

Analysis of Chinese Spiritual Education for Chinese College Students

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Abstract:

This article provides a comprehensive analysis of Chinese spiritual education for contemporary college students. It emphasizes the core elements of Chinese spirit, such as patriotism, collectivism, socialism, and the Chinese Dream, which are deeply rooted in Chinese history, culture, and tradition. The article argues that Chinese spiritual education should be based on these elements and should include ideological and political courses as well as courses in humanities and social sciences. These courses can reveal and interpret Chinese spirit more deeply and vividly. The article also highlights the importance of specialized courses in infiltrating Chinese spiritual education across all disciplines. Teachers should convey Chinese spirit to students so that they can carry it forward in their professional learning. The article concludes that strengthening Chinese spiritual education and values education for college students is crucial for safeguarding the nation's future and building a united future together.

Keywords:

Chinese Spiritual, College Students, Patriotism

1. The Connotation of Chinese Spiritual Education for Contemporary College Students

Each era breeds its own unique spiritual qualities. As the cultivator of spirit, the differences between eras determine the heterogeneity of spirit. However, the inheritance of cultural spirit ensures that the spirit of a nation can traverse generations and continue to innovate and temper itself in the flow of history. Chinese spirit, as the core spiritual value of our country, is both the brand of the era and reflects the unique features of our nation. Therefore, it is a symbiotic entity of the national spirit of the Chinese nation and the era's spirit. The cultivation of modern Chinese spirit is not only based on the cultural sedimentation of the Chinese nation over thousands of years, but also the glorious achievements made by the Communist Party of China in leading the people in revolution, construction and reform and opening up. It provides spiritual attraction and energy for modern Chinese people.

The core of Chinese spirit contains two elements - ethnic spirit and era spirit. Chinese spirit includes patriotism as the core of ethnic spirit, and also encompasses reform and innovation-centered era spirit. Among them, ethnic spirit is the spiritual

pillar for our unity and advancement, while era spirit becomes the source of impetus for us to adapt to changes and continue exploration. Expanding the definition of Chinese spirit to include ethnic spirit and era spirit as the two main aspects not only highlights the basic connotation of Chinese spirit, but also shows the unity of its timeliness and historicity as a national spirit.

1.1. Ethnic Spirit with Patriotism at its Core

“Ethnic spirit” refers to the sum of the value orientations, thinking habits, moral standards and spiritual qualities accepted by most members of an ethnic group through long-term shared life and social activities. In China’s five thousand years of profound history, an ethnic spirit with patriotism at its core has taken shape and developed, including a spirit of unity and indomitability. Patriotic spirit, as a key element of our national spirit, embodies the deep sense of belonging and glory of the Chinese nation, which every Chinese must continue to inherit.

Patriotic spirit is an important manifestation of national pride and confidence. It is reflected in the deep love for the motherland, the guarding of the motherland's prosperity, the protection of national interests and territory, and loyalty to the country. In social development and progress, there is a high degree of identification and sense of belonging to the traditional culture of the motherland. While upholding the unity and sovereignty of the country, patriotism is also an important component of the cohesion of the Chinese nation. Patriotism is also a unique sentiment that citizens have for their country. Over historical rivers, it has formed a tradition and taken root in citizens’ minds as an important idea.

1.2. Era Spirit with Reform and Innovation at its Core

“Era spirit” refers to the norms, thinking patterns, values and spiritual qualities formed in a specific historical period through the long-term shared lives and social practices of the people. In contemporary China, an era spirit with reform and innovation at its core has taken shape. It emphasizes pioneering and enterprising spirit, as well as the courage to accept new things and break through inherent thinking.

Reform and innovation are the inherent requirements and driving force for social progress. Upholding reform and innovation as the core of the era spirit conforms to the trend of the times and the overall orientation of China’s development. It is necessary to continuously strengthen the awareness of reform and innovation, dare to explore, and establish a forward-looking spirit. This research should thoroughly implement the guiding principles of the 18th and 19th National Congress of the Communist Party of China, unswervingly advance reform and opening up, continuously stimulate the vitality and creativity of the whole society, and accelerate China’s transformation into a powerful country.

Adhering to and developing the era spirit of reform and innovation can provide strong spiritual motivation for advancing modernization. It can mobilize the enthusiasm of the whole nation to always be on the forefront of international development, and promote China’s continuous progress towards the goals of modernization.

1.3. Integration of Ethnic Spirit and Era Spirit

The shaping and refinement of Chinese spirit is undoubtedly closely influenced by the era spirit and ethnic spirit. The two rely on and construct each other mutually. The

interweaving of ethnic spirit and era spirit breeds the unique Chinese spirit, which is the outcome nurtured by the era spirit of specific historical periods within a particular social environment.

Firstly, ethnic spirit constitutes the cornerstone of Chinese spirit. The shaping and development of Chinese spirit is inseparable from the forging of ethnic spirit, because ethnic spirit possesses strong cohesion and centripetal force, which are important foundations for building Chinese spirit and era spirit. If detached from ethnic spirit, Chinese spirit and era spirit will lose their roots and their existence will become precarious.

Secondly, the richness of the connotation of Chinese spirit and ethnic spirit cannot be separated from the nourishment of era spirit. In different historical stages, era spirit candidly revealed the uniqueness of the Chinese nation and is implied in ethnic spirit. Different social environments manifest different ethnic spirits, while era spirit continues to optimize itself in the process of history, enabling ethnic spirit to adjust and keep pace with the development of the times. Ethnic spirit reflects the era spirits of different periods, and the formation of ethnic spirit is based on the progress of the era spirit. With the rolling forward of history and the change of the times, ethnic spirit and era spirit are gradually refined and become treasures of wisdom for the Chinese people and carriers and evolvers of Chinese traditional culture. In the continuous process of cultural development, the connotations of era spirit and ethnic spirit, and even Chinese spirit, can be continuously enriched and refined.

2. Problems in College Students' Chinese Spiritual Education

Chinese spiritual education is a realistic issue driven by both external and internal factors. Under new historical conditions, Chinese spiritual education is facing new opportunities and development conditions in the new era. Accurately recognizing and grasping the crux of these problems is the basis for putting forward theories and practices of Chinese spiritual education.

2.1. Over-simplification and fragmentation of Chinese spiritual education activities.

In actual educational activities, Chinese spiritual education is often regarded as general theoretical education, lacking corresponding practical application. This makes the educational process seem to have some effect, but Chinese spirit often only stays at the knowledge level and fails to deeply transform into individuals' values and codes of conduct. At the same time, there also exists misunderstanding of practical education as social practice activities in education activities, substituting theoretical education for practical education. Education activities lack effective institutional constraints and guarantees. This over-simplified thinking in educational activities is due to insufficient understanding of the characteristics and holistic connotation of Chinese spiritual education. Chinese spirit, just like law, morality, art and literature, belongs to the category of ideology. However, the process of its being understood and accepted by social members in education and publicity is essentially different from other ideologies. In reality, Chinese spirit is often over-simplified as political education or moral education.

In addition, education activities often use simple linear thinking to deal with complex issues of Chinese spiritual education. Chinese spiritual education is not only a historical issue but also a practical one; it is not only an individual's spiritual need but also the soul of the nation; it pays attention to both the unique spiritual qualities of

the nation and the common values pursued by humankind. However, in the specific education process, some educators have not understood Chinese spirit from an overall and holistic perspective, but only conducted simplified and fragmented teaching, resulting in students only receiving knowledge fragments without integrating them into an internal value system. This “fragmentation” and “isolation” model of education violates the complexity and continuity of Chinese spiritual education. Overall, college students’ Chinese spiritual education should establish a systematic, holistic and organic educational thinking, and extract educational concepts and values from the unique domains of Chinese spirit.

2.2. Utilitarianism and marginalization of the content of Chinese spiritual education

Chinese spiritual education should essentially be a process of free and conscious learning. However, when too much social pressure and responsibility are imposed on education, overly high educational expectations may cause education to lose its true purpose and meaning, making Chinese spiritual education formalistic. Current social education is under this kind of excessive social expectations and pressure, which leads education to tend towards utilitarianism.

Whether it is the exam-oriented tendency in college education, the interest-oriented tendency of social education, or the mainstream media that should undertake the mission of propaganda education but adopts an entertainment and utilitarian orientation, these educational phenomena reflect the utilitarian tendency stemming from the excessive development of modern society’s instrumental rationality. In the rapid development of the market economy process, rationality is often only regarded as instrumental rationality, while the existence and significance of value rationality is relatively ignored.

To take instrumental rationality as the guiding orientation in higher education means paying more attention to the effectiveness of means and methods, focusing on the calculability and controllability of results, and neglecting the intrinsic value and meaning of educational behavior itself. Under this educational orientation, the essence of education is no longer to meet the needs of people's all-round free development, but to pursue external honors and utilities. This phenomenon of education alienation seriously affects the education of Chinese spirit, causing Chinese spiritual education, as cultivation of value rationality, to be marginalized in educational activities.

2.3. Scattered and externalized orientations of Chinese spiritual education

Two main issues deserve attention in current resources for Chinese spiritual education. First, the understanding and expression of Chinese spirit in educational resources lacks depth and cannot fully showcase its educational value and significance. Second, Chinese spiritual education lacks systematicity and effectiveness, leading to fragmented and outdated educational content.

In terms of understanding Chinese spirit, educational resources not only reflect a lack of understanding of educational values, but also show the monotony and poverty of methods of Chinese spiritual education. In the past period of time, Chinese education has overly emphasized scientificity, causing Chinese spiritual education to also take the form of “rationalist moral education”. However, this is different from Chinese spiritual education that takes “community values, thinking and will,

knowledge and action, ethics” as basic characteristics, whose goal is to cultivate valuable and reasonable existence from “Chinese cultural spirit.”

Therefore, “rationalist morality”-oriented education is inconsistent with Chinese spirit in terms of values, and Chinese spiritual education under such an educational orientation is only formalistic without manifestation of its profound spiritual values. At the same time, in terms of educational methods, Chinese spiritual education shows problems of fragmentation and singleness. The real function of Chinese spiritual education is to form a composite and organic educational force. However, in many cases, school education, family education and social education have not truly integrated organically and connected with each other, resulting in problems such as repetitive educational content, wasted educational resources and omissions of content, which seriously affect the quality and effectiveness of Chinese spiritual education.

In addition, in the main channel of Chinese spiritual education - the national education system, there is also the problem of single educational methods. This is reflected in classroom-oriented educational approaches, “one-way” and infusion-style educational methods, textbook-ized educational content, and overemphasis on management theory in educational systems. Such a single-minded way has led Chinese spiritual education to present a rigid image and seriously affect the credibility and effectiveness of education.

3. Paths for Implementing Chinese Spiritual Education for Contemporary College Students

Based on the examination of the current situation of Chinese spiritual education for contemporary college students, analysis of existing problems, and the needs of current era development and features of era development, strengthening Chinese spiritual education for college students requires multi-pronged approaches. It explores effective implementation paths from major aspects such as campus sites, classroom as main channels, social environment, and college students’ self-education according to the actual conditions of college students’ studies and lives. It carries out diversified and multi-level spiritual education that closely combines theory with practice to complete the urgent mission of higher education.

3.1. Consolidating the Campus Sites for Chinese Spiritual Education

College campuses are not only the main places for students’ learning and life, but also important environments for them to acquire knowledge, enhance moral qualities, strengthen political judgment, and shape Chinese culture and national spirit. They are also the bases for our party and country to cultivate excellent talents and future leaders. At the same time, they are key areas where various ideologies and values at home and abroad intermingle and influence each other’s formation. They are our main sites for building the mainstream ideology.

To fully leverage this site, this research must pay attention to campus construction to ensure this research are at the forefront of ideological and educational work on college campuses. Chinese spirit, comprising ethnic spirit and era spirit, is an important spiritual resource that all Chinese people, especially current college students, must continue to inherit and carry forward. This research should guide campus culture building with the socialist core values and let the splendid march of Chinese spirit sustain the continuous development of college campuses. Further playing the leading and main site roles of higher education in college students’

Chinese spiritual education is the requirement of the times, the expectation of the people, and the needs of national development. This is also the main duty and mission of universities.

This research must ensure that college students can adapt to the development of the times and become the talents expected by the party and country. This research must ensure they are full of vitality, proactive and enterprising, and establish patriotism, reform and innovation as the ethnic and era spirits. To this end, this research must strengthen campus sites, cultivate teaching staff capable of supporting Chinese spiritual education, fully play the leading role of classroom education, fully leverage campus culture as an educational carrier, and improve the effectiveness of Chinese spiritual education through continuous expansion and enrichment of thematic practice activities to form a large pattern of Chinese spiritual education that closely combines theory with practice.

3.2. Emphasizing Chinese Spiritual Education for College Students

Chinese spiritual education is the core part of college students' ideological and political education. It is also a necessary task for higher education institutions to cultivate builders and successors for the cause of Chinese-style socialism. Therefore, both the party and state, education administrative departments at all levels, governments and social organizations at all levels, as well as higher institutions, have the responsibility to undertake this task. Although significant progress has been made in college students' Chinese spiritual education, there are still some inadequacies and gaps when facing the complex domestic and international environments of Chinese-style socialism and various contradictions in the new era, as well as the current situation of college students' political and ideological qualities and basic requirements for higher institutions to cultivate morality.

Therefore, emphasizing and strengthening Chinese spiritual education for college students, and ensuring the effectiveness of education, is the main political responsibility of CPC committees in universities. First, this research need to incorporate this task into important agendas. It should be regarded as equally important as teaching work and party building work. Second, we need to make full efforts to carry out this task. University education leadership teams need to take the lead in formulating practical and feasible plans and specific implementation schemes for college students' Chinese spiritual education. The plans should clarify educational goals, tasks and responsibilities, develop timetables, and promote educational work according to plans.

3.3. Fully Play the Leading Role of Classroom Education

From the perspectives of disciplines' characteristics and content, ideological and political education emphasizes the central role of classroom education. Through systematic theoretical dissemination, knowledge teaching and dissemination of viewpoints, this research can achieve the basic goals of educational teaching, which is also the foundation for implementing thought and political education practices.

The primary task is to fully play the main and synergistic roles of ideological and political theory courses in Chinese spiritual education. For cultivating college students' Chinese spirit, this research need to strengthen the attention of university party committees and ideological and political theory teachers to curriculum education, further reform and innovate ideological and political theory courses, and improve the

attractiveness of courses. Teachers and students should have a clear understanding of the important role of universities' ideological and political theory courses, incorporate elements of Chinese spiritual education, create various conditions for cultivating Chinese spirit, and lay the foundation through various themed education and practical activities.

Secondly, this research should give play to the role of humanity and social science courses in comprehensively promoting Chinese spiritual education for college students. While this research give play to the main channel role of ideological and political courses, we also need to focus on the importance of other humanity and social science courses. Compared with ideological and political theory courses, humanity and social science courses such as history, linguistics and literature, ethics, morality and art can more deeply, broadly and vividly reveal and interpret Chinese spirit, though they may not directly emphasize ideological and political education and thinking. For example, through various forms of ethical and moral education and literary and art education, college students can experience various spiritual values advocated in Chinese traditional ethics in the learning process.

Finally, specialized courses of all disciplines should also fully play their role in infiltrating Chinese spiritual education. Against the backdrop of China's continuous deepening of reform and opening up and acceleration of global formalization, disciplines cannot ignore national social development needs and party and national personnel training orientations while conducting professional knowledge education. Teachers of all disciplines and specialties need to uphold the basic concept of cultivating people and focusing on the core issue of "what kind of people to cultivate". They should convey Chinese spirit and its specific spiritual connotations to college students so that students can subtly accept and carry forward Chinese spirit in professional learning and take Chinese spirit as a strong spiritual impetus for exploration, in addition to professional learning.

To sum up, both the educator and the educated conform to the definition of the subject in philosophical epistemology and are the subject of Chinese spiritual education. At present, college teachers themselves are also deeply influenced by the social environment, such as the complex and changeable surrounding environment and the diplomatic environment of great powers, the new social environment after the transformation of national social contradictions, and the special economic, political, cultural, social and ecological environment in the critical period of comprehensively deepening reform and modernization. All these have put forward new challenges to the teachers, especially to the ideological and political educators in universities. Ideological and moral education in colleges and universities should strengthen the overall view, firm the position, firm the ideal and faith, and carry out ideological and political education from the reality of individual development of college students, and give play to the function of ideological and political education to shape, guide and motivate the ideological and moral character of college students.

Conflicts of Interest

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