

Research on the Integration of Traditional Chinese Virtues into University Teaching from the Perspective of Curriculum Ideology and Politics

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Abstract: In the context of the new era, universities need to continuously solve the educational problems of "what kind of people to cultivate, how to cultivate people, and for whom to cultivate people", adhere to the fundamental task of establishing virtue and cultivating talents, actively implement the ideological and political construction of courses in teaching, rely on traditional Chinese virtues to help students shape correct values, carry out knowledge learning and ability cultivation, and enhance students' identification and confidence in the excellent traditional culture of the Chinese nation. Through research, it has been found that there are problems in the organic integration of classroom teaching in universities and traditional Chinese virtues, such as a lack of outdated teaching content, a single form of teaching methods, a shortage of resources, and a gap in students' knowledge and behavior. Universities should play a collective promoting role under the guidance of the student-centered concept, promote the combination of traditional virtue theory and life practice, strengthen the clear understanding of traditional virtue education among teachers and students, and fully play the important role of the main battlefield of universities.

1. Introduction

Traditional Chinese virtues are the essence of Chinese culture. The inheritance and development of the excellent traditional culture of the Chinese nation cannot be separated from school education, and students' cultural confidence can be continuously enhanced through correct learning. Ideological and political education has always been an important task in universities, and cultivating morality and talents is also the fundamental task of universities. Curriculum ideological and political construction is committed to the educational issues of "what kind of people to cultivate, how to cultivate people, and for whom to cultivate people", and to cultivate a new generation of college students with both moral and talent abilities^[1]. Therefore, universities need to adhere to the implementation of moral education and talent cultivation work, and deeply explore the ideological and political elements in the curriculum. Teachers should continuously improve their professional qualities and abilities, and permeate the traditional Chinese virtues in the ideological and political elements of the curriculum into classroom teaching, so that students are subtly affected. Universities should fully leverage their unique driving role to help students grow their horizons, shape their

character, establish correct worldviews, outlooks on life, and values, and strive to become a new generation of young people with ideals, willingness to endure hardships, and skills.

2. The Problems Faced by the Integration of Traditional Chinese Virtue and Teaching

2.1. Cognitive Ambiguity between Teachers and Students

The integration of traditional Chinese virtue education into university teaching cannot be separated from the correct understanding of it by teachers and students. Regarding the connotation, historical significance, content, types, and other aspects of traditional Chinese virtues, it is necessary for teachers and students to have a clear understanding. However, it has been found that there is still a phenomenon of blurred boundaries between teachers and students in terms of cognition, from field investigations and interviews.

Through interviews with teachers, it is found that most teachers have a positive attitude towards the integration of traditional virtue education into classroom teaching, and believe that the current information explosion is under way. Choosing excellent traditional virtue education content can help college students establish correct values and cultivate excellent moral qualities. However, some teachers still have ambiguous understanding of the connotation of traditional Chinese virtues in the era, and have not delved into the integration of traditional Chinese virtue knowledge into teaching, only focusing on teaching the content of the textbook. In the survey of students, it was also found that some students do not attach great importance to the inheritance and promotion of traditional Chinese virtues, and place too much emphasis on the scientific and cultural knowledge study, while neglecting the development of other aspects, resulting in a situation of "talent without virtue". The task of universities is to cultivate virtue and cultivate people. Universities should actively promote traditional Chinese virtues, guide students to teach morality, respect morality, and abide by morality, pursue noble moral ideals, and create a good atmosphere of campus virtues^[2].

2.2. Single teaching method form

In Chinese universities, there is a phenomenon of a single method when integrating traditional Chinese virtue knowledge into teaching. The choice of educational methods can affect students' listening and learning outcomes, and should be based on students' cognitive characteristics, physical and mental development, teaching content, professional characteristics, classroom conditions, teaching objectives, etc. Otherwise, the expected results may not be achieved due to a lack of specificity and feasibility. At present, in the process of carrying out traditional Chinese virtue education in universities, classroom teaching method and persuasive education method are still the main methods. However, in the process of implementation, this method is easy to become a small classroom mode that teachers instill unilaterally, and students become one-sided receivers, which makes students prone to reverse psychology. Moreover, the teaching method requires teachers to pay attention to language art, and has high requirements for teachers' language expression. If some teachers are not highly professional, the use of teaching methods may lead to unsatisfactory actual teaching results. The ultimate goal of traditional Chinese virtue education is to enable college students to internalize and externalize these contents in their hearts and actions, so that their ideological and moral standards can meet the requirements of society. However, there are limitations in the methods chosen, lack of flexibility, and inappropriate situations in education and teaching in universities.

2.3. Shortage of Classroom Teaching Resources

Some teachers often focus on learning the content and knowledge of textbooks when teaching, and there are very few traditional virtue resources that can be integrated into teaching. Moreover, some teachers lack a certain degree of pertinence and innovation when selecting traditional virtue resource content, which makes students not interested in it. According to a survey, it has been found that the content of traditional Chinese virtue education in many universities is mainly included in public ideological and political courses. Professional course teachers also lack the awareness of linking professional knowledge with traditional virtue knowledge in teaching, resulting in students being unable to establish a connection between the content of traditional Chinese virtues and their own lives, and unable to deeply understand their contemporary value and significance. There are few teachers in the school who study the education of traditional Chinese virtues, and there is a lack of attention to the cutting-edge theoretical knowledge of traditional Chinese virtues, making it difficult to select teaching content that is contemporary.

2.4. The Fault of Knowledge and Action in Virtue Education

Mr. Tao Xingzhi once said that students should be "teaching by doing, learning by doing, and integrating teaching with practice". From this, it can be seen that students can learn traditional Chinese virtue knowledge through practice, closely linking practice with traditional Chinese virtue knowledge. The relationship between traditional Chinese virtue and education, theory and practice is inseparable. Traditional Chinese virtues, apart from education, theory, and practice, do not have special educational value for students^[3].

Regarding the integration of traditional Chinese virtue education into school teaching and the promotion of students' comprehensive development, it is necessary to correctly understand the deep connotation of traditional Chinese virtues. Through the organization and analysis of teacher interview materials, it was found that schools either only teach students about traditional Chinese virtues in the practical process, but lack practical activities to allow students to experience their charm firsthand. The famous pear theory precisely illustrates this principle, "whether the taste of pears is sweet or not, you need to taste them yourself before you can know^[4]."

3. Strategies for the Organic Integration of Traditional Chinese Virtues and Teaching in Universities

3.1. To Strengthen the Understanding of Virtue Education among Teachers and Students

It is necessary to create a good atmosphere of traditional virtue campus culture. In the schools established by Sukhomlinsky, he emphasized the importance of creating a school atmosphere, and when students enter the school gate, they should be placed in an atmosphere that always respects traditional Chinese virtues^[5]. This implicit culture continues to influence teachers and students in schools in a subtle way. Therefore, by creating a good atmosphere of virtues, schools can also inspire students in their daily campus studies, especially university students who are in a critical stage of stepping out of school and entering society. The positive and energetic traditional Chinese virtues promoted in schools play a guiding role in students' worldview, outlook on life, and values, which is conducive to buttoning the first button in students' lives.

School leaders and teachers should play an exemplary role. Colleges and universities should abide by the professional ethics of their job positions, promote the qualities of respecting labor and being dedicated to their work, actively organize and participate in school public welfare activities, care for students, and be good teachers and friends for students. In Bandura's observational learning,

there are acquisition effects and performance effects, which mainly emphasize that students learn new behaviors, cognition, and evaluation standards by observing the behavior of role models, and consciously control their own negative behavior. After watching the behavior demonstration of role models, existing behavioral reactions are triggered. Teachers should fully play the role of role models to promote students to put practical actions in a good atmosphere.

3.2. To Play a Collective Promoting Role

In classroom teaching, teachers should respect the laws of students' physical and mental development, select methods and content suitable for students' learning, and be good at discovering the excellent traditional virtues possessed by each student. They should apply the principle of good and saving losses, and use the positive factors in students to make up for their shortcomings. In addition, schools can play a positive role as a collective, utilizing the power of the collective to influence individuals. Makarenko proposed in parallel education to adhere to the principle of both collective education and individual education. The development of modern society and college students' core competencies are also increasingly emphasizing the ability to communicate and cooperate in teams. College students also hope to gain recognition and respect from others for their own values in the collective, play their role in the collective, and observe and imitate others when they see good virtues displayed. They aim to create strong virtues of patriotism, diligence, thrift, respect for the elderly, love for the young, honesty and trustworthiness, and self-improvement in their classes and schools, and strive to transform students' understanding of traditional virtues from obedience, identification to internalization.

3.3. To Promote the Integration of Traditional Virtue Theory and Practice

It is necessary to strengthen the connection between traditional Chinese virtue knowledge and student life. Tao Xingzhi believes that the link between life and education is "doing", which means activities and practice. On the basis of "doing", teaching and learning focus on cultivating students' creative and practical abilities. The school organizes various forms of practical activities to enhance students' sense of responsibility, cultivate self-improvement and resilience, and focus on the key points of national development in the process of participating in public welfare and service-oriented labor. Theme activities closely related to students' daily life and learning, such as "Green water and green mountains are golden mountains and silver mountains", "Garbage classification", "Food conservation", "Low carbon and environmentally friendly green travel", and "Protecting water resources", urgently require students' participation and attention. In classroom teaching, teachers adopt various teaching methods to actively stimulate students' thinking, cultivate their interest in learning traditional virtue knowledge, encourage students to actively participate in classroom learning, and share exemplary excellent virtue qualities with news and current events.

3.4. To Fully Play the Role of Universities as the Main Battlefield

The concept of learning traditional Chinese virtues cannot be separated from the trinity formed by schools, families, and society. As the main force in implementing traditional Chinese virtues, schools need to gather all parties' efforts to carry out learning and help students have a correct understanding of the current traditional Chinese virtues.

Firstly, universities should fully leverage the role of ideological and political courses in moral education construction. Ideological and political courses are the key to implementing the task of cultivating morality and cultivating talents in universities. Colleges and universities should fully leverage the role of ideological and political courses, implement the concept of cultivating moral

character in universities, update the curriculum plan and educational methods of ideological and political courses in a timely manner, and strive to keep up with the times and meet the needs of students. Secondly, universities should strengthen the construction of their teaching staff. A professional teaching staff is an important guarantee for universities to carry out Chinese virtue education, fully leveraging the enthusiasm, initiative, and creativity of teachers. Therefore, universities should attach great importance to the construction of the literacy, teaching level, and professional ethics of university teachers, so that traditional Chinese virtue education can permeate various disciplines. It requires teachers to continuously explore and design at a deeper level, and carry out thematic teaching and research activities among teachers to integrate Chinese virtue content into teaching. Finally, universities should expand campus virtue activities. Universities utilize multimedia and social networking platforms to carry out innovative traditional virtue activities in teaching, in order to increase students' participation. For example, holding the "Good Family Style Spreads Forever" event, the selection can adopt a "online and offline" approach, allowing students to understand the outstanding deeds of individuals with good family style in history, and feel that good family style plays an important role in a person's moral character, lifestyle, personality habits, and physical and mental health.

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