

Original article

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The Internal Logic and Practical Progress of the Empowerment of Ideological and Political Education in Universities with traditional Chinese culture under the Guidance of the “Second Integration”

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Abstract

Integrating the basic tenets of Marxism with the best of China's traditional culture is an important inference made by the CPC Central Committee with Comrade Xi Jinping as the core, at the strategic level of theoretical and practical development. At the meeting on cultural inheritance and development, Xi Jinping noted the great significance of the “second integration”. The concept of the “second integration” provides valuable theories and practical approaches that assist in promoting the rich traditional culture of China to improve ideological and political education in universities. Additionally, it sets the foundation for the improvement of ideological and political education quality in higher education. Combining ideological and political education with China's rich traditional culture holds significant practical value for improving college students' cultural self-confidence, strengthening value guidance, realizing moral education and inheriting culture. At present, in the process of forming the collaborative strength of culture through ideological and political education, institutions of higher learning frequently find themselves influenced by the cultural retroism trend, restricted by insufficient cultural and ideological education in the digital sphere, and face challenges due to shortcomings in the ideological and political courses at some universities. Consequently, it is essential to always adhere to the guidance of Marxism in the practice of cultural education, expand the spatiotemporal domain to innovate empowerment methods, and enhance the quality of ideological and political courses through excellent faculty, thereby realizing the infusion of fine traditional Chinese culture into the ideological and political education within universities.

Keywords: fine traditional Chinese culture, universities, ideological and political education, the “second integration”

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Научная статья

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Внутренняя логика и практический прогресс расширения идейно-политического образования в вузах с традиционной китайской культурой под руководством «Второго сочетания»

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Аннотация

Интеграция основополагающих принципов марксизма с лучшими традициями китайской культуры является важным выводом, сделанным Центральным комитетом КПК во главе с товарищем Си Цзиньпином на стратегическом уровне теоретического и практического развития. На совещании по вопросам наследования и развития культуры Си Цзиньпин отметил большое значение концепции «Второе сочетание». «Второе сочетание» предоставляет ценные теории и практические подходы, которые помогают продвигать богатую традиционную культуру Китая для улучшения идеологического и политического образования в университетах. Кроме того, она закладывает основу для повышения качества идеологического и политического образования в высшем образовании. Сочетание идеологического и политического воспитания с богатой традиционной культурой Китая имеет значительную практическую ценность для повышения культурной уверенности студентов колледжей, усиления ценностного руководства, реализации нравственного воспитания и наследования культуры. В настоящее время в процессе формирования совместной силы культуры посредством идеологического и политического образования высшие учебные заведения часто сталкиваются с влиянием тенденции культурного ретроизма, ограничениями из-за недостаточного культурного и идеологического образования в цифровой сфере и проблемами из-за недостатков в идеологических и политических курсах в некоторых университетах. Следовательно, важно всегда придерживаться руководства марксизма в практике культурного воспитания, расширять пространственно-временную область для инновации методов воздействия и повышать качество идеологических и политических курсов через отличный преподавательский состав, тем самым реализуя внедрение прекрасной традиционной китайской культуры в идеологическое и политическое образование в университетах.

Ключевые слова: *традиционная китайская культура, университеты, идеологическое и политическое воспитание, «Второе сочетание»*

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1. Introduction

As globalization has become an irresistible trend of the times, and comprehensively deepening reforms have continued to advance, China's economy and society have undergone tremendous changes, and the Internet and new media technologies are also reshaping people's lifestyles. In this social context, the conflicts, collisions, exchanges and integration of different ideological cultures and values have intensified. This also has an important impact on the public, especially the ideological concepts of college youth.

China's colleges and universities shoulder the important mission of cultivating socialist successors and builders. Under the background of the collision and integration of multiple ideological culture and values, colleges and universities must undertake the key task of leading the formation of healthy world outlook, outlook on life and values among the youngsters. The wisdom, value pursuit and spiritual belief contained in fine traditional Chinese culture have been handed down from generation to generation in the long history. It supplies the essential cultural sustenance for the progress of ideological and political education in colleges.

2. Theoretical background and practical background

Xi Jinping, general secretary of the Communist Party of China (CPC) Central Committee, describes the strategic goal and important value of the “second integration” for the overall development of the cause of the party and the country at the Meeting on Cultural Inheritance and Development. Under the theoretical support of the “second integration”, a profound comprehension of the interplay between culture and education is essential.

2.1. The conceptual foundation for the “second integration”

In his speech at a ceremony marking the centenary of the Communist Party of China, Xi Jinping stressed the importance of integrating the basic tenets of Marxism with fine traditional Chinese culture. Correctly treating the combination of the two and analyzing the possibility, necessity and inevitability of the “second integration” are the prerequisites for implementing the “second integration” in the practice.

Fine traditional Chinese culture represents the quintessence of China’s cultural heritage that can adapt to and promote social advancement, integrate with dialectical materialism, and fit with scientific values. It has been accumulated and molded over the course of the Chinese nation’s lengthy historical development. It encompasses unique ways of thinking, value concepts, and ethical principles that are distinctive to the Chinese people.

Marxism arose within the framework of “Western modern industrial civilization, aimed at the revolutionary struggle of the proletariat and the realization of the theoretical system of human liberation”; fine traditional Chinese culture “grows on the soil of Oriental feudal agricultural civilization. It is an ethical and cultural system that emphasizes nature and human relations and emphasizes harmony” [1]. Although the two are heterogeneous and the sources of the two are different, this difference does not erase the possibility of the combination.

First, the theoretical feasibility of integrating Marxism with the finest traditional culture of China can be established. “The universality and openness of Marxism determines that it can be combined with the fine traditional culture of the Chinese nation, the inclusiveness of fine traditional Chinese culture determines that it can combine with Marxism” [2], the simple socialist factor in Chinese traditional culture has established the foundation for the Chinese nation to accept and agree with the Marxist point of view. For example, the value proposition of “scientific socialism to build a ‘real community’ can be related to the fine traditional Chinese culture, which adheres to the ‘people-oriented’ and emphasizes the spiritual quality of the people living and working in peace and contentment” [3]; in traditional Chinese society, the germination of social security thoughts of supporting the poor and the sick, such as “Six Diseases Museum” and “Huimin Pharmaceutical Bureau”, is similar to Marx’s exposition on social security in “Critique of Gotha Program”. The progressive goal of “self-reflection and innovation” is interlinked with the revolutionary spirit of Marxism’s “negation of negation” and “changing the world”. In a word, Marxism can be connected with the excellent ideas in Chinese traditional social culture.

Category	Key Elements of The Finest Traditional Culture of China	Corresponding Principles of Marxism	Expected Forms of Integration
Social Ideals	The spiritual quality of the people living and working in peace and contentment	Scientific socialism to build a “real community”	The heuristic teaching method is employed to integrate social ideals, moral norms, progressive goals, and social security thoughts into the teaching process
Moral Norms	Taking the world as its own responsibility	Serve the People	
Teaching Methods	The heuristic teaching method	The development of the subject of education	
The progressive goal	“Self-reflection and innovation”	The revolutionary spirit of Marxism’s “negation of negation” and “changing the world”	
Social security thoughts	Supporting the poor and the sick	Marx’s exposition on social security in “Critique of Gotha Program”	

Secondly, the integration of these two concepts is necessary. “Marxism is born on the soil of a certain national culture.” [4] Its application in China is undoubtedly closely related to the history and culture of China, as well as the current situation in the country.

The integration provides a broad inspiration and space for our party to develop new theories and new systems, which is a great liberation of thought. For example, in the history of China, there has always been a focus on working towards a strong and united nation while also embracing its diversity. “China’s implementation of a system of regional ethnic autonomy within a unitary state, rather than a federal system.” [5] This is a continuation of the development direction of national history and a modern update of traditional concepts. The integration of the two can promote mutual progress.

On the one hand, Marxism has spread advanced ideological theory in China and activated the gene of Chinese civilization with the light of truth. On the one hand, Marxism has spread advanced ideological theory in China and activated the gene of Chinese civilization with the light of truth. As the guiding ideology, the advanced thought of Marxism can promote the transformation of Chinese civilization from traditional to modern, for example, “traditional concepts such as treating the people as the foundation of the state, common customs and practices of all regions, coexistence of all living things and enrichment of the people have been transformed into the modern ideas of pursuing democracy, fostering a strong sense of community of the Chinese nation, maintaining harmony between mankind and nature and striving for common prosperity.” [6] Marxism has activated many important traditional concepts.

On the other hand, fine traditional Chinese culture provides a basis for China’s modernization path and infuses the development of Marxism in China with distinctive Chinese features. The integration of the two is “the requirement of consolidating the subjectivity of China and the subjectivity of culture” [7]. The subjectivity of Chinese culture is established and developed in the land of China. At the same time, it absorbs and draws on all the outstanding achievements of human beings, and enhances the leading force, cohesion, shaping force and radiation force of culture. With cultural subjectivity, cultural self-confidence has a fundamental basis, and national rejuvenation has a spiritual pillar. As a kind of local cultural resources, fine traditional Chinese culture can play the ethical function of educating people with culture and morality. So that the two can play a complementary role.

Third, the combination of the two is inevitable. People create history “in the direct encounter, established, inherited from the past under the conditions of creation” [8]. In the process of adapting Marxism to the Chinese context, Chinese traditional culture is something that cannot be avoided. Merging Marxism with the outstanding aspects of Chinese traditional culture is essential for adapting Marxism to China’s unique situation. And it’s also a necessary step for China to achieve high-quality development. Following Marxism helps to stay within the limits of historical materialism, which is important for comprehending traditional culture.

2.2. The logical relationship between fine traditional Chinese culture and ideological and political education in higher education institutions

First, the character of ideological and political education found in universities includes both ideological and cultural qualities. On one side, this form of education has ideological attributes in its essential provisions. “Marxism is the fundamental guiding philosophy upon which our Party and our country are founded, and it is what makes Chinese universities unique” [9], only by strengthening the scientific world outlook and methodology can the scientific nature and the accuracy of the direction must be ensured. On the other hand, ideological and political education must inherently possess profound cultural attributes. Ideological and political education’s cultural dimension is reflected in that “its subject and object are all human beings, this kind of human nature and its own openness to the times and society determine that it can not be separated from the constraints of the overall cultural environment to carry out closed education” [10].

Secondly, the rich resources for ideological and political education are embedded within fine traditional Chinese culture.

To start with, fine traditional Chinese culture improves and enriches the material of ideological and political education in higher education institutions. This cultural heritage encompasses a wealth of moral education concepts, such as the practice view of the unity of knowledge and action, the natural view of the unity of heaven and man, the social view of the world for the public, and the value concept of benevolent love, benefit thinking and self-improvement.

What's more, the rich and varied forms of expression and effective moral education methods embedded in fine traditional Chinese culture should be recognized and utilized in university ideological and political education. Well-known sayings, idioms, references, classic calligraphy and art, as well as music and dance, communicate lessons in morality, knowledge, and aesthetics in different ways, thus enriching and making ideological and political education more interesting.

In addition, the educational methods in fine traditional Chinese culture, such as “everyone can be Yao and Shun” and “never enlighten anyone who has not been driven to distraction by trying to understand a difficulty or who has not got into a frenzy trying to put his ideas into words”, emphasize the development of the subject of education and the heuristic education. It appears that fine traditional culture can serve as a reference for contemporary education in universities, with its elements being absorbed and integrated into educational formats and approaches.

Finally, the goals of teaching fine traditional Chinese culture can align well with ideological and political education. “Giving full play to the educational function of Chinese excellent traditional culture is an important way to realize the fundamental task of moral education in colleges and universities in the new era” [11]. Higher education is to cultivate students into people with all-round development of morality, intelligence, physique, beauty and diligence. For example, the value orientation of “taking the world as its own responsibility” aligns with the traditional Chinese cultural expression of being responsible for one's country.

2.3. The practical need to strengthen ideological and political education in colleges through fine traditional Chinese culture

Firstly, with the in-depth development of globalization and the rapid progress of information technology, “social thoughts continue to collide, personal expression channels become diverse and convenient” [12]. College students are faced with the impact of multiculturalism and the diversified choices of values. In this context, some students may have deviations in values, which may sometimes be contrary to the concept of fine traditional Chinese culture. For example, placing too much importance on personal freedom and individual desires, which overlooks the shared interests and our responsibilities to society. Additionally, excessively chasing after material gain and quick achievements may lead to neglecting long term growth, denying the concept of feeling indifferent to fame and fortune advocated in traditional culture, focusing on internal cultivation, etc.

Secondly, in the period of diversified development of values, the isolated self-related paradigm under the traditional education model has gradually been replaced by the inter-subjective relationship paradigm between individuals recognized by each other in today's society. The subject-object opposition between educators and educatees is fading, and students are now actively expressing their individuality. They no longer accept the basic political education that relies on slogans. It is important to develop ideological and political education that incorporates cultural elements, allowing culture to serve as “an interactive intermediary between education and people” [13].

3. The value implication of using fine traditional Chinese culture to enhance ideological and political learning in universities

A connection can be seen between education and culture, particularly in content, methodology, and value objectives. This interplay not only boosts students' cultural confidence but also fully leverages the

value-guiding function, thereby facilitating the work of moral cultivation and talent development. Simultaneously, it revitalizes the cultural resources inherent in both domains.

3.1. Enhance cultural self-confidence and lead the correct value orientation

In Marx's "Economic and Philosophic Manuscripts of 1844", he used the concepts of "humanization" and "the objectification of human essence" to refer to culture. The process of "humanization" is that people create material labor results through objectification activities, and at the same time create and develop people themselves [14]. Ernst Cassirer also pointed out in "An Essay on Man": People can only become people in the true sense in the activities of creating culture, and only in cultural activities can they obtain real freedom [15]. The practice of culture focuses on the abundance of human life and helps them get out of the predicament of survival. In the past hundred years, after many internal and external troubles, one of the important reasons why the Chinese nation can sail against the current and grasp the nettle is its profound cultural accumulation.

The starting point of culture lies in practice. Fine traditional Chinese culture has been accumulated and formed in people's survival and life practice. The unique self-practice mode of the Chinese nation has created the particularity of Chinese culture's self-form and internal characteristics in other cultural forms in the world. At the same time, the value guidance and strength forging function of culture have promoted the construction of national spirit and the development of national vitality. Chinese traditional culture, which is exceptional, greatly enhances the shared experience of the Chinese people, provides guidance for the survival and production practice activities of the Chinese people, and leads the people to move forward in twists and turns [16].

Culture can play a value leading function, with strong appeal, attraction and penetration. With the deepening of world exchanges in the era of globalization, cultural exchanges among nations are inevitable. At present, the competition of national strength among countries in the world is not only limited to traditional fields such as politics, economy and military, but also cultural influence has become an important field. In particular, western nations strive to share their cultural values with other members of society, and use cultural and ideological means to implement non-violent forms of rule, achieve cultural hegemony, and then grab economic material benefits.

In addition, in the field of culture, there are also ideological trend that depreciate the fine traditional Chinese culture, constantly impacting the deepest confidence in people's hearts. The values contained in foreign cultures are not necessarily adapted to the reality of China's development, nor are they rooted in the practice of the nation. This kind of deviation will produce such wrong perceptions as "worshiping and having blind faith in foreign things" and "the grass is always greener on the other side" over time, which will have a negative impact on people's own development. Students do not fully understand the Chinese culture and may exhibit blind obedience to foreign culture, which can lead to misguided values. The core socialist values are rooted in the admirable traditional culture of China. By bringing back the essence and expression of this culture, we can make sure that traditional Chinese culture takes on a contemporary form, enhances cultural consciousness and cultural self-confidence, and subtly guides students to identify with the core socialist values.

Facing the era of globalization, only based on the unique self-practice of the Chinese nation, firmly maintaining the subjectivity of the Chinese national culture, and fully carrying forward the vitality, cohesion and creativity of the Chinese culture, can we promote the great dream of national rejuvenation with full spiritual vigor. [17] "Only within the context of more than 5,000 years of Chinese civilization can we genuinely comprehend the historical necessity, cultural significance, and unique advantages of the Chinese path" [18], can we strengthen our confidence in taking the path of socialism with Chinese characteristics, correctly understand the party's theory and system, and maintain our confidence in the history and culture of the nation.

3.2. Realize the task of educating people with culture and cultivating people by virtue

In the 1950s, due to the tense national situation, the party's ideological work focused on the stability of political order and power. At that time, ideological and political education has predominantly focused on political aspects. In a period of relatively single values, simple political education can still play a role. However, with the development of the times, the values tend to be diversified and complex. The past method of using slogans in education cannot meet the needs of ideological and political education today. Therefore, it is important to focus on the ideological education alongside the political education, pay attention to the integration of familiar cultural factors into ideological work, and combine Chinese excellent traditional culture to form an ideological discourse system welcomed by college students, so as to achieve the unity of indoctrination and inspiration. [19]

In universities, ideological and political education bears the foundational responsibility of educating individuals for the party and the nation, with the objective of fostering well-rounded talents and shaping people's ideological and moral qualities. In order to realize national rejuvenation, we must actively carry forward the excellent traditional Chinese virtues. "Having ample virtue and carry all things" captures the core of fine traditional Chinese culture. In universities, education must be steadfastly guided by moral education principles, and "build a set of moral education as the first, covering intellectual education, physical education, aesthetic education, labor education target system" [20]. The mission of promoting rounded development of individuals should be present throughout all stages of education.

Culture is a kind of material wealth and spiritual wealth that permeates all fields of social life. It is like water and wind, everywhere and all the time, and exerts a subtle influence on people. The moral qualities of loyalty, respect for one's parents, honesty, and kindness found in China's traditional culture can effectively help people gain insight. Through these cultural elements, students can be encouraged to cultivate their beliefs, guiding them toward values that match the progress of society. This process helps shape students into a new generation of high-quality individuals who possess both strong moral character and professional skills.

3.3. Invigorate cultural resources and inherit fine traditional Chinese culture

Chinese traditional culture has emerged and evolved throughout historical progress. Nevertheless, in modern history, the transmission of Chinese traditional culture has encountered a phase of stagnation. During the May Fourth Movement, the New Culture Movement engaged in a critical study against traditional culture. Some radicals shifted from critique to the eradication of traditional culture. As a result, certain scholars argue that the continuity of traditional culture was disrupted during this period. In the process of history, this disruption in the transmission of Chinese traditional culture has resulted people's deficit in the spiritual world. Following the reform and opening up, amid the socio-economic upsurge, the deficit in the spiritual world has an opportunity for bad thoughts and western values. The values that have been criticized by the fine traditional Chinese culture theory, such as money first and profit only, have begun to be accepted by people. Under such circumstances, it is an urgent task to regain the excellent traditional Chinese culture, revitalize cultural resources, and recast the ideological defense line with culture.

4. The challenges encountered in using fine traditional Chinese culture to improve ideological and political education within universities

With the gradual emphasis of the CPC Central Committee on fine traditional Chinese culture, some universities have realized the positive role of culture. However, there are still some challenges, which restrict the effectiveness of cultural education.

4.1. The misleading of cultural retroism ideological trend

"Traditional culture will inevitably exist outdated or has become a dross thing." [21] Some scholars disregard the social and historical contexts that shaped Chinese traditional culture, such as the feudal hier-

archy, and argue that this culture inherently embraced concepts like democracy, ecological civilization, and even communism. This perspective clearly overstates the nature of Chinese traditional culture. Furthermore, amid the resurgence of traditional culture, it advocates Confucianism as the criterion for regulating people, and even advocates “Confucian constitutionalism”. With this trend of cultural retroism, it is the return of sticking to tradition, feudal superstition and backward culture.

We promote traditional Chinese culture not to endorse the hierarchical principles. In a socialist country like China in the new era, we can only govern the country through the application of Marxism. College educators need to clarify “what needs to be combined with the new conditions of the times and give them new connotations, and what needs to be resolutely abandoned” [22].

During the implementation of the “second integration”, there might be the inability to understand and apply fine traditional Chinese culture with Marxist standpoints, viewpoints and methods. Thus, grasping the necessity for innovation proves to be challenging. Some educators are blinded by the trend of cultural retroism, and may adopt the attitude of cultural conservatism to look at Chinese traditional culture. This tendency “is not conducive to the promotion of fine traditional culture and the development of advanced socialist culture” [23]. On the contrary, it will lead the practice of cultural empowerment ideological and political education into the wrong way. Hence, the important question is how the basic ideas of Marxism and the fine traditional culture of China play a major role.

Marxism reveals the historical inevitability of the law of development of human society. Only by learning Marxism and understanding these laws can we firmly follow the path of socialism with Chinese characteristics and strive to advance towards the communist ideal under the leadership of the Communist Party of China. During a speech at a ceremony commemorating the 80th Anniversary of the Victory of the Long March, Xi pointed out that: “The ideals and beliefs of a Chinese Communist are founded on the scientific truths of Marxism” [24]. At the same time, Marxism has the thoroughness of theory, and “theory is capable of gripping the masses as soon as it demonstrates ad hominem, and it demonstrates ad hominem as soon as it becomes radical” [25]. Therefore, if the cultural education practice deviates from Marxism, it will become a distorted reason, and the result is misleading.

4.2. The absence of ideological and political education in cyberspace with the work of cultivating people with culture

“The network world is the projection of the real world, and it is the second real society in the digital sense. In turn, it promotes the change of the real world with unparalleled influence.” [26] At present, the Internet and new media technologies are profoundly changing all aspects of the world. The influence of network self-media is everywhere in life; however, there is still a noticeable lack of ideological and political education online, which is undoubtedly not conducive to the “brain-to-heart, deep-going and effective” [27] education work.

Due to the limitations of the times, the voice of some ideological and political educators on the network can hardly be seen, and the connection with the network is broken. The update of ideological and political education information and the use of educational carriers are weak, so that the development of their own education work is constrained. In the face of the popularity of online self-media, if educators are not familiar with the operation and development rules of self-media and the expression of online discourse, stop at single-line indoctrination, and do not actively innovate ideological and political education methods and means, it is easy to lose attraction.

If we want to promote the empowerment of traditional culture to ideological and political education in cyberspace, we should not only rely on the limited power of teachers, but also focus on the majority of students. At the moment when the network self-media is popular, “the network has the characteristics of civilian mass self-ownership and two-way interaction of communication, breaking the limitations of one-way communication of discourse” [28]. Therefore, there is a lot of space in the implementation of

intersubjectivity. Since the main body of education is no longer limited to the traditional teacher group, the teacher's right to speak will inevitably be impacted. At present, most of the cultural content creation on the major self-media platforms is young people who are very interested in traditional culture. In this context, if we are trapped in the traditional single linear education model and do not fully understand the encouragement and guidance of students' participation in cultural communication, it is difficult to stimulate students' subjective strength.

4.3. Restrictions in the development of ideological and political curricula in certain higher education institutions

The development of ideological and political courses in educational institutions has been given a lot of importance by the CPC Central Committee. The direction of educational administration is constantly clear, but there remain certain aspects within the construction of these courses at the university level that require further optimization. These areas include the faculty, teaching methods, and the overall work arrangement.

First, the cultural proficiency of certain ideological and political educators falls short of the necessary standards. The Chinese culture nurtured by the history of more than 5,000 years of civilization in China is all-encompassing and complex, including both essence and dross. Due to the limitations of their own profession, some educators' understanding is in a rather narrow perspective. As a result, these teachers cannot use the rich traditional culture of China in their teaching effectively. They rely on isolated cultural references and phrases for ideological and political lessons. Merging ancient and modern ideas is challenging, making it hard to deeply and flexibly convey the truth.

For higher education institutions to blend ideological and political education with traditional culture successfully, they should not stay in a simple "mechanical imitation". Educators should possess a profound historical and cultural literacy, strong innovation and creation awareness and discrimination ability, and the ability to remove the coarse and select the fine. Only in this way can we find the historical origin of contemporary China's road, theory and system from the fine traditional Chinese culture, so that students can truly understand the historical necessity, cultural connotation and unique advantages of China's road, and firmly and confidently take the road of socialism with Chinese characteristics.

Secondly, some educators have not fully grasped the necessity of leveraging online media to enhance their connection with students, and implement and adhere to the educational concept of "student-centered". When integrating traditional culture into the teaching, certain educators still "adopt a single teaching structure based on teachers' teaching, and seldom adopt effective teaching forms that can reflect students' main body" [29].

Nowadays, the popularity of online self-media has magnified this problem. Young people have become the main force of spontaneous dissemination of traditional culture in cyberspace. On the contrary, some teachers are not familiar with the network media and neglect the interaction with students in the online space. When the network media is used as a means of educating people, there will inevitably be an embarrassing situation of "monologue".

Thirdly, in terms of curriculum setting, we have not established appropriate curriculum modules focused on the fine traditional Chinese culture. The phenomenon of educating people through slogans still exists, and only verbally advocates the addition of excellent traditional Chinese cultural elements in the teaching process. However, these propositions do not make rigid provisions, do not fully strengthen the educational concept of educators to educate people with culture, and cannot attract the attention of educators. Therefore, the process of realizing the connotative development of ideological and political courses is hindered and long.

Fourth, at a meeting on boosting the development of ideological-political courses for schools, Xi stressed that "Party committees and leading Party members groups at all levels should make it a priority to

develop ideological-political courses” [30]. “The Party committee of universities must put the work of educating people with culture to the height of scientific and sustainable development of ideological and political education in colleges and universities” [31]. Schools should form a linkage pattern of “great ideological and political courses” under the unified leadership of the party committee of colleges and universities. All departments and colleges should clarify their own cultural education responsibilities, cooperate with each other, and combine cultural education with their own work. However, the overall planning of such work pattern in most colleges and universities is relatively insufficient.

5. Research on the path of combining fine traditional Chinese culture with ideological and political education in higher education institutions to build a collaborative educational impact

To address the issue of incorporating fine traditional Chinese culture into the ideological and political education in universities, it is essential that this education is led by Marxism. Furthermore, there should be new approaches to enhance the influence of culture, while also working to elevate the cultural knowledge of university educators.

5.1. Following the principles of Marxism to guide the practice of cultural education

At the meeting on ideological and political work in China’s universities and college, Xi stressed that higher education must be guided by Marxism. This type of education has a strong ideological aspect and a clear political nature. The material for teaching at universities must be shaped by the needs of the times, with the goal of cultivating all-round development of socialist successors and builders. Education should lead students to firm political direction, improve students’ ideological quality, political identity, moral quality and cultural quality, and establish correct three views.

To integrate the fundamental principles of Marxism with the rich heritage of fine traditional Chinese culture, we must draw a clear line with those erroneous tendencies that blur or even reverse the guiding position of Marxism, clarify the requirement of keeping the right and innovating, and realize that “keeping the right is keeping the guiding position of Marxism in the ideological field” [32]. The “second integration” requires the continuation of the Chinese context under the guidance of Marxism, to prevent the return of worthless elements in traditional culture.

It is essential to define the disciplinary boundaries, understand the inherent tension between the two, and use culture as a means for teaching ideological and political beliefs, thereby persuading individuals through rational argumentation, influence people with emotion and educate people with culture. On the contrary, Chinese traditional culture cannot achieve its positive role. Any cultural content and cultural carrier that deviates from, blurs, and denies the guidance of Marxism will inevitably lose its soul and go astray.

5.2. Extending the space-time field to innovate the way of empowerment

Fine traditional Chinese culture represents the wisdom crystallized by our ancestors. It is the root and soul of the Chinese nation. It has played a role in promoting the development of ancient society and has continued to empower future generations to promote social development. However, fine traditional Chinese culture, after all, originated from ancient society. In order to continue to inherit and carry forward in today’s society and realize cultural empowerment, we must use effective, attractive and influential cultural carriers to innovate and develop empowerment methods.

First, education is inseparable from life scenes. Cultural activities and cultural exhibitions in campus life scenes can create an invisible cultural education atmosphere and stimulate the potential education efficiency of traditional culture. “The concept of ‘life is education’ put forward by Mr. Tao Xingzhi emphasizes the close relationship between education and life” [33]. The carrier of cultural activities is effective.

Schools can add traditional cultural elements and carry out cultural activities in different scenes of students’ learning and life through the educational method of edutainment, and then “properly choose the

opportunity of educating people, scientifically grasp the current situation of educating people, with the help of ‘the first time’ of university, traditional festivals, memorial days and other activities” [34]. Colleges and universities should organize traditional musical instrument performances, traditional dance performances, intangible cultural heritage art exhibitions, calligraphy exhibitions, red dramas, and gifts of traditional festival snacks. By blending fine traditional culture with events on campus, and intentionally incorporating elements of ideological and political education within cultural activities, students improve their understanding of China’s rich traditional culture. This approach promotes the excellent quality of Chinese tradition, establishes Chinese traditional virtues, and achieves a subtle education effect.

Secondly, as times progress, the work of ideological and political education necessitates that educators continually explore and employ contemporary tools and platforms, such as network carriers and digital technology carriers, to broaden the space field of cultural education. By using the network and digital technology, universities can transcend the limitation of time and space, enhance the dissemination efficiency of cultural resources. [35] Through WeChat, REDnote, Weibo and other social networking software, we can link online cultural platforms with diverse digital cultural resources, encourage students to engage in interactive activities, actively contribute to creative processes, and stimulate their subjectivity.

Moreover, it is possible to “use VR and other technologies to build various experience activities such as scene reproduction, so as to display all aspects of fine traditional Chinese culture from a more intuitive, vivid and three-dimensional perspective”[36], and endow culture with a new way of expression, cultivates sentiment in immersive experience, and then subsequently establishes a base for developing proper values.

5.3. Viewing teachers as the essential foundation to propel the advanced progress of ideological and political education

The “Book of Change” mentions that culture has the function of transforming people. Today, cultural education has been given a new connotation. “In a general sense, cultural education refers to the process of guiding people to make correct cultural choices in the inheritance and development of culture, and to realize the improvement and transcendence of ideological and moral character in cultural edification”[37]. As the organizer and leader of ideological and political education activities in colleges and universities, educators’ cultural literacy directly feeds back to the efficacy of culture education. The core of constructing ideological and political courses enriched by traditional culture hinges on the role of teachers.

In colleges, the theoretical curriculum of ideological and political education serves as the fundamental method for conducting such education. The quality of educators is closely linked to the effectiveness of the courses. Educators must fully capitalize on the primary role of these courses and strive to deliver each one effectively. The core principle of ideological and political courses in higher education institutions is to convey the truth, which is to speak deeply, thoroughly and vividly about the socialist road with Chinese characteristics, to help students correctly understand our party’s road, theory and system, to strengthen our commitment to the Four Consciousnesses, the Four-sphere Confidence and the Two Upholds.

To understand ancient China, modern China or future China, we must start from the continuity of China’s long history. “Traditional concepts such as regarding the people as the foundation of the state, all regions sharing common customs and practices, all things living side by side, and enriching the people have transformed to modern ideas of pursuing democracy, forging a strong sense of community for the Chinese nation, maintaining harmony between humanity and nature, and striving for common prosperity. This groundbreaking transformation has presented a modern form of Chinese civilization.”[38] When teaching the new concepts and strategies of the party’s governance, educators ought to consider the evolution of history and find the basis of new conclusions in the historical development of the Chinese nation and fine traditional Chinese culture.

For example, Chinese modernization is a modernization that takes the road of peaceful development. Looking back on history, we can find that we are a nation striving for peace. History teaches us that

“though a country is now strong, bellicosity will lead to its ruin”. Even in the heyday of China in history, there was no record of colonization and foreign aggression. The concepts of “harmony is the most valuable” have been passed down from generation to generation. In the context of the new era, we have continued the cultural tradition of pursuing peace.

Only when a group of ideological and political experts with high-level traditional cultural literacy is formed, can the effective infiltration of ideological essence and value pursuit be realized, and culture can truly empower ideological and political education. In today’s society, we can feel the improvement in the scientific and cultural knowledge of students, along with an ongoing rise in the level of digitization, which demands elevated and innovative standards for ideological and political education, as well as its educators.

In this context, those who teach ideological and political education at higher education institutions must acquire greater knowledge and deeper comprehension, extensively dabble in the classic texts and art forms containing fine traditional Chinese culture, deeply feel the ideological essence, excavate traditional cultural resources with the value of ideological and political education, explore the new space field of cultural education, and explore better ways of empowerment. Confronted by the intricate and shifting circumstances, educators should realize that the network brings not only impact but also opportunity. Teachers should stand together with young people, be familiar with the operation rules of online space, learn to use younger discourse expression, grasp the balance between the core of education and the form of entertainment, make good use of the rich traditional cultural resources of China, and realize ideological guidance in interaction. Utilizing the network to shift from personal ideological and political education to shared one presents a major chance for transforming and enhancing ideological and political education. This change could reveal the hidden educational value of culture.

It is essential for the progress of ideological and political education in universities to continue to foster cultural learning effectively, adhere to educating people with culture, and educate people with culture. Educators should improve their cultural literacy through self-learning and professional training, keep up with the pace of the times, shoulder the mission of inheriting and developing fine culture. Ideological educators in colleges need more excellent ideological and political educators. Colleges and universities need to take on the duty of developing and enhancing a skilled group of teachers for ideological and political education.

6. Conclusion

Since the launch of the second integration, individuals have started to see how fine traditional Chinese culture can be included in ideological and political education at colleges. Clearly, these two elements support each other. Fine traditional Chinese culture plays an important role in boosting students’ cultural confidence, reinforcing their values, promoting moral education, and ensuring cultural legacy. Merging culture into every part of ideological and political education in higher education will inevitably become a trend. However, in this process, it is also essential to avoid being misled by the trend of cultural retroism and to consistently adhere to the practice of guiding cultural education with Marxism; efforts should be made to prevent the absence of cultural education in cyberspace by extending and innovating the spatio-temporal context; and with a high-quality teaching team, our goal is to improve the construction of ideological and political courses, which will help us use the positive effects of traditional Chinese culture in the field of ideological and political education.

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