Integrating Jiujiang's Integrity Culture into Ideological and Political Courses in Higher Education Institutions from the Perspective of Industry-Education Integration: Pathways and Practices

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Abstract: *Industry-education integration represents a significant direction for the reform and development of higher education in the new era, offering novel opportunities for the deep integration of local integrity culture resources with ideological and political (I&P) courses in higher education institutions. Jiujiang, as a nationally renowned historical and cultural city, possesses abundant integrity culture resources embodied by figures such as Zhou Dunyi, Tao Yuanming, and Huang Tingjian, conferring distinctive regional advantages and cultural heritage. Currently, the integration of integrity culture into I&P courses in local higher education institutions faces practical challenges including fragmented content provision, homogenised pedagogical approaches, and weak practical components. On the basis of systematically reviewed the core connotations of Jiujiang's integrity culture, this paper analyses in depth the necessity and feasibility of its integration into university I&P courses. Against the backdrop of industry-education integration, it proposes practical pathways including constructing a three-dimensional 'classroom + practice + industry' integration system, deepening school-enterprise collaborative education mechanisms, and establishing digital communication platforms, with a view to providing useful references for the creative transformation of local integrity culture and the innovative development of I&P courses in higher education.*

Keywords: *industry-education integration; Jiujiang integrity culture; ideological and political courses in higher education; integration pathways*

1. Introduction

A national conference convened in 2022 stressed the need to "strengthen the construction of a culture of integrity in the new era, and educate and guide public officials to enhance their consciousness of refusing corruption". Released in 2022, the Opinions on Strengthening the Construction of a Culture of Integrity in the New Era issued by national regulatory bodies explicitly called for leveraging new media and emerging technologies to spread integrity culture. Institutions of higher learning, as key platforms to cultivate socialist builders and successors, shoulder the fundamental task of fostering virtue through education. Incorporating integrity culture into ideological and political theory courses meets national policy requirements. Furthermore, it helps contemporary college students develop integrity awareness, consolidate their ideological boundaries and cultivate sound ethics.

Concurrently, industry-education integration, as a key direction for higher education reform in the new era, is profoundly reshaping the educational models and pedagogical forms of universities. Industry-education integration not only emphasises the alignment between talent cultivation and industrial demands but also requires the organic unity of ideological and political education with professional and practical education. Leveraging industry-education integration platforms, integrity culture education can transcend the boundaries of the traditional classroom, extending to broader educational fields such as internships, school-enterprise cooperation, and social practice.

Jiujiang is a nationally renowned historical and cultural city with a profound legacy of integrity

culture. From Zhou Dunyi's 'emerging unsullied from the mud' and Tao Yuanming's refusal to 'bend the waist for five bushels of grain', to Huang Tingjian's uprightness and incorruptibility, and the red integrity genes of revolutionary forebears in modern times, Jiujiang boasts diverse and distinctive integrity culture resources. However, the current integration of Jiujiang's integrity culture into local higher education institutions' I&P courses remains insufficient in both breadth and depth, with prominent issues including content fragmentation, homogenised teaching methods, and the disconnection between theory and practice. How to systematically and organically integrate Jiujiang's integrity culture into university I&P courses by capitalising on the opportunity afforded by industry-education integration, thereby enhancing the relevance and effectiveness of integrity education, constitutes an important issue requiring urgent investigation.

2. Current State of Integrating Integrity Culture into I&P Courses in Higher Education Institutions

The 2024 national policy meeting]] further emphasised the need to strengthen the construction of a culture of integrity in the new era. While positive progress has been made in the development of integrity culture in higher education institutions, certain common issues persist, and the integration of integrity culture into [[value education]] courses remains at an exploratory stage.

2.1 Overall Progress in Integrating Integrity Culture into I&P Courses in Higher Education Institutions

In recent years, higher-education institutions have conducted valuable explorations in integrity-culture education. In curriculum construction, some universities have embedded integrity-related content into I&P courses, while others have offered specialised elective courses on integrity culture. For practical teaching, many universities arrange student visits, thematic practices and other activities leveraging local red resources and anti-corruption education bases. In campus-culture building, institutions cultivate an integrity-advocating campus atmosphere via events including Integrity Culture Month, thematic essay contests and speech competitions. Regarding faculty development, the I&P teaching workforce keeps expanding; teachers gain more access to integrity-culture education training, and some have consciously integrated integrity-culture elements into classroom teaching.

2.2 Major Problems in Integrating Integrity Culture into I&P Courses in Higher Education Institutions

Despite preliminary progress, the integration of integrity culture into higher education ideology-and-politics (I&P) curricula remains problematic in multiple dimensions.

Current integrity education is event-driven rather than systematically embedded in formal curricula, with scattered content, unsystematic design and inadequate institutional support. Prevailing homogenized teaching overemphasizes theoretical indoctrination while neglecting interactive methods such as case analysis and situational simulation. Limited professional training leads some teachers to adopt rigid instruction, resulting in low student engagement and passive learning. Moreover, a prominent theory-practice disconnect persists. Classroom teaching prioritizes theories over practical cultivation, offering insufficient guidance for students' real-world integrity practice. The absence of integrity training in internships and social practices further hinders value internalization.

Additionally, insufficient faculty competence and weak university-local collaboration constrain educational outcomes. Most I&P teachers lack systematic training and in-depth understanding of local integrity resources, lowering teaching quality due to the absence of standardized training mechanisms. Poor cross-sector cooperation hinders the conversion of local cultural resources into curriculum content and restricts the use of off-campus practical bases. These issues are particularly salient in Jiujiang's local universities. Regional integrity resources lack top-level curriculum design and systematic development, while industry-education integration platforms are underutilized, with integrity practice rarely incorporated into school-enterprise cooperation and internships. Such deficiencies limit the educational value of local integrity culture, necessitating optimized integration pathways.

3. The Core Connotations of Jiujiang's Integrity Culture

Integrity culture is the cultural totality of knowledge, theories, beliefs, and their expressions, norms, and values. It comprises three levels: spiritual concepts, institutional norms, and behavioural practices. Its core function is to transform integrity from external constraint into internal self-discipline. The integrity culture of the new era integrates the essence of China's traditional, revolutionary, and socialist advanced culture, embodying a people-centred moral pursuit. Jiujiang's integrity culture is a vivid manifestation of China's outstanding traditional integrity culture in northern Jiangxi, with unique historical accumulation and cultural identity.

3.1 Neo-Confucian Integrity Spirit: Centred on Zhou Dunyi's 'Lotus-Integrity Homology'

Zhou Dunyi composed the celebrated essay On the Love of the Lotus in the Lianxi District of Jiujiang, employing the lotus imagery of 'emerging unsullied from the mud, and remaining pure and untainted' to embody the moral ideal of integrity and self-cultivation. He articulated the official's way of 'self-cultivation, integrity, devotion to public duty, and love for the people', advocating the spiritual realm where 'a clean official finds peace in dreams'. Zhou Dunyi's integrity thought integrates the philosophical height of 'principle' with the practical character of 'integrity', connecting cosmic ontology with moral cultivation theory, and providing a Neo-Confucian foundation for subsequent integrity culture. The Lianxi District has continuously cultivated the cultural soil of 'admiring the lotus and revering integrity', and the Jiujiang municipal government has designated the Zhou Dunyi Memorial Hall as a provincial-level integrity culture education base. The lotus and integrity have thus formed a unique cultural nexus in Jiujiang.

3.2 Literati Integrity Character: Represented by Tao Yuanming and Huang Tingjian

Tao Yuanming's refusal to 'bend the waist for five bushels of grain' exemplifies the literati's adherence to independent personality and incorruptible integrity. His lifestyle of 'self-cultivation through farming' and his life attitude of 'following nature' manifest a spirit of not coveting fame or profit and maintaining personal purity. Huang Tingjian, throughout his life, exemplified uprightness and integrity, with his poetry and essays permeated with reverence for integrity, leaving behind political aphorisms such as 'In office, do not avoid responsibilities; as an official, maintain a clear heart'. The integrity spirit of these two literati, integrated with Jiujiang's natural landscapes and cultural landmarks, has formed a cultural tradition of 'expressing aspirations through poetry and cultivating integrity through self-discipline', infusing integrity culture with profound humanistic depth.

3.3 Official Integrity Practices: Embodied by the Collective of Honest Officials Through the Ages

Jiujiang has produced numerous honest and upright officials throughout history, forming a fine tradition of integrity governance. Examples include Tao Kan of the Eastern Jin Dynasty with his 'diligent and incorruptible' governing style, the 'Green Vegetable Magistrate' of the Song Dynasty known for his incorruptible conduct, Yang Dakun of the Ming Dynasty who practised official austerity by working under a pine-branch shelter, and the renowned Qing Dynasty official Peng Yulin known for his uprightness and impartiality. The Southern Song patriotic Chancellor Jiang Wanli, a native of Duchang, also left a rich legacy of diligent and honest governance. The practices of these honest officials not only exemplify individual virtue but also reflect the social ethos of advocating integrity and respecting honesty in the Jiujiang region, providing vivid case resources for contemporary integrity education.

3.4 Red Integrity Genes: Grounded in Revolutionary Tradition

Jiujiang is a revolutionary base area, with red venues such as the Xiushui Memorial Hall of the Autumn Harvest Uprising and the Memorial Hall of the Nanchang Uprising Cradle bearing the revolutionary forebears' fine traditions of frugality, simplicity, and integrity. The revolutionary culture's disciplinary requirements of 'not taking a single needle or thread from the masses', the spirit of integrity and devotion to public duty, and the fundamental purpose of serving the people are continuous with China's traditional integrity culture. The red integrity genes in Jiujiang possess profound historical foundations, forming a unique resource endowment of 'red culture + integrity culture', constituting invaluable material for revolutionary tradition education and integrity education in university I&P courses.

In summary, Jiujiang's integrity culture, with the 'lotus' as its spiritual symbol and 'integrity' as its core value, is grounded in Neo-Confucian thought, modelled on literati character and honest official practices, and rooted in red genes. It integrates elements of China's traditional, revolutionary, and regional cultures, embodying the unity of value and practice. This provides unique teaching resources for local university I&P courses and lays a cultural foundation for innovating integrity education from an industry-education integration perspective.

4. Necessity and Feasibility of Integrating Jiujiang's Integrity Culture into University I&P Courses

4.1 Necessity of Integrating Jiujiang's Integrity Culture into University I&P Courses

First, at the national level, integrating Jiujiang's integrity culture into university I&P courses is required to implement the strategy of strengthening integrity culture in the new era. The 2022 National Congress and 2024 policy meeting identified this as a measure for deepening institutional improvement, optimizing social governance, and fighting corruption. University I&P courses fulfill the mission of fostering virtue through education. This integration transforms local integrity culture resources into educational resources and policy into practice.

Second, for universities, embedding local integrity culture is essential to enhance I&P course quality and deliver moral-education goals. Existing I&P teaching suffers from content homogenisation and theory-practice disjuncture. Jiujiang’s region-specific integrity culture, rich in educational value, can diversify teaching content, increase course attractiveness, and help students absorb wisdom from local traditions to learn integrity via hometown stories. It also supports university institutional governance and builds a wholesome educational atmosphere.

Second, at the university level, this is an inherent need for improving the quality of I&P course teaching and implementing the fundamental mission of fostering virtue through education. Current I&P course teaching in higher education institutions faces problems such as content homogenisation and disconnection between theory and practice. Jiujiang's integrity culture, with its distinctive regional characteristics and rich educational resources, can enrich teaching content, enhance course appeal, and guide students to draw nourishment from their local cultural traditions, achieving the goal of 'using hometown stories to convey integrity principles'. Moreover, the construction of integrity culture is also an important support for universities' institutional governance， creating a clean and upright educational environment.

Third, at the university student level, this responds to the practical need for promoting the healthy development of young students and cultivating a new generation of integrity-conscious and self-disciplined individuals. University students are at a critical period for the formation of their worldviews, life values, and ethical orientations. they urgently need systematic integrity culture education to fortify their ideological defences. The values of integrity, self-discipline, and honesty embedded in Jiujiang's integrity culture are highly congruent with the needs of university students' moral development, helping to guide young people to 'fasten the first button' of their lives correctly.

4.2 Feasibility of Integrating Jiujiang's Integrity Culture into University I&P Courses

First, Jiujiang's abundant integrity culture resources provide a content foundation for integration. Jiujiang has compiled biographies of over 60 diligent-and-upright figures for a local integrity-story database, and selected 42 sites into its integrity-culture resource pool. Four sites, including the Zhou Dunyi Memorial Hall and Chinese Sage Mothers' Park, are designated provincial-level integrity-culture education bases.These resources, diverse in type and rich in content, can provide ample cases, materials, and practice venues for I&P course teaching.

Second, industry-education integration expands the practical space for integrity culture education. It provides a platform through school-enterprise collaboration, allowing students to learn professional ethics and integrity during internships. As an industrial and vocational education hub in Jiangxi, Jiujiang's solid foundation in industry-education integration creates favorable conditions for expanding integrity education scenarios.

Third, the high priority given to university I&P courses and the growing faculty contingent provide organisational support for integration. Since 2012 , national authorities have attached great importance to the construction of I&P courses, with continuous strengthening of university humanities and social

sciences faculties and sustained growth of the I&P course faculty. Universities have generally established systems for collective lesson preparation and teaching seminars, providing teaching organisation and faculty support for the systematic integration of integrity culture resources.

Fourth, local government support provides external conditions. The Jiujiang Municipal Commission for Discipline Inspection created the 'Xun Qingfeng • Yang Zhenggi' integrity culture brand. Lianxi District cultivated the 'lotus-revering and integrity-respecting' soil. Lushan City linked attractions like the White Deer Grotto Academy into an integrity-themed tourist route. This government priority created a favourable environment for universities to utilise local integrity culture resources.

Fifth, competition mechanisms provide motivational support for integration. The Ministry of Education's university integrity education activities, including awards like 'Teaching Competitions' and 'Integrity Culture Courses', stimulate teacher participation and innovation. Jiujiang university teachers can improve their teaching level in integrating integrity culture through these competitions and research.

5. Pathways for Integrating Jiujiang's Integrity Culture into University I&P Courses from the Perspective of Industry-Education Integration

Industry-education integration provides a new conceptual framework and practical pathways for integrating Jiujiang's integrity culture into university I&P courses. The core logic lies in: guided by the 'collaborative education' philosophy of industry-education integration, breaking down the barriers between classroom and society, theory and practice, and schools and enterprises, to construct a three-in-one integration system of 'classroom instruction—practical experience—industrial immersion'.

5.1 Constructing a Curriculum Integration System: Systematically Embedding Jiujiang's Integrity Culture into I&P Course Instruction

Curriculum integration constitutes the foundational link of integrity culture education. It is necessary to change the current 'fragmented' and 'ad hoc' state of integrity culture education, systematically and organically embedding Jiujiang's integrity culture into the I&P course teaching system.

First, develop school-based teaching materials and teaching cases. Organize the compilation of materials such as “Jiujiang Integrity Culture Reader”. Transform the integrity deeds of figures like Zhou Dunyi, Tao Yuanming, and Huang Tingjian, as well as contemporary Jiujiang exemplars, into teaching cases. Integrate Zhou Dunyi's character into Cultivating Moral Character; use revolutionary integrity stories in Modern Chinese History; and apply Jiujiang's anti-corruption practice in Current Affairs and Policies.

Second, establish thematic courses on integrity culture. Encourage universities to offer electives like 'Introduction to Jiujiang's Integrity Culture' and 'History of Integrity Thought in Northern Jiangxi'. These courses teach the history, core ideas, and contemporary value of Jiujiang's integrity culture, helping students understand its spiritual essence regionally.

Third, integrate integrity elements into curriculum-based value education. Both I&P and professional courses should incorporate integrity education. Finance programmes can include integrity in business; law programmes, clean governance; medical programmes, medical ethics. Coordinating I&P and professional courses forms a comprehensive integrity education pattern.

5.2 Expanding Practical Integration Platforms: Deepening Integrity Experiential Education through Industry-Education Integration

Practice is the crucial link for internalising integrity culture in the mind and externalising it in action. Industry-education integration provides rich scenarios and carriers for practical integrity culture education.

First, establish on-campus and off-campus integrity culture practice bases. On campus, use platforms like the Jiujiang University Integrity Culture Education Base to create a practice centre for teaching, experience, and research. Off campus, use venues such as the Zhou Dunyi Memorial Hall, Chinese Sage Mothers' Park, Huang Tingjian Former Residence, and Jiang Wanli Memorial Hall to establish off-campus practice bases. Organise students for activities like 'I&P courses in venues' and

integrity-themed study tours for on-site experience.

During internships, schools and enterprises should jointly design integrity education content, covering professional ethics and practice. Provide pre-internship integrity education, with joint guidance from school and enterprise mentors on handling public-private relations and adhering to professional ethics. Jointly formulate internship integrity standards with enterprises and establish a commitment system. Incorporate integrity performance into internship assessment.

Third, conduct integrity culture social practice activities. Through programs like summer social practice and 'Three Trips to the Countryside', organize students to do integrity culture research, interviews with integrity figures, and integrity-themed voluntary services in Jiujiang's urban and rural areas. Encourage students to explore Jiujiang, discover integrity stories, and comprehend the integrity spirit through practice.

5.3 Innovating Communication Integration Methods: Enhancing Integrity Education Effectiveness through Digital Means

Industry-education integration not only emphasises school-enterprise collaboration but also the deep integration of industry-education with information technology. Digital technologies offer new possibilities for the dissemination of integrity culture and the innovation of educational methods.

Universities can innovate local integrity education through digital empowerment and practical participation. They can construct a digital platform to integrate Jiujiang’s integrity cultural resources and develop VR courses and 3D immersive scenarios such as Zhou Dunyi’s lecture scenes. An online-offline blended teaching model combining online micro-lectures, offline discussions and social media content dissemination can expand educational influence. Moreover, industry-education platforms can encourage students to create integrity-themed digital works, enabling them to deepen cultural cognition and improve practical abilities through learning by doing.

5.4 Improving Safeguard Mechanisms for Integration: Forming Multi-Stakeholder Collaborative Educational Synergy

Integrating local integrity culture into ideology-and-politics (I&P) courses is a systematic project requiring robust institutional safeguards and multi-stakeholder collaboration. Sustainable educational synergy can be achieved through three core mechanisms.

First, universities shall build long-term cooperation with local authorities and research institutions to explore regional integrity resources, develop teaching materials and convert local cultural achievements into curriculum resources. Second, targeted faculty training and expert lectures, together with teacher-researcher exchanges, can strengthen teachers’ competence in integrity education.

Third, a sound evaluation and feedback system should be established. Including integration effectiveness in teaching quality assessment and dynamically monitoring students’ integrity literacy helps optimize teaching practices, forming a closed-loop mechanism for iterative educational improvement.

6. Conclusion

Industry-education integration offers a pathway to integrate local integrity culture into university I&P courses. Jiujiang has resources like Zhou Dunyi's 'lotus-integrity homology' and Tao Yuanming's 'poetry-integrity unity'. Integrating these is necessary for implementing national strategy and improving teaching to cultivate integrity-conscious individuals.

Integration faces problems of content fragmentation, homogenized approaches, and weak practice. Applying industry-education integration to build a 'classroom instruction—practical experience—industrial immersion' system is key. Solutions include: in curriculum, developing school-based materials and thematic courses; in practice, using platforms to extend education to internships; in communication, employing digital means; and in safeguards, establishing support like collaboration, training, and evaluation.

Promoting this integration aids in inheriting local culture and offers reference to other regions. Future efforts should strengthen theoretical research on Jiujiang's integrity culture,, deepen practical

integration, and improve mechanisms. This will allow integrity culture to nourish students and support cultivating a new generation that is morally upright, competent, and incorruptible.

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