

Cultivating Wisdom with Culture: A Study on the Logic, Model, and Path of Integrating Excellent Traditional Chinese Culture into the Education of Higher Vocational College Counselors

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Abstract: The educational value of excellent traditional Chinese culture is becoming more and more evident in contemporary higher vocational education. As the main spreaders of culture and spirit, counsellors at higher vocational colleges need to urgently update their concept of the role and required qualities. In light of the general idea of cultivating wisdom through culture, this paper will systematically present the logical framework and operating path for integrating traditional culture into the education of counselors at higher vocational colleges. First, in terms of ontology, this paper studies the cultural foundation and intellectual requirements for the role of counselors, defines the necessary attributes and educational functions of traditional culture, and reveals the mode and functional position of "cultivating wisdom with culture". Second, a structure model has been put forward to show the selection and transformation rules of cultural resources, the adaptation tension among counselors' cultural awareness and educational abilities, and the psychological schemas and trigger conditions for higher vocational students' acceptance of culture. Finally, this paper puts forward some practical suggestions on how to spread culture in daily life, how to pass on values through teacher-student interaction, and what to do to achieve the nurturing function of the campus cultural ecology. This paper offers theoretical support and practical help for organising the integration of traditional culture in the work of higher vocational college counselors.

Keywords: Cultivating Wisdom with Culture, Higher Vocational College Counselors, Cultural Integration, Structural Model; Operational Paths

Introduction

The Role of Higher Vocational College Counselors in the Education System is Changing from General Administration to Cultural Education. Most of the previous studies have been general endorsements of the concept or scattered compilations of experience, and there has been no systematic logical construction of the integration process for traditional culture. Excellent traditional Chinese culture has a wealth of materials for regulating emotions, self-cultivation and cognitive paradigms, so it is very suitable for the development needs of high school students. However, there is still no clear theoretical basis for how to promote change through the daily interaction of counsellors and clients. The first reason for this study is to address the practical problem of the lack of "cultural competence" in the professional development of higher vocational college counselors, and in order to achieve this goal, the mediating concept of "cultivating wisdom with culture", which integrates tradition and modernity and culture and education, has been introduced. Secondly, this paper does not just "show" the cultural resources in the old manner; rather, it studies the structure of dynamic processes such as selection, transformation, acceptance and transmission. Finally, the whole system of general progressive theory has been established; it consists of ontological logic, a structural model and an operating path, and it will provide analytical reference dimensions for future research in this area. Based on the above reasons, the main direction of this paper will be logical construction, and we will systematically explain the internal structure and implementation conditions of integrating traditional culture into the education of counselors at higher vocational colleges.

1. Ontological Logic of Integrating Traditional Culture in the Education of Higher Vocational College Counselors

1.1 The Cultural Foundation and Intellectual Expectation of the Role of Higher Vocational College Counselors in Education

The function of counsellors at higher vocational colleges in the educational system is to organise and coordinate tasks; at the same time, they are also intellectuals who spread culture and lead spiritual education. The cultural foundation of this role can be traced back to the teacher-centred idea of "imparting truth, transmitting knowledge and resolving doubts" in traditional educational philosophy, and it is required that counselors themselves have rich cultural literacy and values. Given the features of the knowledge base and learning styles of students in higher vocational education, counsellors should not be bound by institutional regulations. They should use cultural symbols, life wisdom and ethical discourse to create an appealing guide system in the hearts of the people. Given the new cultural foundation, counsellors should move away from a service model and participate in value co-creation^[1].

Intellectual expectation refers to the level of thinking and cultural literacy that counsellors should have in the course of education. Counselors should extract content elements that are suitable for the cognitive development stage of students at higher vocational colleges from excellent traditional Chinese culture and turn them into intellectual resources for daily communication, contextual guidance and growth counselling. The demand is not for counsellors who are scholars of traditional culture; rather, they need to be "transformers" and "responders" to cultural meanings, that is to say, they should be able to invoke suitable cultural concepts to interpret and address the students' practical confusions. Intellectual Expectation is the counsellor's inner desire to gain cultural literacy, and it will be realised at the application level for the subject to build a mechanism of "cultivating wisdom through culture".

1.2 The Inherent Connotations and Educational Functions of Excellent Traditional Chinese Culture

Good traditional Chinese culture is not a fixed set of knowledge; rather, it is a system of values that fosters good relationships among people, self-cultivation and harmony with nature. The main ideas of the "Analects of Confucius" can be traced back to a network of ideas, including self-cultivation and introspection, benevolence and love for others, putting oneself in others' shoes, harmonious coexistence, harmony without uniformity, kindness and good-neighborliness, integrity and justice, the unity of knowledge and action, applying knowledge in practice, innovation and reform, and balancing righteousness with personal interests. These are not abstract moral ideas but practical rules and ways of life in daily life. Educationally, traditional culture provides a local language system for the idea of "being a good person" and promotes a process of self-reflection and self-cultivation to help others achieve their goals. Given that the students are in the later stages of their studies and have shifted from learning vocational skills to cultivating their personalities, an integrated teaching method will be more suitable.

The teaching function is to guide people's understanding, emotions and behaviour in terms of traditional culture at the individual, emotional and behavioural levels. At the level of cognition, the idea of "exploring things to learn knowledge" in traditional culture can inspire students to form good habits of rational observation and deep study. The ideas of forgiveness and empathy at the emotional level can help reduce conflict and emotional problems among people. Self-discipline and behavioural consistency can be achieved by being aware of one's own life and studying hard. These features do not occur alone but are spread throughout the daily lives of counsellors and students in many ways, such as classic works, historical stories and ritual norms. Therefore, traditional culture is no longer an abstract inheritance of culture but an applied and tangible teaching material^[2].

1.3 The Mechanism and Functional Position of the Concept of "Cultivating Wisdom with Culture"

The two ways to achieve the goal of "nurturing wisdom through culture" are to arouse people's sense of cultural symbols and to change consciousness. Activation of meaning refers to the counsellors' use of various cultural symbols, such as solar terms, allusions, maxims, ritual acts, etc., to trigger students' existing cultural memories or emotional responses and thus create new understandings of the current problem. Cognitive restructuring is based on the activation of meaning, and it is a way for counselors to help students replace their original fixed or negative cognitive patterns with the thinking system of traditional culture. Therefore, the foundation of this is the character "hua" (transformation), and culture is flexible and permeable; thus, it should not be taught or advocated through force or reason.

High school students are not very fond of abstract theories; instead, they are more interested in concrete cultural symbols, so a psychological basis for "cultivating wisdom through culture" has been laid.

The goal of this function is to promote virtue through culture, and it is hoped that it will guide people's thoughts, emotions and behaviour in all aspects of life. As a cognitive regulator, it can help students see all sides of their own circumstances and avoid thinking in black and white. Help people manage their emotions by using the ideas of peace, tolerance and moderation from traditional Chinese culture to reduce anxiety and hostility. Help the students correct some of their bad behaviour by having them learn to accept the cultural norms. The aim of this function is not to reduce traditional culture to moral education; rather, in light of the actual circumstances of the interaction between counselors and students, an observable, reproducible and adjustable educational system should be established.

2. Structural Model of Integrating Traditional Culture in the Education of Higher Vocational College Counselors

2.1 Contents of the Rules for Screening and Modifying Cultural Resources

The first choices of cultural resources should be based on some criteria, such as how obvious the content is, how suitable the values are, and how feasible it is to be used. Comprehensibility refers to how well the chosen cultural elements align with the language habits, life experiences and cognitive load of higher vocational students; they should not be too abstract philosophical propositions or obscure classical expressions. Acceptability is the idea that the values in the cultural resources should be in line with the basic needs for all-round development of people, such as diligence, honesty and mutual help, and have a broad basis for recognition. A characteristic of cultural resources is reproducibility; that is, they can be used repeatedly without losing their original meaning, so counsellors can apply them in all kinds of circumstances. The three conditions together form the foundation of the first round of selection and ensure that the cultural resources for education have good basic effectiveness^[3].

Conversion rules are ways to increase the interactivity of cultural resources by changing them from text. The two kinds of change are semantic change and contextual change. Semantic transformation is the conversion of classical expressions into everyday language that can be understood by modern higher vocational students, and it retains the original meaning but alters the linguistic form. Contextual transformation is to put cultural ideas in a specific problem or development context in daily life, such as using "going too far is as bad as falling short" to talk about the problem of time management. The first idea of the transformation rule is to balance "deconstruction" and "reconstruction"; that is, the original logic of the cultural resources should not be violated, and they need to be adapted to meet the functional requirements of education. The above rules can be used to integrate cultural inheritance and education.

2.2 The Adaptive Tension between Counselors' Cultural Awareness and their Educational Competence

Counselors' cultural literacy can be shown by how deeply they have learned the basic logic of excellent traditional Chinese culture and how well they can spread it. This consciousness is not about learning cultural knowledge by heart; rather, it is to be aware of the thinking patterns in cultural concepts, such as the traditional cognitive traits of "relationship orientation", "holistic thinking" and "introspective tendency". Counselors with different levels of cultural literacy will have various behaviours in their teaching; those with high cultural literacy can flexibly use cultural resources to help solve students' problems, and those with lower cultural literacy may be restricted to fixed expressions or avoid introducing cultural elements. The cultivation of cultural literacy requires the long-term accumulation of knowledge and reflection, but higher vocational college counselors are often busy with their daily work and do not have time for such activities.

Educational competence is one's ability to use cultural resources effectively in life and study to achieve educational goals. There is a conflict between this competence and cultural awareness: even if counsellors have a good sense of culture, without the necessary skills, they will be unable to use their cultural knowledge effectively in daily practice; this is shown in the problem of "knowing what to say but not knowing how to say it". At the same time, if the counsellors are skilled but unaware, they may use the cultural resources inappropriately or superficially and reduce rich cultural concepts to simple slogans. To solve the problem of adaptive tension, we can establish a continuous feedback loop for

awareness and competence; with each use of cultural resources, we gain a deeper understanding of the culture, and as this understanding increases, so too does the optimisation of how it is applied. Do not correct the tension; instead, let it be the starting point for change and development in the counsellors.

2.3 Psychological Schema and Triggering Conditions for the Cultural Acceptance of Higher Vocational Students

The psychological schema of cultural acceptance at the high school level consists of both a priori cognitive frameworks and emotions. An a priori cognitive framework has been built by the family discourse, educational background and media information that students have been exposed to in their daily lives; it already contains fragmented parts of traditional culture, such as the simple awareness of "respecting teachers", "being punctual" and "honouring promises", and emotional responses take the form of affinity or aversion to traditional cultural symbols. The former is usually linked to good memories of life, and the latter may have resulted from negative experiences of forced indoctrination in the past. A psychological schema is not a fixed system but changes constantly in response to new information and environments. In order to design a cultural integration plan, we first need to know the characteristics of the students^[4].

The Reasons for triggering are the main causes of psychological schemas and the promotion of cultural adaptation. The two types of conditions that are relatively effective are: first, the relevance of the problem situation; that is to say, when students have problems in their lives related to interpersonal relationships, self-management, professional ethics, etc., adding corresponding cultural concepts is more likely to be accepted; second, a low defensiveness of the expression method; that is to say, stories, metaphors and rhetorical questions should be used instead of direct instructions to reduce students' psychological resistance. Based on the present psychological condition of the students, at what time will the operation be carried out to achieve the best results be decided. Based on the above reasons, a stable way to promote acceptance has been established, and thus the problem of cultural assimilation can be solved.

3. Operational Paths for Integrating Traditional Culture in the Education of Higher Vocational College Counselors

3.1 Strategies of Cultural Diffusion in the Area of Daily Life Management

The contents of the daily management are generally problems such as attendance, dormitory life, class meetings and records of praise and blame. It is a relatively busy area with poor visibility, so the spread of the culture will not be easy. The main way to spread culture is to integrate it into the system of symbols and daily operations of management, rather than organising many special cultural activities. For example, in the notification of absence, one may not only state that the student arrived late but also use the phrase "punctuality means keeping one's promise"; in the dormitory hygiene inspection, a comparative framework of "cultivating one's room is like cultivating oneself" can be employed. Therefore, the attention paid to management work can be used to have students passively learn cultural knowledge in their daily lives, and the resistance that often occurs with direct teaching will also be reduced.

The two technical means to achieve this end are discourse substitution and ritual fine-tuning. To reduce the negative effect of management instructions, they are sometimes given in a more positive way with cultural connotations, such as changing from "do not be late at night" to "nurturing the morning's energy". Ritual fine-tuning is to add a few short cultural symbolic activities to the existing management rules, such as taking one minute for quiet reflection or reciting maxims at the beginning of a class meeting. The above measures do not change the basic functions of management; only cultural connotations are added to the surface. The actual effect of the penetration strategy is not the result of one action but the accumulation of many such actions; therefore, cultural symbols will gradually be absorbed into the students' tacit knowledge and cognitive system.

3.2 Modalities of Value Transmission in the Context of Teacher-Student Interaction

Generally speaking, the environment of teacher-student interaction is characterised by immediacy, reciprocity and situational factors; therefore, it is a very delicate place for the transmission of values. The way it is disseminated in this case will affect how much people learn about the culture. The three

are very suitable: the metaphor way, the questioning way and the demonstration way. Metaphor mode presents cultural ideas in the form of stories, comparisons or fables, and is suitable for addressing the general confusion of students. In the form of questions, Socratic Questioning can be used to have students independently reach the same conclusion through their own thinking, and it can also be employed to reduce conflicts among students with different views. A counsellor in demonstration mode will behave according to the cultural norms of that place; for example, they may listen to the patients with a "forgiving" attitude and respond promptly based on "trustworthiness"^[5].

The spread of values is not the one-way transmission of information; rather, it is the result of negotiation and agreement at both ends. Counsellors need to adapt their way of speaking according to the students' emotions at that moment and should not use only one type of communication. Frequent daily communication is suitable for the use of metaphors and demonstrations, and infrequent but important conversations can be improved by asking questions to deepen understanding. The foundation of modality switching is the acceptance threshold of the students; if it is low, demonstration mode should be used as the main way to reduce verbal output, and if it is high, the frequency of questions can be increased to motivate students to think. The above ways will help us spread the news more widely and meet all sorts of needs for different groups of people.

3.3 Realisation Mechanism of the Nurturing Function of Campus Cultural Ecology

The four levels of the campus cultural ecology are physical space, symbolic system, behavioural conventions and interaction rules. Nurturing function is the indirect effect of the ecological system on students' cultural literacy. Given the above reasons, the first is to present the basic ideas of traditional culture at four levels in an understandable manner. At the level of physical infrastructure, there are fixed carriers for culture, maxim corridors, solar-term reminder signs, etc. Historically, one or more elegant symbols from music have been employed in the campus broadcast and visual identification system. Standardised behaviour can be set at the level of behaviour, such as how teachers greet students and when classes start and end. At the level of interaction, the idea of "harmony without uniformity" can be realised in the form of class rules and dormitory regulations. At all levels, there should be mutual understanding to avoid conflicts in information or values^[6].

The construction of the nursery area will have to wait for good ecological conditions, and many other construction projects need to be carried out first. Maintenance is to regularly check the cultural suitability of the ecological environment, replace symbols that have lost their original meaning or have been diluted, and adjust the weight ratio of different levels. Ecological education is not about quick learning in the classroom; rather, after prolonged contact with nature, students will be able to learn subconsciously. When cultural symbols appear frequently and in large numbers in the daily life of students, they will gradually form cognitive anchors. When the students are in that situation later, they will automatically apply the corresponding cultural framework for judgment. Therefore, the integration of culture will be an everlasting part of the lives of these students, and it is more suitable for their scattered attention and short study time at the higher vocational level.

Conclusion

The subject of this paper is "Cultivating Wisdom Through Culture", and it is hoped that a theoretical system for integrating traditional culture in the education of counselors at higher vocational colleges will be provided at the three levels of ontological logic, structural model and operational path. Ontological logic will be employed in this paper to define the intellectual expectation of counsellors as cultural transformers, introduce the regulating functions of traditional culture in the three areas of cognition, emotion and behaviour, and specify the triple role of "cultivating wisdom with culture" as a cognitive regulator, an emotional buffer and a behavioural threshold enhancer. The whole process from resource screening to the achievement of acceptance can be shown in the structure model of this paper; it can be seen that the dynamic tension between cultural awareness and educational competence is an internal motivating force for the professional growth of counselors, and it also identifies the recognition of students' psychological schemas and the understanding of triggering conditions as the cognitive basis for the effectiveness of cultural integration. At the level of operational paths, the three types of fields are given different modes of operation: daily management, teacher-student interaction and campus ecology, and it is pointed out that cultural penetration is covert in nature, value transmission is adaptable, and ecological nurturing has a cumulative character. First, quantify the structure of the model proposed in this paper and develop corresponding measurement instruments to verify the causal

relationship among variables; second, investigate the different characteristics of cultural acceptance schemas for higher vocational students at different grades and in various majors to optimize classification-based guidance strategies; third, study the transformation and transmission modes of traditional cultural symbols in online interactive spaces under the influence of digital media; finally, monitor the long-term development of counselors' cultural literacy and build an effective training and support system for them. The progress of the above directions will help to strengthen the empirical basis and application range of the theory of "cultivating wisdom with culture" further.

Fund Projects

Sichuan Vocational and Technical College 2025 School-level Ideological and Political Education Research Project (Counselor Special Project): A Study on the Construction and Digital Practice of the Lei Feng Spirit Education System in Higher Vocational Colleges from the Perspective of the 'Simultaneous Development of Five Kinds of Education' (2025YSZ02)

2026 Suining Municipal Philosophy and Social Sciences Planning Project: A Study on the Path of Embedding 'Community Principals' into Urban Social Governance: A Case Study of Xiniu Community in Suining (SN26YB014)

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