

Research on the Integration of Chinese Excellent Traditional Culture into the Teaching of Civic and Political Science Courses in Higher Vocational Colleges and Universities

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Abstract

The excellent traditional Chinese culture has a profound and profound thought system, and its effective integration into the teaching of ideological and political courses in higher vocational colleges and universities is not only the requirement of the times for realizing the Chinese dream of the great rejuvenation of the Chinese nation, the inherent requirement of practicing the core socialist values, but also the inevitable move for the implementation of the fundamental task of cultivating people of moral character. However, at present, the integration of Chinese excellent traditional culture into the teaching of ideological and political courses in higher vocational colleges and universities still exists the problems of insufficient integration content, a single way of integration, and the response of the object is not high. In order to respond to the above problems, we should start from the following three aspects, i.e., to do a good job in the systematic planning of the integration of Chinese outstanding traditional culture into the ideological and political courses of higher vocational colleges and universities, to expand the diversified channels of integrating Chinese outstanding traditional culture into the ideological and political courses of higher vocational colleges and universities and to continuously optimize the multi-dimensional environment of the teaching of the ideological and political courses of higher vocational colleges and universities.

Keywords

Chinese Excellent Traditional Culture, Higher Vocational Colleges and Universities, Teaching of Civics and Political Science Classes.

1. Introduction

Carrying a thousand years of accumulated wisdom, the excellent traditional Chinese culture has shone like a river of stars in the long course of history, providing inexhaustible spiritual nourishment for the construction of contemporary civilization. This heavy cultural heritage not only contains a wealth of nurturing concepts and ethical norms, but also builds a spiritual link between the past and the present. Integrating the essence of traditional culture into the higher vocational ideology classroom can not only activate the contemporary vitality of traditional wisdom, but also infuse the humanities into the cultivation of vocational literacy through the infiltration of "culture and people", truly realizing the dual enhancement of professional skills and moral cultivation.

2. The Integration of Chinese Excellent Traditional Culture Into The Teaching of Higher Vocational Colleges and Universities Is Necessary for Ideological and Political Education.

As a kind of spiritual power deeply rooted in the bloodline of the Chinese nation, only by integrating Chinese excellent traditional culture into the teaching of ideological and political courses in higher vocational colleges and universities and being vigorously inherited and carried forward can the quality of the teaching of ideological and political courses in higher vocational colleges and universities be improved, so that the socialist core values can be internalized in the heart and externalized in the behavior, and the Chinese dream of the great rejuvenation of the Chinese nation can be realized. Specifically, the integration of Chinese excellent traditional culture into the teaching of ideological and political courses in higher vocational colleges and universities is a complex project involving the great rejuvenation of the Chinese nation, the cultivation and practice of socialist core values, and the implementation of the fundamental task of establishing moral education. Therefore, its necessity can be deeply grasped from the following three aspects.

2.1. It is the requirement of the times to realize the Chinese dream of the great rejuvenation of the Chinese nation.

“Excellent traditional culture is the cultural gene of the Chinese nation's unceasing growth and prosperity, and it is also the spiritual power to realize the great rejuvenation of the Chinese nation” [1]. Throughout the history of China, the Chinese nation has survived through vicissitudes and endlessness, and the important reason is that the excellent traditional Chinese culture has constantly provided the nation with a strong spiritual impetus, and has inspired generations of Chinese children to strive for the revitalization of the nation. The reason why the Chinese nation stands in the forest of the world's peoples is not only thanks to the rich nourishment of the excellent traditional Chinese culture, but also lies in the inheritance and practice of its inner essence by generations of Chinese children. Thus, to realize the Chinese dream of the great rejuvenation of the Chinese nation, it is not only necessary to interpret, inherit and carry forward the excellent traditional Chinese culture in accordance with the requirements of the times, but also necessary to make it grasped by the builders of socialism with Chinese characteristics and applied to the great practice of national rejuvenation. Incorporating Chinese excellent traditional culture into the teaching of ideology and politics in higher vocational colleges and universities can, on the one hand, help college students to understand Chinese history and traditions in depth, make Chinese excellent traditional culture widely rooted in the backbone of the cause of socialism with Chinese characteristics, enhance their sense of national pride and self-confidence, firm up their ideals and beliefs to realize national rejuvenation, and inspire their enthusiasm to engage in the great practice; on the other hand, it can also help college students explore the Chinese excellent traditional culture embedded in the ideology of socialism with Chinese characteristics. On the other hand, it can also help college students to explore the “important revelations for solving contemporary problems of mankind” contained in the excellent traditional Chinese culture, and improve their practical ability to analyze and solve problems, so that they can make more contributions to the modernization of socialism with Chinese characteristics in the future.

2.2. Inherent Requirements for Practicing Socialist Core Values

As the essence and soul of national culture, core values carry the spiritual coordinates of the country and the nation. In contemporary China, socialist core values are not only the condensation and sublimation of the thousand-year accumulation of Chinese civilization, but also the spiritual lighthouse of the new era. As General Secretary Xi Jinping pointed out, “The socialist core values we advocate fully reflect the inheritance and sublimation of the excellent

traditional Chinese culture.” [2] As a key window for youth value shaping, the integration of Chinese excellent traditional culture into higher vocational ideological education can not only deepen the youth's understanding of the core values of the times, but also construct the value cornerstone of their spiritual world. Specifically: First, the people-oriented thinking and harmony wisdom in traditional culture provide a deep nourishment for the cultivation of the concept of democracy and harmony. The aphorism of “water can carry a boat, but it can also overturn it” and the civilized wisdom of “harmony among nations” are deeply compatible with the concept of democracy and harmony in the socialist core values. By learning the philosophy of governance of “cultivating the harmony and ruling the peace” and the ecological wisdom of “all things are nurtured together without harming each other”, young students can understand the pursuit of values at the national level in the dialogue between the past and the present, and cultivate the spiritual character of caring for the common people and the whole world. Secondly, the ideal of commonwealth and the pursuit of justice in traditional culture build the ideological foundation for the establishment of the belief in equality and justice. From the tolerant mindset of “gentlemanly harmony and difference” to the fairness of “not suffering from scarcity, but suffering from inequality”, traditional wisdom has always shone with the light of the search for an ideal society. Mozi's sentiment of “love one another and benefit one another” and Confucius' value of “being rich and noble without being righteous is like a floating cloud to me” provide historical mirrors for contemporary youth to understand the value of social norms. Thirdly, the character of integrity and the spirit of love in traditional culture injects living water into the enhancement of moral cultivation. The motto of “If you don't have faith, you don't know what you can do” and the sentiment of “If you want to stand up for yourself, stand up for others; if you want to reach out for others, reach out for others” have built up the spiritual foundation of Chinese civilization. When young students understand the profound connotation of “the benevolent man loves others” and appreciate the wisdom of “being kind to others”, they will be able to consciously internalize integrity and friendliness as a code of conduct that is used daily without being aware of it, and realize the resonance between personal virtue and social civilization in their own practice. By learning the spiritual spectrum of Chinese outstanding traditional culture and socialist core values, young people can not only gain the ability to dialogue ideas across time and space, but also improve their personal character in a subtle way, and ultimately grow up to be qualified socialist builders.

2.3. It is an inevitable move to implement the fundamental task of establishing moral character and educating people.

General Secretary Xi Jinping pointed out that “we should take the effectiveness of establishing morality and educating people as the fundamental standard for testing all the work of the school, and truly realize the culture of people and educate people with morality.” [3] Traditional Chinese culture takes morality as the core, pays attention to the manifestation of ethics and virtue, and emphasizes “understanding human relationships, emphasizing morality and etiquette”, and its concepts of moral education, such as “the way of the university, in the clear virtue, in the pro-people, in the stopping to the best”, provides a profound cultural consensus for colleges and universities to coalesce the ideological consensus on establishing morality and educating people. The concept of moral education, such as “the way of university is to be clear and virtuous, to be friendly to the people, and to stop being good”, provides a deep cultural foundation for universities to build up a consensus on moral education. At the same time, the Chinese nation has accumulated rich ideological and moral resources and methods of education in the practice of cultivating oneself and establishing morality, such as the traditional virtues of self-improvement, dedication and joy, and helping the needy, as well as the methods of moral education, such as raising children to be correct, reforming the past through introspection, and cultivating morality through thrift, etc., which can be a useful reference for colleges and

universities to implement the principle of establishing virtue and cultivating humanism. In addition, as the main position of value guidance and ideological education for college students, the Civics classroom has an irreplaceable role in cultivating moral qualities, enhancing humanistic qualities, and fostering patriotic sentiments. The excellent traditional Chinese culture, with its continuity, innovation and unity, provides rich materials and concepts for the ideological and political education of college students, which further enhances the effectiveness of the ideological and political education.

3. The Reality of The Dilemma of The Excellent Traditional Chinese Culture Into The Teaching of Higher Vocational Colleges and Universities in The Civic and Political Science Course

Although colleges and universities have achieved certain results in the practice of using excellent traditional culture in the teaching of Civic and Political Classes, there are still some outstanding problems at the same time. From the current overall situation, these problems are mainly manifested as insufficient integration content, single integration method, and poor response of the object. A comprehensive and objective examination of these problems is the basis for exploring targeted solutions.

3.1. Insufficient Content of Chinese Excellent Traditional Culture Integration

Teaching of ideology and politics has specific regulations on its content due to its political attributes and educational orientation. Textbooks are the main support for ideological and political education in higher vocational colleges and universities, but the combination of textbook content and Chinese excellent traditional culture is limited, so it is necessary to choose vivid examples to complement it [4]. In the process of selecting examples, it is necessary to accurately select the traditional cultural content that fits the spirit of the times and is close to the reality of students in order to achieve the effect of ideological and political education. However, the excellent traditional Chinese culture is rooted in a specific historical context, and the ideological concepts and behavioral paradigms it contains inevitably bear the imprint of the times. In addition, it covers philosophical thinking, morality and ethics, art and aesthetics and other multidimensional areas, without systematic sorting and creative transformation, simple transplantation in the higher education ideological classroom, easy to make the effect of human education superficial. At present, although colleges and universities generally pay attention to the integration of traditional culture, it mostly stays in the form of coverage, and has not yet formed a precise implementation path.

On the one hand, the depth of the essence of thought is still insufficient. In the treasure trove of traditional culture, the wisdom of philosophical texts, the aesthetic mood of poems and songs, and the value of moral exhortations are all precious resources for political education. However, some teachers only interpret them as cultural symbols, failing to reveal the human attitude behind "self-improvement", the practical wisdom contained in "unity of knowledge and action", and the natural philosophy carried by "unity of heaven and man". The philosophy of nature carried by "the unity of heaven and man" is not revealed. Although there are many excellent teachers who can accurately refine the value paradigms in the canonical texts, such as the way of cultivating one's moral character in The Analects of Confucius and the spirit of greatness in Mencius, the interpretation of the deeper values of traditional culture, such as the ethical system of "benevolence and love for others" and the practical rationality of "applying the world to the world," still needs to be deepened. On the other hand, the modern transformation mechanism needs to be deepened.

On the other hand, the modern transformation mechanism needs to be improved. The transformation of traditional cultural resources into teaching requires modern interpretation

and innovative reconstruction. Some teachers either mechanically copy the original text of the canonical books, alienating classical wisdom from the contemporary context; or, in order to cater to the trend, deconstruct and tease traditional culture with Internet buzzwords, dissolving its spiritual core; or, even worse, stick to the original interpretation of the historical context, ignoring the revelation of the contemporary governance of the political concept of “the people are the foundation of the state”. What's more, some people stick to the original historical interpretation, ignoring the revelation of contemporary governance in the political concept of “the people are the foundation of the state” and the value of modern civilization in the wisdom of communication of “harmony and difference”. This lack of transformation ability makes it difficult to transform traditional resources into a source of living water to nourish the values of young people.

3.2. The integration of Chinese excellent traditional culture is relatively single-minded.

In order to make Chinese excellent traditional culture really play a role in ideological education, it is not enough to have a good idea, but the key is to find a grounded teaching method. Just like cooking, even the best ingredients need to be used in the right fire and way, in order to be eaten and eaten. Now many colleges and universities are faced with this problem: traditional culture class students do not like to listen to, the effect of nurturing people discounted. The problem mainly lies in these two aspects:

First, the “traditional culture classroom” is too monotonous. Nowadays, young people are “cell phones do not leave their hands” of the Internet aborigines, but many schools of traditional culture education is still stuck in the blackboard, lectures and these old ways. Just as everyone is using cell phones to order takeout, some cafeterias are still using meal tickets. Although some schools have built cultural databases, most students' access to traditional culture still relies on campus cultural festivals several times a year. In fact, post-05 students prefer to watch cultural relic documentaries on B station, chase Chinese dress bloggers in Shake Yum, and discuss cold knowledge of history in Zhihu, and these new platforms are exactly the new venues we need to explore for the teaching of Civics and Politics classes.

Secondly, the expression of “traditional Chinese culture” has no new ideas. Under the background of today's rapid development of science and technology, various forms of expression are emerging, VR can take people back to ancient times, AI can restore historical scenes, and the meta-universe can build virtual cultural centers. But many schools are still stuck in the stage of traditional expression: either let students memorize ancient poems, or organize poetry competitions, at best, use the public number to send some articles. Look at the Forbidden City out of the blind box, Dunhuang do digital mural, these cultural relics “alive” creativity, is the way young people like to open. It is necessary to innovate into the way of teaching civic policy courses in order to let students deeply appreciate the excellent traditional culture is “alive” in the phone, “tide” in the life, in order to really into the brain into the heart.

3.3. Some students in higher vocational colleges and universities are not interested in learning Chinese excellent traditional culture.

In the practice of traditional culture education in higher vocational colleges and universities, although students are the object of education, they should subjectively accept the excellent traditional Chinese culture and realize the reshaping of values. Only by stimulating students' interest in learning Chinese traditional culture independently can we realize the goal of Chinese traditional culture to help ideological and political education and make ideological and political education into the mind and heart. However, empirical studies have shown that the current student groups in higher vocational colleges and universities generally have poor subjectivity,

low responsiveness and other realistic dilemmas, which constrain the effectiveness of traditional cultural education.

On the one hand, college students pay low attention to the excellent traditional culture education activities. Under the background of intensified competition for academic qualifications, more than 70% of students regarded “college education” as the core demand, forming the cognitive closed loop of “examination certificate - further education - employment”. Take Sichuan Top Information Technology Vocational College as an example, although the School of Marxism has set up public elective courses such as Chinese excellent traditional culture and “four histories” education, the selection rate of such elective courses is not high compared with other courses. This utilitarian orientation has led to the structural contradiction that traditional Chinese culture is integrated into the teaching of Civics and Political Science courses, which is “hot for the school, cold for the students”.

On the other hand, some students' participation in the activities of traditional Chinese culture and ideology and politics is just a formality. Although the school will organize some activities of reciting Chinese traditional culture classics, students often participate in these activities not out of their own intention, but because of the teacher's mandatory requirements, class unified collective activities, or to increase the credits of these activities. The above reasons may cause students to participate in time, the supervisor's willingness is not strong, and even the selected poems are the same. Basically, only the students who participate in the activity may have an in-depth understanding of the profound meaning behind the cultural classics, and for other students it is just a mere formality and a spectacle.

4. The Specific Path of The Integration of Chinese Excellent Traditional Culture Into The Teaching of The Ideological and Political Courses in Higher Vocational Colleges and Universities

Higher vocational colleges and universities should select a targeted response path according to the current reality: first, to do a good job in the systematic planning of the integration of Chinese excellent traditional culture into the higher vocational colleges and universities' civic affairs courses; second, to expand the diversified channels of the integration of Chinese excellent traditional culture into the higher vocational colleges and universities' civic affairs courses; and third, to optimize the multi-dimensional environment for the teaching of the civic affairs courses of the higher vocational colleges and universities' civic affairs of the Chinese excellent traditional culture.

4.1. Do a good job in the systematic planning of integrating Chinese excellent traditional culture into the ideological and political courses of higher vocational colleges and universities.

To deeply integrate Chinese excellent traditional culture into higher vocational civic education, it is necessary to build a horizontal coordination mechanism for the integration of industry and education, and gradually transform from the theoretical field to the practical level.

First, to build the “artisan and teacher coordination” management mechanism. In the context of the integration of production and education in higher vocational colleges and universities, a traditional culture education system consisting of academic affairs, academic work, Youth League Committee and practical training centers should be built. The Publicity Department can combine with the non-heritage workshop to create a “great national craftsmanship” theme exhibition, the Youth League Committee will be included in the traditional skills competitions in professional skills competitions, the practical training center relying on the school's actual traditional culture in the province and the combination of on-campus specialties into a living page teaching materials. Regularly held by the director of the professional group, ideological

teachers, business mentors to participate in joint meetings, such as in the equipment manufacturing class into the Dujiangyan water conservancy wisdom, in tourism management implanted in the Qingcheng Mountain Taoist culture interpretation course, the formation of “professional + culture” characteristics of the training program.

Secondly, develop “school-land symbiosis” practice carrier. When designing the implementation path of “one school, one case”, we can take advantage of the integration of Sichuan's higher vocational industry and education: developing the curriculum package of arts and crafts in conjunction with Mianzhu New Year's Painting Village, and constructing a practical training base of surveying and mapping for the architectural profession in conjunction with the ancient town of Lizhuang. The use of “questionnaire star + training log” dual-track research, through the Qiong kiln pottery production, Yibin Wuliangye old cellar study and other practice scenarios, dynamic collection of students' cultural awareness data. For example, Sichuan Engineering Vocational College will Deyang Temple Confucius rituals into the equipment manufacturing professional career literacy class, to achieve the accurate docking of traditional culture and job competencies.

Third, to build a “virtual and real integration” platform for educating people. Establish a four-way cultural practice network of “government, line, enterprise and school”: build the “Ba Shu Culture Digital Museum” with the provincial Culture and Tourism Department, and transform non-heritage such as Anyue stone carving and Luzhou Yu Tan colorful dragons into VR training resources; docking with the Sanxingdui Museum in Guanghan to open an order class for cultural relics restoration, so that archaeological exploration technology can be integrated into surveying. The archaeological exploration technology is integrated into the professional teaching of surveying and mapping; Chengdu Lacquer Factory has set up a modern apprenticeship workshop, allowing students to realize the spirit of craftsmanship in gold painting and needle engraving. Through the two-way flow of “skill masters in the classroom + students in the non-heritage workshop”, the inheritor of Zigong tie-dyeing technology guides the textile professional training, and the Meishan bamboo weaving masters lead the apprenticeship of modern home design projects, forming the “skill transfer - innovative design - product incubation” education ecosystem. Ecology.

4.2. Expanding the diversified channels for integrating Chinese outstanding traditional culture into the ideological and political courses of higher vocational colleges and universities

General Secretary Xi Jinping emphasized that the ideological and political work of colleges and universities should “pay attention to practical training”[5].” Practical parenting refers to the way of parenting that realizes the goal of parenting by organizing students to participate in various forms of practical activities, and it is the most significant participatory, genuine experiential and direct instructive way of parenting in the daily ideological and political education of college students. In a sense, the integration of excellent traditional culture into ideological and political teaching is essentially a practical issue, therefore, colleges and universities should integrate Chinese excellent traditional culture into social practice, “work from the unity of knowledge and action,”[6] and “carry out a wide range of various types of social practice,[7] “Specifically manifested in the way of combining Chinese excellent traditional culture with social investigation, volunteer service, field study and so on.

First, the form of combining social investigation and Chinese excellent traditional culture. Deepening the ideological education with social research and carrying out traditional culture theme practice is an effective path to cultivate young people's success. This kind of practice not only builds a bridge for students to know the society, but also refines their critical thinking ability and comprehensive quality. On the one hand, the precise selection of topics stimulates the enthusiasm for exploration. Based on the cognitive characteristics of young people, focusing

on the “path of revitalization of non-heritage”, “modern transformation of traditional handicrafts” and other concrete issues, designing “research on the status quo of traditional culture courses in colleges and universities”, “analysis of the cultural identity of young people”, and other topics with small cuts and deeper intentions. By choosing the research direction independently, students are inspired to observe the social texture in depth with a master attitude, and construct a three-dimensional cognition of cultural inheritance in data collection and phenomenon analysis. On the other hand, the research report is written to summarize in depth. Strengthen the nurturing transformation of the research process, and guide young people to write reports in accordance with the needs of growth. For example, for the topic of “the nurturing function of family customs and family training”, students are guided to analyze the real value of traditional culture on personality building by comparing with the “Yan's Family Trainings”, “Zhu Zi's Family Rites” and other canonical books. Through the tutor's pointing out the elements of ideology and politics in the research material, students can complete the improvement from phenomenon observation to value comprehension in the process of writing, and realize the conscious internalization of the essence of culture.

Second, the form of combining volunteer service and Chinese outstanding traditional culture. As a vivid classroom for cultivating morality, volunteer service has unique value in cultivating young people's responsibility and character cultivation. Through practice, young people can not only realize the joy of helping others, but also realize all-round growth in national knowledge, collaboration and innovation, and character refinement. First, the Cultural Lineage Guardian Action. Relying on regional cultural resources, the organization of young people into the museum as antiquities restoration volunteers, in the process of finishing the “Yongle Dictionary” scrolls, explaining the bronze ornamentation, not only to deepen the knowledge of the ritual civilization of the Shang Dynasty, but also to cultivate cultural relics narrative ability. When tourists stop to ponder over the volunteers' explanations, what the young people gain is not only cultural confidence, but also the value of serving the society. Secondly, the Civilization Run City Action transforms virtue stories such as “The Friendship of Guan Bao” and “A Promise is worth a Thousand Pieces of Gold” into creative wall paintings, and carries out traditional etiquette demonstrations in the community. Young volunteers can design the “New Twenty-four Filial Piety” comic booklet, interpret traditional virtues with modern scenes such as “giving up your seat on the subway”, and let the worldly wisdom of the “Rules of Discipleship” take on a new life in the organization of shared bicycles and guidance on garbage classification. Third, the Love Prairie Fire Action. We set up a teaching team to teach non-heritage skills in Daliang Mountain, and passed on the spirit of craftsmanship when teaching left-behind children how to tie and dye batik; we went to the old revolutionary areas to carry out the “digital classroom for the elderly”, and helped the elderly to realize the deep meaning of “care for the elderly” when they make video calls. These warmly-carried support programs allow young people to read and understand the world sentiment of “Datong” from the podium of remote elementary school.

Third, the field study combines with the excellent traditional Chinese culture. Civic education when breaking through the walls of the classroom, in the Bashan Shu Shui open walking classroom. The wisdom of the sage said “paper to get the ultimate shallow” reveals us that the only footprints imprinted in the cultural scene, in order to touch the real texture of civilization. As a university in Sichuan Province, we should start from the cultural relics and monuments in Sichuan Province, and deeply excavate the civilization monuments in the elements of the ideology and politics. First, the Shu Road Roots Tour. Organize young people to visit the dawn of civilization gazed at the samsung mound bronze standing man, in the Dujiangyan millennium canal water to read the “Tao law of nature” philosophy of water management. From the gold foil of the Sun God Bird at Jinsha Ruins to the Qin-Han trestle at Jianmen Shudao, from the Imperial College of Science and Technology at Langzhong Ancient City to the anti-war school at Lizhuang Ancient Town, every relic is a vivid teaching material. When the students stand in

front of the Emei Mountain Fuhu Temple to identify the “AURORA first mountain” plaque, at the foot of the Leshan Buddha to look up to the Tang Dynasty craftsmen's work of artisanal craftsmanship, those sleeping chapters of the history books will be transformed into a touchable civilization code. Second, the Tianfu Memory Project. Using the advantage of Sichuan students throughout the province, launched the “nostalgia code” physical collection. We can collect the sun pattern in Qiang embroidery in Northwest Sichuan, bamboo weaving techniques on oil paper umbrellas in South Sichuan, and mortise and tenon wisdom in hammock buildings in East Sichuan, and create a theme exhibition of “Shu Rhythm River” on campus. When Zigong well salt tools meet Mianzhu New Year's engravings, and when Qingshen bamboo weaving converses with Xingjing sandwares, the jigsaw puzzle of regional cultures reveals a complete spiritual map in the contrast and collision.

4.3. Optimize the multi-dimensional environment for the integration of Chinese outstanding traditional culture into the teaching of ideology and politics in higher vocational colleges and universities.

The teaching of Civic and Political Studies in higher vocational colleges and universities cannot only stay in the classroom, but should also be reflected in the colorful campus activities. Campus cultural activities are the sum of all spiritual and material wealth condensed in the practice of running and governing schools in colleges and universities, which have the functions of value orientation, emotional incentive, value recognition and emotional cultivation, and are the important resources and carriers for nurturing people in colleges and universities, and every educator who knows the way of education pays great attention to the function of campus culture on the nurturing of college students. Every educator who understands the way of education pays much attention to the nurturing function of campus culture for college students in daily ideological and political education. Therefore, colleges and universities should incorporate the elements of excellent traditional culture into the campus culture construction, and shape a strong atmosphere of excellent traditional culture to better play the role of excellent traditional culture in shaping the personality of college students, character formation, and enhancement of the inculcation of quality.

On the one hand, to create a traditional culture campus environment. First, to create an immersive Chinese excellent traditional culture gallery. Space to create an immersive traditional culture gallery, need to follow the principle of integration of space aesthetics and education laws. The location should consider the student gathering area, and build a spiritual landmark in the dormitory area or cultural plaza, so that cultural immersion can be naturally integrated into campus life. The content structure should realize three dimensions: the genealogy of national heroes manifests the patriotic soul, the treasures of painting and calligraphy convey aesthetic philosophies, and the gallery of virtue stories shapes the value coordinates, so as to achieve the dual effect of spiritual enlightenment and artistic cultivation. In the specific implementation to follow the laws of education, the selection of exhibition themes close to the daily life of students, modernization of traditional Chinese culture narrative, the appropriate use of multimedia technology, the formation of ideological and political education into the brain into the heart of the nurturing effect. Second, the excellent traditional Chinese culture into the campus spirit. As the spiritual totem of colleges and universities, the school motto and school spirit are the carriers of the integration of traditional culture and modern values. Tsinghua's “self-improvement, virtue and materialism” means the way of Qiankun, and Fudan's “erudition and determination” inherits the essence of Confucianism, which not only highlights the beauty of Chinese imagery, but also builds a three-dimensional value coordinate system. The use of new media and other technological innovation, the canonical “benevolence, righteousness, propriety, wisdom and trust” into the youth growth guide to action, so that students intuitively feel the charm of traditional Chinese culture, no

longer stay in the textbook text, but to deal with interpersonal interactions, social participation, and the future planning of the life of the wisdom of the [8]. In this way, both the continuation of cultural genes, but also to cultivate a sense of historical depth of value judgment, and ultimately realize the deeper goal of educating people with culture.

On the other hand, innovative forms of cultural activities that carry the meaning of excellent traditional culture. As an important carrier of spiritual inheritance, campus cultural activities have an irreplaceable role in thought leadership and value shaping. For one thing, classical recitation moistens the mind. Chinese canonical books carry the essence of 5,000 years of civilization, from the "Poetry" of the beauty of simile to the "Records of the Historian" of the Historian's masterpiece, from the "Tao Te Ching" of the subtle philosophical thinking to the "Zengguang Xianwen" of the world's wisdom, these words of wisdom of the ancestors of the treasure trove of words, just like the spring breeze to nourish the heart of the students. It is suggested that selected classics with both depth of thought and aesthetic value, such as "Chu Ci", "The Book of Rites", "The Art of War", etc., should be recited through poetry conferences, canonical studies and other innovative forms, so that young people can realize the feelings of the family and the country in the rhythmic recitation and set up lofty aspirations between the lines. Secondly, the festival culture continues the cultural lineage. Traditional festivals as a living carrier of national memory, a vivid record of the eternal pursuit of a better life for the children of China. Spring Festival ancestor prayers, Dragon Boat Festival, Mid-Autumn Moon Festival, each festival carries a unique cultural code. Can be designed to memorialize the martyrs of Qingming, Chongyang practice of respect for the elderly and other experiential activities, so that students in the package dumplings, lanterns, writing spring couplets and other folklore practice, touch the spiritual core behind the festival - both Qu Yuan, "although nine deaths of their unrepentant" sincerity, but also full of the Cowherd and Weaver Girl, "the Golden Wind and Jade Dew a meeting of deep love! "Thirdly, traditional art nourishes the aesthetic sense of the festival. Thirdly, traditional art nourishes aesthetics. From ink and brush painting to stone and seal carving, from silk and bamboo pipes and strings to neon dresses and feathers, the treasures of Chinese art have been blossoming with eternal charm. Gu Kaizhi's "Transfiguration" and Fan Kuan's majestic mountains are not only visual feasts, but also philosophical expressions of the unity of heaven and man; the zither rhythms of "Alpine Flowing Water" and the tunes of "The Peony Pavilion" convey oriental aesthetics across time and space. It is suggested that non-genetic inheritors and famous artists be invited to carry out workshop teaching, through copying "Dwelling in the Fuchun Mountains", rehearsing "Autumn Moon in the Han Palace" and other immersive experiences, so that students can realize the timeless flavor of traditional art between the strokes of the brush and sketches. This educational model of educating people with culture and embellishing the heart with art not only continues the edification tradition of "rising in poetry, establishing in rituals, and becoming in music", but also builds a solid spiritual home for young people. When the sound of classical recitation and the afterglow of opera resonate in the campus, traditional culture has truly realized creative transformation and innovative development.

5. Conclusion

In conclusion, for the ideological and political theory courses in higher vocational colleges and universities, it is necessary to make full use of the advantages of traditional Chinese culture to enrich the content of classroom teaching and improve the classroom teaching method, which is the key to improve the teaching effect in the future.

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