

# Cultivating, Believing, and Practicing: The Logic and Approach to Empowering College Students' Political Identity with the Great Spirit

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**Abstract:** *College students' political identity is crucial to national ideological security and the orientation of youth development. The great spirit of the founding of the Communist Party of China holistically promotes the generation and strengthening of college students' political identity by cultivating cognitive foundations, building value consensus, strengthening belief foundations, and externalizing practical responsibility. Based on the analytical framework of the formation and development law of ideological and moral character ("knowledge-emotion-will-action"), this paper systematically explains the internal logic and practical approach of how the great spirit of the founding of the Communist Party of China empowers college students' political identity. From four aspects—curriculum carriers, cultural immersion, role model demonstration, and practical transformation—it constructs a four-in-one educational path of "cognition-emotion-will-behavior," deepening the theoretical understanding of the intrinsic relationship between spiritual education and political identity, and providing a feasible path reference for innovating the model of ideological and political education in colleges and universities.*

**Keywords:** Political Identity, The Great Spirit of the Founding of the Party, Social Memory.

## 1. Introduction

In his speech at the celebration of the 100th anniversary of the founding of the Communist Party of China, General Secretary Xi Jinping first clearly put forward the great spirit of the founding of the Party: "Upholding the truth, adhering to ideals, practicing the original aspiration, undertaking the mission, not fearing sacrifice, fighting bravely, being loyal to the Party and living up to the people," and called it "the spiritual source of the Communist Party of China." [1] Since its inception, this spirit has been deeply integrated into the Party's century-long struggle, and has been continuously enriched and developed in the practice and test of different historical periods, giving rise to spiritual forms with the characteristics of each era. These spiritual assets are intertwined and inherited, jointly constructing a magnificent spiritual spectrum of the Chinese Communists, becoming the spiritual code for our Party to remain vigorous and energetic after a century of trials and tribulations, and providing inexhaustible spiritual nourishment for the Party to grow from small to large, from weak to strong, and to continuously forge ahead. At present, the ideological field is intertwined with diverse thoughts and profound changes in values. Cultivating college students' firm and conscious political identity is not only related to the implementation of the fundamental task of cultivating morality and talent, but also the strategic cornerstone for maintaining national ideological security and ensuring that the cause has successors. This cultivation work is essentially a profound process of value transmission, emotional connection, and belief shaping, which urgently requires rich and solid spiritual resources as support. It is in this sense that the great spirit of the founding of the Party, as the starting point and spiritual source of the Communist Party of China's century-long struggle, highlights its unique value and contemporary significance.

## 2. The Logical Starting Point for Cultivating College Students' Political Identity through the Great Spirit of the Founding of the Party

### 2.1 Interpretation of the Connotation and Contemporary Value of the Great Spirit of the Founding of the Party

The great spirit of the founding of the Party is the spiritual source of the Communist Party of China and the spiritual code that has enabled the century-old party to survive and thrive despite numerous hardships. General Secretary Xi Jinping succinctly summarized it as "adhering to truth and upholding ideals, practicing the original aspiration and shouldering the mission, not fearing sacrifice and fighting bravely, being loyal to the Party and living up to the people's expectations." These twenty-four characters not only embody the spiritual genes of the Party but also demonstrate distinct characteristics of the times, forming an organically unified whole.

The four aspects of the great spirit of the founding of the Party have different focuses and are dialectically unified. "Upholding the truth and adhering to the ideal" is the logical starting point of the great spirit of the founding of the Party [2], which reflects the unity of truth and value. The truth here is the scientific theory of Marxism, and the ideal is the lofty ideal of communism and the common ideal of socialism with Chinese characteristics. For a hundred years, the Communist Party of China has relied on its firm belief in Marxism to continuously promote theoretical innovation in practice, which has led the Chinese revolution, construction and reform to achieve brilliant achievements. "Practicing the original aspiration and undertaking the mission" demonstrates the unity of theory and practice at the practical level, which embodies the political responsibility and mission of the Communist Party of China, and demonstrates the fundamental

purpose and political confidence of the Communist Party of China for the country and the people [3]. The original aspiration and mission of the Party have always revolved around the theme of the great rejuvenation of the Chinese nation. In different historical stages, they are embodied in different practical goals. From national independence and people's liberation in the period of "standing up", to national prosperity and people's affluence in the period of "getting rich", and then to national rejuvenation and a better life in the period of "becoming strong". The original aspiration is as firm as a rock and the mission is on the shoulders. "Not afraid of sacrifice and fighting bravely" demonstrates the unity of revolution and politics at the level of will. Society progresses in the movement of contradictions, and struggle is the distinctive character of Communists. From the bloody battle to overthrow the "three great mountains" during the New Democratic Revolution, to the life-and-death struggle in the War to Resist US Aggression and Aid Korea, and then to the tenacious struggle to cope with various risks and challenges in the new era, the spirit of struggle that is not afraid of sacrifice has always been an important magic weapon for the Party to overcome all difficulties and obstacles. "Being loyal to the Party and not failing the people" reflects the unity of Party spirit and people's nature at the emotional level. "Being loyal to the Party" is the primary political requirement for Party members [4], which means being loyal to the Party's beliefs and organization, and is the political background of Communists; not failing the people highlights the Party's fundamental purpose. The word "people" has always been the starting point and end point of all the Party's work, which is also the key to the Party's ability to win the broad support of the people.

In the new era, the great founding spirit of the Party carries irreplaceable contemporary significance. From a theoretical perspective, it provides spiritual impetus for advancing the adaptation of Marxism to the Chinese context and the needs of our times. As a spiritual product born from the integration of Marxism with China's realities and its fine traditional culture, the great founding spirit of the Party not only upholds the truth essence of Marxism but also absorbs the spiritual nourishment of China's fine traditional culture, offering theoretical steadfastness for adhering to and developing Marxism in new practices. From a practical standpoint, it serves as a crucial pillar for addressing risks and challenges and advancing the "four greats." Currently, profound changes unseen in a century are unfolding across the world, and China's development has entered a period where strategic opportunities and risks coexist. Upholding the great founding spirit of the Party can inspire us to enhance our capabilities in the great struggle, advance the Party's self-reform in the great project, strengthen confidence in the path of socialism with Chinese characteristics in the great cause, and pool mighty strength for the great dream of national rejuvenation. In terms of value, it acts as a core bond for nurturing a new generation capable of shouldering the mission of national rejuvenation and uniting the national spirit. The ideals, beliefs, sense of responsibility, spirit of struggle, and people-centered stance embedded in the great founding spirit of the Party can provide spiritual guidance for the youth in the new era, encouraging them to integrate their personal aspirations into the broader context of national development. Simultaneously, it can further consolidate social consensus and inject enduring

spiritual nourishment into realizing the Chinese Dream of national rejuvenation. In summary, the great founding spirit of the Party is both a precious historical legacy and a spiritual banner of the new era. Only by deeply grasping its rich connotations and contemporary value, and translating spiritual strength into practical achievements, can we continue to secure new victories on the new journey ahead.

## **2.2 Cultivating Social Memory and Political Identity Construction of the Great Spirit of the Founding of the Party**

The memory of the great spirit of the founding of the Party is the memory of the founding of the Party [5]. As an important political memory of the Chinese Communists, the memory of the founding of the Party takes social memory as its carrier and transmits the core value of the great spirit of the founding of the Party to the people through mechanisms such as awakening, reconstruction and inscription, thereby promoting the deep construction of political identity and becoming the key logic for cultivating the great spirit of the founding of the Party in the new era. Social memory is an important link connecting the great spirit of the founding of the Party with political identity. The great spirit of the founding of the Party is not an abstract concept, but a spiritual form condensed in the history of the founding of the Party. Its inheritance is essentially the continuation of the memory of the founding of the Party as social memory. Social memory consists of factual memory, value memory and emotional memory [5]. Factual memory provides objective basis for the history of the founding of the Party, value memory carries the core connotation of the great spirit of the founding of the Party, and emotional memory connects the historical context with the spiritual experience of contemporary people. With the help of various carriers such as text, objects, space, rituals and images, the memory of the founding of the Party can transcend the limitations of time and space, so that people can directly perceive the substantive content of the great spirit of the founding of the Party when reading historical materials, visiting revolutionary sites, participating in commemorative activities and watching related film and television works, thereby laying a cognitive foundation and emotional support for political identity.

## **2.3 From Spiritual Understanding to Rational Self-awareness of Political Identity**

Political identity is essentially a value choice. College students need to use rational thinking to combine elements such as "adhering to truth and upholding ideals" in the spirit of the founding of the Party with their personal life plans. Under the impact of multiculturalism, college students can rationally weigh the collectivist values contained in the spirit of the founding of the Party and the consistency with their personal long-term interests, thereby transcending the limitations of utilitarianism and establishing a deep belief in the leadership of the Party and the socialist system [6].

Moving from emotional spiritual understanding to rational political identification is a crucial leap for college students to internalize the great spirit of the founding of the Party into a stable political character. This process is not merely an emotional resonance or an accumulation of knowledge, but a

rational construction process that follows Marxist epistemology and includes cognitive deepening and value reconstruction. It requires college students to accurately grasp the historical logic and theoretical core of the spirit of the founding of the Party, and to actively analyze and integrate values using historical and dialectical thinking methods, ultimately completing a fundamental transformation from external “knowledge” to internal “conviction.”

### **3. The Great Spirit of the Founding of the Party Fosters a Value Consensus Among College Students Regarding Their Political Identity**

#### **3.1 The Value Guidance and Emotional Resonance of the Great Spirit of the Founding of the Party**

The great spirit of the founding of the Party has a strong appeal and penetrating power. It inspires the emotional resonance of college students through ritual education, cultural immersion and other forms. For example, in political ceremonies such as the National Day celebration and the oath of joining the Party, the solemn atmosphere and sacred symbols can quickly mobilize the emotions of college students and make them feel a strong sense of belonging and honor [7]. The great spirit of the founding of the Party is not an abstract theoretical preaching. It often uses tangible and participatory rituals and immersive cultural environments to effectively connect with the emotional world of college students. In this atmosphere, the individual's emotions are quickly aroused and integrated into the torrent of collective emotions, thus generating a strong emotional experience - a sense of admiration for the revolutionary predecessors, loyalty to the collective cause and a sense of honor for their own identity. In the process of watching, listening, discussing and even playing, college students naturally empathize with historical figures, feel the power of the spirit, and thus establish a sincere connection with the spirit of the founding of the Party and the political cause it represents at the emotional level.

#### **3.2 The Dual Reconstruction of Patriotism and Collectivist Sentiment**

The great spirit of the founding of the Party profoundly embodies the patriotic sentiment of “practicing the original aspiration and undertaking the mission” and the collectivist stance of “being loyal to the Party and living up to the people's expectations.” A higher level of emotional integration lies in guiding college students to internalize this grand spiritual direction from external emotion into their conscious value orientation and behavioral norms. Educational practice shows that when college students systematically study the history of the Party's founding and deeply understand the Party's struggle for national rejuvenation and the people's happiness, their understanding of “nation” and “collective” no longer remains an abstract concept. Patriotism is concretized into pride in the glorious achievements of the country under the leadership of the Party and a sense of responsibility for safeguarding national interests. Collectivism is manifested in the recognition of organizational discipline, the cherishing of collective honor,

and the tendency to prioritize the public welfare when conflicts of interest arise.

### **3.3 The Psychological Mechanism from Emotional Identification to Political Identification**

Emotion plays a fundamental and catalytic role in the formation of political attitudes. The emotional attachment, trust, and love that university students develop for the spirit of the founding of the Party and the Party and the country it represents constitutes an important psychological premise and driving force for their political identity. When university students develop a sincere emotional belonging to the cause led by the Party, they are more proactive and willing to understand and identify with the Party's theories, lines, and policies. Even when faced with complex arguments or temporary difficulties, they are more likely to maintain a benevolent understanding and firm confidence. This transition from “emotional identification” to “rational identification” is not a simple substitution, but a dialectical process of “using emotion to promote reason and integrating emotion and reason.” Therefore, in ideological and political education, fully valuing and skillfully utilizing the emotional empowering role of the great spirit of the founding of the Party, creating educational situations that touch the heart, and cultivating positive and healthy political emotions are indispensable links in guiding university students to ultimately form a firm and conscious political identity. Only with genuine emotional love and profound rational identification can political identity take deep root and withstand the test of time.

### **4. The Great Spirit of the Founding of the Party Strengthens the Foundation of College Students' Political Identity**

#### **4.1 Upholding the Ideals and Tempering the Will of the Great Spirit of the Founding of the Party**

The expression of “not fearing sacrifice and fighting bravely” in the great spirit of the founding of the Party transcends the description of specific historical events, rising to a profound philosophy of struggle and will. From a theoretical perspective, it inherits and develops the basic principles of Marxism regarding the universality and struggle of contradictions, while also being deeply rooted in the Chinese cultural tradition of “adversity tempers character.” It means that true political identity is not easily formed in calm waters; its stability is precisely tested and strengthened through dialectical responses and struggles against various internal and external challenges and erroneous ideologies. The “struggle” consciousness endowed by the great spirit of the founding of the Party allows university students to theoretically establish a psychological expectation and defense framework in advance, viewing potential ideological clashes and value dilemmas as opportunities to temper rather than undermine their identity, thereby fundamentally enhancing the resilience and sustainability of their political identity.

#### **4.2 The Tempering of Will and Inner Perseverance in the Face of Complex Challenges**

In the context of the current globalization and informatization, college students face unprecedented pressure to make value choices. It is necessary to use the heroic and exemplary deeds in the great spirit of the founding of the Party to strengthen the training of college students' willpower. Through simulated situational teaching and psychological counseling, we can help college students stand firm in ideological exchanges, remain clear-headed in the face of temptations of interests, and build a solid foundation of faith [8]. Relying on the heroic and exemplary deeds that emerged in the process of the founding of the Party to carry out willpower education has irreplaceable appeal and persuasive power. These deeds vividly interpret what "perseverance" and "responsibility" mean. For example, the revolutionary predecessors' unwavering commitment to their ideals and beliefs in harsh environments, and the silent dedication and hard work of the model in the construction period in ordinary positions, all concretely demonstrate how willpower is transformed into practical actions that change the world in historical practice. Deeply exploring and narrating these deeds can help guide college students to realize that the setbacks and confusions they may encounter in their studies, thoughts and even future careers are also opportunities to temper their personal will and test their political beliefs.

### **4.3 The Strengthening Mechanism from Firm Will to Political Identity**

The ultimate theoretical value of willpower lies in its ability to elevate political identity from an attitude into a personality trait, forming a self-reinforcing positive cycle. When college students internalize the spirit of the founding of the Party and cultivate a self-concept of "having firm political beliefs," they tend to adopt political information consistent with these beliefs, interpret events more favorably in support of their existing positions, and choose group interactions and social participation that validate their political identity. More importantly, each experience of successfully resisting ideological confusion or external pressure through unwavering willpower serves as positive feedback for "self-efficacy," making their political identity more confident, stable, and less prone to change. In other words, the willpower forged by the spirit of the founding of the Party not only defends political identity in the present but also theoretically constructs a dynamic, self-maintaining identity reinforcement system. This allows political identity to move away from a simple dependence on continuous positive coercion from the external environment and towards a growth-oriented self-consolidation based on internal beliefs, thereby strengthening their political identity.

## **5. The Practical Responsibility of University Students in Externalizing the Spirit of the Founding of the Party into Political Identity**

### **5.1 The Fighting Spirit of the Great Founding Spirit of the Party and the Conscious Practice of Youth**

The great spirit of the founding of the Party is by no means a philosophical speculation confined to the study, but rather originated from concrete revolutionary actions aimed at national salvation and the establishment of the Party and the nation, and has been continuously enriched and developed by

new practices throughout its century-long history. For university students, practicing the great spirit of the founding of the Party means actively stepping out of the ivory tower and dedicating their knowledge, ideals, and vitality to the torrent of national development and the progress of the times. This is not an empty slogan, but has a clear contemporary significance. Within the grand blueprint drawn by the Party and the state, whether it's going deep into rural areas to participate in revitalization practices, pouring knowledge and sweat into the fields of hope, dedicating oneself to the forefront of scientific and technological innovation to overcome "bottleneck" problems, or contributing wisdom and strength in various fields such as grassroots community governance, ecological civilization construction, and cultural inheritance and innovation, all are vivid interpretations of the great spirit of the founding of the Party: "practicing the original aspiration and undertaking the mission." This process is the transformation of spiritual values into behavioral logic, continuously consolidating and sublimating its political identity.

### **5.2 Demonstrating Political Belonging and Responsibility Through Political Participation**

The stability and maturity of political identity ultimately need to be tested and demonstrated through the subject's continuous and in-depth political participation and social practice. A crucial dimension of behavioral transformation is the evolution of university students from "identifiers" of the political system to "participants" and even "builders." This practice is not only the proactive application and public affirmation of their existing political identity, but also a process of relearning and deepening through interaction. It effectively promotes the optimization of their political cognition, the sublimation of their political emotions, and the enhancement of their political capabilities, thus forming a virtuous cycle of "identity driving participation, and participation strengthening identity."

### **5.3 The Mechanism for Transforming Political Identity into Practical Responsibility**

The ultimate goal of political identity is to construct a dynamic model that enables college students' political identity and practical responsibility to mutually reinforce and continuously strengthen each other. This means that behavioral transformation should not be regarded as the end point of the political identity process. "Knowledge, emotion, and will" should guide and inspire "action," while the experience and results of "action" in turn nourish and consolidate "knowledge, emotion, and will." The tradition of the unity of knowledge and action inherent in the great spirit of the founding of the Party provides the cultural logic and spiritual impetus for this cycle. It makes practice not only a one-dimensional output but also a continuous and open input process, ensuring that political identity can take root in reality, draw nourishment from practice, and avoid becoming an empty shell. Therefore, the key to promoting behavioral transformation lies not only in stimulating initial action but also in creating an educational and social environment that enables action to generate positive feedback and effectively collects this feedback to nourish the spiritual world, thus forming a virtuous cycle of self-reinforcement between



identity and responsibility, allowing the great spirit of the founding of the Party to gain eternal vitality in the relay struggle of generations of young people.

## **6. Practical Approaches to Empowering College Students' Political Identity with the Great Spirit of the Founding of the Party**

### **6.1 Deepening Theoretical Recognition by Relying on Ideological and Political Courses and Memory Carriers**

As a core course for implementing the fundamental task of fostering virtue and cultivating talent, ideological and political theory courses are the main battleground for systematically explaining the great spirit of the founding of the Party and consolidating the theoretical foundation of college students' political identity. Deepening theoretical identification hinges on achieving a profound shift from knowledge transmission to value guidance. This requires that the great spirit of the founding of the Party be organically integrated into the knowledge system and logical framework of each course in ideological and political education. For example, in "An Outline of Modern and Contemporary Chinese History," its historical inevitability should be profoundly revealed; in "Ideological and Moral Education and the Rule of Law," its inherent moral norms and legal spirit should be explained; and in "An Introduction to Mao Zedong Thought and the Theoretical System of Socialism with Chinese Characteristics" and "An Introduction to Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era," its relationship with the Party's theoretical innovation — both being consistent with and evolving with the times — should be clarified. Students should be systematically organized to visit revolutionary sites, memorial halls, martyrs' cemeteries, and other "red landmarks" to conduct situational and on-site teaching. This immersive and experiential learning can transform abstract textual narratives into tangible and concrete realities, helping college students engage in dialogue with history in a vivid and immersive way. It enables the integration and triggering of factual, value-based, and emotional memories, thereby enhancing the historical depth, emotional warmth, and persuasiveness of theoretical interpretations and laying a solid and vibrant cognitive foundation for political identity.

### **6.2 Cultivating a Sense of Identity Through Ritual Education and Cultural Immersion**

The integration of the spirit of the founding of the Party into the education of college students' ideals and beliefs is mainly carried out in conjunction with important festivals and key time nodes of the Party and the country and the school. Based on the Party and Youth League branches or classes, the theme education, Party class, theoretical lectures, social practice activities, and visits to red education bases such as exhibition halls, museums, and memorial halls are carried out [9]. Firm ideals and beliefs can promote political identity. At the same time, the cultivation of emotional identity depends on continuous and in-depth cultural immersion and solemn emotional mobilization. Ritual education, with its procedural, symbolic and collective characteristics, plays an irreplaceable role in emotional stimulation and value reinforcement. Universities should carefully design and standardize the ritual

activities of key nodes such as the opening ceremony, graduation ceremony, flag-raising ceremony, Party and Youth League admission ceremony, and National Memorial Day [7]. Ritual can gather collective attention in a specific time and space, evoke college students' sense of nobility, solemnity and belonging, and make the values of loyalty, dedication and responsibility advocated by the spirit of the founding of the Party instantly sublimated and strengthened in a solemn emotional experience.

### **6.3 Strengthening Political Beliefs Through Role Models and Education on Setbacks**

The Chinese nation has always had a tradition of admiring heroes. Various spirits and a large amount of red resources in different historical periods all reflect the heroism of revolution and demonstrate the lofty values of pioneers and martyrs who dared to be the first, dared to fight, dared to win, dared to sacrifice, and were loyal to the Party and the people [10]. Firm belief requires positive guidance to set a benchmark, and also needs to be tested in the face of challenges. Role models are a way to transform the great spirit of the founding of the Party into a behavioral paradigm that can be learned and practiced through concrete and personalized means. Educators should not only tell the grand narrative of revolutionary predecessors and role models of the times, but also be good at discovering and publicizing advanced models emerging around teachers and students, such as academic pacesetters who study hard, young people who dedicate themselves to teaching in the west, entrepreneurial students who dare to innovate, and volunteers who are enthusiastic about public welfare. On the other hand, firm belief cannot be separated from the tempering of adversity. In view of the relatively smooth growth environment and the need to strengthen psychological resilience of contemporary college students, it is necessary to implement scientific and appropriate setback education or adversity education. Only beliefs that have been tempered and refined can remain steadfast amidst the complex ideological struggles and become the most solid and deep foundation of political identity.

### **6.4 Building a Practical Platform to Promote the Transformation of Consensus into Action**

The ultimate completion and value confirmation of political identity must be reflected in conscious social practice and a sense of responsibility. Therefore, building a comprehensive, multi-level, and sustainable platform for practical education is a crucial link in promoting the transformation of identity from internal to external. Universities should proactively break down the barriers of the "ivory tower" and actively build long-term mechanisms for "university-local government cooperation," "university-enterprise cooperation," and "university-society collaboration." They should jointly develop and design a series of social practice projects, volunteer service projects, and internship positions with clear themes, solid content, high professional integration, and good educational effects, focusing on major national strategies, local development needs, and public concerns. University students should be encouraged and supported to step out of the campus and delve into grassroots communities, rural fields, factories, mines, and research front lines, using their acquired

knowledge to observe society, serve the people, and solve problems in the real social classroom. This profound experience of “learning by doing and doing by learning” is a key link in transforming students from “observers” of political cognition to “experiencers” of political participation, ultimately growing into “builders” of national rejuvenation. Through the establishment of practical platforms and careful guidance throughout the process, the great spirit of the founding of the Party can be truly integrated into the growth trajectory of young people, transforming into practical actions to serve the country and society, thereby completing the closed loop of political identity cultivation from theory to practice, and from thought to action.

## 7. Conclusion

The great spirit of the founding of the Communist Party of China, as the source of the spiritual lineage of Chinese Communists, has fundamental empowering value for cultivating the political identity of college students in the new era. Spiritual empowerment is not a one-dimensional indoctrination or appeal, but a systematic construction process that follows the laws of individual ideological and moral development, unfolding along the logical chain of “cognitive foundation-emotional forging-will tempering-behavioral transformation”.

At the cognitive level, the great spirit of the founding of the Communist Party of China, with its profound historical logic and power of truth, provides college students with the key to understanding why the Communist Party of China “can,” why Marxism “works,” and why socialism with Chinese characteristics is “good,” thus laying the necessary rational foundation and endowing meaning for political identity. At the emotional level, the original aspirations, missions, and noble character embodied in the spirit, through memory carriers and cultural immersion, evoke deep emotional resonance and value empathy, transforming the grand narrative of the nation and its people into a genuine emotional sense of belonging, injecting a warm and lasting intrinsic motivation into identity. At the volitional level, the spirit’s inherent qualities of fearlessness in the face of sacrifice and heroic struggle temper college students’ political resolve and resilience in the face of complex ideologies and real-world challenges, elevating identity from emotional acceptance to rational adherence, and building a solid psychological foundation to resist interference. Ultimately, the practical nature of the spirit inevitably calls for and guides identity towards externalization, prompting college students to transform their inner cognition, emotions, and beliefs into a conscious commitment to serving the country and contributing to society, thereby completing the final value confirmation and closure of political identity through the unity of knowledge and action.

Looking to the future, how to further innovate the carriers, methods, and mechanisms for integrating the great spirit of the founding of the Party into ideological and political work; how to accurately assess the actual effectiveness of the spirit’s empowerment at each stage and achieve dynamic optimization; and how to enhance the interpretive power and appeal of this spiritual resource in the global context and digital age—these remain important issues that require

continuous exploration. Only by continuously deepening our understanding and innovating our approaches in theory and practice can we truly instill the great spirit of the founding of the Party in the hearts of young people and transform it into their actions, thus building a solid and powerful spiritual foundation for cultivating a new generation capable of shouldering the great responsibility of national rejuvenation.

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