From Persuasion to Cooperation: "Cooperative Principle" of Chinese "Ideological and Political Education Integrated into Courses"

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ABSTRACT

At present, Chinese "ideological and political education integrated into courses"(shortened as "IPEIC") is rich in ideological and political teaching resources, but insufficient in affinity and weak in pertinence, causing IPEIC a process of one-side persuasion , but not two-side communication and cooperation. Based on Grice's pragmatic theory the "Cooperative Principle" of conversation and its philosophical origin—Kant's theory of categories and judgments, this paper constructed the "Cooperative Principle" system of IPEIC in order to enhance its affinity and pertinence. The "Cooperative Principle" of IPEIC entails four maxims, among which the maxim of quantity is the premise, emphasizing that IPEIC should be carried out in a moderate way to avoid excessive IPEIC; the maxim of quality is the core, requiring that IPEIC should not be carried out unless quite necessary; the maxim of relation is the key, endeavoring to explore the internal relevance between ideological and political content and professional knowledge from the following three perspectives: dependence and independence, causality and dependence, and coordination; the maxim of manner is the basis, advocating narrowing the emotional and cognitive distance between teachers and students by appealing to logos, ethos, and pathos. The four maxims involved in the "Cooperative Principle" jointly serve the ideological and political education needs of both teachers and students, so that the content of ideological and political education and the ideological concepts of the educated present a state of mutual attraction and mutual approach, rather than a relationship of mutual independence and mutual exclusion.

Keywords: Persuasion, Cooperative principle, Ideological and political education integrated into courses.

1. INTRODUCTION

"Ideological and political education integrated into courses" (shortened as "IPEIC") was proposed by the Shanghai Municipal Committee and the Municipal Government in 2014. This educational concept aims to integrate ideological and political education into all aspects of educational reform, so as to achieve the effect of "moistening things silently" and implement the fundamental task of cultivating virtue and nurturing people.

Since its proposal, IPEIC has gradually evolved from a local practice to a national strategic initiative. In December 2017 and April 2018, the Ministry of Education successively issued the "Implementation Guidelines for the Quality Improvement Project of Ideological and Political Work in Higher Education Institutions" and the "Several Opinions on Strengthening the Construction of 'Situation and Policy' Courses in Higher Education Institutions in the New Era," promoting the implementation of IPEIC across universities nationwide.

IPEIC differs from ideological and political courses. IPEIC is a comprehensive educational philosophy aimed at building an all-staff, all-process, and all-course nurturing framework, integrating various courses with ideological and political theory courses to create synergistic effects, ultimately achieving the fundamental educational

goal of "moral education and talent cultivation." It emphasizes integrating moral education into all courses, ensuring that students receive correct value guidance while learning professional knowledge. While ideological and political courses are an important component of the university curriculum system, with specially established courses such as "An Overview of the Basic Principles of Marxism" and "Ideological and Moral Cultivation and Legal Foundations." These courses focus on systematically imparting ideological and political theories, exploring fundamental issues in politics, economics, society, law, and morality to cultivate students' political awareness, legal consciousness, and historical responsibility.

IPEIC has achieved rich results in college education, but some misunderstandings and problems need to be clarified and solved. Just as president of the People's Republic of China (PRC) Xi Jinping once pointed out: "To promote the reform and innovation of ideological and political courses, we should constantly enhance its thoughtfulness, theorization, affinity and pertinence."(Xi Jinping, 2020, p.330) The same should be true for IPEIC. However, at present, the IPEIC in Chinese colleges and universities has increased the supply of ideological and political teaching resources, but their affinity is not enough, and their pertinence is not strong. The investigation and analysis of this study show that the problems in Chinese IPEIC are specifically manifested in quantity, quality, relation and manner four dimensions.

Firstly, in the dimension of quantity, there exists the problem of excessive IPEIC in scope and extent. For example, some teachers carry out ideological and political education throughout the whole process of teaching, both in and after class (explaining relevant ideological and political contents in class and assigning relevant ideological and political homework after class). IPEIC in this form is superficial and formalistic, resulting in obvious ideological and political teaching traces and poor ideological and political education effects.

Secondly, in the dimension of quality, there exists the problem of utilitarian IPEIC, both the teachers and students being "forced to do ideological and political teaching and learning work" only for the sake of it, lacking inevitable connection between the purposes and reasons of IPEIC. That is to say, teachers implement IPEIC when there is no necessity and possibility for it, which means that teachers and students do not

share the same purpose in IPEIC, which cannot fully and truly meet the ideological and political needs of students. For example, some teachers may carry out IPEIC just to meet the requirements of the superior or to enrich and glorify their open classes and score high in some teaching contests.

Thirdly, in the dimension of relation, there exists the problem of "two skins" in the current IPEIC, failing to achieve in-depth integration between the supposed ideological and political content and professional knowledge. This is because there are too many raw "material-based and text-based" ideological and political teaching resources, lacking high-quality resources which can trigger students' in-depth thinking and identification and explore the internal relevance and consistency between ideological and political content and professional knowledge.

Fourthly, in the dimension of manner, some teachers are not good at resorting to some effective methods and strategies to persuade students to accept the ideological and political contents, but just adopt the teaching manner to teach students those ideological and political contents, no matter whether they can accept them in the real sense or not, lacking the identification between students and teachers. That is to say, some IPEIC activities are carried out in a one-dimensional way (from the teacher to students), but not bidirectional, lacking the cooperation between teachers and students.

The existing problems of IPEIC in the above four dimensions may bring about insufficient affinity and weak pertinence in IPEIC in some Chinese colleges and universities, causing "IPEIC" a process of one-side persuasion, but not two-side communication and cooperation. Then, how to enhance the affinity and pertinence of IPEIC and to achieve cooperative IPEIC? This paper takes Grice's pragmatic theory the "Cooperative Principle" and its philosophical origin—Kant's theory of categories and judgments as the theoretical framework, constructs the "Cooperative Principle" system of IPEIC, and elaborates its criteria and sub-criteria in four dimensions based on some cases of IPEIC, making Chinese OPEIC high-level, powerful and practical.

2. THE "COOPERATIVE PRINCIPLE" OF CONVERSATION AND ITS IMPLICATION TO CHINESE IPEIC

The "Cooperative Principle" was put forward by the American linguist H. P. Grice in "Logic and Conversation" in the late 1960s. When explaining the "Cooperative Principle", Grice (1975) said: "Our talk exchanges do not normally consist of a succession of disconnected remarks, and would not be rational if they did. They are characteristically, to some extent, a common purpose or set of purposes, or at least a mutually accepted direction". Under the guidance of this principle, Grice (1975) proposed the "Cooperative Principle". He said, "We might then formulate a rough general principle which participants will be expected to observe, namely: Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. One might label this the 'Cooperative Principle' (CP)."

3. THE FOUR CRITERIA AND SUB-CRITERIA OF CP

The CP includes the following four criteria and sub-criteria:

- The Maxim of Quantity

  a) Make your contribution as informative as is required (for the current purpose of the exchange);

  b) Do not make your contribution more informative than is required.

- The Maxim of Quality (Try to make your contribution one that is true)

  a) Do not say what you believe to be false;

  b) Do not say that for which you lack adequate evidence.

- The maxim of relation (Be relevant)

- The maxim of manner (Be perspicuous)

  a) Avoid obscurity;

  b) Avoid ambiguity;

  c) Be brief (avoid unnecessary prolixity);

  d) Be orderly.

3.1 The Philosophical Origin of CP

Grice divided the "Cooperative Principle" into four categories: "quantity", "quality", "relation" and "manner", following Kant's method of dividing categories and judgments into "quantity", "quality", "relation" and "manner" (as shown in "Table 1").

Table 1. Kant's four philosophical categories and judgments system

Judgments	Universal	Quantity	Unity	Categories
	Particular		Plurality	
	Singular		Totality	
	Affirmative	Quality	Reality	
	Negative		Negation	
	Infinite		Limitation	
	Categorical	Relation	Dependence and Independence	
	Hypothetical		Causality and Dependence	
	Disjunctive		Coordination	
	Problematical	Modality	Possibility and Impossibility	
	Assertoric		Actuality and Potentiality	
	Apodictic		Necessity and Contingency	

3.2 The Implication of CP to Chinese IPEIC

Grice regarded conversation as one of the purposeful and reasonable social behaviors of human beings. For this reason, Grice (1975) pointed out that the above four criteria also apply to other social activities and illustrated them with the following examples:

- Quantity Criterion: If you are helping me repair my car, I hope that your help for me is exactly what I need, neither more nor less. For example, if I need four screws, I hope you will give me four, not two or six.

- Quality Criterion: I hope that the help you provide for me is genuine and pure, not deceptive. For example, if I need a real spoon when making a cake, I don't want you to give me a fake spoon made of rubber.

- Relation Criterion: I hope that my partner will provide me with the timely help that I just need at each stage of the transaction. For example, if I am mixing the various ingredients needed for making a cake, I don't want you to hand me a good book, even if it is a baking cloth (although the baking cloth may be exactly what I need at the next stage).

- Manner Criterion: I hope that my partner is clear about what contribution he is making and how to implement his actions in a reasonable way quickly.

Grice applied Kant's four philosophical categories and judgments system of quantity, quality, relation, and manner: everything has its own certain quantitative determination, qualitative determination, relationship with other things, and the way of its own existence (Wang Hongjun & He Gang, 2011). This philosophical origin endows Grice's "Cooperative Principle" with a high degree of generalization and certain explanatory power, making it a general principle that people need to abide by when conducting rational communication and other social activities. Therefore, Grice's "Cooperative Principle" has important enlightenment and guiding significance for us to construct the "Cooperative Principle" system of Chinese IPEIC in order to enhance its affinity and pertinence.

4. DISCUSSION

Under the enlightenment of Grice's "Cooperative Principle" and its philosophical origin Kant's theory of categories and judgments, we believe that the IPEIC in China should also follow the "Cooperative Principle": in the process of IPEIC, teachers should be aware to some extent of one or a group of common purposes between students and teachers, and make their ideological and political efforts meet the ideological and political needs of students according to the acceptable purposes and directions of students, so that the content of ideological and political education and the ideological concepts of the educated present a state of mutual attraction and mutual approach, rather than a relationship of mutual independence and mutual exclusion, turning

IPEIC a process of persuasion into cooperation. To achieve this goal, we need to follow the maxims and sub-maxims in the four dimensions of "quantity", "quality", "relation" and "manner".

4.1 The Maxim of Quantity

At present, misguided by the thinking "ideological and political education only for the sake of ideological and political education purpose", there is a problem of excessive ideological and political education in curriculums. Therefore, this paper believes that IPEIC should follow the principle of moderation in the dimension of quantity. The principle of moderation embraces two requirements: First, the quantity of the content of ideological and political education should be moderate, that is, sufficient ideological and political information should be provided for students to meet their cognitive needs; but information beyond what is needed should not be provided. Second, in IPEIC, teachers' thinking and judgment should be moderate. An important value of IPEIC is its cognitivity, which not only provides new information and knowledge but also regulates students' way of thinking and judgment to help them establish concepts in a rational way of thinking. For example, when defining concepts, teachers must clearly define their scope, objects (extension), connotation (attributes), and genus (form, modality, relation), and then, on this basis, add appositives, adverbials, and complements as needed to further explain the concepts or propositions; when putting forward propositions, teachers should use universal judgments, particular judgments, and singular judgments cautiously, and should not abuse them so as to regulate students' knowledge with correct forms of thinking and judgment. In Kant's category theory, the category of quantity includes universal judgments, particular judgments, and singular judgments. Universal judgments refer to all individuals in a group summarizing the common attributes of all individuals in this group; particular judgments are special judgments on one or a certain kind among the majority, so they are special and specific categories; singular judgments refer to a group (rather than individuals in the group), so they are the categories of totality, wholeness, and system.

In IPEIC, teachers will inevitably define concepts or make various judgments, but they should adhere to the principle of moderation to avoid conceptual errors or judgment mistakes. For example, in Unit 1 of "Comprehensive Business

English 4" [1] — "Media: Fact or Fable", when discussing the essence of western news, we cannot make such a singular judgment that western media (as a whole) lacks real freedom of the press; nor can we make such a universal judgment that all western media, including every mainstream and non-mainstream media, lack freedom of the press; we can only make a particular judgment that some media in western society lack freedom of the press. For example, some news reports restricted by mainstream media or controlled by the capital behind them have become a commodity, in which information exchange has been turned into an exchange of interests. According to Marx's theory of alienation, news having degenerated into news for the purpose of exchanging interests is alienated news.

In fact, the application of various methods by teachers in IPEIC should be moderate, and efforts should be made to conceal the various means and strategies exploited in IPEIC so that their words appear natural and not artificial, since natural words tend to be more persuasive, while artificial ones will be counterproductive.

4.2 The Maxim of Quality

According to the "Cooperative Principle", the quality criterion requires that the content of conversation or the objects of other social activities should have real existence (such as the need for a real spoon, not a plastic spoon in form). Just as Kant's "Category Theory" (as shown in Table 1) shows, the first sub-category included in the category of quality is reality. However, there are some problems of IPEIC in quality at present, which cannot really meet the ideological and political needs of students. Therefore, the quality criterion of IPEIC also requires that the implementation of ideological and political education should have the quality of reality, that is, IPEIC should not be carried out unless quite necessary; IPEIC should be implemented under the condition that there is objective and subjective necessity for it.

4.2.1 Objective Necessity

The objective necessity of IPEIC is determined by the fact that students objectively face some practical problems that they cannot solve by

themselves and need to be solved urgently. For example, in the context that people attach more and more importance to copyright and increasingly need to refer to network resources, how to use network academic resources properly has become a practical problem that troubles students. When explaining the key term "Fair Use" (proper use) involved in Unit 2 of "Comprehensive Business English 4", we can expand the explanation on how to "properly use" network resources: Fair use only applies when using content in instances like school work and education, news reporting, criticizing or commenting, and comedy or parody"; only a small amount can be used; new content must be added on its basis or it must be reprocessed to enhance its originality; it must be used for non-profit purposes. Through the teaching of this knowledge, not only the students' awareness of property rights is enhanced, students are also taught on how to properly use network resources, guiding students to enter the field of academic research, thus meeting their practical needs.

4.2.2 Subjective Necessity

Students' subjective deficiencies in knowledge, ideology, and psychology bring about the subjective necessity of IPEIC. For example, in modern society, under the influence of various sensory stimuli and the involution culture, some students are prone to be emotional and even go to extremes when encountering something difficult or expected. There is such a sentence in the after-class exercises of Unit 3 of "Comprehensive Business English 4": "Courage in excess becomes foolhardiness, affection weakness, thrift avarice." What this sentence conveys is that everything should be done in moderation, which can make up for students' psychological deficiencies in this regard. Therefore, when analyzing this sentence, there is a subjective necessity for IPEIC, telling students to be good at balancing various relationships or avoid going to extremes.

In the decision-making of IPEIC, teachers should adhere to a practical and realistic attitude and position, and implement IPEIC under the condition that there is a high necessity for IPEIC, so as to meet students' thirst for knowledge, psychological needs, and practical needs, and not engage in formalistic or utilitarian ideological and political education in curriculums.

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1. This is the textbook of the course "The integrated course of business English 4" for business English major students.

4.3 The Maxim of Relation

The "Cooperative Principle" requires that the content of conversation between the two sides should be relevant. Facing the problem of "two skins" existing in the current IPEIC, we should strive to explore the internal relevance and consistency between ideological and political content and professional knowledge. However, how are they related? In Kant's category theory, the category of relation includes three sub-categories: dependence and independence, causality and dependence, and coordination. With reference to this theory, this paper believes that we can also explore the relevance between ideological and political content and professional knowledge from the above three aspects.

4.3.1 Dependence and Independence

Dependence and independence means that ideological and political content and professional knowledge should be interdependent. For example, after the long-term study of the English language, we can condense the theme of "the 'hierarchy system' in the English language" for IPEIC. Through analysis, we find that the "hierarchy system" is reflected in multiple aspects of the English language: First, at the phonetic level, the stress in English is divided into primary stress, secondary stress, and zero stress, and there can only be one primary stress no matter how many syllables there are in a word. Second, at the morphological level, many English words are composed of roots and affixes, where the root is the main part, determining its meaning; the affix is the auxiliary part, only determining its grammatical function. Third, at the syntactic level, English grammar strictly stipulates that the form of non-finite verbs cannot be exactly the same as that of the verbs in the main clause. The verbs in the main clause are responsible for indicating the tense, aspect, and number of the sentence, while non-finite verbs do not have this qualification. Fourth, at the semantic level, the meanings of English words are often divided into conceptual meaning and various other associated meanings, but no matter what kind of associated meanings they are, they often have internal and external connections with their conceptual meanings to varying degrees. Fifth, at the textual level, the structure of a paragraph in English is usually characterized by beginning with a topic sentence and then unfolding around the topic sentence. Thus, we find that the characteristics of various aspects of the English language are more or less attached to the main ideological and political education line: the "hierarchy system".

4.3.2 Causality and Dependence

Causality and dependence means that ideological and political content and professional knowledge are mutually causal. There is such a sentence in the exercises of Unit 3 in the course "Comprehensive Business English 4": "Pat Buchanan's 'America First' economic writings in defense of protectionism are completely wrongheaded, and often historically inaccurate." From this, we can not only know the Americans' own criticism of the "America First" concept, the internal connection between the "America First" concept and "trade protectionism", but also associate the causal relationship between "America First-ism" and "American hegemony-ism". Therefore, whether we understand the ideological and political content of "American hegemony-ism" from the teaching material of "America First-ism" or understand "America First-ism" from "American hegemony-ism", it is logically and cognitively reasonable and will achieve good IPEIC effects.

4.3.3 Coordination

Coordination refers to the interactive relationship between ideological and political content and professional knowledge, presenting an intertwined state where you are in me and I am in you. For example, in the text "On National Prejudice" in Unit 3 of "Comprehensive Business English 4", there is such a sentence: "I would rather have the title of the ancient philosopher, that is, a citizen of the world, than that of an Englishman, a Frenchman, a European, or any other title." In this sentence, the author advocates that no matter which country or nationality people are from, they are all citizens of the world. Since we are all citizens of the world, there should be no racial prejudice, and ethnic integration should be achieved. This has an interactive relationship with President of the People's Republic of China Xi Jinping's thought of "Building a Community with a Shared Future for Mankind", and the two are intertwined and mutually verified. Therefore, IPEIC can be carried out here, and the thought of "Building a Community with a Shared Future for Mankind" can be well explained here.

4.4 The Maxim of Manner

The maxim of manner in the "Cooperative Principle" requires us to be clear about the purpose of social behaviors and the reasonable ways to achieve that purpose. For IPEIC, its purpose is to achieve identification between teachers and students through effective persuasion from the perspective of discourse rhetoric, which can be regarded as a kind of rhetorical behavior. Therefore, we can formulate multi-dimensional maxims of manner for IPEIC based on Aristotle's theory of the three appeals in rhetoric. Aristotle's three elements of rhetoric, including ethos, pathos and logos, are crucial in the art of persuasion. Utilizing all these three elements effectively is the key to success in IPEIC to achieve the cooperation and identification between students and teachers.

4.4.1 Ethos

Ethos refers to the character or credibility of the speaker. When presenting an argument, it's important to establish trustworthiness. People tend to believe those who seem genuine and reliable. Aristotle (2011:153) pointed out that "for the orator to produce conviction three qualities are necessary… These three qualities are good sense, virtue, and good will". Aristotle further pointed out that "for speakers are wrong both in what they say and in the advice they give, because they lack either all three or one of them. For either through want of sense they form incorrect opinions, or if their opinions are correct, through viciousness they do not say what they think, or if they are sensible and good, they lack goodwill." Aristotle (2011:153) concluded that "these qualities are all that are necessary, so that the speaker who appears to possess all three will necessarily convince his hearers". So, ethical appeal is a means of persuasion for the speaker to win over the audience through his own prestige, moral character, etc. Building a strong ethos involves demonstrating sincerity, expertise, and good moral standing, which is an effective way of persuasion.

In IPEIC, ethical appeal is an important means to enhance its effect. We should strive to show the three elements of "good sense", "virtue", and "good will" to enhance the effect of IPEIC. Teachers' "good sense" is mainly manifested as "wisdom", "authority", etc.; teachers' "virtue" has many aspects, but "justice" should be the first virtue, and "sincerity" is the foundation of virtue; teachers' "good will" mainly refers to "understanding the

other party" and "considering the other party's needs". The system of "ethical appeal" is open and flexible in application. In the practice of IPEIC, we may not necessarily need to show "good sense", "virtue", and "good will" all at the same time. Sometimes, the manifestation of one or two of them can also achieve the effect, and the components under these elements can be selected or supplemented according to the ideological and political teaching situation.

4.4.2 Pathos

Pathos deals with the emotional appeal to the audience. Connecting with people's feelings is a powerful way to motivate them. By tapping into their emotions, we can create a sense of urgency or sympathy that drives them to action. Pathos is about resonating with people's hearts and minds. Just as Aristotle (2011:154) said, "The emotions are all those affections which cause men to change their opinion in regard to their judgments, and are accompanied by pleasure and pain; such as anger, pity, fear, and all similar emotions and their contraries." In Western rhetoric, there are two traditions in the method of "emotional appeal": the former is emotion-oriented, which is focusing on the insight and guidance of the audience's emotions, while the latter emphasizes the realization of emotions, focusing on various means and techniques for stimulating emotions.

In the process of IPEIC, both "emotion orientation" and "emotion realization" are indispensable for successful appeals. First of all, teachers should confirm students' emotional states, the objects targeted by emotions, and the causes of emotions, internalize these three aspects into a kind of consciousness, and use it to distinguish quickly the distance between the emotional state that students are in and the emotions required for accepting persuasion. This distance may span two extremes, such as hostility - friendliness, or it may be relatively short, such as indifference - friendliness, or students may have already shown friendliness, but it is not strong enough. In order to persuade successfully, corresponding efforts need to be made to guide the other party's emotions to the intended emotions or emotional intensity. And stimulating or enhancing the appealed emotions depends on the various specific methods in "emotion realization". These methods can be generally classified into a three-dimensional framework originating from the ancient Roman

period: narrative, figure, and delivery. They usually work together comprehensively.

4.4.3 Logos

Logos is the logical aspect of rhetoric. Logos focuses on the rationality and soundness of the argument. Providing evidence, facts, and clear reasoning helps convince the audience of the truth or validity of our position. Logical arguments are compelling because they appeal to reason and common sense.

Aristotle pointed out that all speakers use the method of example and enthymeme in rhetoric for the purpose of demonstration (Aristotle, 2011:16). Thus, both the method of example and enthymeme are means of rational appeal. Aristotle called an enthymeme a rhetorical syllogism, and an example rhetorical induction. The difference between example and enthymeme is evident: the proof from a number of particular cases that such is the rule, is called in Dialectic induction, in Rhetoric example; but when, certain things being posited, something different results by reason of them, alongside of them, from their being true, either universally or in most cases, such a conclusion in Dialectic is called a syllogism, in Rhetoric an enthymeme (Aristotle, 2011:18). In other words, in logical appeal, there are two kinds of rhetorical evidence: examples and rhetorical syllogisms. The former is artistic, while the latter is non-artistic.

In IPEIC, some teachers are good at using examples, while others are proficient in using enthymemes. However, we need to note that the persuasiveness of IPEIC relying on examples is not bad, but that relying on enthymemes can win more acclaim, because when using the method of example, teachers tend to focus on individual things and draw general conclusions from individual things and phenomena; while rhetorical syllogisms often start from a certain type of things and draw general conclusions, so they are more scientific, logical, and persuasive.

In IPEIC, utilizing all these three elements effectively is the key to success. We might start by establishing ethos through teachers' credentials and sincere tone, then evoke pathos by telling a compelling story or using emotional language, and finally wrap it up with a logical argument that ties everything together. Meanwhile, ethical appeal, emotional appeal and logical appeal are not clearly separated in IPEIC. They often overlap with each other and jointly serve the goals of ideological and

political education in courses, but they may each have different emphases in different IPEIC situations.

5. CONCLUSION

Up to now, the main problems in Chinese IPEIC are manifested in quantity, quality, relation and manner four aspects, resulting in insufficient affinity and weak pertinence in IPEIC. Therefore, this paper constructs the "Cooperative Principle" of IPEIC, with the purpose of making IPEIC a process of two-side communication and cooperation, but not a one-side persuasion. So the core of the "Cooperative Principle" of IPEIC is to make ideological and political education efforts according to students' ideological and political education needs, finally making the content of ideological and political education and the ideological concepts of the educated present a state of mutual attraction and mutual approximation. The "Cooperative Principle" of IPEIC includes maxims in four dimensions: quantity, quality, relation, and manner, among which the maxim of quantity is the premise, emphasizing that IPEIC should be moderate in both quantity and thinking judgment to avoid excessive ideological and political education; the maxim of quality is the core, requiring that the IPEIC should be substantial and be implemented on the basis of existing the subjective and objective necessity of IPEIC; the maxim of relation is the key, emphasizing the need to explore the internal relevance between ideological and political content and professional knowledge manifested in three aspects, including dependence and independence, causality and dependence, and coordination; the maxim of manner is the basis, advocating narrowing the emotional and cognitive distance between teachers and students by appealing to logos, ethos, and pathos. The four maxims involved in the "Cooperative Principle" jointly serve the ideological and political education needs of both teachers and students, making IPEIC a "two-way commitment" between teachers and students.

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