

Research Article

An Inquiry into the Integration of Traditional Culture in Communication Education: Based on a Literature Review

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Abstract

Culture cannot be effectively transmitted and preserved unless it is deeply and comprehensively understood by the individuals who are meant to carry it forward. Therefore, it becomes imperative to seamlessly integrate the rich tapestry of traditional culture into the structured and rigorous professional education system of universities. By doing so, we ensure that the cultural heritage is not only preserved but also revitalized and given new relevance in contemporary contexts. Through meticulous text analysis, this study delves into the intricate nuances of teaching theories, diverse pedagogical methods, and strategic pathways that facilitate the harmonious integration of regional traditional culture into the realm of Communication Education. The primary objective of this integration is to significantly enhance students' cultural literacy, enabling them to appreciate and understand the depth and breadth of their cultural heritage. Additionally, this approach aims to bolster their communication abilities, equipping them with the skills to articulate and disseminate cultural knowledge effectively. To achieve these goals, the study proposes a multifaceted approach to course content design. This involves employing meta-cultural reflexivity, which encourages students to critically reflect on their own cultural backgrounds and biases, thereby fostering a deeper understanding of cultural dynamics. Furthermore, the application of localized and immersive ethnographic methods allows students to engage directly with cultural practices and traditions in their natural settings, providing a rich, experiential learning experience. The study also advocates for the integration of teaching with practical, real-world applications by collaborating with local government projects. This hands-on approach not only bridges the gap between theory and practice but also allows students to contribute meaningfully to the preservation and promotion of local cultural heritage. Finally, the construction of a constructivist teaching environment is proposed, where students are actively involved in the learning process, encouraged to explore and construct their own understanding of cultural concepts through interaction, reflection, and collaboration. This holistic approach ensures that the integration of traditional culture into Communication Education is both effective and impactful.

Keywords

Traditional Culture, Communication Education, Integrating, Content Analysis

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Received: 1 September 2025; **Accepted:** 16 September 2025; **Published:** 25 September 2025



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1. Introduction

Rapid globalization and rural-urban migration are disrupting the seamless flow of cultural development, prompting educators to explore avenues for incorporating local culture into the professional education system, thereby enhancing its connection to local development and fostering cultural progression [22]. This perspective resonates with the evolving paradigm of multicultural communication, which has shifted towards a hybrid model that leverages digital technologies to foster cultural exchange and mutual understanding [21]. Specifically, it calls for Communication Education and media programs to integrate local traditions while drawing students who can connect theoretical learning with practical community involvement, thereby addressing localized practices amidst globalization [17]. This necessitates educators' understanding of the complex relationship between cultural norms, identity, meaning-making processes; these relationships are shaped through symbolic reconstruction in communication [27]. Educators can then adopt constructivist learning approaches that harmonize national heritage with academic discourse norms, simultaneously equipping future media creators with the ability to skillfully balance subjective representations with objective journalistic principles [7]. These efforts are consistent with UNESCO's call for inclusive knowledge societies and enables the free expression of all voices using the platform, especially those from marginalized sectors of society [5]. Alasuutari & Qadir goes further by suggesting that participatory approaches, which recognize classrooms as contact zones, should foster equitable peer dialogue and prevent dominant worldviews from colonizing alternative perspectives [1].

This research delves into practical approaches and methodologies for integrating local cultural traditions with communication education, encompassing both domestic and international programs, thereby equipping graduates with the prowess to navigate seamlessly through global-local discourses. Such integration possesses substantial practical significance. Culture is widely acknowledged as a lens that delineates symbolic boundaries and influences social realities by mediating practices of identity formation through languages, rituals, arts, and media [20]. However, Kraidy increased intercultural exchanges facilitated by mobility can create disconnections between youth's absorption of popular globalized cultural forms and their perception of localized ethnic heritages as outdated [13]. Modern Chinese college students often lack fluency in traditional idioms and folklore, resorting only to superficial cultural symbols occasionally employed by brands that cater to their aspirations [11]. Yet these fading living legacies embodying accumulated community wisdom remain highly relevant within hybridized youth worldviews. As Ogan suggested that they have the potential to inspire engaged journalism content that resonates across generations and diasporas if appropriately represented [17].

Therefore, optimal curriculum design ought to accommodate diverse global tastes while nurturing understanding of

cultural heritage, thereby strengthening the ability to provide contextually rich reports on intricate community matters [23]. Numerous Chinese scholars propose integrated communication models that blend dominant Han perspectives with marginalized minority perspectives for impact-driven public service messaging [6]. However, blindly adopting either foreign or indigenous knowledge may inadvertently exacerbate marginalization of non-Western approaches unless intentional efforts are made to decolonize Euro/Western structures lingering from historical privilege [19].

2. Theoretical Framework

Within the theoretical framework of this study, the seamless integration and harmonious fusion of cultural capital theory, constructivism, and symbiosis theory establish a comprehensive and holistic foundation. This foundation is essential for gaining a deeper understanding of the complex interplay and dynamic interactions among individual behavior, social structure, and environmental factors. By systematically synthesizing these three theoretical perspectives, this study aims to clarify how Pierre Bourdieu's conceptualization of cultural capital influences individual agency and social mobility. Moreover, it seeks to examine how constructivist approaches can shed light on the processes through which individuals construct knowledge and meaning within their social contexts. In addition, this study investigates the symbiotic relationship between humans and their environment, highlighting the mutual benefits and interdependence inherent in these connections. Overall, this multidimensional theoretical approach is expected to provide a nuanced and in-depth perspective on the intricate ways in which individuals, society, and the environment reciprocally interact and shape one another.

2.1. Cultural Capital Theory

The notion of cultural capital, a term that has become pivotal in the realm of sociology, was initially brought to the forefront by the esteemed French sociologist Pierre Bourdieu in the year 1973 [2]. Bourdieu further refined his theoretical framework in his 1986 exposition, he explored the relationship between cultural capital and other forms of capital—specifically social and economic capital—and examined the mechanisms through which these forms of capital can be converted into one another [3].

Bourdieu introduced this concept as a fundamental component for comprehending the intricate layers of social stratification and the mechanisms through which social classes are perpetuated across generations. His theory emphasizes the profound importance of cultural elements, not just for the collective well-being of society but also for the individual identity and self-worth of its members. Cultural capital is not

merely an abstract concept; rather, it is an embodiment of a spiritual essence that resides within certain individuals, endowing them with a unique form of cultural competence. This competence serves as a valuable asset that can be leveraged to foster sustainable development and personal growth. It is a form of intellectual and artistic wealth that is meticulously nurtured and refined over time, built upon the natural evolution and progression of culture itself. Essentially, cultural capital is the culmination of cultural proficiency that individuals amass through dedicated educational pursuits and experiences. This proficiency is instrumental in realizing and maximizing one's personal potential and value, allowing individuals to navigate and influence their social environment effectively. Thus, cultural capital becomes a means through which individuals can actualize their inherent worth and contribute meaningfully to the cultural fabric of society.

2.2. Constructivism Theory

The theory of constructivism, which was introduced by Nicholas Greenwood Onuf in the year 1989, is fundamentally rooted in the concept that the actions and behaviors exhibited by individuals within any given society are significantly shaped and influenced by traditional social customs, habitual practices that are widely accepted, and the unique identities that each person possesses [15]. This theory underscores the pivotal and constructive influence that ideas, societal norms, and cultural factors play in the development and establishment of a nation's conduct and its fundamental interests. It posits that these elements are not merely passive reflections of existing social structures but are active agents that contribute to the creation and transformation of social reality. According to constructivism, the interplay between these cognitive and cultural aspects and the material conditions of society leads to the emergence of shared meanings and understandings, which in turn guide the behavior of states and other actors on the international stage. Thus, constructivism offers a framework for understanding how social constructs and shared beliefs can mold the identity and interests of a nation, ultimately influencing its interactions with other nations and its role within the global community.

2.3. Symbiosis Theory

The term "symbiosis" was introduced into biology by Anton de Bary in 1879. According to Encyclopedia Britannica, "Symbiosis", a biological term, denotes a close and enduring coexistence between two species or types of organisms [9]. As industrial ecology evolved in the 20th century, the concept of symbiosis in natural systems was employed as an analogy to illustrate industry interactions, subsequently evolving into a distinct field of research [12]. Current studies on industrial symbiosis from three main perspectives: characterization of the conditions under which industrial symbiosis complexes form, the exchange relationships that sustain their develop-

ment, and the benefits that accrue to industries that participate in them.

3. Research Design

Culture plays a crucial role in shaping the symbolic boundaries that constitute social reality, identity, and meaning. It also facilitates communication and fosters cultural exchange. Nevertheless, the widening disparity between young people's adoption of trendy global cultural forms and their alienation from traditional national heritages viewed as obsolete cannot be overlooked. Hence, imparting traditional cultural education to college students emerges as a pressing practical concern, carrying profound implications both to our country's cultural development and self-confidence.

3.1. Description of the Complex Relationship

3.1.1. Culture and Communication

Culture, encompassing norms, beliefs, rituals, language, arts, etc., actively shapes the shared symbolic boundaries and discourses that constitute our perceived realities, individual sense of identities, ability to make meaning, and transmit meanings across contexts. Communication channels such as public rhetoric, mass/social media platforms, and interpersonal exchanges effectively mold cultural dynamics through textual and discursive production as well as dissemination activities.

Culture and communication's collaborative role in weaving societal perceptions with self-concepts and generating meaning is pivotal in comprehending the intricacies of our collective realities, individual identities, and the dissemination of meanings across varied contexts. This highlights the importance of integrating cultural grounding and literacy within communication education for aspiring journalists and media creators to enable sensitive representation and contextualized interpretation essential for impactful practice.

3.1.2. Content and Performance

When young individuals, deeply immersed in the digital domain, exhibit a marked preference for widespread global cultural phenomena and concurrently disregard their indigenous cultural heritage—perceiving it as outdated or irrelevant to their contemporary lives and professional aspirations—a sense of disconnection emerges. This development poses challenges for educators seeking to integrate cultural contexts into educational experiences and raises significant considerations for the sustainable, grassroots-driven incorporation of cultural foundations into communication studies.

In conclusion, the symbiotic relationship between culture and communication dynamically shapes the reality within communities, as evidenced by the impact of cultural differences on international communication and the role of cultural exchange in fostering understanding and development. The

content and form of culture are pivotal in shaping individuals' cognitive understanding and perception of cultural phenomena. Therefore, Respecting cultural relationships is essential for successful integration of traditional culture into education, as evidenced by various case studies and research reports.

3.2. Data Collect and Analysis Methods

This research is a content analysis study, aiming to explore how the integration of traditional culture into communication studies teaching in colleges and universities is achieved through literature learning, encompassing the design and presentation of teaching content, as well as the implementation of the teaching process.

To ensure a comprehensive literature search, we utilized the China National Knowledge Infrastructure (CNKI) database, which encompasses a vast array of academic journals, dissertations, and other scholarly works, and the Google Scholar database, known for its extensive collection of academic literature across various disciplines, with a focus on traditional culture and professional education.

Nvivo was used for data analysis. In the process of data coding, titles, keywords and abstracts in literature, as well as repeated utterances in text data, will be identified, concepts and ideas will be decomposed from the existing context, re-named, and grouped and classified to "encode" until there are no more different categories and the theory is saturated and complete.

4. Results and Findings

When we finished decoding and coding nearly 500 documents, we found that the previous research mainly focused on three directions.

4.1. Curriculum Design and Considerations

Achieving a balance between satisfying cosmopolitan preferences and building literacy in cultural traditions is crucial for inspiring engaged communication that resonates across generations with nuance.

To successfully adapt cultural integration for localized practice, embracing participatory methods that recontextualize dominant paradigms without eliminating them is essential. Xiong Angqi proposed in 2020, instead, joint construction of plural cultural knowledge frameworks should take place along with policies and assessments that measure success on community terms for positive societal impact [25]. Educators must adopt the role of learners by immersing themselves in the lived experiences of youth and folk cultures to construct enough rapport for co-creating learning activities incorporating community priorities.

Mcinerney come to a point in 2009 that critical ethnographic approaches combining cultural studies analysis with self-reflexivity about implicit biases shape equitable part-

nerships [18]. Yoshitaka Mlike refers to this as "meta-cultural competence," where students consciously convey identities with post-colonial sensitivity by acknowledging positionality and resisting internalized assumptions that alienate marginal groups through unconsciously reinforcing hegemonic pressures towards assimilation with globalized projections like Hollywood's soft power [26]. Therefore, graduates are equipped to navigate both global and local systems with confidence, guided by the criteria they personally define. Thus, Tuftte emphasized that building meta-cultural reflexivity should be the primary desired outcome for measuring success in glocalizing communication curricula, rather than merely competence in literacy traditions devoid of lived context [16].

4.2. Strategies for Participatory Praxis

A few educators said we could collaborate with communities to embrace multicultural knowledge frameworks, adopt localized practices, and cultivate harmonious relationships through immersive ethnographic methods. This fosters equitable partnerships and facilitates a reciprocal learning process.

Mcinerney advanced the perspective in 2009 that student facilitation empowers grassroots groups and marginalized communities to articulate counter-narratives, confront stereotypes, and voice their identities via communal media creations, thereby nurturing involvement in participatory development frameworks on a fair basis. This objective is attained through the conscious exploration of power dynamics alongside cultural informants, rather than merely extracting information for assignmentst [14]. Srinivasan established well-defined ethicalspecific evaluation protocols and rubrics that assess both the sensitivity of the process, its practical application, and the successful completion of projects, fosters progressive mutual learning and safeguards against unintended harm [10]. Wu Jue et al. raised their views in 2022 that the co-creation of multimedia galleries showcasing fading customs and rituals requires technical expertise, combining students' digital capabilities under the guidance of community curators to encourage broader participation [24]. In their opinion, through virtual heritage museum projects, one can develop immersive technology skills that address public interest needs while also preserving historic landscapes from development pressures. Zhang Aiqin et al. emphasize that the assessment of empowerment outcomes is a key indicator for gauging the success of educational reform initiatives, as evidenced by the detailed evaluations and findings in recent Chinese educational reform reports. An action-oriented approach to educating culturally Enhance graduates' abilities, specifically by involving collaborative design projects extensive ethnographic field studies extending over multiple semesters, capturing the daily facets of wisdom transmission mechanisms across diverse village landscapes [27]. They are convinced that continuous integration of dynamic heritage traditions through site visits, language systems, and inter-generational communication over time significantly enhances

the production of media content, purposeful behavior, and contextual consumption, thereby amplifying social impact.

4.3. Evaluation of Education Reform

In promoting innovative teaching methods, establishing long-term collaborative initiatives with local governments is pivotal for fostering mechanisms and practices aimed at preserving multimedia culture. Cai Jiaxin pointed out in 2020 that it will enable the daily capture of heritage in a timely manner while providing an abundance of communication materials [4].

Du, Q. proposes that despite potential risks such as superficiality or cultural appropriation arising from contrasting worldviews, the deliberate integration of indigenous knowledge into communication teaching and learning ecosystems reinforces community heritage preservation frameworks while expanding the range of narratives and perspectives that shape social realities through youth empowerment [8]. Zhong Hongwei et al. proposed that truly participatory approaches require policy commitments that support radical reforms in learning assessments, resource allocation priorities, and institutional culture. In motivating teachers, efforts should transcend the realm of merely emphasizing the funding of research outcomes and instead give priority to the establishment of community partnerships. A successful evaluation should be grounded in empowerment outcomes and adopt internal criteria rather than external benchmark comparisons [29].

Zhao Xinyu analyzed based on actual practice that an evaluation should aim at nurturing culturally agile communication in an increasingly interconnected yet fragmented world [28]. He insists that where the pursuit of balance between identities and integration is paramount, it is imperative for governance authorities, university administrations, and civil society partners to evaluate localization paradigms within constructivist educational frameworks. Education should not merely produce graduates who possess more than just cross-cultural skill sensitivity or updated curricula. Merely equipping communication majors with dominant professional discourse conventions or technical multicasting capacities falls short if they remain disconnected from ground realities and voices often marginalized on mainstream platforms [28]. The integration of reflexive cultural literacy must be considered indispensable for fostering positive societal impact through effective communication.

5. Discussion

Despite the inherent risks associated with classrooms as venues for cross-cultural integration, the integration of traditional culture into educational methodologies endows these settings with significant functions. They serve not only as crucial vehicles for the transmission of communal heritage but also as essential tools for enhancing the professional compe-

tencies of graduates through the establishment of capacity-building programs. Within the realm of educational discourse, the incorporation of traditional culture into communication education necessitates a comprehensive and multifaceted approach. Fundamental elements such as the curriculum structure, the availability of content resources, pedagogical strategies, and evaluation methods must undergo rigorous examination. Scholarly literature extensively demonstrates that the successful integration of traditional culture into curriculum design can be achieved exclusively through the organic integration of theoretical frameworks with practical exercises. Furthermore, it is through continuous reform initiatives that the representation of diversity and the achievement of equity can be ensured.

5.1. Integration and Optimization of Course Content

In the realm of journalism education, it is crucial for instructors to thoughtfully incorporate elements of traditional culture into the curriculum. This strategic integration serves not only to enrich the students' knowledge base but also to enhance their overall capabilities. As the renowned sociologist Pierre Bourdieu has articulated, cultural capital plays a significant role in shaping educational outcomes and influencing social stratification. By weaving traditional culture into the fabric of journalism education, students can experience a heightened cultural awareness and develop their critical thinking skills.

For instance, in foundational courses such as news composition, interviewing, and editing, educators have the opportunity to enrich their teaching by referencing historical instances and anecdotes steeped in traditional culture. This approach guides students through a traditional cultural lens, thereby deepening their comprehension of cultural heritage and sharpening their ability to analyze cultural contexts within the contemporary media landscape.

The author has crafted news reporting and interviewing exercises that specifically focus on traditional culture figures or events within the news interviewing and writing course. Drawing upon examples such as Zhejiang's poetry-themed cultural pathways and the Grand Canal cultural belt, students are encouraged to conduct on-site interviews within traditional cultural communities. This immersive experience allows them to truly appreciate traditional culture and uncover news leads that are rich in cultural significance, all while aligning with the principles of constructivism.

Furthermore, students are given the opportunity to engage in interviews with cultural custodians, disseminators, and researchers for feature reports. This not only enhances their interviewing skills but also deepens their understanding of the intersection between culture and journalism.

In the news editing course, cultural special-topic projects are undertaken. Students are tasked with arranging manuscripts according to cultural themes, seamlessly integrating

traditional culture into the news layout. This approach ensures that news reports carry not only news value but also fulfill the role of cultural dissemination, in line with the symbiosis theory.

These exercises are designed to allow students to immerse themselves in traditional culture, to understand its essence, and to identify news leads that are culturally valuable. By mastering the skills of integrating traditional culture into news reporting, students can refine their news sense and cultural comprehension. This, in turn, equips them with the tools necessary to preserve and spread traditional culture more effectively in their future careers as journalists.

5.2. Enrichment and Expansion of Teaching Resources

The enhancement and broadening of educational resources stand as a crucial endeavor for institutions of higher learning. By incorporating elements of cultural heritage into linguistic customs, regional knowledge frameworks, and intergenerational dialogues, these institutions can significantly strengthen their bonds with the surrounding communities. This strategic integration not only helps students to grasp the social and cultural milieu but also nurtures within them a profound sense of purpose and duty.

As students immerse themselves in both global and local dialogues, they are exposed to a myriad of narratives, learning to articulate these stories responsibly. This exposure equips them to contribute meaningfully to societal advancement. It is imperative that educators, policymakers, and scholars adopt a proactive and pragmatic approach when critically assessing the localization of educational content. They must vigilantly track engagement metrics, rigorously evaluate, and continuously refine teaching resources to offer students a more enriched and fulfilling educational journey.

In the current educational paradigm, the development of teaching resources carries a unique importance. By harnessing the power of multimedia, the Internet, and an array of digital platforms, traditional culture can be brought to life for students in a more captivating and accessible way. Facilitating hands-on experiences, such as organizing visits to museums and historical landmarks, enables students to immerse themselves in the cultural allure, thereby deepening their cultural consciousness and sense of belonging.

To thoughtfully enrich and extend the scope of teaching resources, stakeholders must undertake a comprehensive examination of the localization process. It is essential to pay close attention to students' real-world experiences and the outcomes of their learning endeavors. Through the creation of courses and activities that are meticulously designed to align with students' interests and needs, their sense of purpose and cultural identity can be more effectively cultivated.

Educators should concentrate on indicators of participation to ensure that each student is actively involved in the learning process. By providing access to high-quality educational resources and a supportive learning environment, these efforts

not only elevate the overall educational experience but also empower students to comprehend and perpetuate exemplary traditional culture. This, in turn, fosters the emergence of a new generation of youth imbued with cultural confidence and a robust sense of social responsibility.

5.3. Innovation in Teaching Methods

The integration of traditional culture into journalism education necessitates a departure from conventional pedagogical frameworks. The obsolete teacher-centric and student-passive instructional model must be supplanted with more varied and interactive methodologies. These approaches aim to ignite students' passion and proactivity in their educational pursuits. For example, pedagogical techniques such as project-based learning, case-based instruction, and role-playing have proven to be effective. Through these methods, students are able to immerse themselves in the nuanced meanings of traditional culture via experiential learning.

In the author's news interviewing and writing courses, each instructional cycle entails the formation of student groups tasked with selecting topics pertaining to traditional culture for news reporting or planning. Throughout this process, students are expected to undertake comprehensive research, draft manuscripts, and execute interviews, filming, and editing assignments. These practical exercises not only augment students' technical proficiencies but also bolster their collaborative and teamwork competencies.

The implementation of participatory teaching methodologies, as demonstrated by educational reform initiatives, coupled with practical instructional strategies, has been shown to markedly enhance student learning outcomes. Under this paradigm, students evolve from mere recipients of knowledge to active contributors in the educational process. Through personal engagement and hands-on experience, they attain a more profound comprehension of the core tenets of traditional culture and cultivate stronger self-directed learning capacities.

Furthermore, this participatory learning experience fosters a deeper cultural connection among students to traditional culture, imbuing their educational journey with depth and dynamism. It encourages them to explore the rich tapestry of historical narratives, folklore, and artistic expressions that have shaped the identity of their society. By engaging with these elements, students not only gain a deeper appreciation for their heritage but also develop critical thinking skills as they analyze and interpret the relevance of these cultural artifacts in contemporary society.

Incorporating traditional culture into journalism education also serves to bridge the gap between generations. It allows students to connect with the wisdom and experiences of their ancestors, fostering a sense of continuity and respect for the past. This connection can be further strengthened through community engagement projects where students have the opportunity to interact with cultural practitioners, historians,

and community leaders. Such interactions not only enrich their understanding but also help in preserving and promoting cultural heritage.

Ultimately, the integration of traditional culture into journalism education through participatory and experiential learning methodologies prepares students to become more culturally sensitive and informed journalists. It equips them with the tools to report on cultural stories with accuracy, empathy, and depth, thereby contributing to a more nuanced and diverse media landscape. This approach to education not only honors the past but also prepares students to navigate the complexities of an increasingly interconnected world.

5.4. Diversification of Teaching Evaluation

When integrating traditional culture into professional course instruction, it is essential to adopt a multifaceted approach to teaching evaluation. This approach should place a strong emphasis on a comprehensive assessment of students' overall capabilities, encompassing not only their academic knowledge but also their practical skills, innovative thinking, and cultural literacy. For instance, in the assessment of the news interviewing and writing course, a comprehensive practical module is incorporated. This module requires students to execute projects in a systematic manner, ensuring that they understand the entire process from planning to execution. The final works are then publicly presented, allowing students to showcase their abilities and receive feedback from their peers and instructors.

Multiple evaluation perspectives are solicited, including peer evaluations, industry expert assessments, and evaluations by both internal and external faculty members. This evaluation mechanism not only reflects students' learning attitudes and efforts but also enables educators to identify students' learning challenges promptly and provide targeted guidance. By involving industry experts and corporate representatives in the evaluation, students' performance in real-world settings and their adaptability can be effectively gauged. This approach not only helps students align with social expectations but also offers valuable insights for their future career development.

Social feedback plays a crucial role in the evaluation process. By involving industry experts and corporate representatives in the evaluation, students' performance in real-world settings and their adaptability can be effectively gauged. This approach not only helps students align with social expectations but also offers valuable insights for their future career development, thereby facilitating their all-round growth in knowledge acquisition, practical skills, innovative capabilities, and cultural proficiency.

The ongoing integration of cultural heritage into linguistic customs, indigenous knowledge, and dialogues across generations strengthens the robust connection between institutions of higher education and their adjacent communities. Students cultivate a sense of purpose by engaging with global and local

discourses, moving beyond personal development, to communicate ethically a variety of narratives that, despite frequent neglect, are crucial in forming equitable societies. It is incumbent upon educators, policymakers, and scholars to assess localization processes with a radical yet pragmatic lens, focusing on participatory terms that evaluate outcomes of empowerment rather than mere competency checklists. Although classrooms that serve as intercultural contact zones may present risks, they offer essential methods for preserving community heritage by incorporating cultural traditions into educational practices, thereby enhancing the professional competencies of graduates through capacity building. Sustained reform is imperative to ensure representation and justice are diverse, and that the educational system remains inclusive and equitable for all students.

6. Conclusions

Through an in - depth exploration and analysis of an extensive body of literature, we have brought to light a significant phenomenon: within the context of digital communication, the inheritance and promotion of Chinese traditional culture in modern society hinge upon comprehensive and multi - tiered efforts spanning from policy formulation to practical implementation.

These all - encompassing initiatives demand not only the guidance and support of the government but also the active engagement and collaboration of all sectors of society. Integrating culture into education emerges as a pivotal approach to attaining this objective. By infusing elements and values of traditional culture into the educational system, which includes enriching school curricula with knowledge and content related to Chinese traditional culture and facilitating students' hands - on experiences and participation in traditional cultural practices through diverse forms of extracurricular activities, we can plant the seeds of love and respect for traditional culture in the minds of the younger generation.

In the realm of educational discourse, integrating traditional culture into communication education necessitates a comprehensive and multi - faceted strategy. Key elements such as curriculum design, content resources, pedagogical methodologies, and assessment approaches must be meticulously considered. Existing academic literature underscores the significance of establishing a complete system that harmonizes theoretical frameworks with practical applications. This ensures that students not only acquire knowledge of traditional culture but also draw inspiration and wisdom from it, thereby fostering a more inclusive and culturally responsive communicative environment.

By means of all - encompassing initiatives and innovative educational strategies, we can ensure that traditional culture thrives in the digital age of communication, continuing to manifest its unique value and allure in modern society.

Author Contributions

Guoli Chen: Conceptualization, Resources, Data curation, Formal Analysis, Supervision, Funding acquisition, Investigation, Project administration, Writing - original draft, Writing - review & editing

Yichen Zhang: Data curation, Software, Investigation, Visualization, Writing - original draft

Vincent Wee Eng Kim: Formal Analysis, Investigation, Validation, Methodology, Writing - review & editing

Funding

This work is supported by Ministry of Education Humanities and Social Science Research Planning Fund (Grant No. 21YJA860002).

Conflicts of Interest

The authors declare no conflicts of interest.

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