

On the Connotation and Improvement Path of "Cultivating People with Culture" in Ideological and Political Theory Courses in Universities

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Abstract

Culture is the root and soul of a country and a nation. Ideology and politics, as a special form of culture, belong to the category of political ideology. At present, the teaching of ideological and political theory courses for Chinese university students bears important tasks such as educational guidance, cultural cultivation, and practical cultivation, occupying the mainstream position of ideological education. The path of enhancing cultural literacy in ideological and political theory courses mainly includes transforming the textbook system into a teaching system, using flexible and diverse teaching forms, emphasizing practical teaching links, and creating a humanistic environment. Practice has proven that these can effectively enhance the effectiveness and sense of achievement of moral education for college students.

Keywords

Ideological and political education; Cultivating people with culture; Ideology.

1. INTRODUCTION

Culture is the soul of a country or a nation, continuously exerting its functions of infecting, nurturing, influencing, and shaping people. Ideology and politics, as a special form of social culture, are the condensed values of culture at the political level. The current economic, social, and interest patterns in China are undergoing profound adjustments, with various ideologies converging and conflicting, complex and ever-changing. At the same time, in the process of deep integration into globalization, China is also facing unprecedented multicultural impacts. These have brought new problems and challenges to the ideological and political education in Chinese universities. In this context, how to achieve a problem oriented approach, starting from caring for and solving students' actual needs, and infecting and motivating college students with profound cultural connotations, so that they can transform from cultural confidence and self-improvement to cultural consciousness, is an unavoidable major issue in the current teaching of ideological and political theory courses in universities. This article takes the current situation and internal needs of the dynamic development of Chinese college students' ideology in the new era as the starting point. On the basis of fully exploring the cultural connotation of ideological and political theory courses, it uses diversified teaching methods and carriers to strive to achieve the ideological education goal of "cultivating people with culture", and strives to cultivate builders and successors of the socialist cause with high political and cultural sentiments.

2. THE IDEOLOGICAL CONNOTATION AND ESSENCE OF "CULTIVATING PEOPLE WITH CULTURE" IN THE COURSE OF IDEOLOGICAL AND POLITICAL THEORY

To explore the concept of "cultural people" in the course of ideological and political theory, the first step is to define the connotation and extension of cultural concepts. In their book *"Culture: A Discussion of Concepts and Definitions,"* American culturologists Klopfer and Clarkhon have calculated that scholars around the world have over 160 definitions of culture. In a broad sense, culture refers to the crystallization of rational writing activities unique to humans, which is the sum total of human life. It focuses on the unique way of survival that humans stand out in the natural world, and its connotation is very broad, mainly covering the cognitive field, normative field, practical field, and social field, reflecting the "pattern of human life". In a narrow sense, culture refers to all human spiritual creative activities, which are the sum of consciousness, concepts, mentality, and customs. The cultural connotations involved in this paper are mainly understood in a narrow sense.

In a general sense, ideological and political education itself is a cultural form that reflects the cultural norms of the mainstream groups of the country and belongs to the category of political ideology. Regardless of the era, a country's ideological and political education has a clear political direction and a color of national ideology. Essentially, ideological and political education in universities is a cultural practice with strong political norms and guiding roles. It emphasizes arming people with scientific theories, guiding people with correct public opinion, shaping people with noble spirit, and inspiring people with excellent works. Specifically, the connotation of ideological and political education in universities mainly includes the following three aspects: firstly, the genes of excellent traditional Chinese culture. In the long history of human civilization, the Chinese people have created excellent traditional culture with a long and profound history. Its rich philosophical ideas, humanistic spirit, value concepts, and moral norms provide strong spiritual support for the continuous development and growth of the Chinese nation. Secondly, the accumulation of red revolutionary culture. It originated from the practice of China's democratic revolution and is a fine tradition and spiritual symbol that has been proven by history. It not only promoted the victory of the Chinese revolution, but also provided strong spiritual support for realizing the Chinese Dream. Thirdly, the socialist culture with Chinese characteristics in the new era. It is a scientific and popular socialist culture guided by Marxism, adhering to the position of Chinese culture, based on the contemporary world, and facing the future. Among them, the core socialist values are the main content of socialist culture with Chinese characteristics in the new era.

3. THE NECESSITY AND CHARACTERISTICS OF "CULTIVATING PEOPLE WITH CULTURE" IN IDEOLOGICAL AND POLITICAL THEORY COURSES IN UNIVERSITIES IN THE NEW ERA

The current deep development of globalization, with the surge of diversified ideological trends, alternating cultural integration and conflicts, has brought enormous challenges to the country's cultural security, while also highlighting the necessity and urgency of "cultivating people with culture".

Firstly, cultural space has become the forefront of ideological competition among countries. For our country, ideological work is related to the future and destiny of the Party, the long-term stability of the country, and national cohesion and centripetal force. "Ideological work is the work of establishing the heart and soul of the country and the nation. As an important part of ideological work, ideological and political education must clearly adhere to the dominant direction of socialist culture in the global cultural arena, firmly occupy the cultural

dissemination battlefield, grasp the correct direction of public opinion, and actively create a good macro cultural ecology.”

Secondly, Western countries promote their so-called values of freedom, human rights, democracy, etc. as "universal values", leading to many Chinese college students having certain false illusions about Western civilization.

Finally, over 40 years of reform and opening up have fully activated the development of modernity in China. China has transitioned from a collective unconscious custom society for thousands of years to a highly rational, secular, and monetized world of life. Materialization consciousness and monetary relations have begun to invade various fields of social life, and modernity issues such as spiritual desolation, cultural decline, materialism, and moral decay are becoming increasingly prominent. The principles of calculation, utilitarianism, and materialistic consciousness have had a certain negative impact on the cultivation of college students' outlook on life and values, as well as interpersonal communication between subjects. This makes it urgent to purify the cultural ecology of the campus.

The fundamental purpose of contemporary university cultural construction is to "cultivate people with culture", essentially promoting the comprehensive, free, harmonious, and healthy development process of college students through a purposeful and planned cultural attitude, content, and methods. Among them, the ideological and political theory course of "cultivating people with culture" mainly has the following three characteristics:

Firstly, adhere to the principle of unity between theory and practice. It emphasizes that the innovative development of ideological and political education should fully leverage the power of culture, highlighting one's own humanistic heritage, and effectively utilizing cultural methods and methods in the process of ideological and political education, innovating cultural carriers, deeply exploring cultural connotations in ideological and political education, and helping learners better internalize and externalize in their actions. In ideological and political education in universities, the theoretical main battlefield of classroom teaching, mainstream campus culture, network culture, and other forms can be fully utilized to expand the connotation of campus culture, and achieve educational goals in campus culture.

Secondly, adhere to the principle of integrating political control with humanistic care. Essentially, the entire work of ideological and political education, with its direct purpose and specialized tasks, is aimed at transforming the ideological and political moral requirements of our class and society into actual ideological and moral values, enabling people to transform from 'existing' to 'should'. This indicates that ideological and political education is an ideological activity that serves the ruling class and has a clear political overarching orientation. However, from the perspective of the emergence and development of ideological and political education, it is also a process of cultural formation and development, and its political nature does not deny its humanistic significance. This is because politics is ultimately a cultural phenomenon that must be implemented in the issue of human freedom and comprehensive development, reflecting the highest purpose of humanistic spirit and humanistic value care.

Thirdly, adhere to the principle of unifying process and effect. From the perspective of ideological and political education, the concept of "cultural people" emphasizes the infiltration of ideological and political education into people's daily lives through cultural phenomena, which has a universal and procedural drip irrigation process; On the other hand, "cultivating people with culture" emphasizes that this infiltration is to activate the existing educational content in cultural phenomena, while nourishing educational content in cultural phenomena, activating positive factors in culture, and internalizing cultural acceptance at the psychological level of human beings. The concept of "cultivating people with culture" in ideological and political theory courses in universities reflects a flexible integration. It is not only necessary to grasp the inherent isomorphism between ideological and political education activities and

cultural phenomena, find entry points for integration, but also to activate the content of ideological and political education in existing cultural phenomena and stimulate the educational function of cultural phenomena themselves. This means emphasizing the effectiveness of "cultivating people with culture" and paying more attention to the gradual and internalized mechanisms of the process, in order to achieve the true goal of "cultivating people with culture".

4. THE PATH OF "CULTIVATING PEOPLE WITH CULTURE" IN IDEOLOGICAL AND POLITICAL THEORY COURSES IN UNIVERSITIES

4.1. In terms of teaching content, macro construct a theoretical framework of "cultivating people with culture" and transform the textbook system into a teaching system

There are significant differences in the connotations and functions between the textbook system and the teaching system. The textbook system is a theoretical system written in accordance with the basic requirements of the teaching syllabus, which systematically elaborates on a subject. The teaching system is a teaching design designed by teachers based on the specific circumstances of the teaching objects and requirements, which is a unique spiritual creation. High level and high-quality classroom teaching should be a recreation based on a deep understanding of the content of the textbook. It is not only an extension of textbook standardization, but also an accurate grasp and creative application of the textbook by teachers. The ideological and political theory course is a cultural infiltration and enlightening education that shapes the correct "three views" of college students, and is also a holographic education process of "cultivating people with culture" and "educating people with literature". In the process of concretizing the teaching system, teachers should also pay attention to the following two points:

Firstly, based on the macro layout of the teaching structure and the clear overall goal of "cultivating people with culture", the focus is on how to achieve the goal of integrating knowledge and action, which is the internalization of cultural beliefs and the conscious externalization of behavior. The hierarchy and logic of the teaching process, as well as the design of teaching content and teaching mode, are the key points.

Secondly, student-centered and problem-oriented, highlighting the targeted and timely nature of "cultivating people with culture". The design and implementation plan of teaching content must pay attention to the characteristics of the physical and mental development of college students in the new era, starting from the needs and concerns of students. Only in this way can education be deeply embedded in students' ideological consciousness, and there will be a "rise rate" in the classroom. Otherwise, teaching without targeting the educational target and like a castle in the air, even if the reasoning is profound and the content is excellent, cannot impress students, let alone internalize the cultural quality of students' unity of knowledge and action.

4.2. Adopting flexible and diverse teaching methods to enhance the sense of acquisition and effectiveness of moral education for college students

The ideological and political theory course in Chinese universities is based on Marxist theory and guided by the socialist ideology with Chinese characteristics in the new era. The teaching content involves the infiltration of multiple disciplines such as philosophy, political science, cultural studies, psychology, law, etc. This provides a broad temporal and spatial perspective and rich resource materials for the teaching model of "cultivating people with culture".

Firstly, in a certain sense, classroom teaching has the characteristic of "indoctrination" of ideological theory. However, it is not a direct, mechanical, or dogmatic moral preaching, but rather aims to teach comprehensive and profound theoretical knowledge, and uses vivid and

infectious narrative forms as carriers to achieve the effectiveness of convincing people with reason, moving people with emotion, and "cultivating people with culture".

Secondly, in the classroom, students should play a leading role, fully mobilize their enthusiasm for participating in course teaching, and to some extent, encourage students to promote the teaching process. In this process, students can achieve emotional infiltration and the "true learning and practical application" of theory. The classroom teaching forms of ideological and political theory courses are not limited to any particular format. Case teaching, narrative constellations, thematic discussions, classic recitation, and thematic debates are all popular teaching methods among college students. At the same time, multimedia teaching methods are actively used, such as MOOCs, micro videos, and community forums, to seek an effective combination of ideological and political teaching content and online communication forms. We always adhere to comprehensive and accurate teaching. The principle of vivid trinity is emphasized.

4.3. Focusing on the educational goal of "cultivating people with culture" and emphasizing practical teaching links

Set up various forms of cultural practice activities both on and off campus, in order to achieve a cyclic and continuously sublimated process of knowledge and action in moral education theory, practice, experience, inner beliefs, and conscious actions. For example, since the 18th National Congress of the Communist Party of China, Xi Jinping has repeatedly emphasized "promoting the spirit of labor", pointing out: "Education guides students to advocate and respect labor, understand the principles of labor being the most glorious, noble, great, and beautiful, and grow up to work hard, sincerely, and creatively." Regarding labor education, if universities only complete it in the form of assessment, supervision, credits, etc., it will inevitably fall into formalism. The stereotype of dogmatism cannot be said to be the recognition of the essence of labor or the conscious generation of labor spirit. The author believes that education on labor spirit should not only clarify that labor is the essence of human beings and the necessary path for their comprehensive development in the classroom, but also extend labor education to practical activities outside of the classroom. Specific labor practices should also be carried out at different levels. For example, one type is professional labor practice, which allows students to understand the essence of labor value theory, that is, social contribution and social recognition are the fundamental basis for obtaining labor remuneration. At the same time, this type of labor practice has a good educational effect on the idea of lazy speculation for nothing. Another type is public welfare social services, such as the labor of volunteers and volunteers. Through labor, students not only feel the help they bring to others, but also experience the sublimation of their inner happiness and satisfaction; Another type is labor aesthetic education, such as tea art, cooking, handicraft creation, etc., which enables students to experience the higher level spiritual enjoyment of labor creating a better life and experiencing aesthetic labor. It can be said that the hierarchical and multi-dimensional design of labor practice from theory to practice can effectively help students form a deep understanding of the spirit of labor, which is deeply rooted in their hearts, minds, and actions. In addition, organizing students to visit local museums or Red Revolution education bases, watching classic Chinese and Western movies, and outdoor expansion training are all effective cultural and educational practical activities. Students watch while learning, walk while discussing, and the sparks of thought, emotional flow, and cultural heritage are quietly emerging. These are all effective ways that are deeply loved by students and nurtured by culture.

4.4. Creating a Cultural Campus and Realizing a Humanistic Environment

As Marx said: "People create the environment, and the same environment also creates people." Dialectically speaking, while actively creating cultural achievements, people are also

the group most susceptible to environmental influence and humanization shaping. The broad cultural campus cultural environment is the sum of the cultural forms presented in both material and spiritual terms by the values shared by campus members. The cultivation of university culture is precisely through the establishment of an ubiquitous and strong educational environment and atmosphere, allowing students to immerse themselves, be influenced and nurtured naturally. In terms of campus culture, it can be divided into two levels. Firstly, the prominent manifestation of university material culture is the education of students in the campus environment. A good campus layout, architectural style, greenery and beautification, as well as the humanistic atmosphere contained in the environment, are silent educational carriers, just like "every tile and brick is history, every grass and tree is always related to emotions". They have important cultural drip education effects for cultivating the sentiment of teachers and students, inspiring wisdom, and accumulating elegant university culture. The campus environment can also have a huge impact on the value orientation and behavioral norms of teachers and students through its contained value norms and value pursuits, and to a certain extent, it has a "soft constraint" effect on the people living in it. Secondly, the spiritual and cultural power of the campus jointly built by teachers and students plays a positive feedback role in the human environment and educational environment. On the one hand, college students create an elegant humanistic environment by forming humanistic clubs, promoting school history and motto, conducting campus media, and establishing a good academic atmosphere. On the other hand, the teacher community plays a leading and exemplary role in shaping the spiritual civilization of the campus, especially focusing on the dual path of both internal and external cultivation of individuals. Internally, it enhances its cultural confidence, dedication, erudition and wisdom, continuously enhancing the concept and teaching level of "being a cultural person"; Externally: Attention should be paid to the cultivation of personal personality charm, such as the unity of knowledge and action, benevolence and care, and elegant appearance, which will form a strong appeal and demonstration role for college students. In short, as beings of time and space, human beings constantly create humanistic nature through the active role of subjectivity. At the same time, in the process of continuous communication and contact with "nature", human beings change their cultural qualifications and spirit. As a result, the spiritual culture of universities plays a guiding, nurturing, motivating, and constraining role for college students, which is increasingly defined, valued, and presented by the times.

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