

# A Three-Dimensional Exploration for Integrating The “Second Integration” into Ideological and Political Courses at Universities

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**Abstract.** General Secretary Xi Jinping emphasized the crucial role of the “second integration” from the perspective of constructing a modern civilization for the Chinese nation during the cultural heritage development symposium, providing a solid theoretical basis and rich ideological content for ideological and political courses in universities. From a theoretical logic perspective, integrating the “second integration” into university ideological and political education has a deep logical foundation: firstly, it stems from the inclusiveness of Chinese fine traditional culture; secondly, it originates from the ideological and educational nature of university ideological and political courses. In terms of value implications, integrating the “second integration” into university ideological and political courses is essential for promoting high-quality development of these courses and cultivating new talents of the era. From the practical path, realizing the “second integration” in university ideological and political courses must adhere to the guiding position of Marxism, consolidate the main channel of classroom teaching, strengthen the construction of the ideological and political education teaching staff, and pay attention to the educational environment of ideological and political courses.

**Keywords:** the “Second Integration”, university ideological and political courses, Chinese fine traditional culture

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## 1. Introduction

In June 2023, at the symposium on cultural heritage development, General Secretary Xi Jinping pointed out that “the ‘two integrations’ are the essential path to pioneering and developing socialism with Chinese characteristics.” [1] General Secretary Xi Jinping’s important series of discussions on “Integrating the basic principles of Marxism with Chinese fine traditional culture” (hereafter referred to as “the second integration”) represent a new liberation of thought as socialism with Chinese characteristics enters a new era, providing a solid theoretical foundation and rich ideological content for ideological and political courses in universities. Integrating the idea of the “second integration” into university ideological and political courses is a fundamental adherence to the faith education of the youth in the new era, and it is also a practical path to enhancing cultural identity and cultural confidence.

## 2. The Theoretical Logic of Integrating The “Second Integration” into University Ideological and Political Courses

The “Second Integration” represents a profound summary of the historical experience of the dissemination, development, and enrichment of Marxism in China, and a precise grasp of the development trajectory of Chinese fine traditional culture. It further promotes the innovation of the Party’s theory and the prosperous development of the cause of socialism with Chinese characteristics, aligning with the value orientation of university ideological and political courses, enriching educational resources, and providing a deep logical foundation for their integration into university ideological and political education.

### 2.1. The Inclusiveness of Chinese Fine Traditional Culture

Chinese culture is profound and long-standing, with its finest essence forming the spiritual soil and the very foundation and soul of the Chinese nation. It includes distinctly inclusive characteristics such as “harmony without uniformity” and “seeking common

ground while reserving differences". These characteristics resonate with the dialectical materialism advocated by Marxism, and their integration unleashes unprecedented vitality, significantly advancing the sinicization of Marxism. Simultaneously, this integration has spawned new ideological theories and moral concepts, providing rich content for university ideological and political courses and positively impacting the innovative development of ideological and political education. Consequently, university ideological and political courses must adhere to both preserving traditions and fostering innovation, continuously advancing the renewal of Chinese fine traditional culture while learning the basic theories of Marxism, to achieve its creative transformation and innovative development. This approach attracts university students to actively engage in learning Marxist theory and appreciate the unique charm of Chinese fine traditional culture, thus showcasing a Chinese flair and style in university ideological and political courses.

## 2.2. The Ideological and Educational Nature of University Ideological and Political Courses

Ideological and political courses are a crucial component of ideological and political education for university students. Their purpose extends beyond imparting theoretical knowledge; they aim to guide students in forming correct worldviews, outlooks on life, and value systems, helping them establish proper political views and cultivating their sense of social responsibility and national spirit. In an era of significant global changes unseen in a century, where various ideologies and cultures clash and the struggle in the ideological sphere grows increasingly complex and fierce, culture increasingly becomes an essential support for the strength of a nation and its people. As General Secretary Xi Jinping emphasized at the 20th Party Congress, "Excellent traditional Chinese culture plays a significant role in personal cultivation, governance, and moral construction." [2] Therefore, integrating the "second integration" into university ideological and political courses aligns with the ideological and educational principles of these courses, helping to solidify students' political positions and strengthen their identification with Chinese fine traditional culture.

## 3. The Value Implications of Integrating The "Second Integration" into University Ideological and Political Courses

The "Second Integration" is not only the latest theoretical achievement in the sinicization and modernization of Marxism but also provides ideological resources and directional guidance for universities to fulfill their fundamental mission of cultivating virtue and educating people. Integrating it into university ideological and political courses is essential for promoting high-quality development of these courses and for cultivating new generations who are firm in their ideals, convictions, political stance, and cultural confidence.

### 3.1. Cultivating New Generations, Strengthening Cultural Confidences

Chinese culture is a unique spiritual identifier of the Chinese nation, and Chinese fine traditional culture is the foundation for the development and inheritance of the Chinese nation. General Secretary Xi Jinping pointed out at the 20th Party Congress: "Integrate the essence of Marxist thought with the essence of Chinese fine traditional culture and with the common values of the people that are used daily and unconsciously." [1] The application and development of Marxism in China can only burst forth with robust vitality when rooted in the "fertile soil" of Chinese fine traditional culture. Strengthening education in Chinese fine traditional culture is an important part of deepening education in socialism with Chinese characteristics. Integrating the "second integration" into university ideological and political courses is crucial for guiding young students to fully and deeply understand the inherent connection between the basic principles of Marxism and Chinese fine traditional culture, to recognize the historical inevitability of unwaveringly following the path of socialism with Chinese characteristics, to firm up their ideals and convictions, solidify their belief in Marxism, enhance their cultural confidence, and cultivate new generations.

### 3.2. Solidifying the Theoretical Foundation of Ideological and Political Courses, Promoting High-Quality Development

On one hand, the "second integration" summarizes the experiences of the Chinese people under the leadership of the Communist Party of China, guided by Marxism, in their arduous struggles, self-reliance, pioneering endeavors, and innovative efforts, and it embodies the developmental laws of Chinese civilization and the practical struggles of the Chinese people. Integrating the "second integration" into university ideological and political courses revitalizes the expression of the basic principles of Marxism, providing rich ideological resources and strong theoretical support, which helps to solidify the theoretical foundation of these courses. On the other hand, "The Second Integration," carrying the essence of Chinese culture and the Chinese spirit, further highlights the mainstream ideology and showcases the contemporary value of the sinicization of Marxism. Integrating the "second integration" into university ideological and political courses is a valuable condition for ideological and political courses in socialism to cultivate new generations. It not only enables a more scientific and comprehensive interpretation of the theoretical achievements of the sinicization and modernization of Marxism but also injects vitality into the high-quality innovative development of these courses, promoting their high-quality development.

## 4. Practical Pathways for Integrating The “Second Integration” into University Ideological and Political Courses

"Ideological and political theory courses are key to implementing the fundamental task of cultivating virtue," [3] and university ideological and political courses are the main battlegrounds for imparting moral education and studying Marxist theory. The integration of the “second integration” into these courses must always center around studying the basic theories of Marxism, fulfilling the fundamental task of cultivating virtue, actively exploring feasible pathways, and fully utilizing the soul-shaping and educational functions of these courses.

### 4.1. Enrich the Content of University Ideological and Political Courses, Strengthen the Main Channel of Classroom Teaching

Through classroom teaching, teachers should focus on explaining the content related to the “second integration” to help students deeply understand its scientific connotations and contemporary value. In classroom instruction, students are guided to correctly comprehend the latest theoretical achievements of the sinicization of Marxism and the innovative value of Chinese fine traditional culture. Therefore, it is necessary to enrich the teaching content of ideological and political courses and fully integrate the “second integration” into classroom teaching.

On one hand, select teaching cases carefully. The content of the “second integration” must align with the ideological and educational principles of ideological and political courses. Universities should focus on their unique characteristics and practical teaching situations, explore local cases involving Chinese fine traditional culture, enrich and supplement classroom content, design top-level curricula, and achieve an organic integration of the “second integration” with course knowledge, thereby enhancing the cultural education function of teaching courses to improve classroom teaching quality. On the other hand, students are the focus of teachers' classroom activities and the primary subjects of learning. Teachers should respect students' autonomy, understand their interests based on their age characteristics and psychological traits, find the connection points between the “second integration” and classroom teaching, adopt engaging teaching methods, enhance the interest of classroom teaching, stimulate students' learning interests, and enhance their initiative, allowing them to fully appreciate the profoundness and contemporary value of Chinese fine traditional culture and achieve the goals of enhancing students' cultural identity and confidence.

### 4.2. Strengthen the Construction of Ideological and Political Course Teaching Staff, Create High-Quality Courses

Ideological and political course teachers are the main forces in classroom teaching and the primary support for integrating the “second integration” into university ideological and political courses. Thus, it is necessary to continuously strengthen the professional abilities of these teachers and enhance the quality of ideological and political courses. Firstly, the “second integration” is profound and rich in content. Teachers should thoroughly study this new theory, delve into its theoretical logic and contemporary value, continuously improve their own professional knowledge and teaching skills, and deeply and thoroughly teach the important philosophies contained in the “second integration” in ideological and political classrooms.

Secondly, the “second integration” is profound and vivid. As General Secretary Xi Jinping pointed out, "Big ideological and political classes' should be well utilized and must be connected with reality. Ideological and political classes should not just involve reading documents without life and dryness." [4] Teachers should not only study the important theories of the “second integration” but also integrate them with practical applications, focusing on guiding students to apply what they learn, pushing the “second integration” into classrooms and into students' minds, and making it lively. Lastly, the “second integration” connects the past with the present and progresses with the times. It represents the latest theoretical achievement in the sinicization of Marxism, a theory that evolves with the era. Teachers should focus on the timeliness and practical effectiveness of ideological and political teaching, promptly adjust teaching content and methods to make them more relevant to contemporary life, and enhance the practicality and pertinence of teaching the “second integration”.

### 4.3. Expand the Teaching Venues of University Ideological and Political Courses, Focus on the Educational Environment

At the symposium on teachers of ideological and political theory courses, General Secretary Xi Jinping emphasized "the high importance of the practicality of ideological and political courses, integrating the small classroom of ideological and political courses with the large classroom of society," [3] which requires expanding the teaching venues of ideological and political courses, not just learning theory in the classroom but also practicing in society. Therefore, integrating the “second integration” into university ideological and political courses should not only solidify the main channel of classroom teaching but also expand different teaching venues. On one hand, fully utilize the practical educational function of the large social classroom, deeply explore the practical educational resources of the “second integration”. By participating in visits to museums, historical sites, and other practical activities, guide students to understand Chinese culture and grasp its contemporary position through the Marxist perspective, and experience the charm of Chinese fine traditional culture in practice. On the other hand, improve campus cultural construction, enhancing the important role of cultural education. As General Secretary Xi Jinping pointed out, "carry out diverse,

healthy, and elegant campus cultural activities," "focus on educating people with culture." [5] The campus cultural environment has a subtle influence on students. Utilize the campus history museum, library, student activity center to promote Chinese fine traditional culture, actively organize lectures and reading groups related to the theory of "The Second Integration," fully integrate the "second integration" theory into campus cultural construction, play the invisible educational function, subtly influence students' ideological concepts, and enhance students' understanding and recognition of the "second integration".

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