

# Research on the Integration of Higher Education Ideological and Political Classroom in the New Era and “The Four-sphere Confidence” Education

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**Abstract:** Ideological and political theory courses of higher education in the new era possesses the attribute of political function, and the education of “The four-sphere Confidence” should become the theme of this type of courses in the new era. Based on the teaching and research background of these courses, this paper discusses the reform path of “The Four-sphere Confidence” in teaching practice from the observation points of curriculum objectives, content, system, teaching materials and plans, so as to implement the educational integration of the two.

**Keywords:** Ideological and political theory courses; Basic principles of Marxism; “The Four-sphere Confidence”

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## 1. The political attributes of ideological and political theory courses in Chinese universities

Ideological and political education is the abbreviation of ideological and political theory courses in Chinese higher education, including five public compulsory courses and four optional compulsory courses during the undergraduate period.

On March 18, 2019, higher education ideological and political theory teachers symposium was held in Beijing, which emphasized the moral and political function of this type of courses, which is a key curriculum for cultivating qualified socialist builders. In December 2020, Ministry of Education issued the Implementation Plan for the Reform and Innovation of higher education Ideological and Political Theory Courses in the New Era (Textbook No. 6 (2020)), which made a gradual and integrated design for the curriculum objectives of ideological and political courses in each period. Ideological and political courses of higher education should focus on enhancing students' mission responsibility, guiding students to deeply understand the thought of socialism with Chinese characteristics in the new era, and cultivating their capacity to master and apply basic principles, standpoints, viewpoints and methods to analyze and figure out problems<sup>[1]</sup>.

## 2. "The Four-sphere confidence" education is the theme of ideological and political class of higher education in the new era

"The Four-sphere confidence", namely "confidence in the path, theory, system, and culture", which means firm determination to the path, theory and system of socialism with Chinese characteristics, and proud belief in the excellent traditional culture as the fundamental spiritual gene for the continuous development and growth of the Chinese nation. Higher education ideological and political courses should strengthen students' "The Four-sphere confidence" in the aspects of political identity, feelings of family and country, moral cultivation, legal consciousness and cultural cultivation, and realize the educational integration of higher education ideological and political classes in the new era and "The Four-sphere confidence".

## 3. How does the ideological and political curriculum realize the educational integration with “The Four-sphere confidence”

"The philosophization of the world and the cosmopolitanization of philosophy" - to establish a scientific world outlook, to devote

themselves to the practice of building socialism with Chinese characteristics, and to strengthen the political identity of "confidence in the path"

When discussing the relationship between philosophy and the real world, our Mentor once said, "the philosophization of the world is as well the cosmopolitanization of philosophy"; in the *These on Feuerbach* of 1845, he was even more explicit: "Philosophers have only interpreted the world in different ways, the problem is to change the world."<sup>[2]</sup> The purpose of researching philosophy is to explain the objective world from the height of philosophy, and more importantly, to apply the observation results of philosophization of the world to reform the world, which is the basic Materialist ontological cognition. The courses of philosophy in higher education should not only lay out philosophical principles in front of students, but also guide them to apply these systematized and theorized world outlook and methodology to observe and explain society, consciously combine with reality, and become the spiritual force that bravely step into social practice in the future. By observing the real world from a philosophical perspective, Chinese people have found socialism with Chinese characteristics, an ideological theory that suits China's reality and can help the Chinese nation realize the great cause of rejuvenation. This is the first step. The second step is to "change the world".

### **3.2 "Truth is an aggregation of processes" - forming a scientific epistemology, the theory of socialism with Chinese characteristics has its strong "confidence in the theory" because it has been produced and served the Chinese modernization practice guided by the basic principles**

The knowledge of truth must be established on the basis of practice and progress with it at any time, which is a never-ending process. Our Mentors said, "Dialectics worships nothing"<sup>[3]</sup>; the world is "an aggregation of processes." Dialectics considers that there are universal connections among various elements in the world and that they are always changing and developing sustainably. As an action guide of China's social development, the theoretical system will not be static or absolutely rigid. The basic principles is a guide to action and must be developed with the practice wisdom of Chinese people to transform society and create life. In the process of realizing the Sinicization and completing the localization, the theoretical system has reached a spiral rise and gradual improvement one stage after another.<sup>[4]</sup> The theoretical system, merely based on its profound theory, logical rigor and precise rhetoric, is not enough to prove its truth, demonstrate its usefulness and support its permanence. It must also timely answer the query of The Times, China, the world and the people, and demonstrate the vitality and confidence of its truth theoretical system.

### **3.3 "The people are the creators of history" – Establish a historical materialism, adhere to the people's principal position, and firmly safeguard the ultimate interests of the vast majority of the people's "confidence in the system"**

"Major Basic Issues in Modern Philosophy" is the relation between thinking and being,<sup>[5]</sup> including which of the two is first and whether they are identical. By extending and applying the fundamental issue of philosophy and its two aspects to the field of social history, there are two fundamentally opposite conceptions of history: the one that holds that social existence determines social consciousness and that social existence can be actively reflected by social consciousness is the materialist conception of history; The idea that social consciousness determines the existence of society, or that the latter cannot be actively reflected, is an idealist conception of history. The historical materialism, supported by the thinking model of materialist dialectics, finds the law of human history development from the perspective of social existence and the path to find the ultimate cause of social change and political change, that is, to find along the economic situation of the social mode of production, rather than along the people's minds and the context of philosophical development. The last fortress of the two conceptions of history is how to answer the question of the creator of history. "The people are the creators of history" has become the soul answer of historical materialism, which is also the essential source of the theory and practice of our Party uphold the principal position of the people. The people are the subjects of creation, empowerment, supervision and interests of history. The theme of our theory is the pursuit of human liberation, and the development of socialism with Chinese characteristics is in line with the direction of the classical basic principles, which is where our fundamental "confidence in the system" lies.

### **3.4 "Narrate Chinese stories well, propagate Chinese voices well" - Building an academic system of philosophy and social sciences with Chinese characteristics, constructing a Chinese-style discourse system for interpreting Chinese institutions, and strengthening "confidence in the culture"**

The Symposium on the work of philosophy and social Sciences held on May 17, 2016 stressed that it is necessary to expedite the construction of a system of philosophy and social sciences with Chinese characteristics in combination with the practice of socialism with Chinese characteristics. "Confidence in the culture" in the "The Four-sphere confidence" refers to the Chinese nation's most

profound and lasting assertiveness from its excellent traditional culture. Philosophy and social science journals and philosophy and social science workers should not forget their original intentions, keep to integrity and innovation, and make joint efforts to pass on the torch in awakening the cultural confidence of Chinese civilization.

In 1848, our Mentors discussed the unequal relationship between East and West at the time: "It subordinated the uncivilized and semi-civilized countries to the civilized countries, the peasant nations to the bourgeois nations, and the East to the West."<sup>[6]</sup> These three "subordinated" contradictory relations have not been figured out so far. China's social system and development path are still not completely free from the arbitrary interpretation of Western discourse hegemony. To construct an effective Chinese institutional discourse system, break the dilemma of "Chinese road and Western interpretation", and firmly grasp the right to interpret our own development path, the profound confidence comes from the civilized consciousness of the splendid traditional culture of the Chinese nation, that is, the firm cultural confidence that the Chinese civilization stretching over thousands of years will continue to flourish and move toward rejuvenation.

On the other hand, strengthen the technology and strategy, that is, strengthen the construction and innovation of cultural transmission means, and enhance the international communication capacity of Chinese culture. On October 1, 2022, the 73rd anniversary of the founding of the People's Republic of China, Hua Chunying wrote on her Twitter: "Proud of your every step forward. Happy birthday!" After that, she sent 12 sets of comparative photos, detailing the world-renowned achievements of New China in politics, economy, diplomacy, military, space exploration, poverty alleviation and other fields.<sup>[7]</sup> The whole tweet is full of pictures and pictures, brimming with "pure love for the motherland", demonstrating the subjective initiative of diplomats in international exchanges and the ability to skillfully disseminate national policies to the international community.

## Conclusion remarks

Higher education ideological and political course in the new era has made a new adjustment in improving the curriculum and teaching material system. The course objectives are more definite, the course system is more multi-dimensional and flexible, and the course materials provide demonstration teaching plans, excellent lecture notes, lists of classics and online teaching resources. In the educational and teaching practice of this type of courses in higher education, ideological and political courses should follow the key curriculum objectives of moral education, uphold the mission of political education. While teaching the basic principles, positions, viewpoints and methods, educational and teaching practice should combine with the actual construction of socialism with Chinese characteristics and university students' actual ideological learning, growth and employment in the new era. It should explain profound theories in simple language, reason with emotion, and implement the objectives of educating talented people in ideological and political courses.

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