

Original Paper

Research on the Enhancement Strategies of Ideological and Political Education in Colleges and Universities under the Background of Cultural Philosophy

Ximing Wang¹

¹ Anyang University, Anyang City, Henan Province, China

Received: April 19, 2025

Accepted: July 01, 2025

Online Published: July 11, 2025

doi:10.22158/assc.v7n4p1

URL: <http://dx.doi.org/10.22158/assc.v7n4p1>

Abstract

As a long-term and necessary topic, the significance of ideological and political education in colleges and universities is continuously deepening. The high-quality development of the cause of socialism with Chinese characteristics, the steady progress of higher education, and the realization of the goal of individual comprehensive modernization all highly depend on innovative and efficient ideological and political education practices in colleges and universities. This education not only provides practical solutions to the core proposition of "what kind of people to cultivate" and "how to cultivate people", but also offers clear guidance on the ultimate direction of "for whom to cultivate people". As a new philosophical school, cultural philosophy, based on the dialectical relationship between human beings and culture, deeply explores the laws of cultural construction in the process of individual modernization, and comprehensively examines the survival status, growth trajectory and creative practice of human beings, thus bringing a brand-new theoretical perspective and in-depth analysis to ideological and political education in colleges and universities, and endowing it with distinct contemporary features and philosophical wisdom. The subjects, processes and results of the two are highly unified, so it is of great significance to explore ideological and political education in colleges and universities from the perspective of cultural philosophy. This research approach can not only optimize the "humanization" effect of ideological and political education, reveal its "philosophical" connotation and theoretical depth, but also extend its "human studies" scope, endowing it with stronger inclusiveness and contemporaneity. At the same time, it can strengthen its unique educational characteristics and far-reaching value.

Keywords

Cultural philosophy, Ideological and political education, Educational strategies

1. Introduction

Higher education's ideological and political education is essentially a profound cultural dissemination mechanism. Its effectiveness is highly dependent on the degree to which the audience accepts the cultural connotations and the scope of their cognition. Thus, it exhibits prominent cultural attributes. As a well-structured and complete system, ideological and political education can truly exert its efficacy only when all its constituent elements, execution process, and expected results reach an optimized level. In essence, higher education's ideological and political education always prioritizes the individual as the core, covering aspects such as interactive elements, object transformation, goal setting, and result evaluation. The ultimate goal is to promote the all-round development of individuals. The compatibility of needs between individuals directly determines the actual effectiveness of the configuration of educational elements, the implementation process, and the evaluation of results. In the backdrop of the contemporary diversified cultural environment, higher education's ideological and political education inevitably undergoes the interactive influence of various cultural trends. These trends significantly alter individuals' ideological paradigms, practical orientations, and value orientations, presenting unprecedented challenges for the effective implementation of education. Higher education's ideological and political education, as a social practice system under the guidance of the mainstream ideology, fully demonstrates its Chinese characteristics. Its role extends beyond theoretical dissemination and focuses on behavior shaping, aiming to cultivate the forces for the construction of socialism with Chinese characteristics and the successor generation. Therefore, how to optimize the configuration of elements, implementation paths, and effectiveness transformation of university ideological and political education has become a core issue that the academic community urgently needs to solve. Cultural philosophy, based on the dimension of people's real life, returns to the origin of cultural research, with the interaction between people and culture as the basis, deeply analyzes the survival state, development trajectory, and creative vitality of people, and pays special attention to the modernization process of people. This theoretical orientation forms an intrinsic collaborative relationship between cultural philosophy and higher education's ideological and political education. The key components, evolution laws, and overall system of higher education's ideological and political education all take "people" as the core element. Their internal logic and external goals always point to the all-round development of people. Based on this, using the in-depth analytical perspective of cultural philosophy to systematically explore this unique attribute of higher education's ideological and political education has significant theoretical and practical significance.

2. The Intrinsic Connection between Ideological and Political Education in Universities and Cultural Philosophy

Higher education's ideological and political education not only contains rich cultural content, but also shoulders the mission of inheriting excellent cultural traditions and presenting unique cultural styles. Its core objective lies in cultivating individuals' values and enhancing their spiritual satisfaction. Cultural

philosophy, based on the interaction between humans and culture, constructs human cultural identities, deeply analyzes the internal mechanisms of cultural formation, and pays attention to people's spiritual needs and the realization of life values, essentially being the meticulous cultivation of an individual's cultural spirit and the in-depth exploration of the meaning of life. Therefore, there is a significant correlation between higher education's ideological and political education and cultural philosophy. They exhibit profound homogeneity in terms of subject positioning, implementation paths and value orientations, jointly striving for the all-round development and spiritual elevation of individuals.

2.1 The main Body Alignment

The foundation of ideological and political education in universities lies in the individual as the living carrier. This carrier possesses both biological attributes, social attributes, and the function of cultural dissemination. The cultural practical activities of individuals inject profound connotations and eternal values into ideological and political education in universities. Conversely, ideological and political education in universities is also an internal demand of individual cultural practices, influencing the growth process of individuals through subtle and imperceptible influences. Thus, it can be seen that both cultural philosophy and ideological and political education in universities take real individuals as the research object. Firstly, both are discussed based on the natural attributes of human beings. Marx once pointed out: "Any beginning of human history must be the existence of living individuals, therefore the first thing that needs to be clarified is the structure of these individuals' bodies and the relationship between them and nature defined by this structure." This phenomenon significantly highlights the essence of human natural existence, that is, in the real society, the survival and development of individuals are always closely linked to nature and subject to its constraints. Culture, as a unique survival paradigm of human beings, not only originates from nature but also transcends nature. Its interpretation of human essence is achieved through transcending instincts and nature; culture clearly distinguishes the essential differences between humans and animals and endows humans with the ability to surpass reality and continuously innovate. As a dynamic mechanism for the balance of interpersonal needs, ideological and political education in universities aims to focus on and promote the realization of individual needs, and its outstanding effectiveness depends on whether it can effectively coordinate the diverse needs of individuals. Given that human needs exhibit complex and diverse characteristics, any individual who cannot combine the satisfaction of their own needs with the cultivation of the means to achieve those needs will find it difficult to achieve substantive progress. This viewpoint is particularly prominent in ideological and political education in universities. In the process of promoting ideological and political education in universities, it is necessary to deeply understand the natural attributes of individuals and conduct scientific analysis using materialist viewpoints. This requires education to respect the reasonable material needs of human beings and actively cultivate and enhance their spiritual pursuits. At the same time, ideological and political education and cultural philosophy share significant commonalities in exploring human social existence. The multiple interaction relationships of individuals in social production practices form specific social

networks, highlighting the complexity and diversity of individuals. These interactions not only shape the behavioral patterns of individuals but also profoundly influence their values and cultural choices. In production activities, the behavioral norms of individuals are inseparable from cultural paradigms, and the internal mechanism of culture plays a decisive role in individuals' goal selection and behavioral norms. It can be said that culture is an important carrier of human practical activities, it is both a reflection of social relations and a guide for individuals' spiritual world and social behavior. Ideological and political education in universities, by combining the perspective of cultural philosophy, can more effectively promote the improvement of individuals' inner cultivation, while regulating and guiding their social behaviors, thus achieving more comprehensive and in-depth educational goals. Ideological and political activities in universities essentially belong to a deep interactive cultural practice, and their development is constrained by the unique cultural demands and contextual conditions formed by the construction of social relations. The diverse cultural factors not only affect the degree of coordination of both parties' needs in the process of ideological and political education but also fundamentally determine the effectiveness and scope of this educational practice. The core issues of ideological and political education in universities and cultural philosophy both revolve around the essence of human cultural existence. In real life, individuals are always under the influence and shaping of culture, and cultural factors have a profound impact on their growth. From the perspective of human nature, the free and all-round development of individuals is the core pursuit of cultural existence; from the perspective of the group of people, spiritual beliefs and value consensus constitute the key elements of cultural existence; and from the perspective of individuals, meeting the needs for survival and spirit becomes the fundamental value orientation of cultural existence. This process is not only reflected in ideological and political education in universities but also has universal significance in the free and all-round development of individuals. The cultural existence of individuals constitutes the key theoretical foundation for the generation and evolution of ideological and political education in universities. It not only determines the effectiveness of the implementation of this education, but also profoundly influences the stimulation of cultural creativity potential, affects the dynamic development of culture in modern society, and stipulates the individual's conscious attitude and belief foundation towards a specific cultural paradigm and cultural system.

2.2 The Process Couple

The formation of the outcomes of ideological and political education in universities is fundamentally dependent on the comprehensive integration and coordination of cognition, emotion, and behavior by individuals. This process is always deeply influenced by the interaction of cultural environments. Whether it is the guidance implemented by educators based on established policies or the interactive experiences actively engaged in by learners, they are essentially a systematic process of cultural transmission, acceptance, and internalization. It is also a continuous dynamic process of carefully screening, absorbing, and telling cultural elements. Thus, ideological and political education in universities constitutes a unique "subculture" ecosystem. This system not only profoundly affects the

construction of an individual's cultural identity but also provides crucial cultural support and cognitive inspiration for their real existence and personal development. As a research field at the intersection of cultural philosophy and ideological and political education, the core purpose of this educational practice is to cultivate individuals with comprehensive qualities. Their development requires both profound cultural accumulation and systematic ideological and political education guidance. Human cognitive processes are deeply shaped by cultural connotations, and individuals carefully adopt and actively promote cultural values. This dynamic cycle not only reshapes the subjective cognitive structure of the subject but also provides rich materials for the formation of objective understanding. Its ultimate goal is to perfect human nature and help individuals gradually transform into mature individuals with high cultural literacy. However, in cognitive practice, individuals inevitably face conflicts between ideal cultural visions and real cultural scenarios, resulting in a certain degree of diffuseness in cultural demands. Therefore, ideological and political education in higher education focuses on cultivating explicit cognition of political consciousness and moral concepts, and strengthening the cultural function, firmly advocating mainstream cultural values, and actively promoting forward-looking cultural products, in order to seek a balance point between ideal and reality and effectively guide individuals' cultural pursuits, and comprehensively enhance their ideological literacy and spiritual height. Moreover, culture is like a silent mentor, whose influence penetrates the emotional domain of individuals deeply and secretly, prompting people to gradually understand and internalize the essence of culture amid emotional ups and downs. Marx and Engels deeply understood human nature and once pointed out: "The subjects who act in the field of social history are all individuals with consciousness, who deliberate or are driven by passion, and are guided by specific goals." Furthermore, they further explained: "If you wish to influence others, then you yourself must first be able to inspire and lead people forward." This statement clarifies the core position of emotion in interactive practice - it not only serves as an artistic carrier for expressing emotions and cherishing sentiments, but also transforms into a powerful driving force to stimulate and motivate people to move forward; at the same time, it is also an experience process of deep cultural integration, always in close correspondence with the inner cultural foundation. The complex network constructed by the emotional world of individuals is extremely delicate and profound, and its intertwined and entangled state makes even rigorous logical analysis difficult to fully clarify its internal connections. This complexity inevitably leads to intense conflicts between cultural intuitive cognition and cultural rational thinking, thereby making the cultural situation of individuals particularly ambiguous. Ideological and political education in higher education combines simple and understandable theories with sincere emotions, focusing on cultivating individuals' cultural responsibility awareness, guiding them to form healthy aesthetic concepts, and ultimately enhancing their rational discrimination ability in a multicultural environment. This includes profound understanding and absorption of advanced socialist culture and the conscious rejection of negative factors in non-mainstream culture. In the long run, culture is like

gentle rain, subtly shaping people's behavioral practices, and individuals continuously perceive and absorb cultural connotations in the continuous practice, gradually forming their own value system.

3. Strategies for Enhancing Ideological and Political Education in Higher Education from the Perspective of Cultural Philosophy

3.1 Observing Human Cultural Aspirations

The issues of cultural selection and value orientation have long troubled human society. Different cultural forms emerged in various historical periods, and cultural differences profoundly influenced the formation of individual personalities. An individual's cultural inclination determines the behavioral patterns they follow in a specific environment, and there is an inherent unity between the two. Some researchers have pointed out profoundly that the evolution of culture is accomplished in the dynamic process of constructing and deconstructing existing norms. As a social-level cultural communication mechanism, ideological and political education in universities aims to establish an effective normative system and resist the negative influence of informal rules. The fundamental driving force for all this comes from the cultural psychological needs of individuals. In a specific historical period, an individual's cultural pursuit and choice constitute their cultural demands, and this concept has significant guiding significance in ideological and political theory education in universities. How to precisely position the cultural content and its hierarchical selection in university ideological and political education directly determines the level of its cultural normative system construction. Therefore, constructing the cultural norms of university ideological and political education requires a high degree of attention and respect for individual cultural demands. First, at the level of cultural selection, the cultural norms of ideological and political education in universities must deeply understand the basic existence mode of people. The actual existence form of people is diverse and complex, as Marx pointed out, people have three core existence forms: the specific existence of individuals, the particular existence among groups, and the overall existence of humanity as a species. This theory is also applicable to the audience group of university ideological and political education, who also present diverse forms of existence, requiring detailed analysis and flexible response. To enhance the cultural efficacy of university ideological and political education, it is urgently necessary to adjust the imbalance in resource investment and cultural benefit distribution currently existing in it. In response to the differentiated characteristics of various student groups within universities, a cultural normative system with "seeking common ground while reserving differences" as the core should be systematically designed. According to the discipline attributes, universities can mainly be divided into five systems: "engineering, agriculture, medicine, science, and literature". Each system of student groups has relative independence. Given that students with different disciplinary backgrounds have significant differences in their understanding of the cultural norms of university ideological and political education, the soft cultural constraints are particularly evident: some students tend to identify with the core values and cultural inheritance of the university, while others may pay more attention to the physical environment

and spatial layout of the campus. Therefore, it is necessary to deeply explore the uniqueness of each disciplinary group, flexibly integrate their multi-dimensional concerns, and form a cultural rule framework that meets the needs of different groups, so as to ensure that the cultural norms of university ideological and political education can be fully permeated into the value cognition of each student. From another perspective, the construction of cultural norms of university ideological and political education should be based on the fundamental adherence to the diverse life existence of individuals. Marx once profoundly stated: "Each individual is the creator of their own starting point, although they are inevitably shaped by the given historical conditions and interpersonal relationships", this statement profoundly reflects the subjective characteristics of human beings. Based on this, the cultural norms of university ideological and political education must be based on vivid cultural scenarios, accurately capture the unity of the contradiction between the subject consciousness and the external environment, thereby stimulate individuals to deeply reflect on their own values, continuously optimize their self-awareness, and constantly strengthen their ability for lifelong learning and practical innovation. In the macro process of cultural continuation and dissemination, the cultural norms of university ideological and political education need to highlight the internal coordination between ideal pursuit and practical action. The formation of one's value belief stems from the transcendence of the real world, and the aspiration for a brilliant ideal necessarily rests on a thorough study of the existing social conditions. At present, there are both strict institutional constraints within universities and informal behavioral norms accepted by college students. The emergence of these "implicit rules" was not accidental. They not only reflect a practical response to the deficiencies of the existing cultural norms for Marxist ideological and political education in universities, but also deeply reflect people's unconditional pursuit of improving the institutional framework. They vividly depict the unique trajectory of the evolution of value concepts. Marx always focused on the essential issues of individual existence in his theoretical system and explored how people could break through the constraints of reality to achieve an ideal state. Based on Marx's theoretical perspective, when constructing cultural norms in the field of ideological and political education in universities, it is necessary to precisely grasp the dynamic balance between ideal pursuit and practical foundation, and establish normative standards that conform to the individual growth laws. This process of norm construction requires taking interpersonal interdependence as the logical starting point, while fully considering the cognitive development laws of people, the process of thinking mode construction, and the internal mechanism of value formation, so as to provide support for the norm system at the rational level.

3.2 Developing Human Cultural Rationality

Human rationality, as a high-level cognitive ability, is an outstanding endowment bestowed by nature. Its development path can be summarized as "formed through the evolutionary mechanism of social culture that transcends biological instincts". This trait not only stems from an individual's nature but also continuously deepens and improves in the process of social civilization. This cultural rationality presents rich constituent elements in the real world: from a micro perspective, it is manifested as the

extraordinary cognitive ability demonstrated by independent individuals in practical activities; from a macro perspective, it is the systematic spiritual achievement crystallized from long-term human social practice and thinking, including ideological theories, value systems, and academic concepts. Cultural rationality, as a subtle force, profoundly influences an individual's way of thinking, behavioral norms, and life choices. Universities, as important sites for cultural inheritance and innovation, possess a unique educational attribute that endows them with a distinct spiritual temperament. Currently, with the continuous advancement of university ideological and political education, the university ideological and political education cultural paradigm is facing profound changes in the era. However, the phenomenon of scholars conducting systematic research on the theoretical framework and practical issues of university ideological and political education from a cultural perspective is still insufficient. Mainly manifested as the academic independence concept being squeezed in the collision with "officialism" thinking, "administrative thinking" and "bureaucratic working habits" have formed a fixed pattern in the university organizational structure, severely restricting the effective cultivation of cultural rationality. Therefore, the university ideological and political education cultural paradigm needs to take enhancing cultural rationality as the primary goal, inject profound academic connotations into university ideological and political work, and through scientifically grasping objective laws and internal logic, carry out creative transformation of the university ideological and political education cultural paradigm, thereby achieving its development path of keeping pace with the times. In this process, it is necessary to fully respect the unique laws of university ideological and political education, avoid simply equating administrative instructions with academic norms, and only in this way can university ideological and political education continuously innovate and develop while inheriting the essence of culture. Building a stable and diversified university ideological and political education cultural ecosystem lies in deeply integrating scientific rationality and humanistic spirit. These two elements are not only the core pillars of the university ideological and political education cultural paradigm but also indispensable foundations. As sociologists have pointed out, "opinions, values, and desires are deeply shaped by the cultural environment", this statement precisely confirms the important promoting role of the cultural paradigm in the cultivation of scientific rationality and humanistic spirit in university ideological and political education. In this cultural paradigm, the bottom line of personality cultivation must be adhered to ensuring that individuals maintain moral integrity in the face of economic benefits, while also clarifying political direction to prevent the erosion of power alienation. To integrate scientific rationality and humanistic spirit into all aspects of university ideological and political education, systematic integration of experimental verification, investigation research, and subject exploration is necessary. During this process, the administrative tendency must be completely eliminated, balancing the internal relationship between political nature and academic nature, economic benefits and academic value. University ideological and political education workers should be granted full professional honor and influence, and enjoy reasonable material rewards. Through the dialectical unity of "political nature" and "subjectivity", a unique theoretical system should be formed at the

practical level of university ideological and political education. When social value and individual value achieve a positive interaction, individuals can more deeply understand the cultural background of university ideological and political education, thereby enhancing cultural identity, and leading the innovative development of university ideological and political education. This multi-dimensional cultural construction will help university ideological and political education achieve a qualitative leap and fundamental transformation.

4. Conclusion

In the context of the continuous deepening of ideological and political education in universities, its cultural significance has gradually become prominent. Cultural rules, cultural activities, and cultural paradigms are established based on the generation mechanism of cultural philosophy. This not only lays a solid foundation and provides theoretical support for ideological and political education, but also offers an important perspective for analyzing cultural problems in university ideological and political education. Currently, how to address the cultural confusion that people may encounter during this educational process has become a core issue for optimizing the educational effectiveness of this education. Therefore, it is urgent to focus on the two dimensions of meeting people's cultural demands and enhancing their cultural rationality, and systematically construct a cultural philosophy plan. This will promote the continuous progress of university ideological and political education and provide strong support for promoting the modernization process of people.

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