

Research on Cultural Symbiosis Mechanism of Ideological and Political Education of Military Academy

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Abstract—The ideological and political education of Chinese military academy is related to the unique cultural background. In the cultural symbiosis of diversity, the ideological and political education can be effectively enhanced. In the ideological and political education of military academies, we should adhere to the unified guidance and the effective unification of various forms, adhere to the coordination of traditional culture and modern culture, adhere to the active integration of elite culture and popular culture, and adhere to the harmonious coexistence of local culture and foreign culture. Only in this way can we achieve the goal of ideological and political education.

Keywords—military academy; ideological and political education; cultural symbiosis

I. INTRODUCTION

Ideological and political education can't exist independently from the cultural background. Xi Jinping emphasizes that China has a unique history, culture and national conditions, which determines that China must take its own road of higher education development and run socialist universities with Chinese characteristics. [1] Ideological and political education of military academies is different from that of ordinary college students, which requires us to explore the special laws of ideological and political education of military academies from a cultural perspective. The particularity of Chinese army requires that the ideological and political education of military academies must serve to build a people's army with good style and ability to win battles under the command of the party. Mao Zedong pointed out: "An army without culture is a foolish army, and a foolish army cannot defeat the enemy." [2] The culture here refers to the general knowledge and technology produced by human beings, and the crystallization of human thoughts. From a historical perspective, any culture is the unity of generality and individuality. It is not only exclusive, but also symbiotic. "The dissemination and blending of different cultures is an important reason for promoting the development of human culture. The more a country or a nation absorbs and integrates heterogeneous cultures, the richer and more vitality its cultural system will be. The richer

and more vitality a cultural system is, the stronger its integration will be. Culture without integration is fragile and can't withstand historical setbacks." [3] In order to ensure that Chinese army can win the war, we must integrate multiculturalism in the training of military cadres so that Chinese army can truly become a "cultured army". Military academies are the cradle of training military cadres. In order to carry out ideological and political education in military academies, we must also realize the integration of different cultures by absorbing, melting and reconciling each other [4]. In the symbiosis of diverse cultures, we should constantly enhance the ideological and political education, and strive to build a strong military culture in the new era by absorbing and drawing on all the beneficial elements of human civilization.

II. ADHERING TO THE UNIFIED GUIDANCE AND THE EFFECTIVE UNIFICATION OF VARIOUS FORMS

"Chinese Communist Party has been a party based on Marxist-Leninist theory since its inception." [5] As the people's army under the absolute leadership of the Chinese Communist Party, the army must take Marxism as its guiding ideology and let Marxist military culture occupy the ideological and political education position of military academies at all times. The aim of ideological and political education of military academies is to educate, train and inspire students to always listen to the party's command, win battles and have a good style of work, which requires us to arm students' minds with scientific theories. Ideological and political education is the work of educating and persuading people. Only scientific truth can achieve this goal. And Marxism is a scientific truth that has been repeatedly tested by history and practice. Deng Xiaoping pointed out: "The reason why Marxism can't be overthrown is not because there are many books, but because the truth of Marxism can't be overthrown". [6] Chinese Communist Party has always adhered to the guiding position of Marxism. As the people's army under the absolute leadership of the Chinese Communist Party, it requires the political attribute of the people's army to adhere to the unified guidance of Marxism in ideological and political education.

However, we should also recognize that social life is rich and colorful. Especially, with the deepening development of globalization, information technology and market economy, various cultures are intertwined and blended, and the diversification of people's ideas has increasingly become the trend of the times for the development of civilization. The existence and blending of multi-cultures have also had a profound impact on cadets in military academies, enriching and meeting their spiritual needs, and improving their cultural character. Therefore, in the ideological and political education of military academies, we should integrate diversified cultural thoughts. Marx said: "You praise the ever-changing and endless rich treasures of nature. You do not ask roses and violets to emit the same fragrance. However, why do you ask that the richest thing in the world, that is, the spirit can only have one form of existence?" [7] Diversified cultural edification is conducive to the coordination and harmonious development of officers and soldiers, and to improving the combat effectiveness of the army.

At the same time, the unity of guiding ideology must be ensured in multiculturalism. Without cultural pluralism, the construction of military academy culture will be monotonous and unattractive, losing its attraction. Without the unity of guiding ideology, the construction of military academy culture will lose the correct direction. Only by uniting the unity of cultural guidance and diversification of form and content, vigorously developing advanced military culture and resolutely resisting decadent culture, can we meet the cultural needs of cadets of military academies of different levels and tastes, and at the same time maintain the political attributes of the people's army.

III. ADHERING TO THE HARMONY BETWEEN TRADITIONAL CULTURE AND MODERN CULTURE

The modernization of the army can't be separated from the support of modern culture. As we enter the information age, the cultural elements of the new era such as big data, Internet of Things, artificial intelligence are constantly emerging. The innovative power of modern culture shows people the extraordinary value of the times in the development of science and technology. Without the nourishment of modern culture, we will be eliminated by the times. Therefore, in the ideological and political education of military academies, keeping up with the pace of the times and integrating the elements of the times are the inevitable choice for students to stand at the top of the trend of the times and ensure that they can win the war.

However, drawing lessons from the advantages and disadvantages of the world's modern civilization, we should also absorb rich nutrition from the excellent traditional culture of China. Xi Jinping pointed out: "Chinese culture has a long history, which embodies the deepest spiritual pursuit of the Chinese nation and represents the unique spiritual symbol of the Chinese nation." To abandon tradition is to cut off one's own spiritual life. [8] Chinese culture is the historical root of our endless and united struggle, and it is also a cultural resource that can be widely used in the ideological and political education of military academies.

The development process of ideological and political education in military academies is also "rooted in the fertile soil of excellent Chinese culture and derives the cultural impetus for development from the interaction of traditional cultures". [9] The treasure house of military science in traditional Chinese culture is conducive to improving the military accomplishment of cadets. Mohist "non-offensive" idea and Confucian idea of "benevolent war" are conducive to sublimating the aspirations and character of cadets to safeguard peace. The heroic deeds of the national heroes of past dynasties to protect the country and people are more conducive to strengthening the students' courage and bloodshed... Traditional culture is not only the foundation of cultural self-confidence of Chinese army, but also the indispensable spiritual nourishment in our ideological and political education.

Chinese traditional culture is extensive and profound. Although many of its contents are long and even contain feudal dross, as long as we absorb the rational core and essence of it with the negative attitude, and give it a connotation of the new era, and coordinate with modern scientific and technological culture, we can make traditional Chinese culture become "new mud and protect flowers", providing spiritual support for military modernization and cultural impetus for the innovative development of ideological and political education of military academies.

IV. ADHERING TO THE ACTIVE INTEGRATION OF ELITE CULTURE AND POPULAR CULTURE

Semantically speaking, elite culture is an ideological system that integrates enlightenment, reflection and criticism. It represents orthodoxy, advocates elegance, and has a stronger sense of social mission and a stronger humanistic spirit. "Throughout the ages, Chinese intellectual elites have always pursued a humanistic spirit of caring for human relations and helping the world, trying to realize social concern and ultimate significance by exploring the social knowledge of heaven and earth, and the elite culture created by these intellectuals has also been playing the role of guiding, standardizing and educating the public" [10]. Popular culture, with its entertainment and popularity as its main characteristics, "is the existence of the daily life, emotional experience and spiritual state of the public under socialist conditions." [11] And it is a daily cultural form that enables the public to obtain emotional pleasure. Elite culture and popular culture are often described as the difference between elegance and vulgarity. Elite culture mainly spreads and shares among intellectuals, while popular culture meets the spiritual needs of ordinary people. Generally speaking, elite culture leads the direction of social development, while popular culture represents the current secular life. Although they belong to two different cultural forms, they have strong complementarity, and there is no difference between them. Just as the *Analects of Confucius* talks about governing the country while the *Book of Songs* sings folk customs, the *Records of the Three Kingdoms* talks about changes in state affairs and the *Romance of the Three Kingdoms* talks about disputes in the world, they complement each other.

In the ideological and political education of military academies, we need to integrate elite culture and popular culture, use various resources to improve the effectiveness of ideological and political education, and promote the innovative development of ideological and political work in military academies. Although the elite culture is minority, it often represents the direction of social development and mainstream value. Although the popular culture is not exquisite enough, it always has a broad mass base and affinity for spiritual pleasure. Then, in the ideological and political education of military academies, we should give full play to their respective advantages, be good at seeking the organic integration of the two, guide the students' spiritual development with elite culture, and enrich the cultural life of officers and soldiers with popular culture. At the same time, we should prevent the "aristocratic" phenomenon of elite culture, not allow students to have a tendency to divorce from the masses and despise the people. More importantly, we should prevent the "vulgar" phenomenon of popular culture, and not allow the vulgar, vulgar and decadent culture to mix into the military barracks. Through the integration of elite culture and popular culture, students' aesthetic appreciation ability should be effectively improved in ideological and political education, so as to help them resist vulgar culture consciously, enrich their spiritual life, sublimate their moral standards, and constantly strengthen Chinese army's cultural taste.

V. ADHERING TO THE HARMONIOUS COEXISTENCE OF NATIVE CULTURE AND FOREIGN CULTURE

The development of socialist military culture with Chinese characteristics can't be separated from the absorption and digestion of all outstanding achievements of human civilization. "Sunshine contains seven colors, and the world is also colorful. Every country and nation has its own historical and cultural traditions, strengths and advantages. They should respect each other, learn from each other, and make progress together." [12] Only by absorbing all the advantages and integrating them into the world cultural exchanges can we lead the way of advanced culture forward. As Qian Mu, a master of traditional Chinese culture, said: "The progress of national culture often requires fresh understanding from its cultural origin, while constantly engaging in foreign cultures as far as possible to absorb." [13] Therefore, the best protection of local culture is to let it meet the world in the ecological system of world culture, to adapt to the times, to connect with the world, and constantly to make the innovation and development.

In his attitude towards foreign cultures, Mao Zedong once pointed out: "China should absorb a large number of foreign progressive cultures as the raw material for its own cultural food." [14] The military culture of western developed countries has a long history and accumulates a lot of experience for us to learn in many fields. In the ideological and political education of military academies, they also have a lot of experience for us to learn to learn. For example, the combination of spiritual and material incentives and the establishment of humanistic spirit in the ideological education of military personnel are worthy of our reference.

However, we must not simply "bring" and "copy", but learn critically. We must clearly realize that the ideological and political education of the Western army serves to strengthen bourgeois rule and its history and national conditions are quite different from Chinese. The native culture of China is the foundation of the development, and Chinese army culture is also formed and developed in the long-term revolution, construction and reform. It is an advanced culture that has passed the baptism of war and the test of the times. We can't abandon ourselves. On the contrary, in the process of drawing lessons from the reasonable elements of Western military culture, we should vigorously promote excellent culture and strengthen cultural self-confidence of Chinese army. At the same time, we should constantly push through the old and bring forth the new, strive to build a more advanced military culture system with distinct characteristics of the times and Chinese characteristics, and constantly strengthen the tension of advanced military culture of Chinese army through ideological and political education, so as to further stimulate the combat effectiveness, creativity and cohesion of the cadets, and provide strong spiritual support for the cadets in military academies to fulfill their historical mission in an all-round way.

VI. CONCLUSION

The ideological and political education in Chinese military academy has its own special laws. This law is formed under the background of the coexistence of diverse cultures. Following its law, we can improve the effectiveness of ideological and political education of military academies with half the effort. Only by forming a scientific mechanism of cultural symbiosis in the ideological and political education of military academies, unifying unified guidance and diverse forms, traditional culture and modern culture, elite culture and popular culture, local culture and foreign culture, and realizing the blending and coexistence of cultural development in the ideological and political education of military academies, can we constantly improve the level of ideological and political education in military academies.

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