

On the Triple Dimensions of Integrating Chinese Excellent Traditional Culture into Ideological and political educations in Colleges and Universities from the Perspective of "Two Combinations"

Zhen Xia

Wenzhou Vocational and Technical College, Wenzhou City 325000, China

Abstract: As the new historical journey is about to begin, it is the proper meaning of the continuation of cultural blood to deeply understand and grasp the proposition of "two combinations". Excellent Chinese traditional culture has a profound philosophical foundation, which is the essence of Chinese culture with a long history. Integrating it into Ideological and political education teaching in colleges and universities is conducive to innovating the teaching methods of Ideological and political education. While realizing the creative transformation of traditional culture, it can promote the reform and innovation of Ideological and political education teaching in colleges and universities, enhance the cultural pride and identity of college students, and enhance the educational effect of Ideological and political education.

Keywords: Chinese excellent traditional culture; Ideological and political teaching; Value; Realization path.

1. Introduction

The excellent traditional Chinese culture is the crystallization of the Chinese culture with a long history and profound wisdom, is the cultural gene flowing in the blood of the Chinese nation, and is also the spiritual bond that the Chinese people have been connected through thousands of years. As socialism with Chinese characteristics has entered a new era, the precious resources in China's excellent traditional culture cannot be diluted with the passage of time and the transformation of time and space. On the contrary, in today's diversified world civilization, inheriting and carrying forward China's excellent traditional culture is a powerful support to enhance "cultural confidence" and improve the country's cultural soft power. College students are the main force to realize the great rejuvenation of the Chinese nation and the main team to inherit the excellent traditional Chinese culture. To cultivate college students' sense of identity with cultural traditions is to cultivate their sense of historical responsibility and sense of mission of the times. It is necessary to integrate the excellent Chinese traditional culture into the Ideological and political education teaching in colleges and universities from the outside to the inside, step by step, to improve the attractiveness and influence of the ideological and political theory course. At the same time, it is also necessary to promote the creative transformation and innovative development of China's excellent traditional culture, better pool value consensus, carry forward the national spirit and the spirit of the times, and improve national pride and cohesion.

2. Historical value: Chinese excellent traditional culture and the teaching of Ideological and political educations in colleges and universities "come together by different routes"

As the only continuous civilization in the history of world civilization, Chinese civilization has survived for thousands of years, and its values, ideas and spiritual connotations have been applied to all stages of China's revolution, construction and reform. The Ideological and political education in colleges and universities is the main channel for moral cultivation and soul cultivation, which cannot be separated from the nourishment of excellent traditional culture. Both of them have their own characteristics but also have commonalities. As a treasure house of resources, excellent Chinese traditional culture can provide rich materials for ideological and political education. The patriotism thought and optimistic and open-minded spirit contained in ancient books of poetry, instrumental music, singing and dancing, music, chess, calligraphy and painting can all become rich resources of ideological and political education. Although they are different in nature and field, they promote each other and have the same purpose. The excellent traditional Chinese culture is the treasure house of Ideological and political educations in colleges and universities. The Ideological and political educations also "feedback" the excellent traditional Chinese culture, inherit and carry forward its essence, and endow it with new vitality in the new era.

The first thing to be sure is that Chinese culture took root in ancient Chinese society. The farming civilization once led the world civilization on behalf of China, and the grand occasion of "Ten Thousand Countries Coming to Korea" really existed, which gave us confidence in the traditional Chinese culture from the historical logic. When we look at this issue from the perspective of materialist dialectics, we

can draw the conclusion that we should use dialectical thinking to look at the development of any history and nation, and we should also adopt a scientific attitude towards the cognition of traditional culture. Although we still lag behind the western capitalist countries in some aspects in modern times, the national spirit of peace loving, hardworking, brave, and self-improvement still shines in the long river of culture, inspiring hundreds of millions of Chinese people. History is the most indelible "official" record of every country. Now we accept history, take its essence on this basis, and continue to forge ahead to create more brilliant Chinese culture. Secondly, there is no doubt that Chinese culture has played a strong role in promoting the development of the nation and the progress of the country. The spiritual characteristics contained in the Chinese excellent traditional culture, such as character anecdotes, elegant poetry, singing and dancing instrumental music, have injected a strong spiritual force into the national rejuvenation. When dealing with foreign cultures, the traditional Chinese culture is inclusive, exchanges and mutual learning. It not only holds the right to choose in its own hands, but also does not forget the independence of independent choice. The Chinese culture takes "the rise and fall of the world" as its own responsibility, and constantly strengthens the sense of mission and responsibility of "benefiting the common people", which is the beacon of countless Chinese people's achievements. Throughout the 5000-year history of China, every step forward has left an imprint of excellent traditional culture, which is the essence of Chinese culture. Finally, the excellent traditional Chinese culture is a necessary factor for socialism with Chinese characteristics to enter modernization and shape a new form of human civilization. Some people doubt that since Chinese traditional culture is so excellent, why is China's modernization path so bumpy? Historical materialism emphasizes that culture is only a part of the factors that affect the change of social morphology, and culture is subject to the development of economy and politics. Traditional culture fails to highlight the reasons for its role in promoting the modernization process, which cannot be generalized. The deep-rooted natural economy and the autocratic rule of centralized power have formed the thinking mode of "egoism". The blood culture of clan departmentalism and the smallholder consciousness of familism have constrained the development of Chinese traditional culture, obscured its essence, and lacked the part of traditional culture that should be inherited according to the development of the times, hiding the essence of Chinese excellent traditional culture.

As a pair of contradictions of the unity of opposites in materialistic dialectics, tradition and modernity are often discussed. In the new era, we should first of all grasp the history of the nation and explore how to inherit and transform the traditional Chinese culture. History shows that the great achievements made by the Chinese people under the leadership of the CPC have cleared away the obstacles left by the traditional society for the traditional culture, [1] let it regain its glory and become the spiritual pillar of socialist modernization. Through sorting out the historical value, we come to the conclusion that the traditional Chinese culture is rooted in the historical soil of our country and is an inexhaustible "grand textbook". When carrying out ideological and political education, we should grasp the part that conforms to the teaching purpose of ideological and political education according to the development of the times, apply it to teaching, and realize the modern expression of

Chinese excellent traditional culture. The ideological and political classroom is a place where teachers and students collide with each other to create "thinking sparks". Here, excellent traditional culture can inject modern cultural genes and add cultural color. In the process of teaching and learning, the traditional culture has completed the transformation of modernity again and again, which also makes the ideological and political classroom have the temperament of "ancient fragrance and ancient charm", thus having rich connotation of the times.

3. Theoretical inheritance: the excellent traditional Chinese culture is connected with the content of ideological and political education in colleges and universities

The simple materialism thought, "people first" thought, "practice" view and "the world is the same" and other views in the excellent traditional Chinese culture have similarities with the content of the Ideological and political education in colleges and universities, and constitute the theoretical basis for the integration of the excellent traditional Chinese culture into the Ideological and political education in colleges and universities. Ideological and political education is an effective way to inherit and carry forward the excellent traditional Chinese culture. Promoting and publicizing the knowledge of traditional culture in the ideological and political education class can go deep into the hearts of students, guide them to establish a correct world outlook, outlook on life, values, and stimulate national pride. The traditional culture will also pass through the new era in the ideological and political class, thus taking root and sprouting, and spreading from generation to generation.

3.1. From the Thought of "People First" to the View of the People

"The people are more important than the monarch" and "the monarch is more important than the people" are the important contents of the people-oriented thought in the traditional culture, but the ancient people-oriented thought is the product of small-scale peasant economy, which has its historical limitations. In the teaching of ideological and political education, students are taught to view the role of the people from the perspective of historical materialism. [2] The people are the creators of history and the main force of revolution, thus changing the relationship between the people, the monarch and the state.

The "mass view of history" in the teaching content of excellent traditional Chinese culture and Ideological and political education values the important role of the people in the development of the country, but there are substantial differences. Li Dazhao, the first person to carry the banner of Marxism in China, deeply agreed that the practice of socialism is fundamentally dependent on the people. During the revolutionary period, the people played a decisive role. The victory of the Huaihai Campaign was known as the victory of "the people pushed it out with their carts". Because of this, the new democratic revolution can win, and the tasks of national independence and people's liberation can be completed. After the founding of New China, socialist construction still needs to rely on the people as the main body. The fundamental political position of the CPC is the people's position. It sublimates the "people-based thought" in

traditional culture such as "the people are the foundation of the country", "win the hearts of the people, follow the public opinion", and creates the theoretical principle of "the mass view, the mass line". In the process of practice, it has formed the fundamental purpose and governing philosophy of our party, it has realized the combination of the "people-oriented" thought of Chinese excellent traditional culture and the Marxist view of the people, and has made a leap to the people centered development thought of the people as the main body.

3.2. From "the View of Knowing and Doing" to the View of Practice

The traditional Chinese culture contains a wealth of ideas about the relationship between knowledge and practice, which are similar to the "epistemology" view in the teaching content of Ideological and political educations. Pre Qin-philosophers have begun to attach importance to the relationship between cognition and practice, and reached a climax in the Song and Ming Dynasties. Ancient philosophers explored the source of knowledge, the process of knowledge, and the methodology of knowledge from multiple perspectives. In ancient Chinese philosophy, the exploration of the relationship between "knowledge" and "action" is the most representative. Confucius emphasized "learning to know", and emphasized both knowing and doing, learning and thinking. Since the Song and Ming Dynasties, Zhu Xi's ideas of "knowing and doing are mutually necessary" and Wang Yangming's ideas of "knowing and doing are unified" have appeared successively, and finally reached the peak in Wang Fuzhi's ideas of "knowing while doing, but not knowing" and "knowing when doing". Wang Fuzhi's concept of knowledge and practice believes that knowledge and practice are always inseparable, and that knowledge and practice are mutually beneficial. Knowledge and action should promote each other, which are two aspects of the same process and cannot be separated. These views are widely used in the process of the Chinese revolution [1].

The description of epistemology in the teaching content of Ideological and political education is difficult for students to understand. The most prominent point in epistemology is the view of practice. The most prominent point in Marxist philosophy is that it views problems from the standpoint of "people" and "practice", and understands and transforms the world from practice. Material practice is the basis for the survival and development of human society and the driving force for the development of social history. The ultimate goal of practice in promoting historical development is to achieve communism. Practice is the fundamental and only way to grasp the essence of the world. The CPC has inherited the concept of knowledge and action in the traditional culture, and has carried out the ideological line of "seeking truth from facts" so far, so that it can turn the corner innumerable times during the revolutionary period. During the period of socialist construction and reform, adhering to the working method of "starting from reality", and starting from the overall international situation and domestic conditions, it has made a series of brilliant achievements. Combine the "view of knowing and doing" in Chinese traditional philosophy with the view of practice, and creatively transform it into the "magic weapon" of the CPC to win.

3.3. From ancient simple materialism and dialectics to dialectical materialism and materialistic dialectics

The ancient simple materialism and dialectical thought in the traditional Chinese culture are the initial form of materialism. They try to seek the identity of infinitely diverse natural phenomena in specific tangible objects. The "Qi based theory" in ancient Chinese philosophy believes that "Qi" is the origin of the world. For example, Zhang Zai of the Song Dynasty proposed that "Qi" is the original state of all things in the world, which is a typical ancient simple materialism. Dialectics is also reflected in ancient Chinese philosophy. Zhang Zai explained the dialectical relationship of "two one" on the basis of "gasification theory" and believed that significant change and gradual change are two forms of change [4] Wang Fuzhi established dialectics on the basis of materialism, that is, the world is constantly moving and changing, and "the transformation of heaven and earth is changing day by day" sees the absolute and static relativity of motion, reflecting the combination of materialism and dialectics.

Dialectical materialism is the core point of view that the ideological and political classroom should cultivate students to use what methodology to look at the world. The early Communists, drawing on Zhuang Zi's theory of relativity, elaborated the dialectical relationship between being and nothing, absolute and relative, and perfected the dialectical relationship between universality and particularity of contradictions. For a hundred years, the people of the CPC have always regarded materialistic dialectics as the fundamental principle of their governance, and objectively and comprehensively found, analyzed and solved problems, thus creating a new situation for the great rejuvenation of the Chinese nation [2]. It can be seen that the inherent relationship between simple materialism and dialectics and between dialectical materialism and materialistic dialectics in Chinese traditional philosophy has laid the foundation for the integration of Chinese excellent traditional culture into the ideological and political classroom.

4. Practice Path: Exploring the Way to Integrate the Excellent Traditional Chinese Culture into the Ideological and political education Teaching in Colleges and Universities

To continue to promote the integration of excellent traditional Chinese culture into the teaching of Ideological and political educations in colleges and universities, on the one hand, we need to deeply tap the core value of traditional Chinese culture, on the other hand, we need to combine it with China's basic national conditions, make innovative interpretations, endow it with more contemporary connotation characteristics, find the combination point and interaction point of the two, and explore the combination path of the two.[5]Through the analysis of their historical value and content commonness, this paper demonstrates the necessity of integrating the excellent traditional Chinese culture into the ideological and political teaching in colleges and universities, explores effective ways to combine the two, stimulates college students' feelings of family and country, and endows the ideological and political teaching with a sense of the times of traditional culture.

4.1. Strengthening the "Main Front" of Classroom Teaching of Ideological and political education

First of all, the teaching content is integrated with the excellent traditional Chinese culture. In the process of collective lesson preparation, courseware making, and video recording of micro lessons, consciously tap the excellent resources in traditional culture, combine the teaching objectives and guidelines of Ideological and political educations, enrich the teaching content, and stimulate students' interest in traditional culture in a way that students are willing to accept. Add a sense of intimacy to more abstract courses such as "principles" and "outlines", so as to facilitate college students' acceptance and recognition, and improve the effect of education.

Secondly, the construction of textbooks should be incorporated into the content of Chinese excellent traditional culture. The school can encourage the scientific research team to actively write textbooks, teaching designs, teaching cases and record teaching videos that integrate excellent Chinese traditional culture by means of "teaching material cultivation plan", "curriculum and teaching material project application", etc. First, it can help improve the professional level of teachers. Second, it can help expand the research results of integrating excellent traditional Chinese culture into teaching, and promote the rational and orderly integration of traditional cultural education into the teaching of Ideological and political educations in colleges and universities.

Thirdly, the traditional culture should be investigated in the teaching evaluation. In the course of ideological and political examination, communication and discussion, gradually increase the proportion of examination on excellent traditional Chinese cultural knowledge [3]. Enrich the forms of investigation by combining usual tests with final exams, classroom communication with homework after class, written examination questions with thesis writing, etc. For example, in the course of "Principles", students' understanding of philosophical knowledge can be investigated in combination with ancient Chinese philosophical stories and famous philosophical sayings; The course of "Morality and Law" can be combined with ancient poems and anecdotes to carry out ideal and belief education.

Finally, the teaching method seeks multi - style teaching. In addition to the traditional theoretical teaching, we should also make full use of inquiry teaching, experiential teaching, situational teaching and other methods in combination with the characteristics of traditional Chinese culture.[6] For example, the discussion of traditional Chinese virtues is carried out in combination with the famous sentences of ancient celebrities, so as to understand the meaning of socialist core values; Watch videos and films on traditional festivals or revolutionary commemoration days, read books on traditional culture, watch exhibitions, speech contests, debate contests, etc., and stimulate students' enthusiasm for learning traditional culture and Ideological and political educations.

4.2. Fully open up the "second classroom" of Ideological and political educations

First, carry out on-site teaching. Practical teaching is an important channel to cultivate college students with all-round development of morality, intelligence, physique, beauty and labor, and it can also strengthen the effect of integrating

excellent traditional Chinese culture into Ideological and political educations. Under the guidance of teachers, we will visit the Chinese Excellent Traditional Culture Experience Center and the History Museum, combine the on-site teaching of teachers with students' intuitive learning, make the teaching of Ideological and political educations more vivid and attractive, let students experience the traditional cultural heritage in person, combine it with the stories contained in the articles, stimulate students' patriotic national spirit, and enhance their sense of identity and self-confidence of national culture.[7]

Secondly, volunteer service. Volunteer activities to serve the society and help others are behaviors that show noble personality without seeking return. Encouraging college students to actively participate in voluntary services and creating more opportunities for voluntary services will help to consolidate college students' value consensus, establish a sense of social responsibility, broaden their horizons and increase their knowledge. It also provides opportunities for college students to practice good virtues, cultivate students' sense of independence in practice, deepen their understanding of traditional virtues, and improve the effect of collaborative education.

Finally, organize special activities. Carrying out special activities on traditional festivals and red festivals is a powerful driver for the integration of excellent traditional Chinese culture into ideological and political education. Traditional festivals are one of the manifestations of Chinese culture and retain their spiritual characteristics in the long history. For example, the tradition of "ancestor worship" on the Qingming Festival represents not forgetting the original intention and the way of origin; The reunion custom of the Mid-Autumn Festival represents the fine tradition of filial piety and respect for relatives of the Chinese people; The National Day allows students to commemorate the liberation of the people and the independence of the country, which are rich resources for ideological and political education. Teachers can use the opportunity of the festival to achieve the goal of education imperceptibly by reading aloud, painting exhibition, scene performance and other forms.

In the thousands of years of cultural history, the excellent traditional Chinese culture has always been the link between the hearts and hands of the Chinese people. It is the deepest and most lasting cultural gene to promote the Chinese nation to go through difficulties and hardships and become more and more brave. The excellent Chinese traditional culture has the same value orientation with the teaching of Ideological and political educations in colleges and universities. [8] Chinese culture is rooted in China. Since modern times, although it has declined slightly due to the constraints of historical conditions, the spiritual essence of its inheritance is still the banner leading the people to unite and struggle. In terms of content, they have the characteristics of "inheritance" in theory. From the thought of "people first" to the view of the people; From the thought of "unity of knowledge and action" advocated by ancient philosophers to the practice view of epistemology; The philosophical transformation from ancient simple materialism to dialectical materialism provides a theoretical possibility for the organic combination of the two. In the practical path, we should implement the "main position" of ideological and political teaching, and seek innovation in teaching content, textbook construction, teaching evaluation, teaching methods, etc. At the same time, we should actively open up a second classroom based on practical teaching to

improve the effect of ideological and political education.

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