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The Inherent Logic and Practical Strategies of Empowering Ideological and Political Education in Universities with School History and Culture

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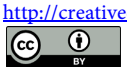

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Abstract

University history and culture are unique implicit ideological and political resources in universities, embodying the school's original aspirations, spiritual lineage, and value pursuits. The empowerment of ideological and political education by university history and culture essentially relies on local narratives to achieve value guidance, emotional immersion, and spiritual inheritance. This article analyzes the inherent mechanism of university history and culture empowering ideological and political education from three levels: value logic, cognitive logic, and practical logic. It also identifies current problems in university history-based education, such as superficial resource exploration, singular carrier forms, and fragmented collaborative mechanisms. Furthermore, it proposes practical strategies from four dimensions: resource revitalization, scenario construction, discourse innovation, and mechanism guarantee, to promote the transformation of university history and culture from "historical display" to "educational presence", thus helping universities implement the fundamental task of cultivating morality and talent.

Subject Areas

Higher Education

Keywords

School History and Culture, Implicit Education, Ideological and Political Education, Moral Education, Educational Activities at Venues

1. Introduction

Moral education is the fundamental task of ideological and political education in colleges and universities, and it is also a question that higher education in the new era must answer. General Secretary Xi Jinping emphasized that moral education should be integrated into all aspects of ideological and moral education, cultural knowledge education, and social practice education [1]. Compared with the systematic theoretical lectures in ideological and political classrooms, school history culture is a distinctive cultural resource that is rooted in the school and close to teachers and students. It takes school history stories, deeds of predecessors, school history, and school motto as its carriers, and naturally possesses empathy, locality, and uniqueness. It is an invaluable material for carrying out implicit ideological and political education. In recent years, more and more colleges and universities have begun to attach importance to the construction of school history museums, school history lectures, and the development of school history courses. The concept of educating people through school history has gradually taken root in people's hearts. However, objectively speaking, the practice of educating people through school history in many schools still focuses on display rather than education, and on form rather than internalization. School history resources are often treated as "collections" for display rather than "teaching materials" for education, and their educational value has not been fully released. Based on this, clarifying the inherent logic of how school history and culture empower ideological and political education, and exploring practical and feasible paths, has important theoretical value and practical significance for enriching the ideological and political education system of universities and enhancing the affinity and pertinence of ideological and political education.

The school history culture referred to in this article encompasses the accumulated material relics, historical figures, spiritual traditions, and institutional culture formed during the school's educational journey. Unlike explicit classroom indoctrination, implicit ideological and political education relies on environment, narrative, and context to achieve subtle value shaping [2]. Existing research primarily examines the moral education value of school history or the implementation pathways of implicit education in isolation, but rarely constructs a coherent "value-cognition-practice" analytical framework. The theoretical foundation of this framework draws from existing literature: the value logic dimension references Li Jun's study on the core value of school history culture [3]; the cognitive logic incorporates Wang Shuyin and Liu Min's discourse on the generation mechanism of implicit education [2]; and the practice logic draws from Zhang Yanhong's analysis of the educational function of school history museums [4]. However, most existing studies fragment the value objectives, reception psychology, and identity construction processes. The incremental contribution of this framework lies in treating value anchoring, narrative cognitive processing, and teacher-student identity construction as a continuous closed loop, connecting the complete chain of "resource attributes-individual reception-behavioral transformation" to

address the shortcomings of static discussions on resource value and the lack of analysis on the individual reception process in current research.

Based on this, clarifying the intrinsic logic of school history culture in empowering ideological and political education, and exploring practical implementation pathways, holds significant theoretical and practical value for enriching the university's ideological and political education system and enhancing the appeal and relevance of ideological and political education.

2. The Intrinsic Logic of School History and Culture Empowering Ideological and Political Education in Higher Education Institutions

I) Value Logic: Inheriting the school's spirit and anchoring the value coordinates of cultivating morality and nurturing talents.

A university's history records its journey in sync with national development and the changing times. The university motto, the deeds of its predecessors and distinguished alumni, and the stories embedded within it are core values such as patriotism, serving the country, seeking truth, and dedication—a concrete reflection of socialist core values within the campus context. The unique value of university history in education lies in its ability to transform grand mainstream values into tangible, relatable examples of values for teachers and students, grounding abstract ideals and beliefs in the real choices and perseverance of generations of students. When a student understands how their university survived and thrived during difficult times, and how their predecessors stepped forward when the nation needed them, the principles written in textbooks gain warmth and depth, and value guidance moves from empty rhetoric to concrete reality. In short, university history provides an inexhaustible "spiritual treasure trove" for moral education, ensuring that mainstream values are not merely slogans suspended in the air, but grounded in the vibrant history and figures of a university, thus becoming more impactful and persuasive.

II) Cognitive Logic: Contextualized narrative immersion, in line with the cognitive laws of implicit ideological and political education.

Ideological and political education is not a one-way indoctrination, but a two-way construction of cognition and emotion in the subject [2]. School history provides a carrier that fits the cognitive characteristics of young students: it relies on physical objects, old photos, oral history materials and historical scenes, and replaces theoretical preaching with storytelling, so that abstract values can be perceived and understood in specific situations. Narrative moral education research indicates that exposure to historical narratives does not automatically lead to shifts in perspective. Narratives merely provide cognitive material, and the formation of value identification relies on external support such as teacher-guided reflection and meaningful engagement driven by tasks [5]. The concrete and emotional cognitive characteristics of young students make it easier for them to complete value identification in accepting real and vivid narratives. However, emo-

tional engagement alone does not automatically lead to ideological alignment or behavioral change; only under the conditions of teacher-guided reflection, assigned discussion tasks, and immersive task participation. In the process of touching school history, listening to school history and telling school history, students will naturally complete the cognitive progression from "knowing the facts" to "identifying with the spirit" and then to "consciously practicing". Only then can students progress along the path of "knowing historical facts empathetic figures reflective significance", gradually realizing the cognitive progression from "knowing historical facts" to "identifying with the spirit" and then to "consciously practicing". This transformation path from facts to spirit and from cognition to practice is exactly in line with the "silent" realm emphasized by implicit ideological and political education, and realizes the organic unity of knowledge, emotion and action in real historical context.

III) Practical Logic: The Construction of Identity and the Fostering of a Sense of Belonging among Teachers and Students

School history also plays a crucial role in shaping identity. Research on the sense of belonging among college students suggests that an individual's understanding of the history of organizational struggle can influence the formation of organizational identity, which in turn affects an individual's self-identity positioning [6]. For current students, understanding the school's history of struggle from its inception to its current state, and the inspiring stories of their predecessors in educating and nurturing students, helps build a sense of belonging and pride in being a part of the school. But identity attribution is not an automatic product of reading history, and students need to establish a connection between the narrative of school history and their own life experiences. Once this identity is formed, it motivates students to consciously integrate their personal growth and professional development into the overall development of the school and the nation, effectively transforming value identification into action. This is especially true for students with clear career aspirations, such as teacher trainees; the educational spirit and exemplary conduct of teachers embodied in the school's history more easily evoke deeper reflection on their professional roles and future responsibilities. When young students realize they are taking the baton from their predecessors, their academic and career choices are given a more profound meaning, and the construction of their spiritual world is quietly completed in this process of identification.

3. The Real-World Dilemma of Empowering Ideological and Political Education with School History and Culture

I) Superficial resource exploration and insufficient transformation of historical materials

Currently, many universities' historical resources remain at the level of archival organization and exhibition hall display, lacking in-depth interpretation of the spiritual connotations and historical connections behind the historical materials.

A large amount of oral history, alumni stories, and memories of retired teachers are in a "dormant" state, without systematic organization and creative transformation, making it difficult to enter the material database for ideological and political education. The "last mile" between university history and curriculum has not yet been opened up, and the value of university history as "educational teaching material" is seriously underestimated. Many archive departments in universities prioritize archive preservation and exhibition display, while resource conversion for ideological and political classroom teaching is generally weak [7].

II) Homogeneous educational platforms and outdated discourse

Constrained by limited human and material resources, many universities' methods of educating students through their school history are limited to one-off, ritualistic activities such as visits to school history museums and orientation sessions for new students. These activities are sporadic and difficult to establish as a regular practice. At the same time, the discourse used to disseminate school history tends to be grandiose and rigid, which is significantly out of touch with the expression habits and ways of receiving information among contemporary youth. This results in a situation where "the speaker is attentive, but the listener is distracted", leading to a significant lack of appeal and effectiveness in educating students. Research on ideological and [8].

III) Fragmented collaborative mechanisms and weak synergy in talent cultivation

The work on school history is mostly handled by departments such as the archives and the school history museum, with insufficient collaboration with the School of Marxism, the Student Affairs Office, the Youth League Committee, and the ideological and political education classes of various secondary colleges. As a result, school history resources are difficult to integrate into ideological and political education, themed class meetings, social practice, and publicity activities, objectively creating "educational islands". The lack of a regular collaborative mechanism between departments has significantly reduced the overall effectiveness of school history in educating people. Existing research has shown that the key institutional barriers impeding the implementation of school history education lie in the insufficient supply of systems for the separate governance and cross-departmental collaboration between cultural and museum archives departments and ideological and political education departments [9].

IV) The lack of an evaluation system makes it difficult to measure the effectiveness of education.

Current assessments of school history-based education mostly focus on explicit indicators such as the number of activities held and the number of visitors, lacking tracking and evaluation of deeper effects such as students' value identification, internalization of spirit, and behavioral transformation. This makes it difficult to accurately judge the educational effect and provides a basis for subsequent improvement, resulting in the difficulty in continuously consolidating and deepening school history-based education, and easily falling into the trap of "emphasiz-

ing process while neglecting effect" .Existing research on the evaluation of school history education indicates that domestic universities generally emphasize process statistics, and the development of evaluation tools for students' spiritual internalization and behavioral change is significantly lagging behind [10].

4. Practical Strategies for Empowering Ideological and Political Education in Higher Education Institutions with School History and Culture

I) Deepen the exploration of school history resources and promote the transformation of historical resources into educational resources.

The premise of using school history for education is to awaken "dormant historical materials" into "vibrant teaching resources". Universities should establish interdisciplinary teams involving archives, Marxist colleges, and literature colleges to systematically sort out red threads, educational stories, exemplary teachers, and patriotic alumni's deeds in their school history. They should also rescue and preserve a batch of vital memories that are on the verge of being lost through oral history interviews and the collection of old objects. Based on this, a school history ideological and political education material database should be established, categorizing and adapting different themes of school history materials to different chapters of ideological and political education courses, providing direct support for classroom cases, lecture scripts, and practical activities. Taking teacher training colleges as an example, the stories of veteran teachers who dedicated themselves to grassroots education and nurtured students are themselves the best teaching materials for cultivating teachers' ethics; the struggles of outstanding alumni serving the country and contributing to society are vivid materials for guiding students to establish correct professional values. During my time as a guide at the school history museum, I deeply realized that a warm oral history or a faded old photograph can often touch people's hearts more than an abstract lecture—this is precisely the unique educational value of school history resources.

During my tenure as a guide in the school history museum, I have deeply realized that a piece of oral history with warmth and a yellowed old photo often have a greater impact on people's hearts than an abstract lecture—this is precisely where the unique educational value of school history resources lies.

II) Enrich the scenarios and carriers to build an immersive educational space that combines online and offline learning.

Scenes are an important basis for educating people through school history. As an important carrier of ideological and political education, the school history museum should fully explore its ideological and political education function [4]. Offline, the narrative design of the school history museum should be upgraded, and the old model of simple display boards should be changed. Through thematic exhibition areas, micro exhibition halls, campus cultural landmarks (such as road signs, cultural corridors, alumni walls) and other diverse carriers, immersive onsite teaching points should be created. School history lectures, school history sit-

uational dramas, and alumni interview salons should be carried out regularly to connect with the practical teaching links of ideological and political courses, so that students can receive spiritual baptism in the "on-site" experience. Online, short videos, audio school histories, and digital school history museums can be produced. School history stories can be continuously pushed through public accounts and video accounts to spread the spirit of school history in a form that young people are willing to accept, extend the time and space of education, and achieve the educational effect of learning and feeling anytime and anywhere. Only by combining online and offline can school history truly "live" in students' daily lives, rather than just staying in the exhibition hall.

III) Innovate discourse methods and open up channels for integrating school history and culture with ideological and political education.

The effectiveness of educating students through school history depends on bridging the gap between school history culture and ideological and political education. On the one hand, school history cases should be integrated into the main ideological and political education classroom, incorporating materials into lectures and discussions in courses such as "Ideological and Moral Education and the Rule of Law" and "Outline of Modern and Contemporary Chinese History", using them as topics and case studies. Simultaneously, elective courses and lectures on school history should be offered to meet students' systematic learning needs. On the other hand, school history culture should be integrated into extracurricular activities, utilizing platforms such as student lecture teams, reading groups, and clubs to conduct school history-themed lectures, essay competitions, and speech contests, encouraging students to transform from "listeners" to "narrators". It is important to emphasize that this transformation of the narrator's role is itself a profound form of self-education. My experience as a member of the college's lecture team participating in school history lectures shows that students often gain a greater spiritual impact from carefully reviewing historical materials and repeatedly refining their presentations than from simply listening—inviting students to the stage truly returns the subject of school history education to them.

My experience as a member of the college propaganda team participating in the propaganda of school history shows that students often gain greater spiritual inspiration in the process of carefully sorting through historical materials and repeatedly polishing their speeches than they do simply listening. Inviting students to the podium is to truly return the subject of school history education to the students.

IV) Improve the collaborative support mechanism and form an integrated force for talent cultivation.

Education based on school history is a systematic project that requires a sound collaborative support mechanism. First, a collaborative education mechanism must be established, clarifying the responsibilities of all parties and forming an integrated framework of resource sharing, joint activities, and joint evaluation of results, thus breaking down the "educational silos". Second, a stable team of school history interpreters and student speakers must be cultivated, and regular,

professional training should be conducted to improve their ability and level in telling history and educating students. Third, long-term incentives should be improved, incorporating school history practice into ideological and political education credits to stimulate the enthusiasm of teachers and students. Finally, diversified and process-oriented educational evaluation should be explored, comprehensively utilizing materials such as student reflections, practical works, and interview feedback to dynamically assess the effectiveness of education, resolutely avoiding formalism and perfunctory approaches, and ensuring that education based on school history is sustainable and effective.

5. Research Limitations and Reflections

This study affirms the ideological and political education value of school history and culture, but it must also face up to the inherent limitations of selective construction in school history narratives: school history compilation often highlights the highlights of school achievements, and tends to simplify or even avoid the contradictions, setbacks, and complex historical aspects in the school's development process. Presenting only a filtered, singular narrative will weaken the credibility of education and make it difficult to respond to the thoughts of students with different backgrounds and diverse perspectives. In this regard, two aspects should be well addressed in the practice of school history education: first, adhere to historical textual criticism, attach importance to cross-comparison of multiple archives and oral historical materials, present historical complexity as much as possible, and do not avoid the twists and turns in the school's development process; second, reserve space for critical thinking in teaching design, guide students to analyze narrative sources, encourage students to ask diverse questions, and abandon one-way indoctrination of predetermined conclusions. Only by facing up to the complexity of history and accepting students' diverse perspectives can school history education avoid becoming one-way propaganda and maintain the credibility of ideological and political education itself.

6. Conclusion

University history and culture are a unique and irreplaceable treasure trove of ideological and political education resources for universities. The core of empowering ideological and political education through university history lies not in the simple display of historical materials, but in conveying spiritual power and shaping value identity through local historical narratives. Facing the new era, universities must continuously delve into the connotations of their history, innovate educational platforms, and break down the barriers between classrooms and venues, making university history visible, audible, tangible, and shareable. Only then can they guide young students to understand the mission of the times by understanding university history, strengthen their ideals and beliefs by inheriting the spirit of university history, and grow into new talents capable of shouldering the great responsibility of national rejuvenation.

Conflicts of Interest

The authors declare no conflicts of interest.

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