

On the Application of Traditional Chinese Medicine Culture in Ideological and Political Education

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Abstract: Purpose: By analyzing the historical origin and value of Traditional Chinese medicine culture, the article studies the application of Traditional Chinese medicine culture in postgraduate students' ideological and political education, with a view to promoting the deeper inheritance and development of Traditional Chinese medicine culture. Methods: The article explains the importance and feasibility of Traditional Chinese medicine culture in postgraduate students' ideological and political education, and the difficulties in the application of ideological and political education, on the basis of which it proposes to improve the civic system of the course, improve the quality of professional teachers of Traditional Chinese medicine culture and civic teachers, and establish a collaborative educating mechanism with the help of the resource-sharing platform, so as to deepen the postgraduates' understanding of Traditional Chinese medicine culture in the ideological and political education course. Conclusion: Graduate students' ideological and political education courses provide a good platform for the dissemination and development of Traditional Chinese medicine culture, and the two are complementary to each other. By establishing classroom evaluation and incentive mechanisms, the substantive integration of both sides can be better promoted.

Keywords: Ideological and political education, Traditional Chinese medicine culture, Course ideological and political system, Classroom evaluation.

1. Historical Origin and Value of Traditional Chinese Medicine Culture

1.1 Historical Origin of Traditional Chinese Medicine Culture

In ancient times, the ancients, through their long-term life practices, found certain plants and minerals that could get rid of diseases and prolong the life of the elderly. Therefore, people began to consciously look for medicines and methods to prevent and treat diseases and improve health, and "Shennong tasted a hundred herbs" is a true reflection of this period.

During the Xia and Shang Dynasties, wine and tonics were produced. During the Western Zhou period, the occupation of the doctor was divided into four types: food doctor, disease doctor, ulcer doctor and veterinarian.

During the Spring and Autumn and Warring States Periods, Bian Que, known as the "Divine Physician", summarized the experience of successive medical practitioners into the four diagnostic methods of "Inspection, auscultation and olfaction, inquiry and pulse-taking and palpation", which laid a solid foundation for the clinical diagnosis and treatment of Chinese medicine.

During the Qin and Han Dynasties, the Huangdi Neijing was born, which laid a solid foundation for the physiology, pathology, diagnosis and treatment of the human body, and gradually established a set of complete and integrated theoretical system of Chinese medicine, which is regarded as the ancestor of medicine.

At the time of the Later Han Dynasty, Zhang Zhongjing, represented by his Treatise on Shanghan Zabing Lun,

elaborated on the principles and methods of diagnosis and treatment of exogenous diseases in Chinese medicine, and explored the rules and principles of diagnosis and prevention of their etiology, evidence, diagnosis and prevention, and established the theories and methods of diagnosis and treatment in Chinese medicine. In the same period, the masterpiece of traditional Chinese medicine "Shennong Ben Cao Jing" came out, which summarized the theories of drug compounding and medicinal properties, such as Monarch, Minister, Assistant and Guide, the seven emotions and the four qi and five flavors, etc., which had a very important guiding role in rational prescription, safe use of medicines, and improvement of therapeutic efficacy, and laid the foundation for the formation and development of the theoretical system of traditional Chinese medicine.

At the end of the Eastern Han Dynasty, Hua Tuo invented "Ma Fei San", which made anesthetics used in surgery. Huang Fu Tui in the "A-B Classic of Acupuncture and Moxibustion" on the internal organs, meridians and other aspects of a more systematic discussion. Sun Simiao, in the Tang Dynasty, advocated the idea of "Great Medical Excellence and Sincerity", reflecting the crystallization of traditional Chinese moral wisdom, which is also the core value of Traditional Chinese medicine culture.

In the Ming Dynasty, Li Shizhen's Compendium of Materia Medica, for the first time, systematically categorized medicinal plants, animals, and minerals, and innovatively developed their theories and practices, making it a great work of pharmacology and natural history.

In the Qing Dynasty, Ye Tianshi put forward the treatment principles and methods of "warm disease" and "epidemic" in his Treatise on Warm Diseases, which to a certain extent established "Chinese medicine" with the treatment of

epidemics as its main content. "Since the middle of the Qing Dynasty, especially since the middle of the Qing Dynasty, the principles and methods of treatment have been established. Since the middle of the Qing Dynasty, especially during the Republic of China, due to the introduction of Western medicine, some scholars began to try to integrate Chinese and Western medicine, and the most famous medical practitioner of this period was Zhang Xichun, whose masterpiece was "prescriptions in Intergrating Chinese and Western Medicine" (医学衷中参西录).

1.2 Core Values of Traditional Chinese Medicine Culture

The culture of Traditional Chinese medicine is an important part and a typical representative of the excellent traditional Chinese culture, emphasizing "the law of nature and the unity of heaven and man", "the balance of yin and yang and the harmonization of the middle", and "the three factors and the identification of the causes of disease", reflecting the excellent connotation of Chinese culture and providing a powerful impetus for the Chinese nation to understand and transform the world. "It embodies the excellent connotations of Chinese culture and provides a powerful impetus for the Chinese people to understand and transform the world.

The culture of Chinese medicine has gradually spread around the world as it continues to learn from the fruits of world civilization and enrich and develop itself. Since the Qin and Han dynasties, Chinese medicine has spread to the surrounding countries and has had a great impact on the traditional medicine of each country. As early as the Ming and Qing Dynasties, inoculation techniques for preventing smallpox had spread throughout the world. The Compendium of Materia Medica was translated into many different languages, and Darwin called it "China's ancient encyclopedia". The miraculous effects of acupuncture have created a worldwide "acupuncture fever". "Artemisinin is an antimalarial drug that has saved millions of lives in the world, especially in developing countries [1].

At the same time, the inheritance and innovative development of Chinese medicine is an important part of the socialist cause with Chinese characteristics in the new era. The "14th Five-Year Plan" for the development of Chinese medicine clearly states that it is necessary to promote Chinese medicine to the international arena, to promote the construction of a healthy China, and to safeguard people's health. The 14th Five-Year Plan for National Health puts forward the need to make Chinese medicine an important part of medical and health services, laying a solid foundation for the development of Chinese medicine. The successive introduction of the relevant policies fully reflects the important position and role of Chinese medicine in the overall development of the national economy and society.

2. The Importance and Feasibility Analysis of Traditional Chinese medicine culture on Graduate Students' Civic and Political Education

2.1 Importance of Traditional Chinese Medicine Culture to the Ideological and Political Education of

Postgraduates

Since entering the new era of socialism with Chinese characteristics, many aspects of ideological and political education have undergone significant changes, how to actively respond and adapt to the changes, and how to enhance the scientific, targeted and effective ideological and political education in colleges and universities has become the main problem facing the development of ideological and political education.

General Secretary Xi Jinping clearly put forward in the national ideological and political work of colleges and universities in 2016, "all other courses should guard a section of the canal and plant a good field of responsibility, so that all kinds of courses and ideological and political theory courses go in the same direction and form a synergistic effect" [2]. Therefore, the course Civics is an important direction for the development of ideological and political education in the new era. As a postgraduate student's ideological and political courses, it is more important to fully explore the excellent traditional Chinese cultural resources and the essence of Traditional Chinese medicine culture, and integrate the holistic view of Chinese medicine and dialectical thinking into ideological and political education. Give full play to the role of moral education in colleges and universities, cultivate socialist builders and successors with all-round development in morality, intelligence, physicality, aesthetics and aesthetics, promote the cultivation of Chinese medicine talents in the new era, and realize "Healthy China".

Therefore, it is especially important to play the core leading role of the ideological and political courses. The ideological foundation determines the superstructure, and correct values are the cornerstone of cultural inheritance and development. The overall framework of the system of "Civics and Politics in the Curriculum" is aimed at identifying the specific functions of the Chinese medicine system in social practice, so as to further strengthen its professional identity and consolidate the foundation of its cultural values. At the same time, it is necessary to highlight the guiding function of the traditional Civic and Political Science curriculum, innovate the teaching methods, optimize the teaching content, improve the comprehensive quality of teachers, and enhance the quality of classroom teaching, so as to realize the proposal of General Secretary Xi, "Strengthening in improvement, enhancing the affinity and relevance of ideological and political education, and meeting the needs and expectations of students' growth and development" [3].

2.2 Feasibility Analysis of Traditional Chinese Medicine Culture on the Ideological Education of Postgraduates

From the perspective of cultural origin, TCM culture is nurtured and developed in the soil of traditional Chinese culture, which draws on the essence of traditional Chinese culture, such as the concept of heaven and man, form and spirit, and cosmology in Chinese philosophy, the concept of yin and yang in the Zhouyi, and Confucianism's benevolence, etc., which are all a kind of healthy culture based on traditional Chinese philosophy, history, and literature, which reflect the way of thinking, value, behavioral norms, and spiritual outlook of the Chinese, and accumulate the deepest

spiritual pursuit of the Chinese nation, and contain rich resources for the construction of ideology and politics courses. It reflects the Chinese way of thinking, value orientation, behavioral norms, spiritual outlook, etc., accumulates the deepest spiritual pursuit of the Chinese nation, contains rich resources for the construction of the Civic-Concern Classes, and can provide abundant nutritional supply for the construction of the Civic-Concern Classes [6].

From the viewpoint of ideology and political education, the ideology and political science course is based on the specific reality of China and the need to comply with the development of the times, based on the inheritance of China's excellent traditional culture to establish morality and educate people, especially the part of the major theoretical achievements of the Chinese nationalization of Marxism, which is the most typical. It combines the basic principles of Marxism with China's concrete realities and excellent traditional culture, and expounds Marxism with the unique way of thinking of the Chinese nation and the familiar and pleasant language of the Chinese people, which is Marxism with Chinese characteristics, Chinese style and Chinese style. Its spiritual connotation is consistent, compatible and theoretically isomorphic with the way of thinking and spirituality inherent in Traditional Chinese medicine culture. Therefore, the Civics and Political Science class can also provide an effective platform for the better inheritance of Traditional Chinese medicine culture.

3. Difficulties in the Application of Traditional Chinese Medicine Culture in the Ideological Education of Postgraduate Students

3.1 Insufficient Cognition of Teachers Specializing in Chinese Medicine and Teachers of Ideological and Political Education on the In-depth Integration of the Curricula of the Two Sides

In the teaching work, many teachers of professional courses say that their job is to carry out the teaching and explaining of Chinese medicine professional knowledge, to realize the teaching objectives, to complete the teaching tasks, and to teach only the professional knowledge of Chinese medicine, and they do not participate in the ideological and moral education of the students, and they don't combine the excellent spirit of the Traditional Chinese medicine culture with the ideological and political education, to infect the students. If the development of ideological and political education work relies only on the ideological and political teachers, and the ideological and political teachers do not connect with the Chinese medicine profession in teaching, they just confine themselves to their own classroom and repeatedly emphasize the confined content, which only makes the students feel boring and tedious, and it does not produce a good educational effect. All these are due to the fact that teachers do not deeply realize the substantiality of classroom integration [4].

3.2 The Communication Platform of Traditional Chinese Medicine Culture Specialty and Ideological Education is not Perfect

On the one hand, in the teaching process, many teachers of

professional courses often ignore the Civic-Political content contained in professional knowledge resources, and are unable to integrate the two well, discovering the connection point, often in the teaching of direct education and propaganda of patriotic ideas, and even blurred the main body of teaching, turning into a thematic education class and other phenomena. This kind of teaching method is traditional and single, and the knowledge learned by students is relatively shallow, and the essence of this kind of education has been detached from the Civic and Political Science itself. On the other hand, the teachers of Civics education do not know the students' specialized knowledge. In the teaching of Civics, teachers only know their own knowledge of Civics, but not the knowledge of the students' specialties. This cognitive shortcoming leads to the inability to carry out the synergistic integration of professional knowledge and Civics teaching, and the two are detached from each other, the teacher can only talk about it in a general way, and can't explain it with the students' actual situation, and the students can't understand and experience it in depth either. In this mode, professional teachers and Civics teachers have no contact with each other and exist independently, working only within their own teaching scope, which is also caused by the imperfection of the communication platform between professional teachers and Civics education staff.

3.3 Teaching Mode and Teaching Evaluation Need to be Optimized Urgently

Curriculum Civics is realized by taking classroom teaching as the entry point, taking teaching process as the means, and implementing classroom teaching by tapping the elements of Civics education in each professional course. However, the teaching mode and teaching evaluation of course Civics still need to be improved. Firstly, the teaching mode and carrier of course Civic and political education need to be reformed. At present, many institutions of higher education do not have a clear teaching goal for Civics and Politics, the teaching system is not perfect, most of them only arrange theoretical learning, and Civics education fails to cover the students' internships, apprenticeships and other practical phases, and is mostly held in the form of thematic lectures, theme activities, etc. The lack of systematic Civics course design and curriculum resources arrangement fails to realize the effect of resonance between Civics courses and professional courses. At the same time, the reorganization and construction of teaching content in the context of Chinese medicine is not prominent enough, and it has not yet made full use of Internet+ and other means to explore teaching modes such as flipped classroom and PBL; it has not yet taken into full consideration the professional interests, ideological characteristics, professional development and internship practice of the students of the University of Traditional Chinese Medicine, which makes it difficult to meet the needs of college students' development. Secondly, the teaching evaluation standard and system of the Civics of Courses need to be improved. As an emerging curriculum reform, the course of the Civics and politics has not yet established a perfect evaluation standards and evaluation system, not from the course teaching objectives, teaching design, strategy and methodology, course assessment and other aspects of the formation of teaching specifications and evaluation standards, not in the syllabus, teaching design of fine course selection

and evaluation and student evaluation, supervisory evaluation of classes, peer listening to the evaluation of classroom documents set up "value-led" assessment point, the value-led" assessment point. Value leadership" assessment point, resulting in the integration of the Civics and professional courses of the reform progress stagnation [7].

4. The Application Path of Traditional Chinese Medicine Culture in Graduate Student Civic and Political Education

4.1 Improving the System of Curriculum Ideology and Politics

Explore the educating function of Traditional Chinese medicine culture and improve the system of course ideology and politics. To achieve the goal of "culture and people, culture-based" curriculum ideology and politics, the teaching of professional knowledge and value-oriented organic combination. To give full play to the function of the ideological classroom, ideological and political education throughout the whole process of education and teaching. Focus on the resonance with traditional cultural values, so that the overall quality of students can be comprehensively improved. In terms of teaching content, on the one hand, we can start from the cultural values of traditional Chinese medicine into the teaching content of "curriculum ideology and politics". The core values of Chinese medicine are formed by successive generations of medical practitioners in their long medical practice. Because of its simple form and easy-to-understand connotation, it is easier for people to understand and accept the cultural values of Chinese medicine. On the other hand, the core values of Traditional Chinese medicine culture are integrated into the teaching method of "curriculum politics". Teaching methods should be harmonized with teaching objects, teaching methods and teaching contents in order to achieve twice the result with half the effort. For example, the outlook on life, morality and other courses, can be used case study teaching, and combined with Zhang Zhongjing, Sun Simiao, Liu Wansu and other famous medical masters of life experience, to teach [5].

4.2 Enhance the Professionalism of Teachers Specializing in Chinese Medicine and Teachers of Ideology and Politics

In the process of teaching knowledge, teachers must truly understand the essence of the knowledge they impart. The root of the in-depth integration of TCM culture and Civics lies in the self-education and ideology of TCM culture teachers and Civics teachers, therefore, it is necessary to strengthen the cultivation of the teaching staff, improve the personal ability of teachers as a whole, and promote the teachers to teach proactively and explore better quality teaching methods.

On the one hand, it is necessary to strengthen the training of teachers of Chinese medicine specialty courses. Combine the Civics and Political Science course with the Chinese medicine specialty, so that students can experience the essence of traditional culture in the process of learning the specialty course. At the same time, teachers of TCM professional courses should "help" the Civics education, help the Civics teachers to formulate the teaching program of professional courses combined with TCM culture, and communicate with

the Civics teachers in time to improve the teaching methods. In addition, finding a suitable way of ideological education for TCM education is also a key point. For example, in the Foundation of Ideological and Moral Cultivation and Law, students can be made to understand the doctor's spirit of serving the people as a special way of working. At the same time, in the study of China's Modern Outline Modern History, some representative deeds of medical doctors can also be introduced to the students, so that they can learn Mao Zedong Thought and the theoretical system of socialism with Chinese characteristics on the basis of their own professional characteristics, and then instruct the students in medical work. Discover the connotation of medical ethics of Chinese medicine in ideological and political teaching, such as the sense of respect for life and care for patients, etc., and keep trying and discovering the most effective teaching methods.

4.3 Establishing a Shared Platform for Collaborative Human Education

In order to carry out the popularization of Traditional Chinese medicine culture in the ideology and politics course, the school needs to provide a comprehensive platform of collaborative education for teachers of professional courses and ideology and politics, provide corresponding teaching resources, and strengthen the communication and information transfer between teachers of the two courses, so as to enhance the integration of knowledge. Teachers of Chinese medicine professional courses need to pay attention to the availability of ideological and political education resources in teaching, and while teaching Chinese medicine professional knowledge, they also need to help students appreciate the ideological and cultural aspects of it. Civics teachers can not be limited to classroom teaching, but also need to dig deep into the resources of moral education in Traditional Chinese medicine culture, so that the classroom of Civics education highlights the professional characteristics of Traditional Chinese medicine culture.

In addition, good media can also promote the application of Traditional Chinese medicine culture in postgraduate students' ideological education. Teachers can introduce multimedia technology into the classroom to expand students' knowledge and give full play to the advantages of network teaching. It can be taught for students anytime and anywhere, and students can also communicate and study with teachers online after class, breaking through the limitation of time and space. At the same time, this new teaching mode will attract students' attention, make the classroom become vivid image, students are more willing to participate in the teaching, active learning and thinking, these are traditional teaching does not have, so in the Civic and Political Education can be more combined with the technology of the times, to produce better teaching results.

4.4 Establish Classroom Assessment and Evaluation Mechanism and Incentive Mechanism

In the process of carrying out the collaborative educating work of the Chinese medicine profession and the deep integration of Civic and Political Education, the construction of the relevant assessment system is very important and determines the final degree of implementation. For the

students' classroom performance, coursework and the final course examination, relevant standards should be formulated and put in place. At the same time to give incentives, the implementation of incentives can be used as a motivation for students to learn, teachers to carry out the course of action, to achieve two-way results.

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