

Strengthening the Practical Path of Sensory Education in Ideological and Political Theory Courses in Universities—Based on Marcuse's New Theory of Sensibility

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Abstract: *This article deeply analyzes how Marcuse's theory of new sensibility sharply criticizes the shackles of instrumental rationality in modern industrial society, emphasizing that new sensibility, as a product of the harmonious coexistence of sensibility and rationality, has the power to awaken human inner negation consciousness, resist the alienation of instrumental rationality, and lead us towards the other shore of human liberation and freedom. On this basis, the importance of strengthening emotional education in ideological and political theory courses is studied, and it is proposed to enhance students' emotional abilities, empathy, critical thinking, and social responsibility through diversified course content, innovative teaching methods, the combination of practical teaching and emotional experience, and the reform of evaluation systems, in order to cultivate well-rounded young people in the new era.*

Keywords: College Ideological and Political Theory Course, Innovate, Practice.

1. The Main Content of Marcuse's New Theory of Sensibility

From a historical perspective, modern industrial production has broken through the constraints of pre modern society with an unstoppable force, but in the new development of modern industrial production, technological production has also become a constraint of modern society. In the terminology of the Frankfurt School, this constraint is that Enlightenment rationality, in the form of instrumental rationality, has achieved full coverage and seamless technological control over human beings and their social life. People live in the happy illusion woven by modern technological production, gradually losing their recognition and criticism of reality, and ultimately being domesticated as tools of modern society.

Under the influence of Marx, Marcuse attempted to seek a way out of this reality dilemma and establish a new society. And this way out, Marcuse pointed out, must be accompanied by a change in consciousness and cannot be limited to the development of political consciousness. Inspired by Marx's interpretation of the relationship between sensibility and labor in his "Economic and Philosophical Manuscripts of 1844," Marcuse reintroduced sensibility and dissolved the hegemony of instrumental rationality, a new form of rationality. Through the reconstruction of sensibility, he attempted to dissolve the one-dimensional syndrome of developed industrial society, awaken people's negative consciousness, and make them realize from within that they have a negative and rebellious dimension towards reality. He restored the critical and negative abilities that humans already possess in their existence, and thus broke the oppressive situation where value rationality was replaced by instrumental rationality and value thinking was gradually replaced by the pursuit of false needs.

Sensibility is oriented towards sensory perception, which is based on vision, hearing, touch, etc., and can perceive the reality of the external world from different perspectives. Rationality is our ability to learn concepts, make judgments,

analyze problems, etc. It can enable us to have a more comprehensive and objective understanding of the world, and be more reliable and effective in solving problems. One of the characteristics of the new sensibility is to achieve the harmonious unity of sensibility and rationality. Marcuse believed that the essence of human existence can be reflected in a new person with a new sensibility, but it cannot ultimately be realized under the rule of instrumental rationality in developed industrial societies. Therefore, Marcuse combined the conditions of the times and historical background to point out the reasons why sensibility has been repeatedly persecuted in modern industrial civilization. He believes that the fundamental reason why instrumental rationality belittles sensory value lies in the external lower order, which is maintained by inciting people to pursue endless sensory pleasure. However, the vast majority of ordinary people can only engage in tedious and time-consuming low-level work to sustain their livelihoods or satisfy their distorted material desires. They lack the energy and ability to pursue interests and beauty outside of work. From this, it can be seen that the world of truth, goodness, and beauty is actually detached from people's daily lives.

The reason why Marcuse believed that the new sensibility has the ability to subvert reality is that the cultivation of the new sensibility is a transformation of human psychology and consciousness, affirming human perceptual abilities and delving into the roots of human nature. People are beginning to realize their transcendent demands for the external world and their intuitive understanding of it. During this process, people will perceive changes in the external world through their senses, thereby deepening their understanding of the external world. Then cultural products can restore their individuality, and people can also express their dissatisfaction with reality and hope for an ideal society through aesthetic activities. In this society, when people break free from the state of alienation and have more energy and leisure time to achieve more ideal goals, they are one step closer to the liberation of the essence of freedom. Therefore, Marcuse

pointed out that in order to break the domination of instrumental rationality in developed industrial societies, establish a harmonious and non oppressive society, and cultivate new sensibility, it is crucial. In contemporary society, what are the parts of emotional education in ideological and political theory courses that can be improved?

2. Strengthening the Practical Path of Sensory Education in Ideological and Political Theory Courses in Universities

In the ideological and political theory courses of universities, emphasizing emotional education is an urgent and far-reaching topic. Sensory education not only helps to compensate for the emotional and imaginative deficiencies that traditional rational education may bring, but also enhances students' empathy, critical thinking, and sense of social responsibility, making them more comprehensive and warm members of society. Therefore, efforts can be made to enhance the emotional education of young college students from the following aspects:

2.1 Diversified Course Content

Firstly, in ideological and political theory courses, classic literary works, films, music, paintings, and other artistic works can be introduced. By analyzing the emotional expressions, values, and social criticisms in these works, students can be guided to feel and understand the social reality and human brilliance under different historical backgrounds. We can incorporate Marcuse's new theory of sensibility to explore how art can stimulate people's sensory abilities, resist the alienation of instrumental rationality, and achieve human liberation and freedom through art.

Secondly, in addition to selecting social events, historical cases, or character stories with emotional impact, case analysis can also be specifically set up. For example, by analyzing Marcuse's theoretical background, core viewpoints, and their application in contemporary society, students can deeply experience and reflect on the suppression of human emotions by technological rationality, as well as how to rediscover the essence and truth of human nature through emotional revival. In addition, students can be organized to engage in role-playing, simulating individuals in the "one-dimensional society" described by Marcuse, experiencing their inner struggles and awakening processes, thereby deepening their understanding of the importance of emotional education.

Finally, in order to have a more comprehensive understanding of the role of sensory education in ideological and political theory courses, an interdisciplinary perspective can be introduced. For example, combining knowledge from multiple disciplines such as literature, art, psychology, sociology, etc., explore the forms and practical paths of sensory education in different fields. This can not only broaden students' horizons, but also enhance the fun and attractiveness of the course, making students more actively participate in learning.

2.2 Innovation in Teaching Methods

Specific teaching methods such as scenario simulation and emotional resonance can be used to allow students to experience specific emotional states such as justice, compassion, and responsibility in simulated situations, thereby enhancing their understanding and recognition of theoretical knowledge. For example, through simulated courtroom scenarios, students can experience the rigor of legal procedures firsthand, feel the responsibilities and emotions of different roles such as judges, prosecutors, lawyers, and defendants, thereby deepening their understanding and recognition of justice.

Firstly, the teacher divides the students into several small groups and assigns different roles to each group, including judges, prosecutors, defense lawyers, defendants, witnesses, and spectators. Ensure that every student can participate in the simulation process. Then choose a legal case with educational significance, such as juvenile delinquency, environmental protection disputes, etc., and write a detailed case description and evidence materials. These materials should be able to stimulate students' thinking and emotional resonance.

In addition, the classroom can be designed to resemble a courtroom, and simulated trials can be conducted according to real legal procedures. Students need to wear appropriate uniforms to enhance their sense of immersion. During the simulation process, each character needs to speak, debate, and make decisions based on the case and legal regulations. During the simulation process, special attention is paid to students' experience of justice. For example, when the prosecutor presents the case, emphasizing the adverse effects of the criminal behavior and the harm to the victims, inspiring students' sympathy and sense of justice; When defense lawyers defend defendants, guide students to think about the principle of equality before the law and the importance of the right to defense; When judges make rulings, let students feel the authority and fairness of the law.

After the simulation is completed, the teacher guides the students into a deep reflection and discussion session. Firstly, let students share their emotional experiences during the simulation process, especially their understanding of justice. Subsequently, teachers can ask the following questions to guide students' thinking, such as how do we embody the spirit of "justice" and "rule of law" in the socialist core values in this simulated court? As future members of society, how should we practice the principle of justice and uphold social fairness and justice in our daily lives? In the face of social injustice, can we speak up and defend justice like simulated prosecutors and lawyers?

Encourage students to explore the relationship between justice and the rule of law from multiple perspectives such as individuals, society, and the state, as well as the social responsibilities that young students should undertake, based on their experiences in simulated courts and their own observations and reflections. Through discussion, students will realize that justice is not only the core value of law, but also an important component of socialist core values, and everyone should contribute their own strength to maintaining social fairness and justice.

On the basis of reflection and discussion, teachers summarize

students' performance, affirm their efforts and achievements in the simulation process, especially their profound thinking and positive attitude at the ideological and political level. At the same time, teachers can also provide further guidance and comments on the issues and viewpoints raised during the discussion, helping students deepen their understanding and recognition of justice, the spirit of the rule of law, and socialist core values. Finally, encourage students to apply the knowledge and skills they have learned to practical life, becoming young people with ideals, morals, culture, and discipline in the new era.

Through such scenario simulation teaching, students can not only feel specific emotional states such as justice, sympathy, and responsibility in the simulated scenario, but also deepen their understanding and recognition of theoretical knowledge, improve their legal literacy and social responsibility.

2.3 Combining Practical Teaching with Emotional Experience

During holidays or spare time, students can be organized to visit memorial halls, museums, cultural sites, etc. while ensuring safety. Through on-site inspections, students can feel the weight of history and the charm of culture, and stimulate their patriotism and cultural confidence. For example, a new "walking ideological and political lesson" can be held in the Terra Cotta Warriors Museum, a fertile land of history. This is not just a simple field trip, but a profound cultural journey that allows students to personally touch the historical context and deeply understand the profoundness and unique charm of Chinese culture, thus planting the seeds of cultural confidence in their hearts.

Strolling through the museum, one after another, there are exquisitely crafted pottery figurines and lifelike pottery horses. They are not only the crystallization of ancient craftsmen's wisdom and skills, but also a vivid display of the long history and splendid culture of the Chinese nation. The students stopped and gazed in front of these silent guardians, as if they had traveled through time and space, engaging in a dialogue with ancient people that spanned thousands of years. This scene naturally became a vivid ideological and political class, allowing students to deeply experience the long history and unique value of Chinese culture.

During the process of 'walking', teachers can encourage students to participate in learning in various ways. They picked up their cameras and recorded this shock and emotion, making historical moments an eternal memory; They opened their notebooks, carefully recording the teacher's explanations and their own insights, piecing together fragments of knowledge into a complete cultural map; They can also participate in various interactive experiences, experiencing firsthand the weight of history and the charm of culture. These activities not only deepen students' understanding and memory of cultural relics, but also inspire their enthusiasm for exploring the unknown and loving culture.

Therefore, the "Walking Ideological and Political Course" is not only a simple visiting activity, but also a spiritual baptism and cultural inheritance. It allows students to learn while walking, gain insights through learning, and grow through

insights, adding a bright color to their youth years. At the same time, it also provides useful inspiration for us to explore innovative paths for ideological and political courses in the new era: only by combining theoretical knowledge with practical experience can ideological and political courses be more vivid, interesting, and deeply rooted in people's hearts.

2.4 Reform of Evaluation System

The typical manifestation of the importance of emotional education in the evaluation system is emotional feedback. Valuing emotional feedback aims not only to enhance students' knowledge understanding and skill mastery, but also to deepen their ideological and moral cultivation and values. Specifically, teachers encourage students not only to provide feedback on the course content itself, but also to have the courage to express the positive emotions, profound thoughts, and potential confusion and challenges they may encounter during the learning process, especially those elements that touch the soul and resonate with them.

As a guide, teachers need to have keen insight and be able to capture the highlights and blind spots in students' emotional feedback. When students share their profound insights on a certain social phenomenon, historical event, or theoretical viewpoint, teachers should timely introduce elements such as socialist core values, national spirit, and era spirit, guide students to examine problems from a higher perspective, and cultivate their correct worldview, outlook on life, and values. Meanwhile, teachers also need to flexibly adjust teaching strategies and methods based on students' emotional feedback. For students' positive reactions, sufficient recognition and encouragement should be given to further stimulate their learning enthusiasm; For confusion or misunderstanding, a patient and meticulous attitude is needed to provide answers and guidance, helping students clear the fog and find the right direction.

Through this emotional feedback mechanism, we can not only timely understand students' learning status and ideological dynamics, but also strengthen the educational effect of ideological and political theory courses unconsciously, making ideological and political theory courses an important spiritual pillar on students' growth path. Ultimately, the dual goals of knowledge transmission and value guidance will be achieved, cultivating new era youth who possess both profound professional knowledge and noble moral character.

In short, emphasizing sensory education in ideological and political theory courses in universities requires educators to start from multiple aspects such as course content, teaching methods, practical teaching, evaluation system, and teacher literacy, and work together to build a classroom environment that is both deep and warm, so that sensory education and rational education complement each other and promote students' comprehensive development and freedom.

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