

Original Paper

Exploring the Path of Integrating Excellent Traditional Chinese Culture into Ideological and Political Education in Universities

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Abstract

Excellent traditional Chinese culture is the spiritual wealth of the Chinese nation. There are many problems in the current excellent traditional culture education in universities, such as students' inadequate understanding of traditional Chinese culture, incomplete traditional culture curriculum system, relatively weak specialized teaching staff, and a weak atmosphere for traditional culture education on campus. As far as Jiangsu University is concerned, We can select content which aligns with the spirit and motto of Jiangsu University such as the patriotic sentiment of assuming responsibility for the country and nation, the enterprising spirit of self-perfection, the scientific attitude of seeking truth and pragmatism, and the ideal personality of cultivating profound virtues and characters. We can integrate excellent traditional culture into the ideological and political education by incorporating it into the curriculum and teaching system, compiling textbooks and reading materials with distinctive characteristics of the university, integrating it into online culture and campus culture, and practicing based on the unity of knowledge and action. This will aim to achieve an organic integration of excellent traditional culture and ideological and political education in universities.

Keywords

excellent traditional Chinese culture, integration, ideological and political education

1. Introduction

Excellent traditional Chinese culture is a precious spiritual wealth of our Chinese nation, a profound cultural soft power, and solid foundation for socialist core values. Strengthening the education of excellent traditional culture can help promote cultural identity and confidence of young students, so as to be helpful to advance the establishment of a culturally strong country and consolidate a powerful spiritual force for realizing the Chinese Dream of great rejuvenation of the Chinese nation. Therefore, it is of great practical significance and far-reaching historical influence to integrate excellent traditional

culture into ideological and political education in universities, and achieve the organic integration of both of them. Due to numerous issues with traditional cultural education in universities currently, this paper is dedicated to explore the path of integrating excellent traditional Chinese culture into ideological and political education in universities, and it is hoped to be helpful and valuable to effectively carry out excellent traditional culture education among college students and achieve the organic integration of traditional culture education and ideological and political education in universities.

2. The Significance of Strengthening Education on Excellent Traditional Culture and the Current Situation of Excellent Traditional Culture Education in Universities

2.1 The Significance of Strengthening Education on Excellent Traditional Culture

Excellent traditional Chinese culture has a long and rich history, lasting for thousands of years. With its unique spiritual charm and enduring vitality, it deeply influences the development and future of the Chinese nation. In 2017, the General Office of the Communist Party of China Central Committee and the General Office of the State Council issued the document named as “*The Opinions on Implementing the Project of Inheriting and Developing Excellent Traditional Chinese Culture*” (《关于实施中华优秀传统文化传承发展工程的意见》), which systematically deployed the work of inheriting and developing excellent traditional Chinese culture in the form of a central document for the first time. It proposed to “run through the entire process of national education” and required universities to strengthen educational practices such as classic recitation, cultural lectures, and intangible cultural heritage inheritance. The report of the 20th National Congress of the Communist Party of China proposed to “promote cultural confidence and self-improvement, and create new brilliance of socialist culture”, and emphasized the creative transformation and innovative development of excellent traditional Chinese culture. Inheriting, promoting, and developing excellent traditional culture, and carrying out excellent traditional culture education among young students, is of great strategic significance and important contemporary value for implementing the fundamental task of cultivating morality and talents, guiding young students to promote cultural identity, enhance cultural confidence, cultivate and practice socialist core values, and realize the Chinese Dream of great rejuvenation of the Chinese nation. Its importance and necessity are self-evident.

2.2 The Current Situation of Excellent Traditional Culture Education in Universities

Overall, the current level of excellent traditional culture education in China is insufficient, especially in universities where it has long been lacking and has become a weak link in higher education. Currently, there are widespread problems among college students, such as a lack of understanding of excellent traditional culture and weak awareness of traditional ethical and moral concepts. The excellent traditional culture curriculum system in universities is not perfect, and there is a relative lack of teaching staff specialized in traditional culture education. The traditional culture education atmosphere on campus is not strong enough, and so on. According to relevant surveys, 67.2% of contemporary college students think that the atmosphere for the dissemination of traditional culture around them is not very good, which

makes it difficult for them to have a good understanding of excellent traditional Chinese culture. 54.1% of contemporary college students think that the power to promote traditional culture in society is not sufficient enough.

2.2.1 Insufficient Understanding of Traditional Culture among College Students

According to the survey, contemporary college students have a relatively one-sided and superficial understanding of traditional Chinese culture. During their university studies, they mainly devote their time to studying related professional courses and extracurricular activities, and have limited exposure to excellent traditional Chinese culture. Overall, they lack a comprehensive and in-depth understanding of traditional culture, lack necessary knowledge and literacy of traditional culture, and have a relatively single knowledge structure. This is reflected in the fact that their understanding of excellent traditional Chinese culture is often limited to one or several common fields, such as the the Four Great Inventions, national spirit, and traditional morality, while they are relatively unfamiliar with the fields with strong expertise, such as ancient Chinese opera and music. For common fields, they only have a superficial understanding of their overview, basic content and scope, without the willingness or interest to delve deeper into them. Compared to college students majoring in humanities, students majoring in science and engineering have a greater lack of understanding of traditional culture, and even have a vague understanding of many traditional cultural concepts, such as being unable to distinguish between Peking Opera and Kunqu Opera, less knowledge of calligraphy, less understanding traditional Chinese painting, even confusion on some basic concepts of common sense about traditional culture such as “*the Four Books and the Five Classics*” (四书五经), “*Complete Library of Four Branches of Books*” (《四库全书》), “*Confucian Classics, Historical Records, Philosophical Writings and Miscellaneous Works*” (经史子集), etc. It can be seen that their awareness of traditional culture is insufficient.

2.2.2 The Traditional Culture Curriculum System is Imperfect

In the process of cultivating students, the educators in universities attach more importance to the study of specialized courses, the cultivation of professional skills and professional qualities, while less attention to the cultivation of humanistic qualities. This is reflected in the setting of curriculum system, where traditional cultural courses are relatively few or even absent when establishing curriculum system and training programs. In general, the traditional cultural curriculum system is very imperfect, with limited class hours and course content. Taking the undergraduate courses of Jiangsu University in 2024 as an example, there are 15 courses related to traditional culture, including “Introduction to Chinese Culture”, “Ethics”, “Intensive Reading of Pre Qin Humanistic Spirit”, “Chinese Classic Folktales”, “Introduction to Chinese Classics”, “Intensive Reading of Han Dynasty Humanistic Spirit”, “Chinese Traditional Literati and Poetry”, “Appreciation of Chinese Costumes of Various Dynasties”, “Chinese Traditional Murals”, “Chinese Calligraphy and Seal Carving”, “Appreciation of Opera”, “Appreciation of Chinese Painting”, “Chinese Literature”, “College Chinese”, “College Chinese and Writing”, etc. However, there are no compulsory courses on traditional culture throughout the university. From the perspective of the target audience, there are 6 courses which are related to certain majors or specific targets, with relatively

narrow teaching scope. For example, “Introduction to Chinese Culture” and “Ethics” are established for students majoring in ideological and political education (teacher training), “Introduction to Chinese Classics” is a course for the elite school, mainly targeting students in the elite school, “College Chinese and Writing” is a course specifically designed for talented students in Jinshan Talent Class, “Chinese Literature” is a course for students majoring in business (Sino US exchange), and “Traditional Chinese Mural Painting” is a compulsory course specifically for public art majors; The remaining 9 courses, such as “Intensive Reading of Pre Qin Humanistic Spirit”, “Intensive Reading of Han Dynasty Humanistic Spirit”, “Chinese Classic Folktales”, “Chinese Traditional Literati and Poetry”, “College Chinese”, “Appreciation of Chinese Costumes of Various Dynasties”, “Chinese Calligraphy and Seal Carving”, “Appreciation of Opera”, and “Appreciation of Chinese Painting”, are public elective courses within the entire university. The teaching institution responsible for these traditional culture courses are relatively scattered, with courses offered by different schools such as the School of Literature, the School of Marxism, and the School of Art. The determination of the courses related to traditional culture and the selection of the contents are mainly based on the research directions or interests of the teachers, lacking of organic unity and integrity, and failing to establish a relatively complete curriculum system and a scientific and systematic textbook system of traditional culture.

2.2.3 The Specialized Teaching Staff is Relatively Weak

At present, there is almost no specialized teaching staff for traditional cultural education in Jiangsu University, and there is a lack of teachers with corresponding knowledge structures. The courses related to traditional culture are mainly offered by the School of Literature, the School of Marxism, and the School of Arts of the university. Among them, “Introduction to Chinese Culture”, “Ethics”, and “Appreciation of Chinese Costumes in Various Dynasties” are offered by the School of Marxism, “Chinese Traditional Murals”, “Chinese Calligraphy and Seal Carving”, “Appreciation of Opera”, and “Appreciation of Chinese Painting” are offered by the School of Arts, and the rest are offered by the School of Literature. For these teachers, traditional culture related courses are only their “side jobs” and “part-time jobs”, and their main responsibility is to teach relevant professional courses in their respective schools. The number of full-time teachers engaged in traditional culture education is seriously insufficient, which cannot meet the needs of teaching all students in the university. On the other hand, our teachers and counselors specializing in ideological and political education have little background in traditional cultural education and do not have a deep understanding and mastery of traditional Chinese culture, making it difficult to integrate traditional cultural content into the ideological and political education of college students.

2.2.4 The Atmosphere of Traditional Cultural Education on Campus is not Strong Enough

The campus activities that mainly focus on traditional culture are not abundant enough in quantity, and the forms are also relatively simple. The atmosphere of traditional cultural education on campus is not strong enough. As far as the activities related to traditional culture throughout 2024 in Jiangsu University are concerned, there are mainly two types: one type is the activities of reading sharing and poetry

recitation, such as the Light Picking Reading Club and the Chinese Classic Recitation Competition; The second type is holding traditional culture lectures. According to incomplete statistics, among the 472 academic lectures or forums held in 2024, there are only 10 traditional culture lectures, namely “Inheritance of Traditional Culture and Construction of Mother Tongue Culture”, “Reflections on Su Dongpo”, “Great Sinology: The Essence of Excellent Traditional Chinese Culture”, “Contemporary Research on Cultural Heritage”, “Experiencing Intangible Cultural Heritage Culture and Inheriting Ceramic Art”, and “the Past and Present of the Wenzong Pavilion in Zhenjiang”, and so on, only 2.1% of the total.

3. The Selection of Content of Excellent Traditional Chinese Culture Which is Suitable for Integration into the Ideological and Political Education

Traditional Chinese culture, in a broad sense, covers multiple fields such as philosophy, literature, language, art and education, etc. However, the formation and development of its core ideological and cultural values have gone through several historical periods, including the Hundred Schools of Thought in Pre Qin period, the flourishing of Confucianism in the Han Dynasty, the popularity of Metaphysics in the Wei, Jin, Southern and Northern Dynasties, the coexistence of Confucianism, Buddhism and Taoism in the Sui and Tang Dynasties, and the development of Neo Confucianism in the Song and Ming Dynasties. Excellent traditional Chinese culture is a condensed and concentrated embodiment of the cultural traditions, moral norms, ideological concepts, emotional identification, and value orientation of the Chinese nation, with rich ideological connotations. The spirit of “Self-perfection and virtue pursuing, seeking truth through hard work” (自强厚德, 实干求真) and the motto of “Pursuing erudition, seeking truth, and understanding virtue” (博学、求是、明德) of Jiangsu University as for itself contain rich spiritual connotations of excellent traditional Chinese culture. For example, “Self-perfection and virtue pursuing” (自强厚德) originates from the phrase “As heaven maintains vigor through movement, a gentleman should constantly strive for self-perfection; As the momentum of the earth is thick and smooth, a gentleman should enhance his virtues and contain all things” (天行健, 君子以自强不息; 地势坤, 君子以厚德载物), which is recorded in “*The Book of Changes*” (《周易》). It is the essence of the core values and humanistic spirit of excellent traditional Chinese culture, and also the precipitation of the scientific and humanistic spirit of Jiangsu University over the past century. “Seeking truth” embodies the scientific spirit of rigorous truth-seeking and exploring truth. The concept of “Erudition” (博学) originates from “*The Doctrine of the Mean*” (《中庸》) in “*The Book of Rites*” (《礼记》), which states that “Erudition, scrutiny and questioning, careful consideration, discernment, and steadfast action” (博学之, 审问之, 慎思之, 明辨之, 笃行之), requiring a broad range of knowledge and skills. The concept of “Understanding virtue (明德)” originates from “The purpose of the great learning is to demonstrate and promote honest and upright character” (大学之道, 在明明德) in the classics named as “*The Great Learning*” (《大学》), which means to promote upright moral character. We need to deeply explore the excellent traditional cultural content and connotation spirit which aligns with the spirit and motto of

Jiangsu University, integrate it into the ideological and political education, in order to further improve the moral qualities of college students, cultivate ideal personalities, and enhance ideological literacy. Based on the spirit and motto of Jiangsu University, the following aspects can be selected:

3.1 *The Patriotic Sentiment of Assuming Responsibility for the Country and Nation*

The Confucian classic “*The Great Learning*” (《大学》) proposes the principles of investigating objects (格物), acquiring knowledge (致知), making the intention sincerity (诚意), rectifying the mind (正心), cultivating oneself (修身), regulating the family (齐家), governing the state (治国), and bringing peace to the world (平天下), indicating that only through personal cultivation and growing up, one may master skills and possess various abilities and contribute to the development of the country and society. Throughout history, this kind of patriotic sentiment of assuming responsibility for the country and nation has always inspired and uplifted the vast number of literati and patriots, becoming a sentiment that intellectuals of all ages cannot let go of. Zhang Zai’s “To ordain conscience for Heaven and Earth, to secure life and fortune for the people, to continue lost teachings for past sages, to establish peace for all future generations” (为天地立心, 为生民立命, 为往圣继绝学, 为万世开太平), Lu You’s “Whatever my status, I will never lay aside my concern for the nation” (位卑未敢忘忧国), Fan Zhongyan’s “I wish to be the first to worry about the nation’s woes and the last to share in its prosperity” (先天下之忧而忧, 后天下之乐而乐), Wen Tianxiang’s “Everyone will die one day; when my day comes, may my loyalty be inscribed in the pages of history” (人生自古谁无死, 留取丹心照汗青), Gu Yanwu’s “Everyone has a duty toward his country” (天下兴亡, 匹夫有责), Lin Zexu’s “In line with the conviction that I will do whatever it takes to serve my country even at the cost of my own life, regardless of fortune or misfortune to myself” (苟利国家生死以, 岂因祸福避趋之), and so on, this kind of patriotic sentiment of assuming responsibility for the country and nation always stir people’s hearts, and no matter what era it is, they make people be full of reverence and feel emotionally charged. This patriotic sentiment of taking the world as one’s own responsibility helps to enhance the national pride and social responsibility of college students, making them understand that personal growth can only be achieved by integrating into the development of the country and society. It also helps guide them to further improve their personality cultivation, put aside the ego, achieve greatness, care about the fate of the country and nation, consciously combine personal ideals with national dreams, combine personal values with national development, and establish an ideal belief of unremitting struggle for the realization of the Chinese Dream of great rejuvenation of the Chinese nation.

3.2 *The Enterprising Spirit of Self-perfection*

“*The Book of Changes*” (《周易》) states: “As heaven maintains vigor through movement, a gentleman should constantly strive for self-perfection” (天行健, 君子以自强不息), which is recorded in the chapter of *Xiang Zhuan* (《象传》). The main meaning is that the natural movement is strong and vigorous, and correspondingly, a gentleman should be strong and resolute, striving for excellence. It advocates for being persevering and aspiring, constantly striving for self-perfection and self-improvement, emphasizing the spiritual qualities of striving for excellence, and emphasizing confidence in one’s own talent and

knowledge. Our saintly master Confucius highly valued this virtue and regarded it as a necessary condition for success. He said, “Being strong, decisive, simple, and cautious are four virtues that are close to benevolence (刚毅木讷近仁)”, He also said, “Work so hard that forget even to eat, and be so happy that forget all worries (发愤忘食, 乐以忘忧)”, He also said, “The leader of the army can be changed, but the aspirations of an ambitious person cannot be changed” (三军可夺帅也, 匹夫不可夺志也). His disciple Zengzi also said, “Ambitious people must have lofty aspirations and strong willpower, because they shoulder significant missions and the road to struggle is long” (士不可以不弘毅, 任重而道远). Qu Yuan once said, “My way ahead is long, and I see no ending, yet high and low I’ll search with my will unbending” (路漫漫其修远兮, 吾将上下而求索). The spirit of being strong and ambitious, and constantly striving for self-perfection, is a dynamic spirit of continuous progress and perseverance. It emphasizes the improvement of one’s own personality, highlights the self-cultivation and independent consciousness of the subject. The strong and enterprising spirit of the Chinese nation has driven the continuous development of Chinese society and culture. This positive and enterprising attitude towards life, as well as the spirit of striving for strength and moving forward courageously, is a precious spiritual asset of our Chinese nation and an important part of the spirit of Jiangsu University. It helps to temper the spiritual qualities and ideological will of college students, encourages them to not fear difficulties, climb peaks bravely, and continuously make progress and improvement.

3.3 The Scientific Attitude of Seeking Truth and Pragmatism

The scientific attitude and spirit of seeking truth from facts and exploring the truth is also one of valuable spiritual treasures of traditional Chinese culture. It is recorded in the classic “*The Great Learning*” (《大学》) as follows: “If one can make things better for one day, he should make them better every day” (苟日新, 日日新, 又日新). It means that if you can update yourself every day, then you must persist in making new progress every day and continue to pursue updates in the new day, which emphasizes the spirit of continuous innovation. “*The Doctrine of the Mean*” (《中庸》) states that “Erudition, scrutiny and questioning, careful consideration, discernment, and steadfast action” (博学之, 审问之, 慎思之, 明辨之, 笃行之), which emphasizes the attitude towards learning from the aspects of learning, questioning, thinking, discerning, and practicing. “*The Analects of Confucius*” (《论语》) states: “Learning without thought is labor lost; thought without learning is perilous” (学而不思则罔, 思而不学则殆). All of these famous aphorisms emphasize the scientific spirit of seeking truth from facts, constantly innovating, daring to explore, and pursuing truth. The truth-seeking and pragmatic scientific spirit in traditional Chinese culture has made a significant impact on the development of ancient science and technology in China. For example, the Four Great Inventions in ancient China and countless various inventions in astronomy, mathematics, traditional Chinese medicine, agronomy and manufacturing in ancient China benefited from this truth-seeking scientific attitude and spirit in a large sense. British scholar Joseph Needham believed that “China maintained a level of science and knowledge that was unmatched by the West between the 3rd and 13th centuries AD.” This pragmatic scientific attitude and spirit is also the spiritual inheritance and true portrayal of Jiangsu University’s century long efforts to

forge ahead and innovate. This scientific spirit and academic attitude of firmly believing in truth and delving into it can help cultivate the qualities of truth-seeking, diligence, and conscientiousness in learning among contemporary college students, and encourage them to contribute to the development of the country and society with real talent, genuine knowledge, and hard work.

3.4 The Ideal Personality of Cultivating Profound Virtues and Characters

Gentleman is the ideal personality model of Confucianism. “Profound Virtues” is the highest ideal personality state pursued by a gentleman. The classic *“The Book of Changes”* (《周易》) states: “The momentum of the earth is thick and smooth, a gentleman should enhance his virtues and contain all things (地势坤，君子以厚德载物)”. That is to say, the earth’s momentum is thick and smooth, carrying all things. A gentleman should enhance his virtues, like the earth, which is thick, broad, and accommodating of all things. A scholar in Song Dynasty, Cheng Yi (程颐) further explains: “A gentleman views the image of the abundance of the universe and accommodates the common people with profound virtues.” Profound virtues are prominently reflected in virtues such as generosity, tolerance, humility, flexibility, honesty, and benevolence, which require continuous self-cultivation and strengthening of one’s own moral cultivation to achieve. Advocating for the ideal of cultivating one’s character with integrity and morality, encouraging college students to continuously improve their personal moral cultivation and ideological realm, and constantly pursue noble moral qualities, all of these will help guide them to emphasize virtues, value virtues, cultivate virtues, establish virtues, and practice virtues, thus forming a strong spiritual force of upward and goodness, and making positive contributions to building a harmonious society and realizing the ideal of a better society.

4. Exploring the Path of Integrating Excellent Traditional Culture into Ideological and Political Education

4.1 Integrate into the Curriculum and Teaching System, and Compile Textbooks and Reading Materials with Distinctive Characteristics of the University

Firstly, we need to exert the crucial influence of ideological and political theory courses. The classroom is the main position for ideological and political education in universities, and the leading role of classroom teaching in traditional cultural education for college students should be fully utilized. We should organically combine ideological and political education with excellent traditional culture education, and try to build a distinctive curriculum system, integrate the essence of traditional Chinese culture into ideological and political education. The main content can be focused on the patriotic sentiment of taking the world as one’s own responsibility, the enterprising spirit of self-perfection, the scientific attitude of seeking truth and pragmatism, the ideal personality of cultivating virtues and characters, and so on. We should strive to thoroughly explain the ideological essence and connotation value of excellent traditional Chinese culture, and try to change the monotonous and empty didactic teaching method of traditional ideological and political education. Instead, we should adopt interactive and heuristic teaching methods, and try to use a broad historical and cultural perspective to explore the

value of the times, observe social phenomena, solve practical problems, and enhance the attractiveness and appeal of theoretical teaching of ideological and political courses.

Secondly, we need to strengthen curriculum reform, based on the teaching staff of the university, develop school-based courses that are in line with the actual traditional culture education of the university, add excellent traditional culture general courses to the teaching of all majors, and establish separate compulsory courses for excellent traditional Chinese culture, such as “Introduction to Chinese Culture” as a public compulsory course, so that college students can comprehensively understand the main content and basic characteristics of traditional Chinese culture. At the same time, traditional culture courses can be added as compulsory or elective courses according to the different situations of humanities, social sciences, and science and engineering majors, in order to improve the popularity of traditional culture courses. Courses such as “Selected Readings of Excellent Chinese Cultural Classics” can be offered to deepen the study of classic literature such as “*The Book of Songs*” (《诗经》), “*The Songs of Chu*” (《楚辞》), “*The Book of Changes*” (《周易》), “*The Analects of Confucius*” (《论语》), and “*The Works of Mencius*” (《孟子》), and so on, in order to help college students deeply understand and appreciate the connotation, value, and ideological essence of traditional Chinese culture, and enhance their ideological and moral level.

Thirdly, we need to further strengthen textbook reform, enhance the construction of traditional Chinese culture textbooks and political theory course textbooks, and vigorously promote the textbook “Introduction to Chinese Culture” throughout the university as a fundamental textbook for excellent traditional Chinese culture education. At the same time, we should actively organize relevant experts and scholars to compile textbooks and reading materials with distinctive characteristics of the university as well as regional cultural characteristics, recommend required and optional reading materials of traditional culture to college students, and guide them to widely read classic works of excellent traditional Chinese culture.

Fourthly, we need to strengthen the construction of disciplines related to excellent traditional Chinese culture, promote the cultivation and training of specialized teachers in traditional culture, and encourage teachers to conduct in-depth research on the education and teaching of excellent traditional Chinese culture. We should fully exploit the advantages of philosophy and social sciences disciplines on traditional cultural education, and encourage teachers with relevant disciplinary backgrounds to integrate excellent traditional Chinese culture into subject construction and professional course teaching.

4.2 Integrate into Online Culture and Actively Build Traditional Cultural Online Platforms

Firstly, we need to innovate the forms of traditional cultural education carriers, fully explore and utilize the advantages of new medium on the Internet, and expand the educational content of traditional Chinese culture from tangible classrooms to intangible networks. We should make full use of the advantages of online teaching, and take the patriotic sentiment of taking the world as one’s own responsibility, the enterprising spirit of self-perfection, the scientific attitude of seeking truth and pragmatism, and the ideal personality of cultivating one’s character with honesty and morality as the core content. We can adopt a

combination of compulsory courses, elective courses, and comprehensive practical courses, and fully rely on cultural resources inside and outside the university, and use modern educational technologies such as MOOCs and micro courses to carry out traditional cultural education with abundant content. We also can actively cultivate a team of network culture masters composed of backbone teachers with relevant professional backgrounds and knowledge structures, and build a batch of excellent traditional Chinese culture video open courses.

Secondly, we should vigorously strengthen the construction of campus websites, design and establish specialized websites on excellent traditional Chinese culture, and strive to create a number of themed columns and boutique columns of excellent traditional Chinese culture with rich contents, innovative forms, and wide influence, which are convenient for college students to browse, learn, and consult. Relying on “Internet plus”, we should actively build a traditional culture network data resource platform, give full play to the role of university libraries, use existing data resources to integrate the content of excellent traditional culture, screen outstanding classic works of excellent traditional Chinese culture, and build a database of classic Chinese cultural resources. We can establish traditional culture columns in academic journals and school newspapers to carry out research and popularization of excellent traditional Chinese culture. We can set up programs on campus radio stations such as “Appreciation of Traditional Cultural Classics” to promote the dissemination of traditional culture. We also can establish and utilize official WeChat and Weibo platforms to promote the excellent traditional Chinese culture and give full play to its educational guidance function. We can encourage teachers and counselors of ideological and political theory courses to establish new online media such as blogs, micro-blogs, WeChat, and use the popular way of expressing opinions through the internet among college students to spread and promote excellent traditional Chinese culture, and carry out online public opinion guidance and ideological guidance.

4.3 Integrate into Campus Culture and Create a Strong Atmosphere of Traditional Cultural Education

Firstly, we need to integrate traditional cultural education into campus culture, enrich campus cultural activities, and strive to create a strong campus cultural atmosphere of excellent traditional cultural education for college students. We can carry out various forms of campus cultural activities, such as traditional culture seminars, exchange meetings, moral lectures, national studies competitions, poetry competitions, traditional culture experience workshops, traditional culture lectures and reading clubs, traditional culture knowledge competitions, traditional culture promotion weeks, etc., to encourage college students to explore traditional culture more extensively, further enhance their enthusiasm and initiative in learning traditional Chinese culture, and stimulate their identification and longing for traditional culture. We should support student organizations such as drama club, opera club, and Hanfu clothing club to carry out traditional cultural dissemination activities, encourage students to compose and perform programs with the theme of excellent traditional Chinese culture, and thus attract more students to approach traditional culture. We can carry out ritual education activities based on traditional Chinese festivals, design and organize campus cultural activities such as reciting Chinese classics, appreciating

traditional art, showcasing and promoting Chinese etiquette, and organically combine excellent traditional Chinese culture education with college students' quality development activities to enhance their humanistic literacy and understanding of traditional culture.

Secondly, we can integrate traditional cultural education into the material and spiritual cultural construction of the campus. Emphasis should be placed on the construction of campus environment, incorporating elements of excellent traditional Chinese culture into architecture and landscape design, showcasing the concept of "harmony between man and nature" and the unique aesthetic taste of traditional Chinese culture, creating an elegant and poetic humanistic environment, and reflecting the style and taste of traditional Chinese culture in campus planning, architectural style, humanistic landscape, greening, interior decoration, and other aspects. At the same time, it is necessary to combine the spirit and motto of the university, fully tap into the historical traditions and cultural resources of the university, condense the cultural characteristics of the university, consolidate the value consensus and inner spirit of teachers and students, educate and guide college students, and inspire and shape them.

4.4 Practice Based on the Unity of Knowledge and Action

Firstly, we must fully tap into the social and cultural resources of the cities and regions where universities are located, utilize material and intangible cultural bases such as cultural relics, historical and cultural museums, and national hero memorial halls, build patriotic education bases, organize college students to visit historical and cultural relics, revolutionary cultural holy sites, so that students can have a more intuitive understanding of the historical value of traditional Chinese culture, consciously accept the influence of excellent traditional Chinese culture, and resonate with their thoughts.

Secondly, we should attach importance to the social practice of college students, organize and mobilize them to hone their qualities and willpower through social practice. We should encourage and support college students to step out of school, go deep into the grassroots, the masses, and society. We can build a social practice platform for college students, and organize college students to actively participate in internships, volunteer services, public welfare services, and other activities, organize college students to preach excellent traditional Chinese culture in primary and secondary schools, rural areas, communities, and poverty-stricken areas, guide college students to have a deeper understanding of society and recognize society in serving the general public and contributing to society, practice by example, hone their qualities and grow their abilities, and truly feel the huge charm of excellent traditional Chinese culture in practice.

5. Conclusion

Excellent traditional Chinese culture is the "root" and "soul" of the Chinese nation, and the solid foundation for the Chinese nation to stand among the world's nations. If we abandon the excellent traditional Chinese culture, we will lose the fundamental development of our country and nation, and cut off the spiritual lifeline.

We should further strengthen the education of traditional Chinese culture, select excellent traditional cultural content and connotation spirit suitable for the university. By integrating them into the curriculum and teaching system, compiling textbooks and reading materials with distinctive characteristics of the university, integrating into online culture and campus culture, and practicing based on the unity of knowledge and action, we aim to achieve the organic integration of excellent traditional culture and ideological and political education in universities. It can be confirmed with certainty that nurturing the mind and soul of young students with the essence of traditional Chinese culture, is bound to help improve their moral cultivation, shape a sound personality, guide them to promote cultural identity, enhance cultural confidence, promote cultural inheritance and innovation, and inspire young students to strive for excellence, condense into a powerful spiritual force for the development and construction of the university, and make due contributions to the development of the country and society.

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