

Exploration on the Path of Integrating Excellent Traditional Chinese Culture into Ideological and Political Education in Colleges and Universities

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Abstract: Ideological and political education is crucial for implementing the fundamental task of fostering virtue through education. Colleges and universities, as the main front, shoulder the important responsibility of cultivating talent. At present, with the exchange and collision of Eastern and Western cultures, it is necessary to accelerate the effective integration of excellent traditional Chinese culture with ideological and political education in colleges and universities. Firstly, based on college classrooms, excavate the ideological and political elements of traditional culture and integrate them into courses; Secondly, carry out practical activities, such as traditional culture themed lectures and experience activities, to enhance students' cultural identity; Thirdly, build a "Internet +" new system, use new media platforms to spread traditional culture, and strengthen the leading role of ideological and political education, to help build a cultural power.

Keywords: Excellent traditional Chinese culture; Ideological and political education; Innovative integration

Online publication: 17th September 2025

1. Introduction

Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has repeatedly emphasized: "Chinese culture accumulates the deepest spiritual pursuit of the Chinese nation and is a rich nourishment for the Chinese nation to thrive and develop"^[1]. The "Opinions on Implementing the Project for the Inheritance and Development of Excellent Traditional Chinese Culture" issued by the General Office of the Central Committee of the Communist Party of China and the General Office of the State Council requires that excellent traditional Chinese culture be fully integrated into all fields and links of national education to implement the fundamental task of fostering virtue through education. At present, with the exchange and collision of Eastern and Western cultures and the increasingly fierce competition in cultural discourse power, excellent traditional Chinese culture, as an important resource for great power competition, plays a key supporting role in cultivating the new generation who can shoulder the responsibility of national rejuvenation.

General Secretary Xi Jinping has deepened the understanding of the value of traditional culture with innovative theories and expanded its connotation to the times. Integrating excellent traditional Chinese culture into ideological and political education in colleges and universities is not only helpful to guide college students to strengthen their ideals and beliefs, cultivate cultural confidence, but also can provide spiritual motivation and talent guarantee for national rejuvenation.

2. The basic spirit of excellent traditional Chinese culture

Culture is a social phenomenon created by human beings in the historical process, showing diversity due to differences in geographical environment, national beliefs and social customs. Traditional Chinese culture is the result of the accumulation of more than 5,000 years of civilization of the Chinese nation, covering philosophy, history, literature, art, science and technology and other fields, with strong creativity and world influence. Excellent traditional Chinese culture is the critical inheritance and innovative development of traditional resources. From the thoughts of hundreds of schools of thought in the pre-Qin Dynasty to the concept of a community with a shared future for mankind in the new era, these cultural essences have been integrated into the national blood, shaping people's values, and internalized into psychological morality through practice, permeating all fields of society. These cultural symbols contain a profound humanistic spirit, profoundly affect the development process of the Chinese nation, and become the core of the national spirit and an important force for cultural inheritance.

2.1. The enterprising consciousness of “being vigorous and enterprising, striving for self-improvement”

Different from the Western cultural narrative that relies on superheroes to save, Chinese myths have always been permeated with the spiritual core of self-reliance and self-improvement. From Pangu creating the world, Shennong tasting herbs, to Nuwa mending the sky, the Chinese nation has never relied on external forces in the face of difficulties, but takes the initiative to break through with tenacious will and extraordinary wisdom. This spirit has been sublimated in the Confucian philosophy of “striving for self-improvement” and “carrying things with virtue,” becoming the core criterion for dealing with the relationship between man and nature and interpersonal relationships. Whether it is King Wen of Zhou performing “Zhouyi” in prison, Confucius traveling around the countries to compile “Spring and Autumn,” or Qu Yuan being exiled to write “Li Sao,” they all show the national character of becoming stronger after setbacks. This enterprising consciousness is not only reflected in the folk wisdom of “a poor man has a noble ambition” but also deeply rooted in traditional enlightenment education, shaping the spiritual temperament of the Chinese nation to strive for the best. It is this indomitable and never-give-up cultural gene that supports the Chinese civilization to always maintain vigorous vitality in the ups and downs of history.

2.2. The concept of harmony of “harmony without uniformity, valuing harmony and moderation”

An important difference between Chinese and Western cultures is that Chinese culture advocates harmony and unity and pursues “harmony without uniformity”, while Western culture places more emphasis on opposite competition and individual freedom. This characteristic can be traced back to the view of harmony put forward by Shi Bo in the late Western Zhou Dynasty. He believed that true harmony comes from the dialectical unity of multiple elements, just as the harmony of five flavors and six rhythms can produce new qualities. Mencius

regarded “harmony among people” as the highest criterion for the success of a cause, and the rule of Wen and Jing in the Han Dynasty confirmed the governing wisdom of “political harmony and people’s harmony” through the policy of recuperation. Under the guidance of the idea of “inclusiveness,” the integration of different schools of thought and national cultures has given birth to the prosperity of Chinese civilization. Today, the concept of “valuing moderation and harmony” has been deeply integrated into national governance, social construction, and personal development, becoming an important criterion for coordinating the relationship between man and nature and between people. General Secretary Xi Jinping has repeatedly emphasized that building a harmonious society is not only the cornerstone of national stability and development, but also the key to concentrating the national spirit and maintaining national unity, demonstrating the continuous vitality of this ancient wisdom in the new era.

3.3. The people-oriented thought of “putting people first, people being the foundation of the country”

Traditional Chinese culture has always taken real life and social practice as the core of value, showing distinct humanistic characteristics. Although Confucius talked about destiny, he paid more attention to human affairs and advocated the rational attitude of “respecting ghosts and gods and keeping them at a distance.” After Buddhism was introduced into China, although the theory of reincarnation was prevalent, progressive thinkers of all dynasties have always been committed to breaking theological superstitions and carrying forward the humanistic spirit. This ideological tradition not only establishes the dominant position of human beings in the relationship between man and nature, but also lays a philosophical foundation for the development of people-oriented thought. The Communist Party of China has creatively transformed this cultural gene, upgrading the traditional thought of “valuing the people” into a people-centered development concept. From “the people are the foundation of the country” to “the people first,” benefiting the people has changed from a ruling strategy to the fundamental purpose of governing the country. The government adheres to the mass line and takes realizing the people’s yearning for a better life as its goal, making the humanistic spirit in traditional culture glow with stronger vitality in the new era. This evolution process not only reflects the consistent value pursuit of Chinese civilization, but also demonstrates the practical wisdom of combining Marxism with excellent traditional Chinese culture.

3.4. The patriotic feelings of “everyone is responsible for the rise and fall of the country”

There have been many heroes in China since ancient times. The patriotic education in traditional culture has nurtured countless outstanding figures. From Yue Fei’s dedication to the country, Wen Tianxiang’s loyalty to history, to Lian Po and Lin Xiangru’s focus on the country; from Su Wu herding sheep in the North Sea with unyielding integrity, Ban Chao abandoning writing for military service, to the “rebels” on the anti-epidemic battlefield, they span time and space, interpreting the belief of the unity of family and country with the same patriotic feelings. When the country was poor and weak, revolutionary patriots dared to be the first to break the old and establish the new; when foreign enemies invaded, the Chinese people fought bloody battles to defend the mountains and rivers. These heroes put the interests of the country, the nation and the people first, created the future with responsibility, and became respected spiritual monuments. It is this patriotic feeling that permeates all aspects of social life that makes the Chinese nation always unite as one in the face of setbacks and disasters, and becomes the core force affecting the destiny of the nation and the country.

4. The necessity of integrating excellent traditional Chinese culture into ideological and political education in colleges and universities

General Secretary Xi Jinping pointed out that “the excellent traditional culture formed by the Chinese nation over thousands of years, as well as the revolutionary culture and advanced socialist culture formed by the Party leading the people in the process of revolution, construction and reform, have provided profound strength for ideological and political theory courses”^[2]. Ideological and political education in colleges and universities should dig deep into this precious resource, and strive to solve the problems of insufficient initiative and weak pertinence in educational practice. Promoting the organic integration of excellent traditional culture and ideological and political education can not only expand the cultural vision of education, but also strengthen the fundamental task of fostering virtue through education, make traditional culture glow with vitality in the new era, and inject spiritual strength into talent training.

4.1. The need to cultivate contemporary college students’ cultural confidence

Cultural confidence is the deepest and most lasting spiritual force for national development. Facing the new situation of Eastern and Western cultural exchanges and collisions and competition in ideology, enhancing cultural confidence is crucial to improving the country’s core competitiveness. At present, due to the cognitive deviation of traditional culture and the backwardness of inheritance methods, some college students have problems such as insufficient cultural identity and weak cultural protection awareness^[3]. Deeply integrating excellent traditional Chinese culture into ideological and political education in colleges and universities can effectively improve students’ cultural literacy, cultivate firm cultural confidence in emotional identity and value practice, and thus better guide the establishment and practice of socialist core values. This measure is not only a strategic choice to meet the challenges of the times, but also an important way to strengthen the foundation of the national spirit.

4.2. The need to practice socialist core values

In the process of China’s social economy transforming to high-quality development, while productivity and comprehensive national strength have significantly improved, people’s lifestyles and values have also undergone profound changes. It is worth noting that the spontaneous impact of the market economy on the spiritual field has led to an excessive commercialization tendency in social life, and material interests have gradually become the main standard to measure personal value. This trend is especially easy to affect college students who are in the critical period of value formation. If we do not strengthen ideal and belief education, and lack the guidance and restraint of a humanistic spirit, it is easy to induce money worship and hedonism^[4]. As an important ideological source of socialist core values, the integration of excellent traditional Chinese culture into ideological and political education is of special significance for helping college students resist material temptation and establish correct value orientation, and can effectively guide young students to adhere to spiritual pursuit in the era of material abundance and consciously practice socialist core values.

4.3. The need to carry forward excellent traditional Chinese culture

Excellent traditional Chinese culture is the spiritual lifeline of the Chinese nation, containing profound ideological wisdom, humanistic spirit and moral norms. As the new force of socialist construction and the backbone of cultural inheritance and innovation, college students must strive to enhance their cultural identity and sense of mission. They should inherit and innovate based on the needs of the times, focus on telling Chinese stories well, explain Chinese concepts, paths and propositions, let Chinese culture show permanent charm and

style of the times, and convey the Chinese voice to the world. This is not only an inevitable requirement for building a cultural power, but also the key to making Chinese culture shine on the world stage.

5. The path of integrating excellent traditional Chinese culture into ideological and political education in colleges and universities

Ideological and political education is a key discipline for cultivating new people of the times in the new era, and has a core position in the construction of spiritual civilization. Facing the new situation of Eastern and Western cultural exchanges and integration and competition in ideological discourse power, ideological and political education in colleges and universities must strive to cultivate new forces with firm ideals and beliefs and a strong sense of social responsibility. As an important educational resource, the in-depth integration of excellent traditional Chinese culture with ideological and political education can not only enhance the effectiveness of education but also provide a cultural foundation and spiritual nourishment for college students. Exploring the innovative path of integrating traditional culture into ideological and political education is of great practical significance for improving the effectiveness of education and serving the national development strategy.

5.1. Deepening the college classroom

In promoting the construction of first-class undergraduate courses, the Ministry of Education proposed to deeply integrate excellent traditional Chinese culture into ideological and political education, which is an important measure to create “golden courses” of ideological and political education. Firstly, innovate the teaching material system. By systematically sorting out the essence of traditional culture, integrating it into each module of ideological and political courses in a hierarchical and classified manner, which can not only enhance the historical and cultural thickness of the classroom, but also improve the theoretical persuasion. Secondly, promote the organic unity of cultural education and political guidance, so that students can naturally form ideological and moral character with Chinese characteristics through cultural infiltration. Finally, strengthen teacher training, establish a mechanism to improve teachers’ traditional cultural literacy, require teachers to be proficient in their major and familiar with culture, be good at using heuristic teaching, combine the wisdom of traditional culture with the development of the times, national policies and social hotspots, and guide students to transform cultural cognition into conscious moral practice. The coordinated promotion of these three aspects can effectively enhance the affinity and pertinence of ideological and political education, and realize the in-depth integration of knowledge imparting and value guidance.

5.2. Promoting cultural practice

Integrating excellent traditional Chinese culture into ideological and political practice teaching is an effective way to promote the unity of knowledge and practice. Firstly, dig deep into regional cultural resources, and build characteristic cultural education bases relying on memorial halls, museums, and other places. For example, Hanzhong in Shaanxi can build an immersive education scene combining the Three Kingdoms culture and red resources. Secondly, innovative activity carriers carry out characteristic practices such as “intangible cultural heritage entering campus” and “new ways to spend traditional festivals”, and make traditional culture tangible and perceptible through handicraft workshops, modern apprenticeship, and other forms. Finally, pay attention to living inheritance, and run the concept of “learning from the past to understand the present” through practice design, helping students understand the connection between traditional culture and contemporary values in personal experience. This educational model, combining theory and practice, can not only enhance the

visualization of cultural identity but also improve the appeal of ideological and political education, and realize the organic unity of ideological guidance and cultural infiltration.

5.3. Enriching the “Internet +” education model

Building an online-offline collaborative education system is an important direction to innovate ideological and political education. In the construction of online ideological and political education, first of all, we should build a high-quality content matrix. Through platforms such as MOOCs and official accounts, we can spread the essence of traditional culture in a form popular with young people, set up regular special sections, and use classic stories and festival culture to enhance attractiveness. Secondly, innovative technology application, use VR, big data and other digital technologies to create immersive smart classrooms, allowing students to “travel through” to experience historical scenes and deepen cultural cognition in interaction. What’s more, we should pay attention to giving play to students’ subjectivity, guide them to participate in the whole process of “Internet + ideological and political” content creation, and change from passive acceptance to active dissemination. This virtual-real combined education model can not only expand the time and space dimension of ideological and political education, but also enhance the appeal of cultural communication, and realize the organic integration of tradition and modernity ^[5].

6. Conclusion

In conclusion, promoting the in-depth integration of excellent traditional Chinese culture and ideological and political education in colleges and universities requires building a systematic implementation path. In terms of curriculum construction, we should not only innovate teaching content, but also develop diversified teaching carriers. In terms of teacher training, we should strive to improve teachers’ traditional cultural literacy and curriculum design ability. In teaching practice, we should highlight the dominant position of students and deepen cultural cognition through experiential learning. The key is to find the value alignment point between the two, inherit the essence of culture, and innovate educational forms to effectively cultivate new youth with cultural consciousness and confidence. This integration should not only respect the law of education, but also reflect cultural characteristics, and finally achieve a win-win situation between educational goals and cultural inheritance.

Disclosure statement

The author declares no conflict of interest.

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