

UDC 37.013

## Research on the Embedding and Path of "Curriculum Ideology and Politics" in Human Rights General Education in Higher Education Institutions in the New Era

**Jianming Du**

Doctor of Law, Associate Professor,  
Master's Supervisor,  
Supervisor Training Institute,  
Inner Mongolia University,  
010010, Hohhot, Inner Mongolia, China;  
e-mail: djm207@126.com

Phase achievements of the 2023 Inner Mongolia Autonomous Region Graduate Education and Teaching Reform Project "Research on the Construction of Legal Master's Jurisprudence 'Curriculum Ideology and Politics' Against the Background of New Liberal Arts".

### Abstract

In the context of modernization of national governance, fully leveraging the leading role of ideology in the new era and effectively improving the governance efficiency of national ideology is of great significance for promoting the modernization of the national governance system and governance capacity. As an important field of ideological governance, higher education institutions not only bear the main responsibility of imparting knowledge and professional training, but also play an important role in shaping concepts and cultivating thinking. Curriculum ideology and politics is an important measure for ideological governance in higher education institutions in the new era. As a highly political course, the construction of curriculum ideology and politics in human rights education needs to fully leverage the leading role of educators. Educators need to consciously adhere to the educational philosophy of "curriculum ideology and politics" to re-examine, decompose, and reconstruct the knowledge content and context of human rights education. The curriculum ideological and political construction of human rights general education should be systematically completed not only through material embedding in the micro field, but also through method embedding in the meso field and theoretical embedding and perspective embedding in the macro field. Only by strengthening the curriculum ideological and political construction of human rights education can students truly experience "Chinese characteristics" and "Chinese wisdom" in the "Chinese path" of human rights development, and ultimately complete the right enlightenment and the shaping of the rule of law of "Chinese people" in localized human rights education.

### For citation

Jianming Du (2024) Research on the Embedding and Path of "Curriculum Ideology and Politics" in Human Rights General Education in Higher Education Institutions in the New Era. *Pedagogicheskii zhurnal* [Pedagogical Journal], 14 (5A), pp. 256-267.

**Keywords**

Higher education institutions, Chinese characteristics, curriculum ideology and politics, human rights education, national ideology.

**Introduction**

In the context of modernization of national governance, fully leveraging the leading role of ideology in the new era and effectively improving the governance efficiency of national ideology is of great significance for promoting the modernization of the national governance system and governance capacity. As an important field of ideological governance, higher education institutions not only bear the main responsibility of imparting knowledge and professional training, but also play an important role in shaping concepts and cultivating thinking. In this regard, General Secretary Xi Jinping emphasizes that "philosophy and social sciences in colleges and universities have important educational functions. They should be aimed at all students, helping them form correct worldviews, life philosophies, and values, improving their moral cultivation and spiritual realm, cultivating scientific thinking habits, and promoting the healthy development of body, mind, and personality".<sup>[1]</sup> The educational concept of "curriculum ideology and politics" emerged in response to the call of this era. At the same time, a teaching system consisting of ideological and political education courses and "curriculum ideology and politics" (including general education courses and professional courses) has gradually been constructed. In May 2020, the Ministry of Education issued the "Guidelines for the Construction of Curriculum Ideology and Politics in Higher Education Institutes", which emphasized that "teachers are the key to comprehensively promoting the construction of curriculum ideology and politics. It is necessary to promote teachers to further strengthen their awareness of education, identify the perspective of education, enhance their ability to educate, and ensure the implementation and effectiveness of curriculum ideology and politics" [Notice of the Ministry of Education..., www]. Human rights education is a general course of humanistic quality education in Chinese higher education institutions. With the deepening development of the rule of law in China, it has been widely introduced into the general education system of colleges and universities. The basic content of this course is related to the life, freedom, and dignity of every individual, committed to "strengthening respect for human rights and fundamental freedoms, and fully developing the sense of personality and dignity" (Resolution 2004/71 of the United Nations Commission on Human Rights). Therefore, this course has been recognized and affirmed by a series of international human rights treaties, as well as supported by many Western countries. The Chinese government also issued the "National Human Rights Action Plan" in 2009 and 2011, which made special provisions for human rights education. As a result, human rights general education in higher education institutions has sprung up like mushrooms after rain.

Strengthening the curriculum ideological and political construction of human rights education is an essential aspect of comprehensively promoting the construction of curriculum ideology and politics, and achieving the organic unity of ideological and political education and knowledge system education. The reason for this is that generally speaking, the value neutrality exhibited by professional courses in the knowledge system leads to their cultural value and spiritual significance being obscured, while the unconsciousness or cognitive bias of educators intentionally or unintentionally abandons the transmission of valuable knowledge in teaching content. In addition, the long-term coexistence of result-oriented teaching mechanisms and utilitarian assessment methods in the teaching practice process has led to the stripping of valuable knowledge from professional knowledge, the dissolution of

value transmission in curriculum teaching, and ultimately the detachment of "curriculum" from "ideology and politics". Specifically, from the perspective of the knowledge framework of human rights education, although human rights represent the recognition and respect for equality, dignity, independence, and freedom of "human beings" that exist in "species", they actually originate from the West, starting from Western classical philosophy represented by Plato, Aristotle, and others, and have been perfected by a large number of Western liberal thinkers such as Maridan, Dworkin, and Milne, having formed a comprehensive human rights theoretical system. At the same time, the institutional practices of Western countries based on their own historical and cultural traditions have gradually generated a human rights development path and model with a strong "Western centrism" color. Therefore, both the knowledge system of human rights education and the specific practice of human rights education inevitably carry the imprint and shadow of the West. If teachers overly emphasize the knowledge-based and academic nature of human rights education in the process, completely ignore the political and ideological nature of human rights education, and excessively dilute the value transmission of the education process, it will lead to a divergence between the educational results and the training objectives, and even a complete deviation. The unconscious reflection of Western domination by educators on students as learners will make young people clearly lack cultural and institutional confidence. They will consciously or unconsciously view the institutional arrangements and practices of Western human rights as an "ideal type" in the selection of human social development models, and use this as a reference to question and criticize their own human rights practices. The universality and particularity of human rights correspond to the ethics and localization of human rights education, and are ultimately implemented in specific national human rights education. Localized human rights education requires specific countries to closely rely on their own historical traditions, cultural changes, and social environment. Therefore, the embedding of "curriculum ideology and politics" has become an essential aspect of human rights education curriculum construction. As a highly political course, the construction of curriculum ideology and politics in human rights education needs to fully leverage the leading role of educators. Educators need to consciously adhere to the educational philosophy of "curriculum ideology and politics" to re-examine, decompose, and reconstruct the knowledge content and context of human rights education. The curriculum ideological and political construction of human rights education should be systematically completed not only through material embedding in the micro field, but also through method embedding in the meso field and theoretical embedding and perspective embedding in the macro field. Only in this way, can students truly experience "Chinese characteristics" and "Chinese wisdom" in the "Chinese path" of human rights development, and ultimately complete the human right enlightenment and the shaping of the rule of law of "Chinese people" in localized human rights education.

### **Theoretical Base for Embedding Curriculum Ideology and Politics**

The proposal of "curriculum ideology and politics" was first regarded as an educational concept, emphasizing the integration of ideas and the output of values in curriculum teaching. Therefore, the selection and application of basic theories in the construction of specific curriculum "curriculum ideology and politics" are particularly important. Throughout history, the field of human rights education has upheld Western liberal human rights theory, but this theory is based on the unique political and legal practices of Western nation states. From the perspective of the diversity of human rights culture and the localization of human rights education, Western liberal human rights theory and its human rights education are unique understandings and interpretations of human rights by Western

countries from their own historical and cultural traditions, as well as special choices and practice of civic education by Western countries from their own perspective of national governance.

From a theoretical source perspective, human rights are primarily based on the rights of "human beings". Human rights education starts with the understanding of human beings themselves, but the different theoretical foundations directly lead to different understandings of human beings. In the perspective of liberalism, human beings are atomic individuals who are not only independent of the group, but also have priority over the group. Therefore, the image of "human beings" in the Western legal world is that of individuals who emphasize self-interest, confrontation, and struggle; The theory of human rights with Chinese characteristics is guided by Marxist theory. Marxism not only criticizes the human rights view based on individual centered possessive atomic individuals, but also proposes the species essence of human beings, thereby achieving a transformation from an individual centered human rights view to a conscious species essence of human rights. Species essence view of human rights focuses on the joint community of "freedom and individuality" in society, emphasizing the reality and sociality of individuals. It believes that individuals have social identity and public interests in addition to their personal identity and interests. Therefore, Marxist human rights theory is based on historical materialism and regards human beings as the sum of all social relationships, with the aim of achieving an organic unity between private life and community life, as well as between private interests and public interests. The original meaning of curriculum ideological and political construction was to arm people's minds with theories, but it was not the minds of others, but rather the Chinese people who were "altruistic, submissive, and introspective". It was not the theories of others, but the Chinese theory that took the Chinese people and their lives as the logical starting point.

To strengthen the construction of "curriculum ideology and politics" in human rights education, the first step is to strengthen the guidance of Marxism. Classic Marxist writers seriously consider human rights issues, always taking "human liberation" as their original intention and purpose, and paying attention to the freedom, equality, happiness, and dignity of all humanity. More importantly, it is necessary to combine the universal principles of Marxism with the specific practice of human rights in China, and form a socialist human rights theory with Chinese characteristics. The socialist human rights theory with Chinese characteristics focuses on the basic life of every living Chinese at present. It is the theoretical summary and ideological essence of the specific human rights practice of "Chinese people", and the organic combination of historical consensus, Chinese characteristics and realistic demands in China's specific space and time fields. Only through the construction of "curriculum ideology and politics", consciously guided by Chinese human rights theory in the new era, can students deeply understand the historical logic, institutional logic, and practical logic of Chinese human rights. From a historical perspective, the people-based thought in Chinese traditional culture is the fundamental core of Chinese traditional political culture. The human rights ideology it contains not only constitutes the cultural classic of Chinese historical tradition, but also the cultural origin of Chinese human rights theory and practice in the new era. The "people-centered" concept proposed by Chinese human rights in the new era is the innovation and development of the CPC on the Chinese traditional people-based thought. It not only forms a human rights culture that is obviously different from the West in theory, but also gradually forms the discourse expression and system practice of human rights with Chinese characteristics.

The curriculum ideology and politics of human rights education is to earnestly tap the essence of thought in Chinese traditional culture, and actively promote the human rights and rule of law elements in traditional culture. Only in this way can educators help students build national pride and cultural self-confidence. From the perspective of institutional dimensions, China's human rights system is

oriented towards the world of Chinese people's lives and ultimately towards the daily lives of the Chinese people. All institutional designs focus on solving the main contradiction in current Chinese society, which is the contradiction between the people's need for a better life and unbalanced and insufficient development. The curriculum ideology and politics of human rights education should focus on explaining the practical considerations of the Chinese government's establishment of the right to survival and development as the primary human rights in the new era of China. It should also fully explain the political implications and historical significance of China's establishment of "people's happy life" as the "greatest human right". Only in this way can students pay close attention to society and reality, fully realize that a moderately prosperous society is not the society of others, but a social form and way of life that is closely related to their own happiness and health. From a practical perspective, China's human rights practice is carried out through two different channels, internal and external. Internally, human rights and the rule of law are guaranteed to ensure that the people are the masters of the country, and externally, the concept of a "community with a shared future for mankind" is proposed to contribute China's experience to global governance. The curriculum ideology and politics of human rights education should comprehensively demonstrate and truthfully reproduce the human rights actions of the Chinese government. Only in this way can students deeply understand the political aspirations of "self-cultivation, family unity, governance, and world peace" contained in the Chinese human rights program, and the political ideals of "universal harmony". Only then can they deeply understand the political logic and historical value of Chinese human rights.

### **Perspectives of Embedding Curriculum Ideology and Politics**

The vivid verification of the importance of perspective selection is that "a mountain, when viewed in face, may look like a range, and when viewed from the side, it may look like a peak." Another meaning of "curriculum ideology and politics" is to establish a new "ideological and political" perspective, so as to actively complete the shaping of ideological concepts. Through this perspective, a new interpretation and understanding of the old content not only reveals the multiple aspects of the knowledge system, but also reveals the cultural value and political implications behind the knowledge. This is particularly evident in human rights education. If human rights education in China only teaches human rights knowledge from an academic perspective, then, the surface neutrality of academic knowledge will ensure its accessibility to the heart, but the values it contains will silently enter the brain, ultimately leading to the input and domination of Western values. In this way, human rights education not only fails to form a Chinese stance and concept based on China's national and global conditions, but also tends to go against it. From this perspective, only by adhering to the Chinese perspective can the elimination of the negative effects of human rights politics in China's human rights education be maximized, enabling young people to gain understanding and recognition of China's human rights development path.

China's human rights path is unique and distinct from the West. The development path of Western human rights, as outlined by the famous British sociologist Marshall in his famous speech "Citizenship and Social Class", generally shows the historical evolution of Western human rights from "civil rights" to "political rights" and then to social rights. That is to say, after solving the problem of realizing economic rights, Western countries choose to prioritize the development of political rights, while China, on the other hand, chooses to prioritize the development of economic and social rights. If viewed from a Western perspective, it can be concluded that China neglects democratic political construction and ignores people's political rights. Only by consciously embedding a Chinese perspective and always

emphasizing it in the curriculum ideological and political construction of human rights education can the negative impact of "Western centrism" be completely eliminated, and the path choice of Chinese human rights be recognized and understood. The choice of China's human rights path is entirely based on its own basic national conditions, and the priority development of economic and social rights in China's human rights is also entirely based on the practical needs and development strategies of China's transitional politics. China is the world's largest socialist country, and actively developing social welfare is an essential requirement of socialism. The Chinese government prioritizes the development of economic and social rights, "elevating social welfare from a general moral requirement to a political and moral height, freeing welfare from the limitations of humanitarian care and compassion, and becoming an economic and social right for everyone". This makes all the people of China truly feel the superiority of the socialist system. Not only that, the booming market economy's emphasis on "rational economic people" and competitive logic will inevitably lead to social differentiation, which requires China's reform to pursue social efficiency while increasingly balancing social fairness and social security. Choosing to prioritize the development of economic and social rights not only overcomes the centrifugal effect of people's detachment from political dependence brought about by economic development, effectively solves the legitimacy crisis of state power, but also fully leverages the role of state activism. It should be noted that traditional Chinese culture has a unique understanding of "people", which views individuals as a "collective" existence. On this basis, the relationship between individuals and the state is not a monologue, but a dependency relationship. The acquisition of individual welfare by citizens depends on the support of the state and society. This requires the state to fully play the role of activism and fully protect the economic and social rights of citizens. At the same time, China's social transformation is massive in scale and complex in system. If starting with economic and social rights, it means that the parts with easier governance difficulties are chosen. Because the issue of social welfare for citizens ultimately boils down to poverty alleviation, it only requires consideration of the government's financial strength, without the need to overly consider issues such as political system and civil political rights. This choice not only avoids some sensitive political issues in the reform process, avoids social unrest caused by social transformation, but also benefits the stability and development of social order, in line with the behavioral sequence and practical logic of going from shallow to deep, from easy to difficult.

Only by strengthening the curriculum ideological and political construction of human rights education, embedding a Chinese perspective, standing from China's perspective, and starting from China's actual national conditions, can people deeply understand the "Eastern wisdom" of China's human rights practice. Only by emphasizing the embedding of a Chinese perspective in human rights education and establishing discussions on specific human rights issues based on real-life perspectives can Chinese people effectively avoid unfounded speculation and accusations in human rights exchanges.

### **Method of Embedding Curriculum Ideology and Politics**

As General Secretary Xi Jinping pointed out, "to solve China's problems and propose a Chinese solution to human problems, we must adhere to the Chinese people's worldview and methodology" [Xi Jinping, 2017]. In addition to being regarded as an educational philosophy, curriculum ideology and politics is also seen as a "method of ideological and political education that is full of scientific educational concepts" [He Yuhai, 2019]. Some scholars have pointed out more clearly: "Compared to specialized ideological and political theory courses, 'curriculum ideology and politics' itself means

using a more flexible educational method to carry out ideological and political education work" [Liu Chenggong, 2018]. The curriculum ideology and politics of human rights education should emphasize the embedding of methods, and comprehensively use various methods such as comparative analysis, historical analysis, and systematic analysis to jointly serve the embedding of "ideological and political" elements under the guidance of Marxist methodology and based on the universality and particularity of human rights.

The application of comparative methods in the construction of curriculum ideology and politics is the first to bear the brunt. Localized human rights education aims to highlight the "Chinese characteristics" of human rights development by teaching general knowledge on human rights universality. Only through comparison can people discover the differences between the East and the West in the macro model of human rights development and the micro measures of human rights practice. The use of comparative methods first focuses on the overall structure of the knowledge system, searching for differences in different logical points of the knowledge system, and then forming in-depth theoretical explanations. Taking the comparison of human rights development models between the East and the West as an example, the basic models of human rights development in the West have formed typical characteristics of endogeneity, historical evolution, and popular leadership. Using this as a comparison point, researchers can further explore the micro differences in China's human rights development models, and summarize the corresponding models of exogeneity, self-construction, and government promotion. This differential comparison highlights the differences in the development models of human rights between the East and the West. It can not only help students overcome the tendency of simplification in their thinking process, making them not simply judge or belittle their own human rights based on differences in the quantity of having or having more but also help them form a clear problem awareness, gradually developing "problem oriented" learning habits and methods. The application of historical analysis method in the construction of general education courses is not only necessary, but also greatly beneficial.

In the continuous process of problem exploration, the method of historical analysis presents a complete historical context of knowledge development and institutional evolution, which completely negates the deliberate cutting and distortion of foreign history by Western countries. It can also enable students to form a complete theoretical understanding of the historical traditions and cultural origins of human rights systems, and enhance their confidence in the development of their own country's human rights system and path. As Professor Xu Xianming, a renowned Chinese jurist, said, the formation of China's human rights path includes four essential components: the first is the fine tradition of the Chinese nation spanning five thousand years, which forms the foundation of China's human rights path; The second is the experience left by the red gene, which constitutes the original intention and mission of China's human rights path; The third is the common achievement of human civilization of rule of law, which constitutes the essence of China's human rights road; The fourth is the people's creation led by the CPC, which constitutes the source of power for the development of China's human rights road [Xu Xianming, 2020].

From this perspective, the "Chinese characteristics" of human rights in China are not the Chinese government's self proclaimed and boasting of its own human rights, but rather the innovative development of "Chinese human rights" based on the cultural understanding of "human" in Chinese historical tradition, inheriting socialist cultural traditions and continuing the crystallization of human legal civilization. It is the "Chinese voice" in the history of human rule of law and world human rights. In this regard, China's human rights education should confidently tell the "Chinese story" of human rights practice with the "Chinese voice" and play the "Chinese music" of human rights development.

In addition, the teaching method of holism can not only vertically connect the history, reality, and future of human rights, but also further declare that human rights are the organic unity of the historical traditions, current demands, and future ideals of nation states. It can also horizontally connect the people of the world, jointly build a community with a shared future for mankind, and work together with the world to solve common human problems such as poverty and environmental pollution. The proposal of "a community with a shared future for mankind" is the ultimate concern of the Chinese government and people for the future and destiny of humanity, and it is China's contribution to the development of world human rights.

### **Materials for Embedding Curriculum Ideology and Politics**

"Curriculum ideology and politics" is not only an advanced educational concept, but also a practical activity. It is "a practical activity of ideological and political education that is carried out based on and with the help of professional and general courses, or an educational practice that integrates ideological and political education into professional and general courses" [Zhao Jiwei, 2019]. As a new type of educational practice, "curriculum ideology and politics" requires educators to consciously and purposefully integrate "ideological and political education" Integrating materials into the educational process and curriculum knowledge, that is, embedding materials into the curriculum ideology and politics. The curriculum ideology and politics of human rights education courses also requires teachers to embed human rights materials. However, the so-called human rights materials are actually the experiences or legal lives of every living individual in a specific time and space. This kind of life shows the specific process of safeguarding and realizing the rights of ordinary Chinese people, and is a "human rights story" in their world of life.

The practical process of curriculum ideology and politics in human rights education requires teachers to have a positive sense of subjectivity and a clear concept of "ideology and politics". Based on summarizing and processing numerous human rights materials, they can effectively extract the "ideological and political" elements of specific stories, and organically unify the "ideological and political" elements and human rights knowledge through "stories". In the shaping and processing of stories, the "ideological and political" element is the theme, which creates a specific life situation. "Vivid situations contain rich information stimuli, which can effectively stimulate associations and awaken relevant experiences in long-term memory" [Li Yongjun, 2017]. It is the starting point of knowledge teaching and the opportunity for story creation, making the spread of knowledge and the formation of stories possible.

Taking China's poverty alleviation story as an example, the right to survival is a fundamental content of human rights knowledge and a unique feature of China's human rights practice. Therefore, the teaching of this part not only stays at the basic connotation, characteristics, and main content of the right to survival, but also closely integrates the right to survival as the primary human right with China's poverty alleviation practice. On the historical journey of building a moderately prosperous society in an all-round way, the historical practice of the CPC leading the people out of poverty, towards prosperity and realizing a better life is the theme of "ideology and politics" in this story. The time background is that the CPC and the Chinese government have taken poverty alleviation and eradication as an important part of human rights protection, always put the people's right to survival and development first, and always committed to poverty reduction to promote human rights. Since the 18th National Congress of the Communist Party of China, the Party Central Committee with Comrade Xi Jinping as the core has attached great importance to national poverty alleviation work and have made



a series of major deployments. China's poverty alleviation and development have entered a historic stage of poverty alleviation, moving towards a new era of precision poverty alleviation. Under the theme of and against the background of "ideology and politics", the design of "classroom ideology and politics" consists of two parts: storytelling and knowledge teaching. In terms of story-telling, the macro level reform in China provides an opportunity and material foundation for the Party and government to devote themselves to poverty governance. Since the reform and opening up, China has gradually lifted over 700 million people out of poverty, becoming the world's first developing country to achieve the United Nations Millennium Development Goals for poverty reduction. In 2020, China has comprehensively built a moderately prosperous society and eliminated absolute poverty. The leaders of the Party and government have solved the problem of food and clothing for 700 million people in just 30 years, and will lift 40 million people out of absolute poverty in the next three years. This great battle itself is the "Chinese story" in the grand anti-poverty narrative of humanity. As a result, at the 35th meeting of the United Nations Human Rights Council in 2017, former Director of the United Nations Development Programme, Helen Clark, praised China's anti-poverty efforts, saying, "The scale of poverty alleviation for China's poorest people has attracted worldwide attention, and the speed of poverty alleviation is unparalleled." Meanwhile, the "big story" also contains several vivid and realistic "small stories", such as the early Jin-Sui Anti-Japanese Base Area in China, which was also one of the poorest lands in China - Lvliang, Shanxi. In 2017, General Secretary Xi Jinping completed his Lv Liang's trip and issued a strong mobilization: "Conquering the fortress of deep poverty is a task that must be completed to win the battle against poverty, and all party comrades must work together." Over the past four years, changes have been taking place here, gradually changing the face of poverty and backwardness. In addition, the poverty alleviation battle map of poverty alleviation cadres in Shenshan Village, Maoping Township, Jinggangshan, Jiangxi, and Huang Suyuan, a support cadre from Kucongren Village in Yunnan's western border area, as well as "Five level secretaries focusing on poverty alleviation", 195,000 resident secretaries, and 775,000 support cadres, each have a truly inspiring story, carrying the hard work and wisdom of the Chinese people in the new era to fight against poverty and strive for a moderately prosperous society. In this regard, teachers should consciously process and organize the story, not only to achieve coherence and authenticity through fluent language expression, but also to only focus on the theme of "ideological and political", emphasizing the vividness and touching nature of the story; In terms of knowledge teaching, poverty alleviation is a fundamental human right protection issue in the field of human rights law, which is the right to be free from poverty. Since the famous Indian economist Amartya Sen proposed the proposition that "poverty is a function of the rights system", the right to fight against poverty has been increasingly recognized in international human rights documents. In this regard, teachers should deeply explore the theoretical connotation of poverty alleviation, fully demonstrate the knowledge of poverty alleviation, and provide useful references for promoting the cause of poverty alleviation by introducing different theoretical perspectives.

Overall, the embedding of "poverty alleviation stories" not only deepens the theme through the vividness of the story, making it clearer and more acceptable, but also elaborates on the practical logic of poverty alleviation in China through the typicality of the story. After going through "preventive anti-poverty" to "relief anti-poverty", China's poverty alleviation is shifting towards "development-based anti-poverty". The development-based anti-poverty approach has brought opportunities and challenges to China's poverty governance, as well as provided space for students to brainstorm and enlighten their thinking. The effective embedding of China's "human rights stories" deepens the theme of ideological and political education, making abstract and obscure human rights principles concrete and popular.

Only in this way can the distance between theory and practice be shortened in the transmission of knowledge, and the "Chinese concept" in human rights practice be subtly and silently conveyed.

## Conclusion

The human rights path in China in the new era is an organic unity of Chinese characteristic human rights theory, human rights culture, and human rights system, and is a human rights story told in Eastern language. To break through the discourse pattern of "strong in the West and weak in the East" in the "story collection" of world human rights, singing the "Chinese voice" of human rights narrative requires courage and even more strength, and the source of strength is the Chinese people as participants and witnesses. As a concept and practice of ideological education, "curriculum ideology and politics" establishes the shaping of the ideology of students as the central task of curriculum construction. It enables the cultivation of young people's concepts from spontaneous to conscious, from passive to active, and from negative to positive, thus forming the conceptual and thinking mode of the Chinese position. The curriculum ideology and politics in human rights education aims to effectively demonstrate and interpret the Chinese logic and Eastern wisdom of human rights practice in the development of the rule of law in China, based on the legal world of people's lives. Through purposeful and conscious classroom education, curriculum ideology and politics not only liberates students from the shackles of Western centrism, but also enables them to observe and experience Chinese practices with a strong sense of autonomy, and truly feel the authenticity, systematicity, and universality of Chinese human rights stories. Only by cherishing the motherland and forming a universal psychological identity with the human rights theory, system, and practice on the path of China, can the vast number of young people sing the "Chinese voice" from the bottom of their hearts, and sing the "Chinese music", and can the "Chinese voice" continue to develop and grow on the world human rights stage. Over time, the "Chinese voice" that gathers the power of the people can more confidently and powerfully tell the "Eastern story" of human rights development to the world, thereby promoting the collision and exchange of human rights ideas and practices between the East and the West, and ultimately forming a joint effort to achieve a better life for humanity.

## References

1. He Yuhai (2019) Exploration of the Essence and Implementation Path of "Course Ideological and Political Education". *Leading Journal of Ideological & Theoretical Education*, 10, pp. 25-28.
2. Li Yongjun (2017) The Function and Application of Story Teaching Method in Jurisprudence Curriculum. *China University Teaching*, 7, pp. 89-98.
3. Liu Chenggong (2018) Several Thoughts on Deepening the Promotion of "Course Ideology and Politics" in Colleges and Universities. *Ideological & Theoretical Education*, 6, pp. 34-42.
4. Notice of the Ministry of Education on Issuing the Guidelines for the Construction of Ideological and Political Education in Higher Education Curriculum [EB/OL]. Available at: [http://www.gov.cn/zhengce/zhengceku/2020-06/06/content\\_5517606.htm](http://www.gov.cn/zhengce/zhengceku/2020-06/06/content_5517606.htm) [Accessed 02/02/2024]
5. Notice of the Party Group of the Ministry of Education of the Communist Party of China on Issuing the Implementation Outline of the Project to Improve the Quality of Ideological and Political Work in Universities [EB/OL]. Available at: [http://www.moe.gov.cn/srcsite/A12/s7060/201712/t20171206\\_220698.com](http://www.moe.gov.cn/srcsite/A12/s7060/201712/t20171206_220698.com) [Accessed 02/02/2024]
6. Resolution 2004/71 of the United Nations Commission on Human Rights.
7. Xi Jinping (2016) Speech at the Symposium on Philosophy and Social Science Work. *People's Daily*, 5-19.
8. Xi Jinping (2017) *Xi Jinping on Governing the Country: Volume 2*. Beijing: Foreign Languages Press.
9. Xu Xianming (2020) On China's Human Rights Path. *Human Rights Studies*, 1, pp. 11-23.
10. Zhao Jiwei (2019) Ideology and Politics in Courses: Meaning, Concept, Problems and Countermeasures. *Journal of Hubei University of Economics*, 2, pp. 56-64.

---

## **Исследование внедрения «учебной идеологии и политики» в общем образовании в области прав человека в высших учебных заведениях в новую эпоху**

**Цзяньмин Ду**

Доктор юридических наук, доцент,  
руководитель магистратуры,  
Институт подготовки наставников,  
Университет Внутренней Монголии,  
010010, Китай, Внутренняя Монголия, Хух-Хото;  
e-mail: djm207@126.com

### **Аннотация**

В контексте модернизации национального управления полное использование ведущей роли идеологии и повышение эффективности управления национальной идеологией имеет большое значение для содействия модернизации системы национального управления. Будучи важной сферой идеологического управления, высшие учебные заведения не только несут основную ответственность за передачу знаний и профессиональную подготовку, но также играют важную роль в формировании концепций и развитии мышления. Учебная идеология и политика являются важной мерой идеологического управления в высших учебных заведениях в новую эпоху. Будучи высокополитическим курсом, построение идеологии и политики учебной программы в области образования в области прав человека должно опираться на ведущую роль преподавателей. Преподавателям необходимо сознательно придерживаться образовательной философии «идеологии и политики учебной программы», чтобы пересмотреть, разложить и реконструировать содержание знаний и контекст образования в области прав человека. Идеологическое и политическое построение учебной программы общего образования в области прав человека должно систематически завершаться не только путем внедрения материала в микрополе, но и путем внедрения метода в мезополе, теоретического внедрения и перспективного внедрения в макрополе. Только укрепляя идеологическую и политическую конструкцию учебной программы образования в области прав человека, учащиеся смогут по-настоящему ощутить «китайскую специфику» и «китайскую мудрость» на китайском пути развития прав человека и в конечном итоге завершить правильное просвещение китайского народа в области прав человека.

### **Для цитирования в научных исследованиях**

Цзяньмин Ду. Research on the Embedding and Path of "Curriculum Ideology and Politics" in Human Rights General Education in Higher Education Institutions in the New Era // Педагогический журнал. 2024. Т. 14. № 5А. С. 256-267.

### **Ключевые слова**

Высшие учебные заведения, китайская специфика, идеология и политика учебной программы, образование в области прав человека, национальная идеология.

---

**Библиография**

1. He Yuhai. Exploration of the Essence and Implementation Path of "Course Ideological and Political Education" // Leading Journal of Ideological & Theoretical Education. 2019. 10. P. 25-28.
2. Li Yongjun. The Function and Application of Story Teaching Method in Jurisprudence Curriculum // China University Teaching. 2017. 7. P. 89-98.
3. Liu Chenggong. Several Thoughts on Deepening the Promotion of "Course Ideology and Politics" in Colleges and Universities // Ideological & Theoretical Education. 2018. 6. P. 34-42.
4. Notice of the Ministry of Education on Issuing the Guidelines for the Construction of Ideological and Political Education in Higher Education Curriculum [EB/OL]. URL: [http://www.gov.cn/zhengce/zhengceku/2020-06/06/content\\_5517606.htm](http://www.gov.cn/zhengce/zhengceku/2020-06/06/content_5517606.htm)
5. Notice of the Party Group of the Ministry of Education of the Communist Party of China on Issuing the Implementation Outline of the Project to Improve the Quality of Ideological and Political Work in Universities [EB/OL]. URL: [http://www.moe.gov.cn/srcsite/A12/s7060/201712/t20171206\\_220698.com](http://www.moe.gov.cn/srcsite/A12/s7060/201712/t20171206_220698.com)
6. Resolution 2004/71 of the United Nations Commission on Human Rights.
7. Xi Jinping. Speech at the Symposium on Philosophy and Social Science Work // People's Daily. 2016. 5-19.
8. Xi Jinping. Xi Jinping on Governing the Country: Volume 2. Beijing: Foreign Languages Press, 2017. P. 341-342.
9. Xu Xianming. On China's Human Rights Path // Human Rights Studies. 2020. 1. P. 11-23.
10. Zhao Jiwei. Ideology and Politics in Courses: Meaning, Concept, Problems and Countermeasures // Journal of Hubei University of Economics. 2019. 2. P. 56-64.