

A Study on the Teaching Reform of Korea Language in Applied Colleges and Universities Based on the Concept of "Curriculum Ideology and Politics"

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Abstract: With the enhancement of China's international influence and the in-depth development of foreign cultural exchanges, the demand for intercultural communication talents is increasing. As an important platform for foreign cultural exchanges, the reform of "curriculum ideology and politics" is particularly crucial. Under the guidance of the concept of "ideological and political education in the curriculum", the ideological and political education effect of Korean language courses can be effectively improved through the rational design of course content and the improvement of teaching methods, and the organic combination of knowledge transfer and value guidance can be realized. This can not only guide students to establish and enhance their cultural awareness and cultural confidence in their mother tongue, but also cultivate socialism builders and successors who have both professional ability and correct values.

Keywords: "curriculum ideology and politics", Korean language teaching, cultural awareness, cultural confidence, Chinese cultural aphasia

Introduction

The combination of language teaching and cultural teaching is the basis for ensuring the quality of Korean in applied universities. Although traditional Korean language teaching focuses on the practical use of language, there is relatively little integration of ideological and political education related to "cultural awareness" and "cultural confidence", and how to effectively integrate the ideological and political concepts of curriculum into Korean language teaching has become an urgent issue to be solved.

1. Background

At present, the phenomenon of "Chinese cultural aphasia" is widespread in foreign language education in China. Although it has become a consensus in foreign language education to strengthen the cultivation of students' cross-cultural communication ability, the current foreign language teaching still focuses too much on the one-way input of the target language and culture, and ignores the important role of mother tongue traditional culture education in the cultivation of cross-cultural communication ability^[1]. As a result, foreign language majors in colleges and universities lack "cultural awareness" and "cultural confidence". Fei Xiaotong believes that cultural consciousness is the requirement of the era of cultural transformation in today's world, aiming to cope with the impact and opportunities brought about by globalization through self-awakening, self-reflection and self-creation.^[2] Xi Jinping pointed out that cultural self-confidence is the full

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affirmation and active practice of the cultural values of the nation, the country and the political party, and the firm confidence in the vitality of their culture.^[3] Therefore, cultural self-awareness and cultural self-confidence go hand in hand. Only by forming a high degree of consciousness and recognition of the mother tongue culture can we further build self-confidence in their culture, thereby enhancing students' sense of national pride and national identity, improving two-way cross-cultural communication skills, and cultivating compound talents with international vision and profound cultural heritage.

Contemporary Korean language majors generally have difficulties in expressing traditional Chinese culture in their target language, which not only affects the international dissemination of Chinese culture, but also challenges the cultural exchange between China and Korea. In the context of the construction of socialism with Chinese characteristics in the new era, Korean language education should cultivate talents who can carry out cross-cultural communication, and at the same time promote traditional Chinese culture and tell Chinese stories well. Therefore, this paper discusses the existing problems in the teaching of Korean in colleges and universities, and proposes a strategy to integrate Chinese culture into Korean language teaching based on the concept of "curriculum ideology and politics". These strategies include adjusting the teaching concept of Korean language, optimizing the content of teaching materials, and improving the teaching mode, aiming to solve the phenomenon of "cultural aphasia" and improve the teaching effect of Korean.

2. The current situation and causes of Chinese cultural aphasia in Korean language teaching in colleges and universities

2.1 The current situation of Chinese cultural aphasia in Korean language teaching in colleges and universities

In cross-cultural communication, students often find it difficult to accurately express Chinese culture in the target language due to their lack of mastery of the culture of their mother tongue, resulting in communication difficulties. This phenomenon is not only common among English language learners, but also among Korean language learners. The traditional foreign language teaching model mainly focuses on the training of language knowledge and skills, usually focusing on the target language culture, ignoring the export of Chinese culture. The existing Korean teaching materials and curriculum design focus on Korea culture and fail to effectively integrate Chinese culture, and teachers fail to integrate China's national conditions and cultural background. This bias leads to students' weak understanding and expression skills of Chinese culture, which seriously affects the development of cross-cultural exchanges between China and South Korea.

2.2 Analysis of the causes of the phenomenon of "Chinese cultural aphasia"

In the teaching of Korean language in colleges and universities, there are many reasons for the phenomenon of "Chinese cultural aphasia". First of all, the syllabus of Korean language majors in colleges and universities usually focuses on improving students' Korean language skills, ignoring the integration of Chinese culture and the improvement of students' cultural literacy. As a result, although students have superb Korean language skills, it is difficult for them to accurately express and promote China's excellent traditional culture and tell Chinese stories well in Korean.

Second, the impact of test-oriented education is greater, and many teachers focus on the teaching of Korean language knowledge and Korea culture in order to prove and improve their teaching ability, while ignoring the integration of Korea language and culture with Chinese culture. This "one-sided" teaching tendency makes it impossible for students to effectively cultivate their ability to express their native language and culture in the process of learning Korean. Due to personal learning experience, working environment and other factors, some teachers do not have a deep understanding of Chinese culture, and it is difficult for them to accurately express the deep-seated values and cultural connotations of Chinese culture in Korean in teaching practice, which affects the quality of Korean teaching, restricts students' understanding and dissemination of mother tongue culture, and hinders the improvement of mother tongue cultural expression ability.

In addition, the separation of the content design of existing Korean textbooks and the excellent Chinese culture is also an important factor leading to "Chinese cultural aphasia". For example, in the case of Standard Korean edited by Ahn Byung-ho, the textbook mainly focuses on Korea culture and has very limited content on Chinese culture. This kind of teaching material design of "emphasizing Korea culture promotion and ignoring Chinese cultural integration" makes students accept a large amount of Korea cultural input, but lack of equivalent Chinese cultural output, resulting in an increase in the recognition of Korea values in the learning process, while the sense of identity and practice of China's core socialist values is relatively weakened.

On the whole, the phenomenon of "Chinese cultural aphasia" involves many aspects such as the emphasis on teaching objectives, teachers' teaching tendencies, and the design of textbook content, which needs to be solved by adjusting the teaching concept and optimizing the content and teaching mode of the textbook.

3. Strategies for integrating Chinese culture into Korean language teaching in colleges and universities based on the concept of "curriculum ideology and politics".

3.1 Improving the design of the Korean language syllabus

The design of the Korean syllabus should aim at the overall improvement of students' comprehensive literacy, and clearly list the learning objectives and implementation strategies of Chinese cultural content, especially in the Korean expression ability of Chinese culture. The syllabus should not only focus on the imparting of Korean language knowledge and skills, but also integrate the elements and values of Chinese culture into the teaching content, so as to ensure that students can deeply understand and grasp the essence of Chinese culture in the process of learning Korean.

3.2 Optimizing the content of Korean language textbooks

The combination of teaching materials and the needs of the times also needs to consider the integration of "curriculum ideology and politics". In addition to imparting language knowledge, it is also necessary to integrate ideological and political education into Korean language teaching to cultivate students' patriotic feelings and correct values. This requires the teaching materials to cover not only Korea culture, but also Chinese culture and Chinese and Korean cultures. Through such comparative learning, students can better understand and recognize their own culture, and enhance their cultural self-confidence and national pride.

3.3 Improving the cultural literacy of Korean language teachers

Teachers should enrich their knowledge of Chinese and Korean culture through continuous learning and research, so as to better integrate the teaching content and mother tongue culture in Korean language teaching, and realize the organic integration of culture. In addition, Korean language teachers should improve their "Chinese cultural export ability" and not only teach language knowledge, but also effectively convey and interpret Chinese culture in Korean. At the same time, teachers should design and implement teaching programs that are in line with the integration of Chinese culture according to the requirements of "curriculum ideology and politics", and introduce implicit "ideological and political elements" in a targeted manner.

3.4 Reforming the teaching mode of Korean language classroom

Teachers can increase students' interest and engagement in Chinese culture through a variety of methods such as case studies, flipped classrooms, and group discussions. For example, group discussions can be organized to share the food culture of their hometowns and introduce them in Korean, which not only improves language skills, but also deepens the understanding of Chinese culture. In addition, teachers should guide students to go beyond the limitations of Korean textbooks and make full use of multimedia and the Internet to promote cross-regional language exchange and Chinese cultural learning. This method can effectively enhance students' awareness of comprehensive thinking and active learning, and realize the integration of Chinese culture under the concept of "curriculum ideology and politics".

4. Conclusion

To sum up, the phenomenon of "Chinese cultural aphasia" not only affects the quality of Korean language teaching in colleges and universities, but also has a profound impact on student development, Sino-Korean cultural exchanges, and the formation of national image and values. Therefore, it is necessary to fully recognize the importance of integrating Chinese culture into Korean language teaching, re-examine and adjust the syllabus, and increase the proportion of Chinese culture in teaching materials. Through teacher training and improving students' cultural literacy, the effective integration of Chinese culture is realized, and students are guided to establish Chinese cultural consciousness and self-confidence, so as to better implement the concept of "curriculum ideology and politics" and promote the basic policy of "cultural people".

Conflicts of interest

The author declares no conflicts of interest regarding the publication of this paper.

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