

# The Theory and Practice of Integrating Common Wealth of Spiritual Life into the Teaching of Civic Science Classes in Universities

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**Abstract:** *The realization of the goal of common prosperity is not only reflected in the level of material life, but also in the level of spiritual life of the masses. Common prosperity of spiritual life refers to the multi-dimensional prosperity and harmony of the masses in their minds, spirits and mentality. In order to realise the goal of educating people in higher education, it is necessary to pay attention to the spiritual life of students and promote their all-round development. Therefore, it is necessary for higher education institutions to integrate the concept of common affluence in spiritual life into the teaching of Civics and Political Science courses in higher education. This paper firstly expounds the connotation of common affluence in spiritual life, then analyzes the theoretical basis for integrating common affluence in spiritual life into the teaching of Civics in colleges and universities based on the relevant concepts, and finally puts forward the practical path of integrating common affluence in spiritual life into the teaching of Civics in colleges and universities based on the current situation of Civics teaching in colleges and universities.*

**Keywords:** *spiritual life; common prosperity; teaching of Civics in colleges and universities*

## 1. Introduction

The development of the times has not only put forward new requirements for the teaching of Civic and Political Science in colleges and universities, but also changed the characteristics of the group of college students who are the objects of Civic and Political Science education in colleges and universities. In the new era, college students have abundant information access channels, and their ability and willingness to express themselves are also enhanced, but they are also negatively affected by the network environment, and there are certain deficiencies in the spiritual life. Therefore, colleges and universities need to integrate the concept of common affluence in spiritual life into the teaching of Civic and Political Science courses, so as to provide inner motivation for the long-term development of college students and promote the achievement of the goal of nurturing people in colleges and universities.

## 2. The connotation of the common affluence of spiritual life

Spiritual life is built on the basis of material life and can play a role in promoting the development of material life. Only on the premise that material life is basically satisfied will the masses turn their attention to the demand for a rich spiritual life. The common affluence of spiritual life is a multi-dimensional affluence and harmony in the mind, spirit and mentality of the masses, including the general improvement of national quality, richer spiritual resources, a higher spiritual realm and a positive and healthy social mentality<sup>[1]</sup>.

The common affluence of spiritual life is premised on the development and improvement of national quality, both in terms of the improvement of ideological and moral quality, the formation of moral cultivation and moral sentiment, and the possession of positive and correct value orientation and high level of thinking and cognitive ability. Abundance of spiritual resources means that society is able to provide sufficient and high-quality spiritual and cultural services and products to enrich the people's spiritual world and provide them with spiritual enjoyment. A higher level of spirituality means that people have the inner spiritual power to transcend reality and themselves on the basis of their values, which is a concentrated expression of the common wealth of spiritual life. Social mentality tends to be positive and healthy, which is a change from individual to group, from quantitative to qualitative

change, and is the total combination of various positive social mentality.

### **3. Theoretical basis for the integration of the common affluence of spiritual life into the teaching of Civics in colleges and universities**

#### ***3.1 Education is an important way to realize the common prosperity of spiritual life***

Education is an important way to improve the quality of individuals, and it is also the basis for the public to pursue a better spiritual life and realize the common prosperity of spiritual life. Therefore, it is necessary to integrate the concepts related to the common affluence of spiritual life into the teaching of college thinking and politics, so as to provide directional guidance and theoretical basis for the development and implementation of college thinking and politics teaching, enhance the cognitive level and thinking ability of college students, and provide motivation for them to pursue the common affluence of spiritual life.

On the one hand, universities need to establish a scientific teaching concept, build a teaching system that promotes the all-round development of students on the basis of quality education, cultivate the comprehensive quality of students, and make the quality of current talent training meet the needs of social development. On the other hand, colleges and universities should also give full play to the tripartite cooperation among schools, families and society in the education of thinking and politics, make full use of teaching resources from multiple sources, and realise the reasonable allocation of educational resources to enhance the modernisation of thinking and politics education. In addition, university education should be a component of education for all and lifelong education, and promote the construction of a learning society by guiding university students to establish relevant learning concepts and using talent cultivation as a radiating point of influence.

#### ***3.2 The integration of the two is an inevitable requirement to adapt to the changes of the main contradictions***

At present, China has reached the goal of building a moderately prosperous society, and the main contradiction in society has shifted to the contradiction between the people's growing need for a better life and unbalanced and insufficient development<sup>[2]</sup>. On the one hand, the people's demand for spiritual life is growing, and it is characterized by richness and diversity, and the demand for high-quality spiritual and cultural products is outstanding. On the other hand, there is still an imbalance in the construction of spiritual culture in different regions, which restricts the satisfaction of the needs of the masses for spiritual life and is not conducive to the realization of common affluence in spiritual life. The integration of the concept of common affluence in spiritual life into the teaching of spiritual politics in colleges and universities can give full play to the advantages of colleges and universities in terms of resources and talents, and guide students to pursue common affluence in spiritual life while achieving their own education goals, and expand its influence through talent training, so as to provide assistance for the realization of common affluence in spiritual life, so that the integration of the two is an inevitable requirement to meet the changes of the main contradictions.

### **4. The practical path of integrating the common affluence of spiritual life into the teaching of Civic and Political Science in colleges and universities**

#### ***4.1 Updating the concept of teaching Chinese politics***

If colleges and universities want to realize the goal of integrating the concept of common affluence of spiritual life into the teaching of Civic and Political Science in colleges and universities, they need to start from the most essential teaching concept and update the teaching concept of Civic and Political Science courses. The traditional teaching philosophy of the Civic Studies course tends to focus on the unilateral education of teachers, and classroom teaching is based on the output of teachers' views, which to a certain extent neglects the guidance of students' thoughts and concepts, and contradicts the cognitive characteristics of students nowadays. Therefore, university teachers can integrate the concept of "spiritual realm" in the concept of common prosperity in spiritual life into the teaching concept of Civics, pay attention to the main position of students, and guide students to pursue spiritual prosperity based on the concept of heuristic teaching.

On the one hand, teachers should pay more attention to the design of guidance in classroom

teaching, changing from one-sided lectures to flexible guidance and inspiration. For example, students may question the value of learning in the process of learning, and lecturing is likely to trigger a rebellious mentality among students. recognise the value of the knowledge itself, and the latter can be used to corroborate the value of the learning itself.

On the other hand, university teachers should understand the group characteristics and cognitive tendencies of students and change the underlying logic of teaching in the Civics classroom. For example, students may be less willing to participate when facing questions with fixed answers, so teachers can set up diverse debates around the key contents of the classroom, and guide students to exchange ideas in the form of debates, and in the process of exchange, they can expand the breadth of thinking and improve the depth of thought.

#### ***4.2 Develop resources for teaching Civics***

Under the current diversified background of the times, in order to integrate the concept of common prosperity in spiritual life into the teaching of college and university thought politics, the development of ideological education resources is the way to go, which can provide the basis for thought politics classroom teaching, enrich the content of thought politics teaching and enhance the depth of integration of the concept of common prosperity in spiritual life. Therefore, university teachers should develop educational and timely teaching resources based on the content related to "spiritual resources" in the concept of common prosperity of spiritual life<sup>[3]</sup>.

First of all, teachers can obtain materials from traditional culture. The traditional culture is also rich in spiritual resources. What the teachers of colleges and universities need to do is to develop the resources from the traditional cultural accumulation in conjunction with the education objectives of colleges and universities and the characteristics of students. For example, teachers can develop targeted teaching resources for students who are currently pursuing entertainment but are putting the cart before the horse in the process of pursuing entertainment, which has a negative impact on their normal life. Through online channels, teachers can collect common forms of entertainment from ancient times, explain their origins and development, and selectively restore the games to reality in the context of the campus<sup>[4]</sup>. For example, whether it is the throwing of pots at a banquet or the shooting of millet at the Dragon Boat Festival, the game is essentially an inheritance of the martial spirit of the Chinese people; Liu Bo Chess is a game that considers the strategic thinking of the participants in addition to entertainment; and the Flying Flower Order allows students to appreciate the profundity and unique beauty of Chinese poetry and culture. These games can not only expand students' understanding of entertainment, but also enable them to grow personally while having fun, and are also more in line with the cognitive characteristics of university students nowadays. In addition, teachers of Civics in colleges and universities need to improve their traditional cultural literacy, gain a deep understanding of the philosophical thinking in traditional Chinese culture, and link it with the content of Civics teaching, so that college students can better understand the content of Civics education. At the same time, this measure will also create channels and windows for college students to understand traditional Chinese culture, and provide assistance for the extension and application of traditional culture in modern society.

Secondly, university teachers can also introduce current hot topics in the teaching resources of Civics. College students nowadays have richer and more diverse access to information, but they are also likely to be influenced by bad trends and have biased or even wrong perceptions of current affairs. Therefore, university teachers can combine the teaching content, select relevant current affairs hotspots, guide students to analyze them, summarize the background of the events on the one hand, and analyze the essential issues in the events at the same time, guide students to take the initiative to think and express, so as to achieve the guidance of students' ideological consciousness and value orientation in a subtle way, and promote the improvement of students' spiritual realm<sup>[5]</sup>. On the other hand, the addition of topical content in the Civics programme can also enhance students' ability to identify and resist undesirable trends in the current network environment, and help them form a correct understanding of society through positive guidance..

#### ***4.3 Innovative teaching methods of thinking and politics***

The integration of the common wealth of spiritual life into the teaching of the university's thinking and politics is not only reflected in the teaching concept and teaching resources, but should also focus on the teaching of thinking and politics itself and the innovation of the teaching methods of thinking

and politics, so as to enhance the effect of the integration of the concept of common wealth of spiritual life.

First of all, the integration of the concept of common prosperity in spiritual life has put forward higher requirements for teaching resources in the teaching of Civics. Teachers not only need to target the development of integrated Civics resources, but also need to make use of the unique advantages of the network platform in terms of resource sharing and resource access, and apply a rich variety of micro-lesson resources to Civics teaching. The micro-lesson teaching method can expand the breadth and depth of teaching in the Civics classroom, and is in line with the connotation and goal of common prosperity in spiritual life. For example, teachers can use micro-lesson resources to link up the key contents of Civic Studies teaching, and use the compatibility of micro-lesson with audio, video, pictures and other forms of resources to enhance the interest of Civic Studies classroom teaching, and guide students to shift from passive acceptance of knowledge to active thinking with high efficiency. Taking the teaching of theoretical knowledge in the teaching of ideology and politics in colleges and universities as an example, the traditional teaching methods are often rigid and rigid when dealing with this part of the content, and are prone to the problem of formalism. The application of microteaching method which points to the common wealth of spiritual life can transform the abstract and theoretical teaching content into the application of image resources and better meet the cognitive tendency of college students. In addition, micro-course teaching can also be expanded with the existing teaching content as the base to meet the diversified needs of students' development, while creating conditions for the realization of their common prosperity in spiritual life.

Secondly, university teachers should integrate practice into their teaching, which not only helps to achieve the goal of education in universities, but also is an important way to realise the common prosperity of students' spiritual life. At the present stage, the teaching of Civic and Political Science in colleges and universities is often limited to the scope of the classroom and the campus, so it is difficult to achieve the expected teaching effect, and only through the verification of practice can students have a deeper understanding and perception of the teaching content. For example, they can organise students to participate in community services, giving them the opportunity to use what they have learnt to gain a deeper understanding of the content of their teaching, and to understand the dynamic changes in society in the process of providing services and communicating with the public, so that the development of students' spiritual world is rooted in social practice. In addition, the community service practice around the common wealth of spiritual life can also give full play to the advantages of colleges and universities in terms of resources, transforming college students into a driving force for the realisation of the goal of the common wealth of spiritual life, and giving full play to the advantages of college students in terms of their learning ability, cognitive level, and their ideological concepts, so as to satisfy the diversified needs of the masses for spiritual life.

## 5. Conclusion

In conclusion, the connotation of common affluence in spiritual life is the general improvement of national quality, richer spiritual resources, higher spiritual realm and a positive and healthy social mentality. The theoretical basis for the integration of the common affluence of spiritual life into the teaching of Civics in colleges and universities is that education is an important way to achieve the common affluence of spiritual life, and the integration of the two is an inevitable requirement to adapt to the changes of the main contradictions. To achieve this goal, colleges and universities need to update the concept of teaching Civics under the guidance of the concept of common prosperity in spiritual life, develop Civics teaching resources and innovate Civics teaching methods.

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