



REVIEW ARTICLE

ENLIGHTENMENT AND RESEARCH OF CONFUCIANISM ON THE IDEOLOGICAL AND POLITICAL EDUCATION OF COLLEGE CURRICULUM

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ABSTRACT

In recent years, the traditional culture education of college students has aroused the attention of academic circles and educational circles, and many colleges and universities have carried out fruitful research on this subject. The purpose of this paper is to train students to be a person with sound personalities, all-round development, morality, integrity and ideals, and to study the subject through disciplinary methods, psychological methods, literature methods, investigation and research methods. The significance of the project is to enable all colleges and universities, all teachers, all courses to assume the responsibility of education, so that all kinds of courses and ideological and political courses to peer, the current education and invisible education to unify, form a synergistic effect, and build a comprehensive education pattern for all employees. In the end, it is hoped that the rich humanistic spirit, educational thought and moral concept in Confucianism will provide beneficial enlightenment for college students to understand and transform the world, and play a positive role in promoting and promoting the comprehensive realization of modernization.

KEYWORDS

Confucianism; College students; Traditional culture; Ideological and political course

1. INTRODUCTION

After the 21st century, more and more scholars have realized that proper national rehabilitation must contain the rehabilitation of Chinese culture, and excellent traditional Chinese has profoundly influenced education (Guo, 2019). Education, as an effective way to pass on culture, is related to the development of the country and social progress, and how to do a good job in higher education is related to the fate of the country. Due to the dilution of traditional culture, humanistic education has been neglected for a long time, coupled with the continuous influx of foreign ideas from the West, people's values are biased, resulting in a considerable degree of lack of outstanding Confucian culture in college education, which lies in two aspects: first, college students' increasing lack of ethical integrity; second, college students are generally impatient, with a distorted outlook on life and values; third, college students lack proper knowledge on the values of superb Confucian ideology and culture (Duan, 2009).

Confucianism is the mainstay of the traditional Chinese education ideology. From the contention of a hundred schools of thought to Dong Zhongshu's "Dismissal of a hundred schools, and exclusive respect for only the Confucian", Confucianism has always been in the dominant status in Chinese history. Speaking of Confucianism, we have to mention its founder Confucius, who is honored as "Most Sacred Teacher", Confucius is not only a politician and thinker but also a great educator. His educational ideas were influential not only at that time and in later generations but also up to the present day (Zhang, 2023). Most Confucians after Confucius are thinkers and politicians, leaving behind a wealth of educational ideas and theories for future generations. Most Confucian education ideas come from the direct education practice. Confucianism, represented by Confucius, has put forward many unique teaching methods and ideas, which have

profound enlightenment for the curriculum of ideological and political education in colleges and universities.

In May 2020, the Ministry of Education issued *the Guidelines for the Construction of Ideological and Political Affairs in Higher Education Courses*, which clearly defines the objectives and content of the construction of ideological and political affairs in courses. The content mentions that it is necessary to strengthen the education of the Chinese excellent traditional culture, vigorously carry forward the spirit of the nation with patriotism at its core, and the spirit of the times with innovation and reform at its core, and educate and guide the students to profoundly understand the ideological essence and the value of the times in the Chinese excellent traditional culture which speaks of benevolence and love, emphasizes the people's fundamentals, observes the principle of honesty and integrity, reveres the principle of justice, and advocates the idea of peace and harmony and seeks for the great commonwealth, and to educate and guide the students to carry on the Chinese lineage of literature and culture, and to love China and bear Chinese philosophy in mind. Traditional college education emphasizes knowledge and skill, neglecting intellectual and soul. In Confucius's opinion, learning is not isolated but needs combination with other actions to play a huge effect and realize the all-around development in scientific and cultural qualities, physical and mental qualities, ideological and moral qualities, and others (Sun, 2016).

Confucius's education thought is the embodiment of the essence of excellent Chinese traditional culture. To express the characteristics of Confucius's learning with the formula is: learning plus N. How to fully integrate Confucius's education model into ideological and political courses in college, explore a new way of cultivating talents through culture, presents an urgent work for college and university.

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2. CONFUCIAN EDUCATIONAL THOUGHT PATTERN

2.1 Learning plus review

"To learn and at due times to repeat what one has learned, is that not after all a pleasure?" — *The Analects of Confucius Xueer*. To get new knowledge and skills, one need not only learn but repeat review. Only after continual review can one get something new and deepen the memory and comprehension of learned knowledge. "One keeps cherishing his old knowledge, so as to continually be acquiring new" is to let students find new knowledge from the old one, "old" and "new" are integrated.

2.2 Learning plus asking.

Confucius not only attaches great importance to learning from books but also from social practice. In daily life, Confucius would ask others for advice whenever he encountered something he didn't understand. "Since entering the imperial ancestral temple, Confucius inquired into everything." "Quick-minded and eager to learn, he is never ashamed to consult his inferiors." — *The Analects of Confucius Bayi*. Zengzi said that: "To be able to ask for advice from those who are less able than oneself, to have knowledge but ask for advice from those who are less able than oneself, to be learned but seemingly unlearned, to have knowledge but seemingly unknowledgeable, and to be offended by the offenses and rudeness of others and not to take them into account, Confucius was precisely the kind of person who practiced this kind of physical behavior." — *The Analects of Confucius Taibo* It was precisely because Confucius had this kind of inquisitive character that Confucius eventually became a great scholar.

2.3 Learning plus learning from others.

Confucius had no certain fixed teacher, he said: "When three are walking together, I am sure to find teachers among them. I will select their good qualities and follow them, their bad qualities and avoid them." — *The Analects of Confucius Xueer*. Confucius requires that students should gain knowledge through learning, learn from each other, and be open-minded. This spirit of Confucius is always worth learning from every one of us.

2.4 Learning plus thinking.

Learning without focusing on thinking is no good and futile. Confucius said: "I used to skip meals all day and stay up all night to think left and right, and it didn't do any good, so I might as well study." — *The Analects of Confucius Weilanggong*. Learning without thinking will be in a daze, thinking without learning is a fantasy. Only through students' independent thinking, can they internalize the knowledge of the book. Class teaching is based on teachers' teaching and students' learning, and it is important for students to think about what they have learned and develop their ability to think independently after learning.

2.5 Learning plus understanding

Inevitably there will be knowledge that one doesn't know or understand during learning. Some people are fond of teaching others, pretending to know what they don't know. Confucius was strongly against such an attitude of not knowing and then forcing oneself to think that one knows. In his view, the wise attitude should be: "To know what you know and what you do not know, that is true knowledge." — *The Analects of Confucius Weizheng*, and learning is not an isolated process.

2.6 Learning plus perseverance

"Just like building a mountain, if you stop when there is only one basket of earth needed to finish, then you just stop it; just like making the road flat, even though you just pour only one basket of the earth, you make progress." — *The Analects of Confucius Zihan*. This is to say that you need determination to do things or else you will lose all your efforts, Give up halfway you will accomplish nothing.

2.7 Learning plus practice.

The Doctrine of the Mean generalizes it as: "Study extensively; inquire accurately; Reflect carefully; Discriminate clearly; Practice earnestly." — *The Doctrine of the Mean*. Xunzi developed Confucius's idea into "Not having heard something is not as good as having heard it; having heard it is not as good as having seen it; having seen it is not as good as knowing it; knowing it is not as good as putting it into practice." — *Xunzi Ruxiao*. Students have to actually practice the learned knowledge in their lives and work, to change their fates and situations.

2.8 Learning plus applying.

Confucius stresses applying what they have learned: "Though one can read *The Book of Songs* fluently, he is not qualified to be a politician or a diplomat." — *The Analects of Confucius Zilu*. Which means what is the use of a man who reads poetry skillfully, if he is allowed to go into politics but cannot do the work, and if he goes into diplomacy but cannot negotiate independently? So Confucius's education policy and his target are very clear, that is, cultivating students who can serve, and stabilize the country, and deal with political issues.

2.9 Learning plus being an official.

Confucius believes that he who excels in study can follow an official career, a direct connection between being an official and learning. "Those who learn rites and music before being an official are civilians, those who learn rites and music after being an official are men of virtue. If I choose a talent from them, I would prefer the one who studied rites and music first." — *The Analects of Confucius Xianjin*. Some people think this is the dross of Confucianism, but what they don't know is at that time, an official could pass his salary and position to his son. So, under such circumstances, people with high morality, capability, and knowledge may have no opportunity and condition for development. By telling students "He who excels in the study can follow an official career", and supporting knowledgeable, capable, and moral people to become an official, Confucius actually has a very advanced idea, and it is a denial of the career system at that time.

3. TO CARRY OUT THE EDUCATIONAL GOAL PURSUED BY CONFUCIANISM IN THE IDEOLOGICAL AND POLITICAL EDUCATION OF COLLEGE CURRICULUM

Confucianism was formed and developed by Confucianists in their long-term education and teaching. Confucianists put forward their own viewpoints on the historical condition, education purpose, education content, and education method at that time, which not only suited the needs of the ruling class and time at that time but also gave important enlightenment to today's teaching activities in college and university (Zhou, 2015).

3.1 Cultivating men with virtue.

Confucianism believes that learning to be a good man is the most important in moral education. "First, obey and care for your parents, and then practice true brotherhood. Study whenever you can". One has to form a good virtue to do all other things. "The morality of a gentleman is like the wind, and the common people are like grass; when the wind blows on the grass, the grass must fall in the direction of the wind." — *The Analects of Confucius Yanyuan*. "When a ruler's personal conduct is correct, his government is effective without giving orders. If his personal conduct is not correct, even he may give orders, but they will not be followed." — *The Analects of Confucius Zilu*. "To rule is to set straight. If you give an upright lead, who will dare walk crooked." — *The Analects of Confucius Yanyuan*. (Zhang, 2018).

The aim of Confucius' education was to train the student to become a person with a sound personality and all-round development; a person with morals, conduct, and ideals. Confucius put virtue, and character cultivation in the front and knowledge and insight in the back. If only knowledge and insight are emphasized, and the cultivation of character and virtue is neglected, so that the bottom line of morality, the bottom line of the law, and the bottom line of being a human being in society are breached, such an education is a failure. As a great educator, Confucius educated students in four aspects: cultural knowledge, social practice, loyalty to others, and trustworthiness, based on the basic moral code, he carried out in-depth civic moral education (Li, 1998). Ideological and political education in college curriculum should take the moral education in Confucian educational thought and always run through the process of quality education, guiding college students to consciously fulfill the basic moral norms of patriotism and law-abidingness, courtesy and honesty, unity and friendliness, industriousness and thrift, self-reliance, and dedication to work, and to cultivate good moral character and civilized behaviors.

3.2 To rule the country peacefully needs one to be a saint and emperor at the same time.

Being a saint means we have to free ourselves from fame and fortune and bear responsibility for the country; being an emperor means we have to take responsibility as a real man. Winning virtue, cultivating one's moral character, and rectifying one's heart is the root of being a man, which is

what *The Great Learning* says: "From emperor to civilians, cultivating one's moral character is the root." *The Doctrine of the Mean* also says: "If you like to learn, you are close to wisdom; if you try to do good, you are close to benevolence; if you know shame, you are close to courage. If you know these three points, you know how to cultivate virtue; if you know how to cultivate virtue, you know how to manage others; if you know how to manage others, you know how to govern the world and the country." Chinese culture always puts the cultivation of morality as the top priority. Only when you have cultivated your virtue well can you engage in other things. No matter whether one establishes merit, virtue, or speech, all of them must be of great benefit to the country and the people. Many of Confucius' students went into politics after their studies. It is because of these two solid pillars in Confucius' educational thought that Confucius' thought has stood for thousands of years without failing, and as time goes by, his influence grows bigger and bigger (Zhang and Ying, 2019).

Combined with the Confucian educational ideology focusing on patriotism education, college and university courses on ideological education should be carried out in-depth education on national spirit, and carry forward the spirit of patriotism of "worrying about the whole world before the world, and rejoicing after the world's happiness" and "the rise and fall of the country is the responsibility of everyone", "the whole world as one community" patriotism, guide college students to enhance national self-esteem, self-confidence, sense of pride, to love the motherland, contribute all the strength to build the socialist motherland as the greatest honor, to harm the interests of the socialist motherland, dignity, and honor as the greatest shame. Comprehensive construction of a moderately prosperous society and the realization of socialist modernization needs college students to build, the great rejuvenation of the Chinese nation needs college students to struggle, youth can only be more colorful in the sincere dedication to the motherland and the people, for college students to establish a correct view of the world, outlook on life, values.

4. HOW TO REALIZE THE CONFUCIAN EDUCATIONAL THOUGHT IN THE IDEOLOGICAL AND POLITICAL EDUCATION OF HIGHER EDUCATION CURRICULUM

4.1 Trying to build an atmosphere with Confucian culture on the college campus.

Combining the socialist advanced culture with Confucian education idea, taking advantage of the essence of excellent traditional culture to build core national spirit to improve the general quality of college students and the modern educational undertaking in China (Shen, 2005).

4.2 Give full play to the main channel of class teaching and education.

Confucian educational thought is introduced into teaching materials and classrooms, and relevant educational content is scientifically designed for the characteristics of college students in terms of teaching content; teaching methods and approaches strive to be close to the reality of college students, closely linked to social hot topics, and employing easy-to-understand language and vivid and vivid examples to inspire college students. Through classroom teaching, the excellent educational thinking of Confucianism is carried through the whole process of educating people in colleges and universities, so as to improve the humanistic qualities of college students.

4.3 Improve teachers' knowledge and literacy of Confucian culture as well as traditional cultural knowledge and literacy.

Teachers' ideology and morality, their attitude to learning, and the way they conduct themselves will all have a subtle influence on students. Teachers should lead by example everywhere, serve as role model, be an example of bowing to the best of one's ability, and be a mentor and guide for the healthy growth of college students.

4.4 Open up a networked classroom for Confucianism education.

Education should make good use of the network as a modern means to open up a special Confucian outstanding culture column on the network, through text, images, sound, etc., so that college students can find relevant information through the campus network platform, fully utilize the resources of the network to learn the excellent culture of Confucianism, improve the humanistic qualities of college students, and improve the knowledge structure of college students.

5. CONCLUSION

A series of Confucian education ideas and principles is the essence of traditional Chinese education, making an indelible contribution to Chinese higher education. Contemporary college students shoulder the important responsibility of the comprehensive rejuvenation of the Chinese nation, and drawing wisdom and strength from Confucianism is the organic unity of the personal and social values of contemporary college students. Colleges and universities should vigorously promote Confucian educational thinking and culture, face up to the importance of Confucian educational thinking on the ideological education of college students, and increase traditional cultural education in the construction of curriculum ideology, so as to promote the educational work of colleges and universities to better and higher goals.

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