of the diversity of negative freedom view provides a prerequisite, However, the freedom to provide people with the space to choose will result in the phenomenon of extreme inequality in consequences, What's more, some groups don't really enjoy the ability to make effective choices because of certain deficiencies. At this time, the government that based on the consideration of the overall interests of the society creates the necessary conditions for the freedom of the disadvantaged groups in the society, which is also known as forced freedom, In fact, through compulsive freedom or positive freedom, individuals have the ability to choose in the sense of negative freedom, so as to better serve the development of human potential. In this sense, the concept of freedom also becomes the right to obey and learn from the "right reason" from the negative free level of the right to use the individual's own reason. The right of the individual is no longer the right to protect the actual individual from the encroachment of the state, but the right to become the future rational personality against the irrational self of the present.

Liberty has also evolved from a view of natural rights as a marginal constraint on what the state can properly do to a view of natural rights as a marginal constraint on the individual's pursuit of human perfection. In terms of the positive conditions for promoting individual self-development, the state has developed from the passive role of "night watchman" to the current role of "leader" and "leader". As Fichte emphasized in "On the Nature of Scholars": in addition to free and voluntary choice, the content of freedom in the full or perfect sense requires strict rules of will based on unprovable ethical ideals about what one should accomplish and do.

## 3. COUNTERMEASURES: THE PATH OF IDEOLOGICAL AND POLITICAL EFFECTIVENESS OF CURRICULUM FROM THE PERSPECTIVE OF FREEDOM

### 3.1. Multi-channel Exploration of Ideological and Political Elements Oriented by the Value of Freedom

To know what the moral principles of an activity require, one must go deep into the activity itself, and understand the attributes which make up the thing; after all, it is the unity of attributes which makes up the nature of the thing. If the relationship between things constitutes the order, it is often hidden behind the living people and their interests. All important orders derive ethical value from what they must achieve. The German philosopher Wendelban (2016) aptly pointed out that "All the different obligations and rules on which the inductive study of the moral law is based relate to and depend in content upon the infinite variety of the four rules of human life.

3.1.1 According to the talent training objectives of different majors to choose the resources of curriculum sizheng

The teaching documents such as talent training program, ability improvement and syllabus should realize the synchronous improvement of knowledge teaching, skill improvement and value guidance. Each major should have the knowledge goal, the skill goal, the quality goal which must adapt with its training goal. Different majors have different requirements on

students' corresponding moral quality. For example, engineering majors pay more attention to students' mastery of skills, trade majors pay more attention to the improvement of students' cooperation and communication ability, computer majors pay more attention to students' innovation ability, and language majors pay more attention to students' communication and expression ability.

From the perspective of freedom, different majors also have different specific requirements for the value of freedom. The knowledge and skills to be mastered by the major itself reflect the connotation requirements of people's consciousness of autonomy. Only on the basis of learning the major well can we have a broader stage of life and provide better services for the society. In addition, the sustainable development capacity of various majors, such as creative integration courses and professional development courses can better integrate the sense of responsibility of The Times and the ideological and political elements of people's self-realization.

3.1.2 According to the characteristics of different teaching links pay attention to the ideological and political elements of the course

The formation of good character is often a process of imperceptible formation, rather than the result of being taught. The link of theoretical teaching is different from the link of practical teaching. Both the link of theoretical teaching and practical teaching contain abundant ideological and political teaching resources with the orientation of free value. In terms of teaching content, What professional course teacher imparts is professional knowledge, different professional courses have different teaching objectives and different requirements on knowledge and skills, but there are abundant ideological and political resources that can be mined. If the teachers dig deep enough in the teaching content, there will be a problem of whom they will serve in the course of economics and management. If teacher ask "why should this course arrange these knowledge points, how to master such knowledge points through demonstration, and what is the purpose of learning this course?" such philosophical thinking is required, then the status of the course content in the profession, the way to deal with the balance of different values in teaching, the purpose of teaching and other issues will emerge from the original hidden behind the teaching content from the teaching content to the foreground. This requires teachers to deeply understand and explore the spirit and basic connotation of freedom in grasping the pursuit of the basic value of freedom. In theory, teachers can combine the professional requirements to make students understand the basic meaning of freedom and understand the importance of freedom for society and life. In terms of practice, the basic arrangement of teaching is to let students have a consideration of the application level of the knowledge they have learned in school, so as to truly master the professional knowledge they have learned. "Learn" is to "use", only can "use" to judge whether really "learn" can. The intuitiveness of the production process and the scene of making products can get rid of the theorization and abstractness of classroom teaching in schools. How can we effectively integrate the ideological and political element of freedom in this link?

If we think deeply about corporate culture, the value of freedom can be reflected everywhere. Such as safety awareness and the attendant protection of workers' safety; The consciousness of benefit, the consciousness of survival and development and the following innovative requirements for employees are in fact the refinement of the value of freedom in the corporate culture. In short, the practical process of enterprises is the unity of students' "doing things" in mastering knowledge and skills and "being a person" in developing morality. If a teacher shuns the questions raised by the work situation and indulges himself in the concepts, principles and skills offered by a major or a course, he will not only lose the sense of social responsibility he is supposed to carry, but ultimately also lose the future of his students

3.1.3 Dig different ideological and political elements according to different teaching scenes

The teaching scene changes endlessly, not only including the arrangement of different teaching facilities, which is the hardware ideological and political resource, but also all kinds of different scenes in the classroom teaching process, which are worth teachers' thinking and loaded with ideological and political elements. As the famous poet Shelley said, "Character may be shown in great moments, but it is formed in moments of little importance. In terms of classroom teaching, some students play mobile phones in class but fail to listen carefully, so we should analyze the significance of learning professional knowledge for personal growth in the future.

If one fails to fulfill his responsibility for the product quality, due to the product quality problems caused by his failure to master the knowledge, it will be detrimental to the freedom of others and not conducive to the benign development of his career. As far as practical teaching in enterprises is concerned, if students are not willing to wear work uniforms for internships, or undertake additional temporary arrangements proposed by the internship unit, etc. At this time, teachers should consciously take this opportunity to conduct ideological and political education and guidance, and explain the importance of the institutional arrangement of working clothes for workers' health and production safety. Without physical health, there would be no basic condition for the perfection of personality, and no adequate exploitation of one's potential, thus emphasizing the importance of freedom.

3.1.4 Different ideological and political elements are formed according to different teachers' knowledge

From the perspective of teachers' knowledge composition, professional course teachers are different from ideological and political theory course teachers. To some extent, it is difficult to find the ideological and political elements loaded in the teaching content sensitively. In fact, ideological and political elements are embodied in classroom teaching, production practice, words and deeds of teachers and students, publicity column, layout of production workshops and other carriers related to teaching. Teachers with strong ideological and political consciousness and quality can use the ideological and political knowledge they have mastered to persuade students in terms of cognition, and make students understand the truth contained in the process of demonstration and the value of orientation. Teachers with professional spirit and entrepreneurial practice can use their professional spirit and their own entrepreneurial experience to teach students by words and deeds. In a word, the cultivation of students' correct moral character is an imperceptible process of formation and the result of the comprehensive effect of various ideological and political resources.

### **3.2. Practice and Reflect on the Formation of Moral Character on the Basis of Moral Practice**

Many college students have a clear understanding of the meaning of freedom, but they cannot lead actions in real life. Therefore, how to develop the ability from the cognitive level to the behavioral level is particularly important. What's more, moral cognition is to form a good moral character, so as to guide all kinds of moral practice stably and correctly. To practice the value of freedom and its specific rules, it is necessary not only to know the value connotation of freedom, but also to understand the different situations in which it should be applied, from the cognition of the value of freedom to the action to guide the practice.

#### 3.2.1 Strengthen the moral practice of free value orientation

The formation of college students' moral character is a process of improving moral consciousness, practicing moral practice and finally generating ideal moral personality, among which the choice of individual moral behavior is the core content. The so-called choice of moral behavior refers to the subject's selective activities under the guidance of moral consciousness according to a certain value orientation. Morality comes from life, and the generation of moral

principles comes from life itself. The value orientation of social life is inseparable from the orderly construction of social relations and comes from the nature of things. As far as practical teaching is concerned, college students take advantage of various opportunities of social practice to get in touch with the society itself and deepen their understanding of the value orientation of life itself in different situations. In the practical work of the enterprise, college students, as the prospective employees of the enterprise, their role determines their different choices in the conflict of work. The multifaceted nature of the role formed by the individual's social existence has the possibility of conflicts due to the different moral requirements among various roles. The conflict between asking for leave due to personal interests and not being able to leave work during working hours, the conflict between temporary or holiday arrangement due to work needs and their unwillingness to work overtime, etc., all require college students to weigh their personal interests against the overall interests represented by the organization. In fact, many enterprises are poor working environment, work attendance management strict, monotonous and boring, treatment of factors, which are testing the students between personal interests and the interests of the whole enterprise of value selection, testing the students between immediate interests and long-term interests of choice.

### 3.2.2 Reflection on moral practice

If the reflection of practice, whether on the social level or on the individual level, is focused on choice, then, the essence of freedom is the rational balance between the interests of individuals, society and the country existing on the stage of life practice. Moral education is more than just informing the precepts. What is more important is the ability to reflect on good and evil, and to make tradeoffs in reflection, so as to achieve the goal of doing good. Reflection on moral practice includes reflection on one's own practice, reflection on the practice of others and even reflection on the governance of a country. On the one hand, we can develop the guiding significance of freedom to life through our different experiences in life, which includes both the experience of right choice and the lessons of failure caused by wrong choice. As college students basically grow up in a family and school environment, their social experience is relatively limited. In fact, there are also many successful people's growth experience and entrepreneurial process in the book, which is a summary of successful people's successful experience. It contains quite a lot of truth about being a man, and abundant material about moral practice. If college students think deeply about such questions as "what are the factors for the success of great men" and "how do great men make choices when faced with the setbacks of entrepreneurship", it will be of great value to enlighten the moral practice of college students and be helpful to the generation of students' correct moral character. The enterprises practiced by students also have spiritual, institutional and material corporate cultures. Deep reflection on these cultures of enterprises will help form the correct values of college students.

Through different internship opportunities, college students get in touch with the real production environment. They can understand the real production process, various rules and regulations of the enterprise, the innovation mechanism of the enterprise, the quality management process and operating procedures of the enterprise and the evaluation mechanism of the enterprise, also truly see production process due to a production process quality problem caused by the worker's irresponsible material losses to the enterprise and the effect on reputation, even the worker's safety and its development. Then, college student can truly understand the significance of the relationship between individual interests and overall interests, individual freedom and social security, etc. behind the system for an individual and an enterprise. Only through college students' personal social practice can they correctly understand the value implication of freedom.

Without practice, the understanding of knowledge, including the moral consciousness of freedom, often stays at the surface, while practice, especially the hard practice of enterprise



positions, can have a deep grasp of the intrinsic value of freedom. If we further reflect on how the company grew from small to large, what are the underlying reasons; How the pacesetters of enterprise skills grow, what they have experienced, and how to overcome these problems will promote college students' specific understanding of the value of freedom. Jean Porter (2018) said "What appears on the surface to be necessary for practical reason is, on closer examination, the expression of certain beliefs which we may elaborate in other ways, usually by a careful observation of the value of eight implied in the social situation of philosophers".

### 3.2.3 The Formation of Moral Character

Moral character refers to a person's inherent and stable behavioral tendency, and the formation of good moral character is by no means a day's work, which requires long-term moral cultivation of college students. The original meaning of "repair" is to renovate and improve, while the original meaning of "raise" is to grow and cultivate.

Moral cultivation takes self as the object, which makes the requirement of morality change from heteronomy to self-discipline in the individual, moreover, it makes the value spirit demanded by the social value become the individual's deep inner belief and the practical action guide. After the intrinsic value of freedom oriented by freedom was grasped, it can guide the value embodied in the practice of different value conflicts when the choice, moreover, help the students know that the social value orientation takes precedence over the individual value pursuit, and the collective rationality replaces the individual's imperfect willfulness. If we think practice is the essential characteristic of human beings, the theme and mission of education should not only be the improvement of cognitive ability, but also the cultivation of the will of the educatee, the insight into the ethical mission and the cultivation of the whole personality.

After all, moral acts arise from decisions made in particular situations, which are the result of free choice, and moral values derive from the fact that people exist as free volitions. For college students, it may be relatively easy to understand and grasp the value pursuit of freedom, but it is not easy to practice the value of freedom, and it is more difficult to make the value orientation of freedom into a consistent moral character. All of these require college students to undergo long-term training in study, life and work practice, and timely reflection.

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