

Reflections on the Underlying Logic of Ideological and Political Education Discourse

Guoping Li

Qinghai Qaid Vocational and Technical College, Haixi 817099, Qinghai, China

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Abstract: The establishment of ideological and political education discourse is particularly important in classroom teaching. From the concept of underlying logic, we analyze the necessity, criticality, importance, and existing defects of the establishment of discourse in ideological and political education, aiming to deepen the of ideological and political education discourse and provide references for actual classroom teaching.

Keywords: ideological and political education discourse; classroom teaching; logic; colleges and universities

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1. Introduction

The first and foremost issue in education is to cultivate what kind of people, the ancients said: “When a country has many virtuous capable individuals, its governance is solid; when there are few virtuous and capable individuals, its governance is weak^[1].” From the perspective of history and reality, education in any country region, or nation maintains political rule and social stability through education. Our education, especially ideological and political education, as the main battlefield of “establishing morality and educating people, must set the direction and clarify the goals of training. From the perspective of the underlying logic, the key to ideological and political education based in the classroom, based in the main, and based in the main battlefield is to guard the bottom line of discourse and build a strong defense line of thought. We must not cultivate the destroyers and gravediggers socialism, nor can we cultivate people who “have a Chinese face but not a Chinese heart, no Chinese feelings, and lack a Chinese flavor.” This is the original intention of and is also the mission of education^[2].

2. The connotation of the discourse of ideological and political education

To expound the connotation the discourse of ideological and political education, we should first be clear about the basis on which the discourse of ideological and political education is produced, that is, we should clarify the logical of its connotation. The decomposition of the discourse of ideological and political education must result in two concepts: ideological and political education and discourse. This paper focuses on the analysis of what discourse. Although domestic and foreign scholars have slight differences in the definition of discourse, the general meaning tends to be consistent^[3]. The concept of discourse comes from the theory of the relationship discourse and social power put forward by Michel Foucault,

a French sociologist. Foucault defines discourse as a series of relationships between discourse events. At the same, he put forward the famous proposition “discourse is power” in “The Order of Discourse”, and he systematically discussed and divided the relationship between discourse and power, and that all human knowledge is obtained through “discourse”, and that anything separated from “discourse” does not exist, and that our world is just a kind of “discourse”^[4]. The important research center of Austrian linguistic doctor Voracity is political discourse analysis. In his monograph on discourse, “Political Discourse in Action”, he reveals relationship between language and politics, reality and history, discourse and identity, and proposes a famous discourse historical analysis method, focusing on the political field and building a conceptual framework for the analysis political discourse. Bourgeoisie believes that the public either believes in “the language of experts” or has “the silence of borrowed discourse”, especially emphasizing the relationship between power discourse strategy, that “discourse” is not simply “Speak-able”, but also means having the right to say, having the right to use one’s own power through. Behind the discourse and power is the discourse hegemony, a kind of right and power to master and control, dominate “discourse”^[5]. The acquisition and maintenance of discouragement is in a sense a reflection of discourse on reality, and the refraction is political, economic and social conditions. This kind of discourse hegemony that is closely connected political economy and forms a certain social influence and explanatory power is the discourse hegemony of ideology. Lenin pointed out that ideology undertakes the “pastoral function”, the proletariat should learn to “be the leader of thought”, which is actually to emphasize the management and rule of the state through the mastery of ideological leadership or discourse hegemony. With the changes in the world pattern and the increasing frequency of exchanges, the struggle for “discourse hegemony” between socialist ideology and capitalist ideology is becoming more and intense. Because western capitalist countries occupy the position of discourse hegemony in the political, economic, cultural and academic fields, especially in the field of philosophy, it makes the discourse socialism obviously weak, and it is necessary to strengthen the construction of discourse system, especially the discourse power of ideological and political education. American futurist Alvin Toffler out in his book “The Shift of Power” that the world today is in the process of shifting the center of power to the end of knowledge, and whoever has a large amount knowledge will win in the future world. Therefore, the ideological and political education discourse, as Marx said, “Theory, as long as it convinces people, can master the masses”^[6]. Ideological and political education is the basic means to improve the degree of group identity, group synergy and group stability, which is mainly reflected in the construction of discourse patterns with own characteristics in social communities. The discourse of ideological and political education is the essence of ideological and political education. Therefore, Wang Xuejian pointed out in “Research personnel Theoretical and Practical Issues in Ideological and Political Education” that ideological and political education or actively or passively always actively affects the social discourse system in which it is located and it affects the social discourse system through this influence, so that the social discourse system and the current situation or trend of social development echo each other^[7]. Ideological and political education discourse consciously base itself on China’s reality, inherit the discourse of Chinese Marxism, and strive to popularize the abstract political discourse and philosophical discourse, and promote the continuous development of and political education discourse.

3. The Necessity of Ideological and Political Education Discourse (Question-oriented)

According to Qiu Renfu’s discussion in “The Basic Structure and Functions of Ideological and Political Education Discourse,” ideological and political education discourse is the process in which the two parties education use it for communication, irrigation, propaganda, persuasion, and explanation, evaluation, description, and construction of the content and intersubjective conception of value orientations, and representations of ideological and political education^[8]. In this process, it is inevitably affected by different factors, and these influences can even produce negative factors in the process of propaganda, persuasion, communication of ideological and political discourse. Therefore, the formation of ideological and political education discourse is particularly necessary, and the necessity lies in the elimination of the following main interfering factors in the of discourse.

First, the infiltration of Western discourse. To build a Chinese philosophy and social science system, it is necessary to build a Chinese discourse system, and the to it is the establishment of ideological and political education discourse. However, the construction of the Chinese philosophy and social science system and the discourse system has always been a weak link. China a history of thousands of years, but it lags behind others in the field of philosophy, just as Feng Youlan said in “History of Chinese Philosophy,” The foundation of Chinese philosophy is poor because the Chinese people in the past paid attention to establishing morality, achievements, and speech, and only then did they talk about speech.^[9]” Therefore from the historical perspective, Chinese discourse is just discourse, and very few of them stay at the textual level. Even the thoughts of Confucius were compiled and edited by his disciples Reading the history written by Westerners in the past, you will find that the whole world in modern times is a history of Western discourse hegemony, and what it reflects is hundreds of years of dominant position of the West in the political, economic, and cultural fields of the world. Just as Foucault sarcastically said in his masterpiece: It’s matter what you talk about, the key is who is talking. The strength of discourse is determined by the strength of the speaker. This is also the relationship between discourse and emphasized by Foucault in his definition of discourse. Since the West has been in a dominant position for hundreds of years, its discourse status has naturally been in the leading position However, as ideological and political education discourse, we should avoid the infiltration of Western discourse. For example, China’s reform and opening up for more than 40 has lifted nearly one-tenth of the world’s population out of poverty, which will be interpreted by Western discourse as having nothing to do with human rights, The way of governance and the model of development in China should let our discourse speak for us. The era which whoever has power has discourse has gone forever.

Second, the drawbacks of internet development. While the internet era has endowed people with many possibilities, as one of the hidden education paths of ideological and political education, its potential risks are also constantly rising. Ideological and political education discourse is essentially also doing people’s ideological work. Through the internet and various mobile clients communication and exchanges with college students can be strengthened, and innovative ways and carriers of dissemination can be found. However, precisely because it is a carrier and it is relatively late in in our country, but it is extremely fast in development, it also poses great challenges to ideological and political education discourse. First, the internet platform or social media emphasizes the initiative of, showing different forms of communication characteristics. Students, as users of the platform or media, have insufficient discrimination and judgment ability for different information, and are prone to be induced by information^[10]. Second, the information dissemination in the network has a wide range, great influence and fast speed, which is not conducive to public opinion monitoring. Finally, the of new media networks, with its fragmented, visualized, and individualized dissemination characteristics, poses a severe challenge to the discourse of ideological and political education. Anyone can become spokesperson, and it is easy to form a subtle influence on students^[11].

Third, the influence of religious culture. Influenced by religious beliefs, many students are deeply influenced the local culture such as the language and customs of ethnic minorities since childhood, and there are deviations in their understanding and cognition of advanced socialist culture, which makes it difficult to establish and political education discourse.

The Criticality of the Ideological and Political Education Discourse (Led by the Four Confidences) To answer the of “Why can the Communist Party of China succeed? Why is socialism with Chinese characteristics good? The reason is that Marxism is feasible!” and thus establish the leading role of ideological and political discourse, it is necessary to adhere to the “Four Confidences”.

First, confidence stems from the path. Countless Chinese people of lofty ideals have the path suitable for China from theory to practice. This is not some ready-made experience, nor is it a traceable path for future development. This is the continuous growth of itself “feeling the stones to cross the river”^[12]. The socialist road with Chinese characteristics explains clearly how this road came about.

Second, confidence stems from the theory. From spread of Marxism-Leninism in China to the formation of the sinicization theory with rich practical results, practice has proved that we must unshakably promote theoretical. The most

crucial thing is to maintain the flesh-and-blood ties between the Party and the people. We must “put the people at the center”, strive to solve problems of unbalanced and insufficient development and the urgent problems that the people are anxious about, and continuously realize, safeguard, and develop the fundamental interests of the overwhelming majority of the people. We must be urgent in the people’s urgency, think what the people think, and effectively implement and solve the people’s problems, do a good job in serving the people and make it clear that our discourse power stems from the guiding ideology of Marxism.

Three, the importance of ideological and political education discourse (with classroom teaching as a case) The main carrier of ideological and political education discourse the classroom, and only by using the classroom can we grasp the initiative and dominance of discourse.

First, enhance the attractiveness of ideological and political education discourse. Ideological and education is theoretically strong, and it needs to use good forms to serve the content well, but it must not be reversed and lose the importance of theory. “A good discourse” be more attractive in content rather than form. A commentary on “The People’s Role Model - Jiao Yulu”, the teacher choked up reading it, and the were even more touched. Only such ideological and political education classes have appeal. What attracts students is not the teacher’s recitation, but the moving deeds of Comrade Jiaoululu. Therefore, in ideological and political education classes, how to choose the right and good typical examples, how to integrate them into the discourse content, and how to achieve different forms different contents require teachers to put in enough effort to understand the training goals, course content, and students’ learning needs, and to teach students in accordance with their aptitude, as to enhance the attractiveness of the discourse.

Second, enhance the discernment of the ideological and political education discourse. The ideological and political education discourse is an important platform to cultivate students critical thinking ability. With the continuous development of information technology, students pay more and more attention to hot topics on the Internet, but not every hot topic can students calmly and object analyze and judge, such as the most popular hot words at present: lying flat, white blue, internalization and so on. The ideological and political education discourse is to guide actively at key moments, and to improve students’ ability to analyze different things and to solve different problems by paying attention to current political hot topics, discussing and analyzing, and observing parallelization, and to learn to analyze and summarize in this process, and to combine thinking with thinking.

Third, implement the persuasiveness of the ideological and political education discourse In the activities of ideological and political education, Lv Jian believes that the three reactions of the educated to the discourse are reception, indifference and rejection, and the functions of ideological and political education discourse are the functions of justification, guidance and standardization. Suppose that in the classroom field, the ideological and political education discourse only plays its justifying function but fails to achieve the meaning of guidance and even standardization, then it is the relationship between “0” and “1”. Improving persuasiveness is the difference between 0” and “1”. The gap between doing and not doing must be implemented in the actual education and teaching work in the end, in order to exert the discourse effect of $1+1>2$ ”.

In the teaching process of the ideological and political theory course, to enhance attractiveness, strengthen the power of discernment, and consolidate the power of action the teacher himself must be insatiable in learning and tireless in teaching, be dedicated, happy, and committed to the cause of education, remember the original intention of being a, study hard, and find confidence and strength in teaching and educating people. The ideological and political theory course is an important platform for the cultivation of students’ critical thinking skills. Through paying attention to current political hot topic, discussing and, and observing and summarizing, students can improve their analytical abilities for different affairs and their problem-solving capabilities for different issues, and in this process, they can learn to and summarize, combining learning with thinking. Education must play its core role in teaching and educating people, which requires the cohesion of educational forces, and the effective play of the joint role of courses and general education courses, to achieve all-staff, all-round and whole-process education, to play a good role in ensuring the basics and promoting fairness, and to learning in teaching and teaching in learning.

Disclosure statement

The author declares no conflict of interest.

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