

The path of second class education in Colleges and universities from the perspective of Chinese excellent traditional culture

He Fen

Baotou Teachers' College, Baotou, 014030, China

Keywords: excellent traditional culture, second classroom, college students, personality

Abstract: The excellent traditional Chinese culture is our national spiritual wealth and an indispensable life education for contemporary college students. How to make college students deeply understand and highly identify with Chinese culture, turn it into practical actions, and finally consciously integrate the elements of excellent traditional culture into personality shaping is also an important manifestation of the fundamental task of cultivating morality and fostering talents. For contemporary college students, only by having a firm sense of identity with the Chinese nation and culture can they avoid losing their way in the tide of history. This article intends to analyze the current situation of contemporary college students' recognition of excellent traditional culture through a questionnaire survey, and analyze the educational significance of integrating excellent traditional culture into university extracurricular activities. Based on basic analysis, it constructs theoretical models and seeks for more practical and effective educational modes that are in line with the reality of contemporary college students. It helps college students draw spiritual strength from extracurricular activities, seek innovative mechanisms that "moisten things silently", gather spiritual power for cultivating new talents who can take on the great responsibility of national rejuvenation, explore paths for practice transformation, and create ideal personality for contemporary college students.

1. The coupling and symbiosis between the second classroom in colleges and universities and the excellent traditional Chinese culture

"Originally, it was the Chinese people who created Chinese culture, but it can also be said that Chinese culture has created the Chinese people. In short, Chinese culture is in the Chinese people. Therefore, when we study Chinese culture, we should look at the Chinese people in the context of Chinese history. That is to say: look at the lives of the Chinese people in Chinese history, how did they live? How did they behave?" Obviously, culture is the embodiment of human values and will in the long-term social practice. Because of people, there is culture. Human beings transform natural things to form material culture. Various cognitive and spiritual qualities condensed from practice by human beings form spiritual culture. "Transforming people" is equivalent to "educating people".

The extracurricular activities in higher education institutions have gradually become a strong support for the first classroom, owing to their diverse forms of activity, extensive involvement of students, autonomy of student participation, and practicality of curriculum design. Take Baotou Normal University as an example, the second classroom is carried out in a credit system, which includes seven modules: ideological growth, practical training and volunteer service, innovation and entrepreneurship, cultural and sports activities, social work (including clubs), skills and specialties, and other. Students can fully experience activities that interest them in the second classroom, enrich their college life while improving their own abilities and qualities. The influence of the second classroom on students is gradually emerging. Therefore, integrating Chinese excellent traditional culture into the second classroom of colleges and universities has unique educational significance[1-2].

1.1 The second classroom is a high-quality carrier for contemporary college students to integrate theory with practice

The inheritance of culture cannot be separated from the effective role of practice. Only through

continuous dissemination of practice can culture continuously exert its practical significance. Marxism emphasizes that practice is the sole criterion for testing truth. Those that have been able to settle down over time and are known as excellent traditional culture by us, without exception, have been passed down from generation to generation in practice. The second classroom is a supplement to the first classroom for college students, and has immeasurable educational functions in broadening students' horizons, stimulating their interest, increasing their knowledge, and exercising their character. Compared with the first classroom, the second classroom pays more attention to practicality and highlights students' subjectivity and initiative. It is conducive to guiding students to actively think and explore. Through the second classroom, putting theoretical learning into practice in the first classroom is an implementation of the view of practice in Marxist philosophy, which also helps college students internalize their theoretical learning into personality and conduct[3-4].

1.2 The second classroom guides college students from cultural consciousness to cultural self-confidence

"Cultural consciousness only refers to people living in a certain culture having "self-awareness" of their own culture, understanding its origins, formation process, characteristics and development trends, without any intention of "cultural regression", not wanting to "revive the past", nor advocating "total Westernization" or "total alienation". Self-awareness is to strengthen the ability of cultural transformation and gain autonomy in deciding cultural choices when adapting to new environments and times. The ultimate driving force of cultural consciousness still relies on human practice and spiritual belonging. Only through continuous summarization and reflection in practice can cultural consciousness gradually take shape. In contemporary China, under the impact of Western foreign culture, some people advocate "cultural nihilism" and deny the accumulation of thousands of years of culture. This is an extremely dangerous behavior. Our nation, if it wants to maintain its progressiveness and independence in world culture, must adhere to the subjectivity and creativity of cultural consciousness, constantly practice socialist advanced culture, and fulfill the cultural mission of our generation. Cultural self-confidence is the full affirmation and heartfelt recognition of cultural values by a country or nation. The realization of the goal of a culturally powerful nation is predicated on the establishment of cultural self-awareness and confidence. We should not only achieve socioeconomic power, but also realize the goal of spiritual power[5].

1.3 The second classroom guides college students to move from cultural confidence to self-acceptance

The vitality and advantages of Chinese culture are the cultural traditions of thousands of years, still flowing through our bodies and influencing the thinking, personality, and behavior of modern Chinese people. This is the fundamental connotation that we need to vigorously explore. The early stage of university life is known as the psychological weaning period. College students in this period have both the desire to grow independently away from their families and anxiety and confusion about growing up. It is also the most sensitive period for understanding "I".

The integration of excellent traditional Chinese culture into the second classroom can help college students understand more intuitively about this culture and gradually build up cultural confidence. In this process, we constantly discover ourselves, reshape ourselves and finally realize our self. At the same time, this process is not a one-way cycle. In the process of establishing self-awareness, it also serves as an objective condition for us to understand the external world and recognize ourselves. At the same time, we can also accept the external world well and repeat this process over and over again.

Erikson believes that the main developmental obstacle faced by adolescents is self-identity, a stable and coherent perception of who they are, where they are going, and where they are in society

Only when our sense of self-identity reaches a certain stage can we achieve self-acceptance. Here, "self-acceptance" refers to accepting oneself in the present moment, recognizing one's imperfections but also being able to accept such a person as they are. Accepting and reconciling with oneself is an essential stage towards psychological maturity[6-7].

1.4 Taking the second classroom as a carrier, drawing strength from excellent traditional culture to cultivate sound personality

College students are not just current students, but should be the future pillars of society. Schools should cultivate not only experts, but also sound individuals. What is a healthy personality? "Sound personality refers to the perfect unity, balance and coordination of all elements in a person's physiology, psychology, morality and society so that one can give full play to his or her talents."

A healthy personality has the following five aspects: First, it has the intention and performance to adapt to society; Second, they should have love and compassion; Third, a strong sense of responsibility; Fourth, accept emotions and feelings; Fifth, one should be able to continuously acquire new knowledge.

We have set up options for student growth in the questionnaire, which also include the above five aspects. Through model analysis, we have reason to believe that integrating excellent traditional culture into the second classroom has a very positive correlation with students' personality development[8].

At the same time, the integration of excellent traditional culture can enrich activities in second classrooms and provide strong connotation support for campus cultural construction. It also improves the attractiveness and cohesion of second classrooms. Excellent traditional culture and university second classrooms have a coupling symbiotic relationship that blends together to achieve mutual success. With their mutual blending, we should find an educational model that is more suitable for contemporary college students' actual theory combined with practice, help them draw spiritual strength from second classroom activities, seek innovative mechanisms that "moisten things silently", gather spiritual power for cultivating new generations who shoulder the great responsibility of national rejuvenation, explore practical transformation paths, and create ideal personality for contemporary college students[9].

2. Analysis of the questionnaire survey

In order to further understand the current situation of contemporary college students' cognition of excellent traditional culture and gain a deeper understanding of the educational impact of extracurricular activities in practical teaching, we designed a questionnaire based on the students at Baotou Normal University. A total of 683 questionnaires were collected this time, mainly using SPSS and Amos as data analysis platforms. Based on basic analysis, reliability and validity analysis, difference analysis, etc., we conducted an all-round analysis of the questionnaire. The specific analysis results are as follows:

2.1 Statistical Table of Basic Information Description

From the table 1, it can be seen that freshmen's participation in questionnaires is significantly higher than other grades, and the higher the grade, the lower the participation. We can also indirectly conclude that the enthusiasm of freshmen to participate in activities is significantly higher than other grades. This period is also a critical stage for new students to gradually integrate into university life, and it is also a key time to guide students' growth through extracurricular activities[10].

Table 1 The base quantity

subject	option	frequency	percentage
Gender	A male	143	20.9
	B female	540	79.1
grade	A freshman	410	60.0
	B sophomore	128	18.7
	C Junior	52	7.6
	D senior year	80	11.7
	E graduate student	13	1.9
major	A Philosophy	3	0.4
	B Economics	11	1.6
	C Law	17	2.5

	D Education	164	24.0
	E Literature	199	29.1
	F History	7	1.0
	G Science	31	4.5
	H Engineering	3	0.4
	L Management Studies	6	0.9
	M Art Studies	242	35.4
nation	A Han ethnic group	564	82.6
	other	119	17.4

Table 2 Single choice description statistics

subject	option	frequency	percentage
Traditional cultural attitudes	A likes Chinese excellent traditional culture very much and should carry it forward	504	73.8
	B wants to understand, but due to heavy academic burden, there is no way or time to contact and learn about China's excellent traditional culture	167	24.5
	C doesn't like it very much, but as Chinese, we should learn about China's excellent traditional culture	11	1.6
	D. Instead of understanding tradition, spend time on what they need	1	0.1
Participate in motivation	A. To easily pass the second class with extra points	531	77.7
	B. To gain a deeper understanding of China's excellent traditional culture	91	13.3
	C to pass the time	12	1.8
	I have never participated in	49	7.2
The importance of second class	A attaches great importance to	229	33.5
	B. Highly valued	350	51.2
	C Generally valued	92	13.5
	D. It doesn't matter, I don't care	12	1.8
Objective of Participating in the Second Classroom	A. Exercise ability	194	28.4
	B Hobbies	126	18.4
	C is for obtaining points and credits	360	52.7
	D passes the time	3	0.4
Consistency of expectations	A is very consistent and has helped me a lot	267	39.1
	B is helpful to some extent, but it doesn't achieve the expected results	354	51.8
	C. The results are not obvious and help little	56	8.2
	D is completely inconsistent with expectations	6	0.9

Based on the table 2, it can be concluded that in terms of awareness of excellent traditional culture, 73.8% of students think they like Chinese excellent traditional culture very much and should carry forward and promote it, with a high level of recognition. However, 24.5% of the students want to know more about it, but they have heavy academic burdens and lack the time and opportunities to contact and understand China's excellent traditional culture. The subjective cognitive desire is relatively strong[11].

In terms of participation in extracurricular activities, most students attach importance to it. However, 52.7% of them are motivated by the desire to earn points and credits. The utilitarian characteristics are obvious. At the same time, the effectiveness of extracurricular activities has not met the expectations of students. While some help is provided, 51.8% of them have not achieved the expected results[12].

Table 3 Descriptive statistics of multiple choice questions

subject	option	frequency	percentage
Understand channels	A Tiktok, Kwai, Bilibili and other online video platforms	605	88.6
	B. Cultural programs such as "Chinese Poetry Competition", "Classical Songs Spread", and "A Bite of China"	671	98.2
	C People's Daily, Reader, Yilin and other books and newspapers	447	65.4
	D. Ideological education and legal system, Introduction to Mao	490	71.7

	Zedong Thought and the theoretical system of socialism with Chinese characteristics, Outline of Modern Chinese History and other ideological and political education classes		
	Activities related to extracurricular activities at E School	351	51.4
Social function of traditional culture	A records social changes	605	88.6
	B. Promote social cognition	607	88.9
	C. Dissemination of social information	568	83.2
	D. Optimize social atmosphere	603	88.3
	E. Strengthening social solidarity	574	84.0
	F. Regulate social behavior	516	75.5
Mainstream traditional cultural characteristics	A patriotism	656	96.0
	B. Advocating justice	578	84.6
	C. Integrity and benevolence	530	77.6
	D. The doctrine of the mean and harmony	619	90.6
	E. The core of the relationship between the ruler and his subjects	401	58.7
	F bipolar separation	15	2.2
Participated in relevant activities	A lecture	509	74.5
	B. Community activities	475	69.5
	C Cultural Knowledge Contest	375	54.9
	D. Cultural practice activities (such as visiting museums and research activities)	439	64.3
	E teaching classroom	385	56.4
	F Other	54	7.9
Expected method	A classroom teaching	431	64.2
	B. Combination of classroom teaching and practical teaching	538	80.2
	C. Organize activities and competitions based on classes or dormitories	456	68.0
	D. Enrich extracurricular activities, organize more speeches, debates and other activities	346	51.6
	E. Utilize online microblogs, campus radio, etc	463	69.0
Traditional cultural constraints	A does not have a good atmosphere for the dissemination of excellent traditional Chinese culture around him	355	52.0
	B School lacks relevant skills in professional curriculum education	395	57.8
	There is a lack of relevant content (including lectures, activities, etc.) in the second-class education at C school	259	37.9
	D. Chinese excellent traditional culture itself lacks attraction	55	8.1
	The popularity of Western culture has squeezed the space for China's excellent traditional culture	136	19.9
	F has no interest in Chinese excellent traditional culture	25	3.7
The activity with the best effect of quality improvement	A. Thought Growth Category	481	70.4
	B. Practice and Volunteer Service	487	71.3
	C Innovation and entrepreneurship	351	51.4
	D. Cultural and sports activities	408	59.7
	E Skill and Specialty	344	50.4
	F Social Work (including associations)	230	33.7

From the table 3, we can see that most students' understanding of excellent traditional culture mainly comes from online platforms, and their learning in schools is also dominated by main courses. They learn relatively less outside of class; The social functions of traditional culture are generally recognized, and the characteristics of mainstream culture are also mainly positive recognition, with only 2.2% being divided into two levels; From the expectation method, we can see that the proportion of combining classroom teaching and practical teaching exceeds 80%, indicating that students are more receptive to the combination of theory and practice in order to understand excellent traditional culture; In terms of the limitations of traditional culture, most students chose external environmental constraints. The lack of attraction in traditional culture itself accounted for only 8.1%, while those who had no interest in China's excellent traditional culture made up a mere 3.7%; Among the six types of activities in the second classroom, the top three that have the best effect on improving personal qualities are practical training and volunteer service, ideological growth, and cultural and sports activities[13-14].

2.2 Analysis of reliability and validity

Table 4 Reliability analysis

Dimension	Cronbachs Alpha	Number of items
Thought growth	0.890	5
Practical volunteering	0.849	3
Innovation and Entrepreneurship	0.892	5
Recreational activities	0.894	5
Skills and strengths	0.866	4
Social work	0.864	4
Cognition of traditional culture	0.936	12
Student growth	0.936	8
Total Quantity Table	0.941	46

It can be seen table 4 that the overall Cronbach's Alpha coefficient and the Cronbach's Alpha coefficients of each dimension are all greater than 0.7, so it can be concluded that this scale has good reliability.

2.3 Difference analysis

2.3.1 Gender difference analysis

Table 5 Gender difference analysis table

dimension	Gender	average value	standard deviation	t	P
Thought growth	A male	2.73	1.032	-2.592	0.010
	B female	2.98	1.011		
Practical volunteering	A male	2.67	1.094	-2.366	0.018
	B female	2.91	1.093		
Innovation and Entrepreneurship	A male	3.15	1.031	1.338	0.181
	B female	3.01	1.051		
Recreational activities	A male	2.88	1.043	-2.047	0.041
	B female	3.08	1.027		
Skills and strengths	A male	2.71	1.028	-2.870	0.004
	B female	2.99	1.021		
Social work	A male	2.93	1.080	-1.382	0.168
	B female	3.06	1.032		
Cognition of traditional culture	A male	2.56	0.712	-3.377	0.001
	B female	2.78	0.701		
Student growth	A male	2.71	1.033	-2.810	0.005
	B female	2.98	1.028		

Independent sample t-test was used to analyze whether there were differences in ideological growth, practical volunteerism, innovation and entrepreneurship, cultural and sports activities, skills and expertise, social work, traditional culture cognition, and student growth between different genders. According to the table 5, it can be seen that the significance of differences in ideological growth, practical volunteerism, cultural and sports activities, skills and expertise, traditional culture cognition, and student growth is less than 0.05, indicating significant differences. According to the mean value, women are significantly higher than boys, while the significance of differences in innovation and entrepreneurship and social work is greater than 0.05, indicating no significant differences[15].

2.3.2 Grade difference analysis

Table 6 Grade difference analysis

dimension	grade	average value	standard deviation	F	P
Thought growth	A freshman	2.96	1.020	3.262	0.012
	B sophomore	3.03	1.010		
	C Junior	2.99	1.019		
	D senior year	2.66	0.979		
	E graduate student	2.28	0.971		
	Total	2.93	1.019		
Practical	A freshman	2.93	1.096	2.087	0.081

volunteering	B sophomore	2.82	1.115		
	C Junior	2.69	1.112		
	D senior year	2.82	1.039		
	E graduate student	2.15	1.059		
	Total	2.86	1.097		
Innovation and Entrepreneurship	A freshman	3.04	1.044	0.222	0.926
	B sophomore	3.07	1.030		
	C Junior	3.10	1.036		
	D senior year	3.00	1.118		
	E graduate student	2.83	1.055		
	Total	3.04	1.047		
Recreational activities	A freshman	3.14	1.049	4.772	0.001
	B sophomore	3.02	1.030		
	C Junior	2.93	1.011		
	D senior year	2.73	0.896		
	E graduate student	2.28	0.806		
	Total	3.04	1.033		
Skills and strengths	A freshman	3.00	1.017	3.756	0.005
	B sophomore	2.89	1.054		
	C Junior	2.90	0.973		
	D senior year	2.76	1.047		
	E graduate student	2.02	0.657		
	Total	2.93	1.027		
Social work	A freshman	3.10	1.031	4.017	0.003
	B sophomore	3.06	1.075		
	C Junior	3.09	0.980		
	D senior year	2.74	1.025		
	E graduate student	2.23	0.960		
	Total	3.03	1.043		
Cognition of traditional culture	A freshman	2.78	0.700	2.834	0.024
	B sophomore	2.68	0.724		
	C Junior	2.72	0.766		
	D senior year	2.72	0.661		
	E graduate student	2.15	0.641		
	Total	2.74	0.708		
Student growth	A freshman	3.03	1.025	5.124	0.000
	B sophomore	2.90	1.059		
	C Junior	2.84	1.041		
	D senior year	2.56	0.948		
	E graduate student	2.26	0.871		
	Total	2.92	1.034		

Using one-way analysis of variance, we tested whether there were differences in ideological growth, practical volunteerism, innovation and entrepreneurship, cultural and sports activities, skills and expertise, social work, traditional cultural cognition, and student growth among different grades. According to the table 6, it can be seen that the significance of differences in ideological growth, cultural and sports activities, skills and expertise, social work, traditional cultural cognition, and student growth is less than 0.05, indicating significant differences. According to the mean values, it can be seen that the lower grades are significantly higher than the higher grades, while the difference between practical volunteerism, innovation and entrepreneurship is greater than 0.05, indicating no significant difference[16].

2.4 Test of mediating effect

According to the table 7, it can be seen that the total effect, direct effect and indirect effect of innovation and entrepreneurship → student growth are all greater than 0.05 in significance, so there is no significant impact. The indirect effect of social work on student growth is significant at the 0.05 level, but there is no significant impact. Therefore, traditional cultural cognition does not play a mediating role in the effects of innovation and entrepreneurship as well as social work on students' growth.

All other effects are less than 0.05, indicating a significant impact. Therefore, traditional cultural cognition plays a notable mediating role in the influence of ideological growth, volunteerism practices, recreational and sports activities, as well as skills and specialties.

Table 7 Analysis of Mediating Effects

route	effect	SE	S.E.	P	95%CI	
					Lower	Upper
Thought growth → student growth	Total effect	0.134	0.034	0.000	0.068	0.203
	Direct effect	0.109	0.033	0.001	0.044	0.175
	Indirect effects	0.025	0.009	0.001	0.009	0.045
Practice volunteerism → student growth	Total effect	0.298	0.035	0.000	0.228	0.366
	Direct effect	0.262	0.037	0.000	0.190	0.336
	Indirect effects	0.036	0.011	0.001	0.016	0.058
Innovation and entrepreneurship → student growth	Total effect	0.003	0.027	0.908	-0.051	0.057
	Direct effect	0.009	0.027	0.757	-0.045	0.061
	Indirect effects	-0.005	0.005	0.214	-0.015	0.003
Cultural and sports activities → student growth	Total effect	0.270	0.036	0.000	0.199	0.340
	Direct effect	0.256	0.036	0.000	0.186	0.327
	Indirect effects	0.015	0.007	0.014	0.002	0.031
Skills and specialties → student growth	Total effect	0.382	0.035	0.000	0.313	0.453
	Direct effect	0.358	0.035	0.000	0.289	0.428
	Indirect effects	0.024	0.009	0.001	0.008	0.042
Social work → student growth	Total effect	0.064	0.031	0.040	0.003	0.126
	Direct effect	0.062	0.031	0.043	0.003	0.123
	Indirect effects	0.002	0.005	0.670	-0.008	0.013

The basic situation is consistent with the actual situation of students. At present, the integration between innovation and entrepreneurship projects and excellent traditional culture still needs to be further explored. However, during their college years, students have less contact with social practice, so it is unlikely that they can acquire knowledge about excellent traditional culture from social work.

3. Theoretical model of integrating Chinese excellent traditional culture into the second classroom in colleges and universities

The research hypothesis of this article is: 1. The six main modules of the second classroom are positively correlated with college students' excellent traditional cultural cognition; 2. The integration of excellent traditional Chinese culture into the six main modules of the second classroom can play a very good role in promoting students' growth.

According to the table 8, all indicators of model fitting degree have reached ideal values, indicating that the model has a good fit.

Table 8 Goodness-of-fit for structural equation analysis

test statistic	χ^2/df	RMR	GFI	AGFI	NFI	RFI	IFI	CFI	RMSEA
Inspection statistical value	1.038	0.033	0.941	0.933	0.949	0.945	0.998	0.998	0.007

According to the table 9, it can be seen that innovation and entrepreneurship → traditional cultural cognition, social work → traditional cultural cognition, innovation and entrepreneurship → student growth path significance is greater than 0.05, there is no significant impact, so the hypothesis does not hold. The significance of the remaining paths is less than 0.05, indicating a positive significant impact and supporting the hypothesis.

Table 9 Path Analysis

route	SE	Estimate	S.E.	C.R.	P	hypothesis
Thought growth → traditional cultural cognition	0.204	0.148	0.03	4.993	***	establish
Practice volunteerism → traditional cultural cognition	0.296	0.209	0.032	6.503	***	establish
Innovation and entrepreneurship → traditional cultural cognition	-0.043	-0.031	0.025	-1.231	0.218	Not established
Cultural and sports activities → traditional cultural cognition	0.119	0.087	0.033	2.61	0.009	establish
Skills and expertise → traditional cultural cognition	0.191	0.148	0.034	4.354	***	establish
Social work → traditional cultural cognition	0.018	0.013	0.029	0.455	0.649	Not established
Thought growth → student growth	0.109	0.113	0.032	3.554	***	establish
Practice volunteerism → student growth	0.262	0.265	0.036	7.342	***	establish
Innovation and entrepreneurship → student growth	0.009	0.009	0.027	0.326	0.744	Not established
Cultural and sports activities → student growth	0.256	0.267	0.037	7.257	***	establish
Skills and specialties → student growth	0.358	0.397	0.04	10.003	***	establish
Social work → student growth	0.062	0.066	0.031	2.119	0.034	establish
Cognition of traditional culture → student growth	0.123	0.176	0.047	3.718	***	establish

Based on the above data, we can draw the following conclusions: Firstly, contemporary college students have subjective initiative in their cognition of excellent traditional culture, but they also possess a strong sense of utilitarianism. For instance, they may participate in activities with the aim of earning extra academic credits; Secondly, in terms of the understanding of excellent traditional culture, we mainly rely on the Internet and television, combined with practical work. We can also see that contemporary college students rely heavily on the Internet, and the Internet has a great counter-effect on them. Therefore, how to effectively use the Internet to play a better role as a communication intermediary is also a topic worthy of further exploration; Third, there are more expectations for practical classes. They hope to learn about the excellent traditional Chinese culture through a combination of theory and practice. Contemporary college students have a strong desire to draw on traditional culture. At present, the teaching of excellent traditional cultural knowledge in colleges and universities is still mainly based on classroom lectures, with students in a passive receiving position. From the questionnaire, we also see that students are more willing to participate as subjects in practice and perceive excellent traditional culture; Fourth, integrating excellent traditional culture into the second classroom can not only enhance students' recognition of excellent traditional culture but also play a very important role in promoting their personal growth. It has great practical significance for realizing the educational function of the second classroom[17-18].

4. The educational path of integrating Chinese excellent traditional culture into the second classroom in colleges and universities

4.1 Keeping pace with the times in educating people

One is to integrate with new media. At present, the new media is developing rapidly and great changes have taken place in cultural communication. From the questionnaire, we can also see that most students' information receiving channels have mainly tended to new media such as Tiktok and Xiaohongshu. Universities should take this opportunity to make efforts in new media. On the one hand, we will strengthen the construction of new media publicity platforms. On the other hand, we will increase publicity on new media platforms. Make full use of the convenience of information

technology, extend ideological and political education to the online world, carry out second-class activities in a form that students enjoy, and firmly grasp the leadership and discourse power of network ideology in a more tangible and emotional way. Second, we should break through the barriers of campus and seek resources from traditional culture in society to create a strong atmosphere for environmental education. We should guide students to have multi-faceted and all-round exposure to excellent traditional culture, leveraging the advantages of environmental education. For example, Baotou is a key military industrial base with excellent military spirit. The courage of the soldiers to face difficulties and innovate is undoubtedly the best example of China's outstanding traditional culture. The third is to collaborate with the construction of main courses. While excellent traditional culture provides goal orientation for the main courses, it can also be combined with the construction of extracurricular activities to consolidate and deepen the educational achievements of excellent traditional culture. Schools should design from the top level, based on their actual situation, and coordinate the complementary roles of professional curriculum construction and extracurricular activities. On the one hand, excellent traditional culture is integrated into professional courses to make them distinctive and advantageous; On the other hand, the cooperation between the two classes can provide a lively and vibrant campus cultural atmosphere for the construction of main courses, further optimizing talent cultivation from the perspective of practical education[19].

4.2 In the dimension of educating people, there are three things that cannot be separated

First, we must not depart from the fundamental direction of Marxism. To ensure the organic combination of Chinese excellent traditional culture and extracurricular activities, and to maintain the vitality and vigor of Chinese excellent traditional culture forever, we must grasp the general direction of extracurricular activities under the guidance of Marxist theory; Third, it cannot be separated from the deep connotation of socialist core values. The core socialist values are the essence of advanced culture, which is based on inheriting and innovating the connotation of China's excellent traditional culture in combination with its actual situation. Without shared core values, a nation or a country will have no fixed soul and nowhere to go." By mining cultural factors consistent with socialist core values from excellent traditional culture, we can make excellent traditional culture more intuitive and reach people's hearts directly. The core socialist values, based on the combination of excellent traditional Chinese culture and fully recognizing the laws of human development in light of world situation and national conditions, are a vivid manifestation of advanced socialist culture. The core socialist values are essentially an interpretation of the Chinese spirit with patriotism at its heart. A nation without a spirit is one that has bent its back.

4.3 From the perspective of educating people, we should pay attention to excellent traditional culture with a global vision

Respect diverse cultures. The world we live in now has been incorporated into the globalized world system^[8]. However, the wave of globalization originating from the Western world should be responded to by non-Western countries through their own cultural identity while receiving western culture. Many people used to believe that with the development of globalization, especially after ethnic minorities migrated to cities, they would lose their individuality in terms of national culture and cultural identity. This is not true. There is a meaningful reciprocal logic between globalization and local society. The premise of respecting multiculturalism is high cultural consciousness. It means that on the basis of fully understanding and identifying our own culture, we can understand the characteristics of other cultures, match them with our cultural world, adapt to them, and ultimately serve our cultural heritage. In today's globalization, it is impossible for any country to be isolated from the world. While examining ourselves, we should also look beyond the circle of Chinese excellent culture and examine our traditional culture with a world vision. With a broad world perspective, we can identify and examine the essence and dross in our culture, which is beneficial for cultural innovation and inheritance. In modern times, Japan absorbed advanced Western culture through the Meiji Restoration and organically combined it with its own local culture, eventually becoming prosperous and powerful. At that time, the Qing Dynasty was immersed in a self-centered cultural "superstition" and ultimately missed the possibility of connecting with the world, leading to

China's backwardness and passivity in modern times. The formation of Chinese culture itself is the ultimate refinement into a unique cultural system through continuous exchanges and integration. The vitality of any culture comes from its inclusiveness and openness. Absorbing the essence of other cultures, innovating and developing China's excellent traditional culture is our best choice to continuously enhance the influence of Chinese culture in today's globalized world system.

In our extracurricular activities, we are not limited to a narrow cultural perspective, but instead focus on excellent traditional culture from a global perspective. We extend our recognition of multiculturalism to the importance of individuality. Contemporary college students are increasingly concerned about individuality and freedom. Therefore, in the process of student education, we should also respect individual differences and fully understand and apply the concept of unity in diversity to achieve teaching without discrimination and teach students according to their aptitude.

4.4 Incorporate the needs of student development into educational content

First, it is to integrate the cultivation of humanistic spirit. The so-called humanistic spirit is an inherent spiritual quality and essence, which a nation has refined through continuous innovation and reflection over time. In a larger sense, it is the embodiment of national spirit; in a smaller sense, it is the expression of personal value. As an intrinsic quality of human beings, the spirit of humanity largely determines their growth and success. The excellent traditional culture is rich in humanistic spirit, unique and magical language and characters, vast cultural classics, and inspiring national spirit. The integration of humanistic spirit into the second classroom helps college students improve their ability to identify cultures, guide them to work hard for the realization of the Chinese Dream on the basis of a clear understanding of the current situation in China.

Second, follow the law of students' growth. Based on the different stages, majors and personalities of students, we classify them into groups and layers, and advance step by step. Create excellent traditional cultural activities for different circles of the second classroom based on different modules of its construction. From the perspective of students' growth and success, combined with the educational goals of the second classroom, we should strengthen the pertinence and timeliness of student activities and enhance their participation initiative.

4.5 Realize multi-module collaborative education in educational measures

The second classroom should be a whole and a course. Currently, the modules of the second classroom are independent and cannot achieve good results in collaborative education. Universities should design from the top down, with Chinese excellent traditional culture as the guide, to grasp the activities of each module as a whole. While avoiding duplication, they can also condense the essence of activities and continuously promote them to high-quality, achieving the effect of collaborative education among all modules.

Fei Xiaotong believed that "countrymen[20]" had developed a view of sociality in cultural succession from practice, and thus had long been the core of Chinese practice. A person, a nation, and a country all develop over a long time axis, past, present, and future, which is a continuous and inseparable relationship between time and space. We can only look forward to the future by inheriting the past and grasping the present on the basis of practice. After thousands of years of precipitation, excellent traditional culture is the crystallization of Chinese wisdom and contains great value for our times. We can only use and learn well from China's excellent traditional culture, and ultimately internalize its elements into our personal character, so as to constantly unite our national spirit and make our national culture stand in the forest of world cultures.

5. Conclusion

The study of excellent traditional Chinese culture is an important way to cultivate morality and shape talents. For contemporary college students, the study of excellent traditional Chinese culture is very important, which highlights the importance of teaching excellent traditional Chinese culture. The article proposes a practical and effective educational model based on the current understanding of excellent traditional culture among contemporary college students, which improves the

effectiveness of traditional culture teaching. In future research, innovative teaching methods should also be used to carry out traditional culture learning through carriers such as mobile phones and the internet.

Acknowledgement

This paper is a research project of Baotou Teachers' College in 2022, with the project number BSYKJ2022-WY02.

References

- [1] Edited by Dong Shangwen and Huo Guihuan. Culture and subjectivity [M]. China Social Sciences Press. June 2020
- [2] Opinions of the Ministry of Education and other seven departments on accelerating the construction of ideological and political work system in colleges and universities [N]. Bulletin of the Ministry of Education of the People's Republic of China. 2020(4)
- [3] Qian Mu. The spirit of Chinese history [M]. Kyushu Publishing House. 2012. 152
- [4] Fei Xiaotong. Reflection, dialogue and cultural consciousness [J]. Journal of Peking University (Philosophy and Social Sciences Edition). Vol. 3, No. 1997
- [5] Zheng Tiesheng. The holistic view and vitality of Chinese culture China Writers' Network. June 11, 2014
- [6] Yu Guoliang, editor-in-chief Mental health of college students [M]. Beijing Normal University Press. First edition in August 2018
- [7] Fei Xiaotong The reconstruction of Chinese culture [M]. East China Normal University Press. 2014:277
- [8] Fei Xiaotong. Thoughts on the historical and social aspects of culture [J]. Thought Front. 2004.02
- [9] Gong Pengcheng. Fifteen Lectures on Traditional Chinese Culture [M]. Peking University Press, 2006
- [10] Han Zhen. Cultural identity and national identity in the era of globalization [M]. Beijing Normal University Press, 2013
- [11] Song Yuanlin. Research on Chinese excellent traditional culture and ideological and political education [M]. Hunan University Press. 2012
- [12] Fan Juan. Cultural identity crisis and its response of the new generation of college students [J]. China Youth Education. 2009(7)
- [13] Sun Jinnian. On the Spiritual Field of Contemporary Chinese Nation [J]. Journal of Nanjing Normal University (Social Science Edition), 2000(3)
- [14] Chen Gang. Globalization and cultural identity [J]. Journal of Jianghai. 2002(05)
- [15] Chen Xiaofei .The value identity of contemporary youth and the socialist core value system [J]. Seeking. 2007 (06)
- [16] Cheng Weimin, Xiong Jiansheng. Analysis of the recognition status of Chinese excellent traditional culture among contemporary college students - based on a questionnaire survey of 700 college students from more than ten domestic universities [J]. Educational Research and Experiment. 2016(04)
- [17] Zhao Kun. The contemporary value of China's excellent traditional culture [M]. Guangxi Normal University Press. August 2019

- [18] Chang Ligu. Research on the mainstream ideological identity of post-80s and post-90s college students [D]. Heilongjiang Academy of Social Sciences. 2011
- [19] Feng Bo On the cultivation of cultural consciousness among college students [D]. Liaoning Normal University. 2011
- [20] Zeng Shiqiang. The characteristics of Chinese culture [M]. Shaanxi Normal University Press. 2011