Research on the Construction of Campus Culture in Universities in the New Era

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Abstract: The cultural atmosphere of university campuses refers to the unique socio-cultural form that higher education institutions have developed over their long history of educational practice. It encompasses spiritual, material, systemic, and environmental aspects, playing a significant role in talent cultivation in the new era. Currently, university campus culture construction faces numerous challenges. In terms of material culture, institutions in economically underdeveloped regions often struggle with inadequate facilities, insufficient attention from administrators, and rigid construction models. Spiritual culture is exposed to the impact of diverse cultural influences, and outdated methods are employed in its development. In behavioral culture, the cultivation of teacher ethics and morality is insufficient, students' sense of public morality is weak, and the management of student organizations lacks standardization. Systemic culture suffers from unclear division of labor among management entities, low student participation, and insufficient humanistic care. To address these issues in the new era, university campus culture should adopt a four-in-one development framework. Material culture development must focus on improving infrastructure and integrating institutional characteristics. Spiritual culture cultivation should establish value systems and innovate campus rituals. Behavioral culture shaping requires the construction of teacher-student growth communities. Finally, systemic culture innovation must establish a new "temperature-based governance" model to achieve governance capacity that focuses on cultural and humanistic development.

Keywords: New Era; Higher Education Institutions; Campus Culture; Development

1. Introduction

Campus culture in higher education institutions, as a crucial component of advanced socialist culture, is the spiritual value jointly inherited and created by teachers and students. It serves as the core foundation for the survival and development of schools. Campus culture encompasses multiple aspects, including spiritual, material, institutional, and environmental culture. it plays a significant role in the talent cultivation process of the new era. However, currently, the development of campus culture in higher education institutions faces numerous challenges. In terms of material culture, the academic conditions in underdeveloped regions are poor, and administrators often pay insufficient attention to these issues, while construction efforts lack direction. Spiritual culture is under the impact of diverse cultures, and traditional methods of construction are outdated. In terms of behavioral culture, the cultivation of teacher ethics and morality is inadequate, students' sense of public morality is weak, and the management of student organizations lacks regulation. Regarding institutional culture, there are problems such as unclear division of labor among organizational management entities, low student participation, and insufficient humanistic care. Based on these real-world challenges, this study focuses on exploring pathways for campus culture development in higher education institutions in the new era. In material culture development, efforts should be made to improve infrastructure while integrating the school's unique characteristics. Spiritual culture development should involve building a scientific value system and innovating campus rituals.

Behavioral culture development requires constructing a community of shared growth for teachers and students. Institutional culture innovation should establish a new model of "temperature governance" to achieve the governance efficacy of "cultivating through culture and educating through culture," thereby helping higher education institutions align with the tide of the times and achieve high-quality development.

2. The Connotation of Campus Culture Construction in Higher Education Institutions

Higher education institutions refer to undergraduate institutions, specialized colleges, and vocational colleges. From the perspective of academic qualifications and training levels, they include associate degree, bachelor's degree, master's degree, and doctoral degree programs. The Chinese term "culture" first appeared relatively early in the Book of Changes, originally referring to the cultivation of civilization and education. According to the explanation in "Cihai", "Culture, in a broad sense, refers to the total sum of material wealth and spiritual wealth created by human society in the process of historical practice. In a narrow sense, it refers to the ideology of society, the institutions and organizations that correspond to it." [1]. The concept of "campus culture" is relatively broad, mainly referring to a cultural pattern formed by the combination and mutual influence of various factors within institutions of higher education. These factors include the physical environment of the institution, its educational practices, as well as its norms, hypotheses, beliefs, mission, values, history, and traditions [2]. Campus culture in higher education institutions is a unique social and cultural form gradually formed through long-term educational practices, historical accumulation, institutional efforts, and external environmental influences. It encompasses the spiritual culture, material culture, institutional culture, and environmental culture of campuses [3].

3. The Real-World Dilemmas in Campus Culture Construction in Higher Education Institutions

Campus culture construction in higher education institutions encompasses multiple critical dimensions, including material, spiritual, behavioral, and institutional aspects. In the current developmental process, numerous unresolved dilemmas have emerged across these various dimensions.

Material culture construction faces challenges foremost. Material culture silently influences students' beliefs about life, their hopes for education, and their understanding of their own existence, possessing latent but immense educational effects [4]. From a higher level of perspective, the educational environment is the cultural environment [5]. In some economically underdeveloped regions, certain higher education institutions are influenced and constrained by local economic conditions, resulting in inadequate campus facilities. Aging classrooms, dilapidated playgrounds, and outdated teaching equipment hinder the creation of a favorable learning and working environment. Additionally, weak faculty strength and an unreasonable discipline structure impede students' comprehensive development. Furthermore, some institutional leaders place insufficient emphasis on material culture construction, leading to limited financial investment. This has caused delays in cultural aspects such as campus landscapes, landmarks, dormitories, and academic buildings—elements that directly impact the experiences and perceptions of faculty and students, failing to provide a subtle humanistic aesthetic. Aesthetic education is affective, pluralistic, experiential, educational, comprehensive, and humanistic. Therefore, the implementation of aesthetic education should also be subtle, enjoyable, and relaxing [6] Moreover, some higher education institutions blindly imitate material culture construction models without exploring or integrating their unique educational characteristics. This results in a lack of profound cultural heritage, inadequate overall planning, and insufficient attention to detail design, making it difficult to showcase distinctive charm.

Spiritual culture, as the core of campus culture, is also facing dilemmas amidst the impact of multiculturalism. University spirit refers to the common pursuits, ideals, and beliefs that have been accumulated over the long-term survival and development practices under the guidance of a distinctive university philosophy and are widely recognized and accepted by the campus community [7]. Many higher education institutions adopt a credit-based system for

quality education, using credits to incentivize student participation in activities. However, some students participate solely for the purpose of obtaining credits, neglecting the inherent value and enjoyment of the activities themselves. The absence of a strong humanities environment on campus and the lack of job satisfaction among teachers contribute to students struggling to develop a sense of class identity and collective cohesion, making it difficult for them to fully integrate into campus life. Moreover, the outdated methods of spiritual culture construction that have not kept pace with the times further exacerbate these issues. It fails to meet the growing spiritual needs of faculty and students and has not effectively integrated with the socialist core value system, remaining merely at the level of superficial propaganda.

There are also numerous issues at the level of behavioral culture. Behavioral practices are the externalization of thought patterns [8]. The formation of students' moral development cannot be separated from moral practice and cannot be separated from activities and interactions [9]. Similarly, numerous issues exist at the level of behavioral culture. Higher education institutions place insufficient emphasis on cultivating teacher ethics and moral integrity, with the phenomenon of prioritizing research over teaching ethics being widespread. Teachers often neglect their own professional development and educational responsibilities while focusing on career advancement through promotions and title evaluations, which severely impacts the construction of campus behavioral culture. On the student side, the influence of multiculturalism has led to a weak sense of public morality. Uncivilized behaviors such as smoking in classrooms or staying out overnight despite dormitory curfews persist, despite attempts to eradication. Additionally, a lack of class cohesion and social responsibility among students further exacerbates these issues. Moreover, while student clubs serve as an important platform for enriching campus life, they often lack unified management and professional guidance, resulting in unguaranteed activity quality. Consequently, students are unable to fully showcase their talents or achieve personal growth through club participation.

Systemic cultural construction within campuses faces numerous challenges. The formation of institutional culture in higher education campuses typically requires year after year of consistent organizational activities and long-term accumulation by organizational members. Once established, it provides guidance for practice [10]. The division of labor among the main bodies managing campus cultural organizations is unclear, with departments such as the student union, student affairs office, and secondary colleges often overlapping and duplicating efforts in activity organization. This leads to conflicts in student sign-ups and a lack of systemic safeguards for campus cultural development. Students, as the primary beneficiaries of campus systemic culture, exhibit extremely low levels of participation and struggle to understand the deeper connotations of systemic culture. This results in behavioral issues such as cheating in exams or consistently staying out overnight, which undermines the goal of achieving student self-education and self-management through systemic culture. Furthermore, campus regulations have remained unchanged for years, lack humanitarian care, and fail to keep pace with the times. As a result, students are unable to internalize these regulations and embody them in their actions, rendering the educational function of systemic culture ineffective.

4.Three Approaches and Methods for Campus Cultural Construction in Higher Education Institutions in the New Era

Campus cultural construction in higher education institutions in the new era requires the formation of a coordinated educational effect across material foundations, spiritual guidance, behavioral norms, and systemic guarantees. In terms of material culture, it is essential to address the issue of unbalanced regional development by providing special support to improve infrastructure in underdeveloped areas. Additionally, it is crucial to overcome the cognitive limitation of "emphasizing hardware while neglecting content" by transforming institutional characteristics into spatial narratives. For instance, institutions of traditional Chinese medicine can create a "Hundred Herbs Cultural Garden," while engineering institutions can develop an "Industrial Civilization Corridor," thereby turning teaching buildings and sports facilities into three-dimensional textbooks for disciplinary culture. Administrators should establish a special fund for "environmental education," incorporate alumni resources and social capital, and construct a campus planning

system that integrates "functional zones with cultural infusion." This would allow the charm of Suzhou gardens to complement the technological ambiance of intelligent laboratories.

In the realm of spiritual culture, it is necessary to construct a "three-dimensional value coordinate system." This system should take Chinese excellent traditional culture as the vertical axis, the great practices of the new era as the horizontal axis, and disciplinary and professional characteristics as the depth axis. By creating "walking ideological and political courses," the spirit of the 20th National Congress can be concretized into practical modules such as rural revitalization research and interviews with skilled workers. Leveraging digital twin technology, historical scenarios such as the Red Boat Meeting can be recreated, ensuring that value guidance possesses both ideological depth and emotional warmth. Furthermore, it is important to innovate the campus ceremonial system, designing a growth chain that includes rituals such as the issuance of admission letters with ginkgo biloba bookmarks and the conferral of academic staves. This would allow subtle yet profound humanistic care to permeate the entire educational process.

The shaping of behavioral culture should focus on building a community of shared growth between teachers and students. A "dual-track" system for teacher ethics construction should be implemented, emphasizing the leading role of ideological and political education teachers as a "key minority," while also establishing a certification system for the ideological and political education capabilities of academic course teachers. Value cultivation should be integrated into teaching supervision indicators. Additionally, a "credit system for civic literacy" should be introduced, incorporating daily behaviors such as voluntary services and dormitory civility into comprehensive evaluations. Blockchain technology should be utilized to establish behavioral credit records. In terms of club management, an "incubator" model could be adopted, pairing "academic mentors" with "entrepreneurship mentors" to guide students. For example, a street dance club could extend into motion rehabilitation research, while a Hanfu club could connect with intangible cultural heritage projects. This would elevate interest clubs to platforms for innovative and entrepreneurial practice.

Institutional culture innovation should emphasize creating a new "warm governance" paradigm. A normalized "Student Council" mechanism should be established, allowing students' wisdom to be integrated into campus governance through channels such as simulated political consultation proposals and President's lunch meetings. A "Cultural Governance Experience App" should be developed to transform school rules and history into interactive game levels, while using big data analytics to identify and address bottlenecks and pain points in policy implementation. Particular attention should be paid to the provision of "flexible systems," such as establishing flexible academic leave mechanisms and creating mental health adjustment leave, to ensure that humanistic care is evident in standardized management. Ultimately, the goal is to create a virtuous cycle where material environments nurture spiritual aspirations, institutional designs stimulate self-aware behavior, and cultural ecosystems reciprocally enrich physical spaces. This would truly achieve the governing effectiveness of cultivating people through culture and education.

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