

The Internal Logic and Practical Mechanisms for Integrating the “Dual Innovation” of Outstanding Traditional Chinese Culture into Ideological and Political Education in University Curricula

Authors: Liu Huabo

Date: 2026-01-20T16:21:13+00:00

Abstract

Under the theoretical guidance of integrating the basic tenets of Marxism with fine traditional Chinese culture, promoting the creative transformation and innovative development (“dual innovation”) of fine traditional Chinese culture into ideological and political education within the curriculum has become a strategic measure for universities in the new era to implement moral education and foster virtue, and to strengthen cultural confidence. This paper systematically addresses three core questions—“why integrate,” “what to integrate,” and “how to integrate”: it elucidates the historical inevitability of universities advancing the integration of “dual innovation” into curriculum-based ideological and political education; constructs a three-stage transformation model of “cognition-identification-practice”; proposes a four-in-one systematic mechanism encompassing institutional guidance, curriculum synergy, teaching innovation, and supporting safeguards, and demonstrates practical pathways through a structured lesson-plan example. The study translates “cultural subjectivity” from a macro-level concept into concrete curricular and instructional institutions, providing an operational framework for the “endogenous” integration of fine traditional Chinese culture into curriculum-based ideological and political education, and offering both theoretical support and a practical paradigm for culture-based education in universities in the new era.

Full Text

Preamble: Internal Logic and Practical Path of Integrating the “Two Creations” of Excellent Traditional Chinese Culture into Curriculum Ideology and Politics in Universities

Hubei Engineering University, liuhuabo@126.com

Under the theoretical guidance of integrating the basic principles of Marxism with China's fine traditional culture, promoting the creative transformation and innovative development of excellent traditional Chinese culture (hereinafter referred to as the "Two Creations") into curriculum ideology and politics has become a strategic initiative for universities in the new era to fulfill their fundamental mission of fostering virtue and cultivating talent while strengthening cultural confidence. This paper systematically addresses three fundamental questions: "Why integrate?", "What to integrate?", and "How to integrate?". It clarifies the contemporary necessity for universities to promote the integration of the "Two Creations" into curriculum ideology and politics; constructs a three-stage transformation model of "cognition-identification-practice"; and proposes a four-in-one systematic mechanism encompassing institutional guidance, curriculum coordination, teaching innovation, and support guarantees, supplemented by structured teaching plan examples to demonstrate practical pathways. This research grounds the macro-concept of "cultural subjectivity" into concrete teaching institutions, providing an operational framework for the "endogenous" integration of excellent traditional Chinese culture into curriculum ideology and politics, and offering theoretical support and practical paradigms for cultural education in the new era.

Keywords: Excellent Traditional Chinese Culture; Curriculum Ideology and Politics; Creative Transformation; Innovative Development; Cultural Confidence; Foster Virtue and Cultivate Talent

1. The "Two Creations" as a National Cultural Strategy: From Policy Formulation to Educational Implementation

On August 19, 2013, President Xi Jinping first explicitly proposed at the National Conference on Propaganda and Ideological Work that we should "inherit and promote the traditional virtues cultivated and formed by our people through long-term practice, adhere to making the past serve the present and bringing forth the new through the old, and strive to achieve the creative transformation and innovative development of traditional Chinese virtues" [1]. This statement marked the formal establishment of the "Two Creations" as the fundamental methodology guiding the inheritance and development of excellent traditional Chinese culture.

Since then, the "Two Creations" concept has been continuously incorporated into national top-level design. In 2017, the General Office of the CPC Central Committee and the State Council issued the "Opinions on Implementing the Project for Inheriting and Developing Excellent Traditional Chinese Culture," establishing the "Two Creations" as the basic principle of this project and emphasizing the need to "never forget our origins, absorb foreign elements, and face the future" [2]. In 2022, the report of the 20th CPC National Congress further elevated the "Two Creations" to the theoretical height of adapting Marxism to the Chinese context and the needs of the times, clearly stating that "upholding and developing Marxism must be integrated with China's fine traditional

culture” [3], thereby endowing the “Two Creations” with deeper philosophical implications and strategic significance. In June 2023, President Xi Jinping once again emphasized at the Symposium on Cultural Inheritance and Development that “cultural confidence comes from our cultural subjectivity” and systematically elaborated that “integrating the basic principles of Marxism with China’s specific realities and with its fine traditional culture” represents “the regular pattern we have discovered in exploring the path of socialism with Chinese characteristics” [4]. This speech not only deepened the theoretical connotation of the “Two Creations” but also closely linked it with the construction of a modern Chinese civilization, marking the elevation of the “Two Creations” from a cultural strategy to a national strategy concerning the overall rejuvenation of the Chinese nation.

In the field of higher education, fulfilling the fundamental task of fostering virtue and cultivating talent urgently requires transforming this national strategic deployment into educational practice. The “Guidelines for the Construction of Curriculum Ideology and Politics in Higher Education Institutions” issued by the Ministry of Education in 2020 clearly demands that “education on excellent traditional Chinese culture should be taken as a foundational project for consolidating roots and forging souls, running through the entire process of talent cultivation” [5]. However, current practice still faces significant dilemmas: on the one hand, traditional cultural elements are often reduced to “cultural labels” in classrooms, limited to quoting a few classical sayings without touching upon the deep logical connections between professional knowledge and cultural spirit; on the other hand, teachers in non-liberal arts fields such as science, engineering, agriculture, and medicine generally lack systematic understanding and teaching transformation capabilities regarding traditional culture, resulting in “shallow integration and disconnected combination” [6-7]. What warrants vigilance is that if traditional culture is simplistically equated with “classical Chinese studies” or retro symbols without adhering to the scientific connotation of the “Two Creations” policy, it may not only deviate from the fundamental requirements of integrating Marxist basic principles with excellent traditional Chinese culture but also slide toward cultural conservatism.

Liu Bingyuan (2025) points out that universities are “not only educational subjects but also cultural subjects,” and promoting the “Two Creations” represents their “contemporary responsibility as knowledge producers and historical mission as cultural subjects” [8]. This research profoundly reveals the subjective logic of universities in cultural inheritance from a macro-institutional perspective, providing an important theoretical coordinate for research in this field. However, how to transform the university’s “cultural subjectivity” into specific teaching mechanisms in curriculum ideology and politics, and how to ground the requirements of the “Two Creations” into operational, evaluable, and reproducible educational practices, remains a theoretical and practical gap that urgently needs to be filled.

Based on the principle of “promoting the creative transformation and innova-

tive development of excellent traditional Chinese culture,” this paper focuses on curriculum ideology and politics as a key interface, systematically exploring the internal logic and practical mechanisms for integrating traditional Chinese culture into professional education. The research aims to answer three core questions: Why integrate (contemporary necessity and educational imperative)? What to integrate (value content reconstruction based on “creative transformation”)? And how to integrate (systematic teaching mechanisms relying on “innovative development”)? By constructing a four-in-one integration pathway of “value extraction—curriculum coordination—teaching innovation—institutional guarantee,” supplemented by structured table models and typical teaching plan examples, this paper strives to promote curriculum ideology and politics from “external add-on” to “endogenous integration,” providing a solution with both theoretical depth and practical value for cultural education in the new era.

2. Why Integrate: The Contemporary Necessity of Promoting the “Two Creations” in University Curriculum Ideology and Politics

Promoting the creative transformation and innovative development of excellent traditional Chinese culture (hereinafter referred to as the “Two Creations”) into curriculum ideology and politics is not only an educational response to the national cultural strategy but also stems from the inherent requirements of higher education’s own educational logic, directly confronting the current practical dilemma of the disconnect between value education and professional education. The essence of this integration is to transform cultural subjectivity into an endogenous force for curriculum teaching, demonstrating profound pedagogical necessity.

From the perspective of educational mission, the core of curriculum ideology and politics lies in achieving the organic unity of knowledge transmission, ability cultivation, and value shaping. The spiritual markers embedded in excellent traditional Chinese culture—such as “benevolence, people-centeredness, integrity, justice, harmony, and the pursuit of common good” [5]—provide profound value resources with local roots for professional education. These ideas not only transcend time and space but also highly align with core socialist values, effectively correcting the structural bias of “emphasizing technique over principle” and “emphasizing knowledge over practice” in current higher education. For instance, the craftsman ethics in *Kaogongji*—“the wise create things, the skillful preserve them”—can guide engineering students to understand the humanistic responsibility behind technological innovation, while the ecological holism in *Zhuangzi · Qi Wu Lun*—“Heaven and earth exist with me”—can help students in environmental, agricultural, and design majors transcend anthropocentrism and establish systematic thinking and green ethics. Only when professional courses become venues for cultural immersion rather than mere channels for skill training can higher education truly return to its ontological function of “educating people

through culture.”

In current curriculum ideology and politics practice, traditional cultural elements are often reduced to anecdotal references, famous quotes, or festival symbols, exhibiting “fragmented,” “labeled,” and “externalized” characteristics that fail to form deep interconnections with professional knowledge logic. The “Two Creations” policy provides a crucial methodology: through “creative transformation,” we strip away the historical contextual limitations of traditional culture to extract its universal value core; through “innovative development,” we reconstruct teaching content and forms to adapt them to modern disciplinary systems and student cognitive patterns. Thus, traditional culture is no longer an “add-on decoration” to courses but becomes an “endogenous gene” driving the collaborative evolution of value guidance and knowledge transmission. Consequently, curriculum ideology and politics shifts from mechanical juxtaposition of “ideology and politics + professional knowledge” to organic integration of “value logic” and “knowledge logic.”

Therefore, universities promoting the integration of the “Two Creations” into curriculum ideology and politics essentially represent a conscious practice of returning education to its fundamental purpose. It is neither a passive response to policy calls nor a simple superposition of cultural elements but rather, through teaching institutional innovation, transforms excellent traditional Chinese culture into teachable, perceptible, and evaluable educational resources. In this sense, curriculum ideology and politics is not merely one application scenario for the “Two Creations” but the core mechanism for achieving educational transformation; universities are not bystanders in cultural inheritance but responsible subjects for constructing an “endogenous” cultural education system.

3. What to Integrate: A Three-Stage Educational Content System Based on “Creative Transformation”

The key prerequisite for integrating excellent traditional Chinese culture into curriculum ideology and politics is not teaching method innovation but the scientific construction of educational content. This construction must center on “creative transformation” as its core methodology—that is, under the premise of adhering to Marxist positions, viewpoints, and methods, we systematically screen traditional culture to discard the dross and select the essential, strip away its historical shell, and extract value cores that align with core socialist values, coordinate with modern civilization, and match professional education goals. As Xi Jinping emphasized: “We must strengthen the excavation and interpretation of excellent traditional Chinese culture, enabling the most basic cultural genes of the Chinese nation to adapt to contemporary culture and coordinate with modern society” [9]. This means that integration is not about copying classic texts verbatim but rather a value reinterpretation and content reconstruction aimed at fostering virtue and cultivating talent.

3.1 Principles for Selecting and Transforming Traditional Cultural Elements

The primary task of “creative transformation” is to discern “what to integrate.” The wealth of excellent traditional Chinese culture is vast, yet not all content is suitable as curriculum ideology and politics resources. For example, the ritual structure of “ruler as ruler, minister as minister, father as father, son as son” in the *Analects* carries distinct hierarchical order characteristics unsuitable for modern society; however, its embedded role responsibility ethics can be transformed into modern citizens’ responsibility consciousness in family, workplace, and society. Similarly, the class division of “those who labor with minds govern, those who labor with strength are governed” in *Mencius*, though historically limited, still provides intellectual resources for modern organizational management through its underlying logic of social division of labor and functional coordination. This transformation is essentially a value purification based on historical materialism, aiming to activate universal wisdom across time and space within traditional culture, making it a “source of living water” for nourishing core socialist values.

3.2 The “Cognition–Identification–Practice” Three-Stage Transformation Model

The effectiveness of transformation ultimately manifests in achieving educational goals. The content construction for integrating excellent traditional Chinese culture into curriculum ideology and politics should follow the progressive logic of “cognition–identification–practice.” This logic aligns with both the educational law of values internalization and the ideological and political education principle of unifying “knowledge–belief–action” [10]. It is not a mechanical division of teaching segments but an intrinsic process of value meaning taking root layer by layer in students’ mental structures.

At the cognition stage, the focus is establishing students’ rational understanding of the modern significance of traditional culture. For instance, we can elevate *Zhouyi*’s “Heaven’s movement is ever vigorous; the superior man constantly strives for self-improvement” from an inspirational motto to an interpretation of “innovative will” and “professional resilience,” connecting it in engineering education with authentic scenarios like “overcoming technical difficulties” and “coping with project failures,” enabling students to understand that “self-improvement” is not merely a moral requirement but internal support for professional competence.

At the identification stage, the key to transformation lies in stimulating emotional and value resonance. *Zhuangzi · Qi Wu Lun*’s proposition that “Heaven and earth exist with me, and all things are one with me” may fail to interest engineering students if treated merely as metaphysical speculation. However, if transformed into a philosophical defense of ecological holism, guiding students facing biodiversity loss or climate change issues to understand the deep meaning

of “a community of life between humans and nature” from cultural roots rather than just scientific data, it can effectively inspire their ecological responsibility consciousness.

At the practice stage, the goal is promoting the transformation of value concepts into behavioral choices. For example, transforming Mohist “universal love and non-aggression” into the principle of “inclusive design” in modern engineering ethics requires students to actively consider the usage needs of vulnerable groups such as people with disabilities and the elderly when developing intelligent products, turning “universal love” from an abstract concept into actionable design criteria.

To clearly present this transformation logic, this study constructs a structured curriculum ideology and politics integration model (Table 1). The examples demonstrate that the “cognition–identification–practice” three-stage model can effectively achieve the transformation of traditional culture from value concepts to behavioral practice.

Table 1 Example of Integrating Traditional Cultural Elements into Curriculum Ideology and Politics Based on “Creative Transformation”

Traditional Cultural Element (Classics)	Cognition Stage (Understanding Modern Significance)	Identification Stage (Emotional & Value Resonance)	Practice Stage (Behavioral Transformation)
<i>Analects</i> : “Do not impose on others what you yourself do not desire”	Empathetic ability of “putting oneself in others’ shoes”	Experiencing others’ emotions in customer complaint handling	Actively avoiding user pain points in product design
<i>The Art of War</i> : “Know yourself and know your enemy”	Information symmetry and situational judgment	Sensing the value of information advantage in simulated negotiations	Systematically collecting competitor data in market research
<i>Kaogongji</i> : “The wise create things, the skillful preserve them”	Dialectical unity of innovation and inheritance	Experiencing craftsman perseverance in intangible cultural heritage workshops	Integrating traditional crafts with modern technology in graduation design

Traditional Cultural Element (Classics)	Cognition Stage (Understanding Modern Significance)	Identification Stage (Emotional & Value Resonance)	Practice Stage (Behavioral Transformation)
<i>Zhuangzi</i> : “Heaven and earth exist with me, all things are one with me”	Ecological holism and anti-anthropocentrism	Sensing biodiversity and systemic symbiosis beauty in nature reserve visits	Embedding ecological balance and self-organization principles in environmental planning or AI system design
<i>Mencius</i> : “Care for the elderly of my own family, and extend that care to the elderly of other families”	Responsibility ethics of “extending care” and inclusive design	Understanding the living conditions of elderly living alone in community volunteer service	Strengthening emotional care modules in public policy design or smart elderly care product development
<i>Zhouyi</i> : “Heaven’s movement is ever vigorous; the superior man constantly strives for self-improvement”	Enterprising spirit, resilience against setbacks, and continuous innovation	Sensing the cultural power of “constant striving” in research failure or entrepreneurial setbacks	Establishing resilient growth and iterative optimization mechanisms in scientific research or corporate strategy

4. How to Integrate: A Systematic Practice Mechanism Based on “Innovative Development”

A clear value content system can only take root through systematic practice mechanisms. Promoting the integration of the “Two Creations” of excellent traditional Chinese culture into curriculum ideology and politics cannot stop at scattered teaching cases but must rely on the “innovative development” policy to build an institutionalized, coordinated, and sustainable educational ecology. This paper proposes a four-in-one integration mechanism encompassing institutional guidance, curriculum coordination, teaching innovation, and support guarantees, transforming the “Two Creations” from individual experiences to organized practices.

4.1 Institutional Guidance: The Anchor and Organizational Guarantee for Integration Practice

Institutional guidance serves as the anchor and organizational guarantee for integration practice. University Party committees should prioritize the integration of the “Two Creations” of excellent traditional Chinese culture into curriculum ideology and politics, incorporating it into the overall layout of fostering virtue and cultivating talent. Multiple departments including academic affairs, human resources, student affairs, and research should collaboratively formulate the “Implementation Guidelines for Integrating Excellent Traditional Chinese Culture into Curriculum Ideology and Politics,” clarifying a progressive route “by discipline, by level, and by stage.” Most importantly, incentive-compatible institutional arrangements must be established: in professional title evaluation, teaching achievement recognition, and departmental performance assessment, faculty efforts and achievements in interdisciplinary education, cultural resource development, and teaching model innovation should be recognized. This mechanism directly addresses the current practical dilemma of professional course teachers being “unwilling, afraid, or unable to integrate,” transforming cultural education from an “additional burden” into “value recognition.” Only through institutional guidance can individual teachers’ spontaneous explorations be elevated to organized educational innovation, making cultural education an endogenous requirement for university governance.

4.2 Curriculum Coordination: The Meso-Level Carrier and Structural Support for Integration Practice

Curriculum coordination serves as the meso-level carrier and structural support for integration practice. We should break the fragmented mindset of “general education responsible for culture, professional courses focusing on knowledge” and construct a progressive curriculum chain of “general education laying foundations—professional courses deepening—practice elevating.” At the general education level, core courses such as “Chinese Wisdom and Modern Civilization” can be offered to systematically interpret the intellectual context and contemporary value of traditional culture. At the professional level, cultural elements should be precisely embedded according to disciplinary attributes—for instance, introducing *Zhouyi*’s change perspective and holistic thinking in artificial intelligence courses, integrating *Mencius*’ people-centered thought in public policy courses, and connecting *Zhuangzi*’s ecological holism in environmental engineering. At the practice level, internships, competitions, and social services serve as carriers to promote students’ transformation of cultural concepts into abilities to solve real-world problems. This curriculum system design achieves a structural leap in cultural education from “isolated existence” to “whole-process integration.”

4.3 Teaching Innovation: The Micro-Level Focus and Core Arena for Integration Practice

Teaching innovation constitutes the micro-level focus and core arena for integration practice. Teachers should transcend isolated quotations of classical statements and shift toward deep teaching models centered on “problem-driven, context-embedded, and project-guided” approaches. For example, “Do not impose on others what you yourself do not desire” can be transformed into an ethical 思辨 issue in data ethics: “In today’ s era of increasingly precise algorithmic recommendations, what enlightenment does this ancient wisdom offer for user privacy protection?” Alternatively, a simulated scenario of “cultural inheritance dilemmas in rural revitalization” can be created, guiding students to propose governance solutions using *Liji*’ s concept that “nothing is better than music for transforming customs.” This teaching innovation essentially transforms excellent traditional culture from a “knowledge object” into a “thinking tool” and “value coordinate,” enabling students to achieve value internalization while solving complex problems. Table 2 demonstrates this teaching logic: through a complete chain of “concept inspiration—knowledge comprehension—value construction—practice reflection,” it organically integrates *Zhuangzi · Qi Wu Lun*’ s philosophical thought that “Heaven and earth are one finger, all things are one horse” into ecology professional teaching. In specific teaching plan design and practice, the initial integration of traditional cultural elements should produce verbatim transcripts, which should be promptly updated based on teaching feedback after class. Only after achieving proficiency can teachers achieve mastery and flexible application. This stage places high demands on instructors and represents the key to integrating cultural elements into curriculum ideology and politics.

Table 2 Example of Ideology and Politics Integration Teaching Plan Design Based on “Creative Transformation”

Teaching Module	Content Design
Course Information	Ecology: Ecosystem Theory (Structure, Function, Process, Steady State)
Cultural Element	<i>Zhuangzi · Qi Wu Lun</i> : “Heaven and earth are one finger, all things are one horse”
Value Objective	Establish ecological holism, systematic thinking, respect for nature, and green responsibility

Teaching Module	Content Design
Teaching Process	<p>Concept Inspiration (3 min): Using Zhuangzi' s thought of “all things as one” to inspire students to establish ecological holism and understand the equal co-existence of all elements in natural systems.</p> <p>Knowledge Comprehension (15 min): Mapping the ecosystem “structure-function-process” model with “heaven and earth as one finger, all things as one horse” to promote disciplinary integration.</p> <p>Value Construction (10 min): Establishing students' respect and understanding for natural ecosystem complexity by comparing anthropocentrism with systematic thinking. Practice Reflection (17 min): Organizing case analysis (e.g., invasive species, deforestation) or natural observation practices to enhance students' ability to solve environmental problems using systematic thinking.</p>

Teaching Module	Content Design
Teaching Transcript Excerpt	<p>“Today we will discuss the theoretical framework of ecosystems—structure, function, process, and steady state. Before technical analysis, I want to introduce a philosophical perspective to help us deeply understand the systemic nature of this framework. <i>Zhuangzi · Qi Wu Lun</i> states: ‘Heaven and earth are one finger, all things are one horse.’ This is not an abstract metaphor but a profound insight into world holism and internal connectivity. Zhuangzi attempts to dissolve artificially established hierarchical orders, emphasizing the equality and interconnection of all things at the ontological level. This thought highly aligns with the core concepts of modern ecosystem science. From an ecological perspective, an ecosystem is a dynamic complex formed by biological communities and their abiotic environment through energy flow, material cycling, and information transfer. Its structure includes species composition, spatial configuration, and trophic levels; its functions manifest as primary productivity, decomposition, and nutrient cycling; and its steady state depends on internal feedback regulation mechanisms. Any disturbance to any component—whether the disappearance of keystone species, introduction of alien species, or drastic changes in land use—may trigger cascading effects leading to system function degradation or even collapse. Zhuangzi’s ‘equality of things’ reminds us to guard against anthropocentric cognitive biases. In resource and environmental management practice, we often</p>

4.4 Support and Guarantee: The Foundation and Sustained Momentum for Integration Practice

Support and guarantee constitute the foundation and sustained momentum for integration practice. First, in resource development, we should promote the construction of a digital resource library integrating “excellent traditional Chinese culture—professional knowledge—ideology and politics,” supporting interdisciplinary retrieval and intelligent push. Second, in faculty development, through interdisciplinary workshops, classic study camps, and teaching communities, we should systematically enhance professional teachers’ cultural interpretation and teaching transformation capabilities. Finally, in evaluation reform, we must establish a diversified evaluation system covering process-based, performance-based, and value-added dimensions, focusing on students’ long-term growth in implicit qualities such as cultural confidence, systematic thinking, and ethical judgment.

5. Conclusion and Discussion: From Cultural Consciousness to Institutionalized Educational Mechanisms

Based on the principle of “creative transformation and innovative development,” this paper systematically addresses the three core questions of “why integrate,” “what to integrate,” and “how to integrate,” aiming to provide a solution with both theoretical depth and practical value to overcome the “two-skin” dilemma in curriculum ideology and politics.

At the “why integrate” level, this paper clarifies that universities promoting the “Two Creations” in curriculum ideology and politics represents an intrinsic need to return to the essence of “educating people through culture” in higher education and a practical pathway to resolve the current predicament of “formalization” and “fragmentation” in integration practice. At the “what to integrate” level, we should, based on “creative transformation,” discard the dross and selectively reinterpret traditional Chinese culture, constructing a three-stage transformation model of “cognition—identification—practice” to transform abstract cultural genes into teachable, perceptible, and evaluable educational goals. At the “how to integrate” level, we propose a four-in-one systematic mechanism oriented by “innovative development” (institutional guidance—curriculum coordination—teaching innovation—support guarantee), demonstrating micro-level teaching logic through structured teaching plan examples. This mechanism design elevates cultural inheritance from individual exploration to institutionalized educational practice.

Nevertheless, this integration practice still faces several challenges: First, content transformation risks “generalization” and “retrogression,” requiring vigilance against equating traditional culture simplistically with aphorisms or moral exhortations, while insisting on Marxist methodology to prevent cultural misinterpretation. Second, teaching implementation easily slides into “formalism,” urgently requiring the establishment of an effectiveness-oriented evaluation sys-

tem that shifts focus from “whether integration occurs” to “the depth and effectiveness of integration.” Third, faculty teams have structural shortcomings, as science and engineering teachers generally lack traditional cultural literacy while liberal arts teachers are unfamiliar with professional contexts, making interdisciplinary coordination mechanisms urgently needed. Fourth, the long-term impact of implicit qualities is difficult to quantify, as educational outcomes in cultural confidence, systematic thinking, and ethical judgment are latent and lagging, requiring exploration of long-term tracking evaluation mechanisms.

In the future, universities can deepen exploration from three dimensions: First, strengthen interdisciplinary institutional coordination by establishing “Excellent Traditional Chinese Culture + Professional” teaching innovation teams to promote organized development of integrated courses. Second, promote digital empowerment by constructing an intelligent integration resource platform of “excellent traditional Chinese culture—professional knowledge—ideology and politics” to support precise push and personalized utilization. Third, build a long-term educational evaluation system through graduate tracking and alumni interviews to empirically study the long-term impact of curriculum ideology and politics on students’ professional ethics and life philosophy.

Integrating excellent traditional Chinese culture into curriculum ideology and politics is not merely an innovation in teaching methods but a grassroots practice in constructing an independent knowledge system and discourse system for Chinese-characteristic higher education. When every professional course can become a seeder of cultural confidence and every professional teacher can become a practitioner of the “Two Creations,” universities can truly achieve “educating people through culture” and lay a solid talent foundation and spiritual pillar for comprehensively advancing the great rejuvenation of the Chinese nation.

References

- [1] Central Party Literature Research Office. Important Documents Selected Since the 18th CPC National Congress: Volume I[M]. Beijing: Central Party Literature Press, 2014: 205.
- [2] General Office of the CPC Central Committee, State Council. Opinions on Implementing the Project for Inheriting and Developing Excellent Traditional Chinese Culture[Z]. 2017-01-25.
- [3] Xi Jinping. Hold High the Great Banner of Socialism with Chinese Characteristics and Strive in Unity to Build a Modern Socialist Country in All Respects—Report at the 20th CPC National Congress[M]. Beijing: People’ s Publishing House, 2022: 18.
- [4] Xi Jinping. Speech at the Symposium on Cultural Inheritance and Development[N]. People’ s Daily, 2023-07-03(1).
- [5] Ministry of Education. Guidelines for the Construction of Curriculum Ideology and Politics in Higher Education Institutions[Z]. Jiao Gao [2020] No. 3,

2020.

[6] Chen Lei, Shen Yang, Huang Bo. Value Orientation, Practical Dilemmas, and Practical Transcendence in Curriculum Ideology and Politics Construction[J]. School Party Building and Ideological Education, 2020(14): 51-53.

[7] Ding Jie, Fan Lina, Xiao Chuang. Practical Dilemmas and Implementation Paths of Curriculum Ideology and Politics Construction in Universities in the New Era[J]. Contemporary Education Forum, 2021(5): 109-115.

[8] Liu Bingyuan. The Subjective Role and Realization of Universities in the Creative Transformation and Innovative Development of Excellent Traditional Chinese Culture[J]. Journal of Ideological and Theoretical Education, 2025(10): 59-67.

[9] Xi Jinping. Speech at the Opening Ceremony of the International Academic Symposium Commemorating the 2565th Anniversary of Confucius' Birth and the Fifth General Assembly of the International Confucian Association[N]. People's Daily, 2014-09-25(2).

[10] Chen Wanbai, Zhang Yaocan. Principles of Ideological and Political Education[M]. 2nd ed. Beijing: Higher Education Press, 2018.

Note: Figure translations are in progress. See original paper for figures.

Source: ChinaXiv – Machine translation. Verify with original.