

# Research on Cultivation System of Craftsmanship Spirit for Technical and Skilled Talents Based on Cultural Subjectivity under the Background of "Double High Plan"

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**Abstract:** Against the backdrop of the comprehensive implementation of the "Double High Plan", higher vocational colleges shoulder the historic mission of cultivating high-quality technical and skilled talents. The spirit of craftsmanship, as the core soul of vocational education, directly affects the transformation quality from "China Manufacturing" to "China Intelligent Manufacturing". However, current cultivation of the spirit of craftsmanship faces issues such as "instrumental rationality" overriding "value rationality" and the disconnection between traditional culture and modern education. Based on the perspective of cultural subjectivity, this paper proposes that the cultivation of the spirit of craftsmanship should return to local cultural roots and establish a cultivation system centered on cultural awareness, cultural confidence, and cultural self-strengthening. By reshaping educational philosophies, optimizing curriculum systems, creating immersive cultural environments, and deepening school-enterprise cultural integration, the aim is to achieve the transition of technical and skilled talents from "skill training" to "spiritual internalization", thereby providing solid cultural support for the construction of the "Double High Plan".

**Keywords:** Double High Plan; Cultural Subjectivity; Technical and Skilled Talents; Craftsmanship Spirit; Cultivation System

**DOI:**10.12417/3029-2344.25.12.022

## 1.Introduction

In 2019, the Ministry of Education and the Ministry of Finance jointly issued the "Opinions on Implementing the China Characteristic High-Level Vocational Colleges and Programs Construction Plan" (hereinafter referred to as the "Double High Plan"), marking the entry of China's vocational education into a new stage of high-quality development characterized by "quality improvement, excellence cultivation, value-added empowerment." The Double High Plan not only requires vocational colleges to achieve international standards in professional cluster development and technical skill accumulation, but also emphasizes the need to "form a China-characteristic vocational education development model."

Against this backdrop, the cultivation of the craftsman spirit has become one of the key components in the construction of the Double High Plan. The craftsman spirit is not only a reflection of exquisite skills but also a spiritual character marked by professional reverence, pursuit of perfection, and excellence. However, when fostering the craftsman spirit in vocational colleges today, they often face the dilemma of "emphasizing skills over humanities and technology over spirit." A deeper issue lies in the fact that many institutions, when adopting Western vocational education models, overlook the differences in local cultural contexts, resulting in a lack of cultural foundation for nurturing the craftsman spirit. Cultural subjectivity refers to a nation or group's conscious awareness and autonomous choice-making ability regarding their cultural traditions, values, and identity in cultural exchanges. In the process of Chinese-style modernization, restoring and strengthening cultural subjectivity is a prerequisite for building a vocational education system with Chinese characteristics. Therefore, under the Double High Plan framework, reconstructing the cultivation system for technical and skilled talents based on cultural subjectivity not only holds theoretical value but also carries urgent practical significance.

## **2.Reconstructing the Connotation of Craftsmanship Spirit from the Perspective of Cultural Subjectivity**

### **2.1 Traditional Origins and Cultural Genes of the Craftsmanship Spirit**

In China's traditional culture, from the "exquisite materials and ingenious craftsmanship" in the "Kao Gong Ji" to the "technique approaching the Dao" in Zhuangzi's description of Pao Ding dissecting cattle, and then to the modern Tongrentang's principle of "though the preparation process is complex, we dare not save on labor," all embody profound artisanal cultural genes. The core of China's traditional artisan spirit lies in the "unity of Dao and skill," emphasizing the understanding of the Dao of heaven, human ethics, and material properties through practical craftsmanship. This spirit is rooted in Confucian ethics of "dedication to one's profession and joy in community," Daoist philosophy of "following the natural way," and Mohist practice of "diligent endeavor."

### **2.2 Cultural Subjectivity Empowering the Craftsmanship Spirit in the Contemporary Era**

Cultural subjectivity requires us not to simply apply the concept of "professional ethics" from the context of Western industrial civilization when cultivating the spirit of craftsmanship, but to base ourselves on China's excellent traditional culture and carry out creative transformation and innovative development. The spirit of craftsmanship in the Western industrial context often emphasizes standardization and precision, while the spirit of craftsmanship under the cultural background of China places greater emphasis on the moral cultivation and humanistic care inherent in skills. Based on cultural subjectivity, we should explore the "benevolent heart" behind "craftsmanship," which means nurturing virtue through skills. Mr.Fei Xiaotong proposed that "cultural consciousness" refers to people living in a certain culture having "self-awareness" of their own culture. In the Double High Plan, this means vocational colleges should consciously guide students to recognize local craft culture, understand modern industrial civilization based on traditional knowledge, and enhance national pride and professional identity.

## **3.Current Practical Challenges in Cultivating Craftsmanship Spirit Among Technical and Skilled Professionals**

During the implementation of the Double High Plan, although vocational colleges have invested substantial resources in cultivating the spirit of craftsmanship, the phenomenon of 'having form but lacking essence' persists, manifesting in three major challenges:

### **3.1 Lack of Subjectivity: Path Dependence on Western Models**

Some vocational colleges have overemphasized alignment with international standards during their "Double High" development initiatives, extensively adopting Western vocational certification systems. While this approach temporarily enhanced the standardization of skills training, it has also resulted in cultural dissonance. Students learn Germany's "rigor" without understanding its underlying religious ethics and industrial history, or adopt Japan's "lean" methodology without integrating the local "diligence" culture. Such mechanical transplantation of foreign practices has reduced the spirit of craftsmanship to a suspended dogma, making it difficult for students to internalize it as a core value system.

### **3.2 Instrumentalization Tendency: The "Overemphasis on Technique Over Principle" in Educational Systems**

Under the dual pressures of skill competition orientation and employment demands, vocational colleges exhibit a pronounced instrumentalization trend in their educational practices. Curriculum design disproportionately emphasizes technical skill courses while marginalizing humanities education. Practical training focuses solely on operational proficiency, neglecting critical reflections on the aesthetics, ethics, and social responsibilities embedded in products. This "object-oriented rather than human-centered" training model produces merely skilled operators, rather than innovative craftsmen with independent personalities and creative thinking.

### **3.3 Fragmentation issue: Lack of systematic cultivation mechanisms**

Currently, the cultivation of craftsmanship spirit in many institutions remains superficial, limited to organizing

model worker lectures, displaying promotional slogans, and conducting skill competitions. While these activities demonstrate some effectiveness, they lack systematic top-level design. The craftsmanship spirit has yet to be genuinely integrated into talent development programs, curriculum standards, campus culture, and evaluation systems, resulting in a fragmented approach where "ideological departments manage ideological education, academic affairs departments oversee skill training, and secondary colleges handle employment outcomes."

#### **4. Construction of a Craftsmanship Spirit Cultivation System Based on Cultural Subjectivity**

To address the aforementioned challenges, this paper proposes establishing a "four-in-one" framework for cultivating craftsmanship spirit, which is guided by cultural subjectivity and encompasses four dimensions: value orientation, curriculum integration, contextual immersion, and institutional safeguards.

##### **4.1 Value Guidance: Establishing Cultural Awareness of "Moral and Technical Excellence"**

The Double High Plan emphasizes the fundamental task of "cultivating virtue and nurturing talents." Based on a cultivation system rooted in cultural subjectivity, the first step is to reshape educational objectives, focus on value guidance, and establish a cultural awareness of "integrating moral and technical skills." On one hand, it involves exploring the cultural roots within various disciplines, uncovering the cultural heritage of China behind different professional clusters. For example, mechanical engineering programs can integrate the ancient history of Chinese machinery, such as the south-pointing chariot and water-powered continuous mills, to showcase the wisdom of Chinese craftsmen; architecture programs can incorporate the philosophy of "harmony between humanity and nature" embodied in mortise-and-tenon structures; while traditional Chinese medicine programs emphasize the professional ethics of "great physicians with utmost sincerity." On the other hand, it aims to construct a narrative system of "craftsman China." In ideological and political education, the "craftsman spirit" is elevated to become part of the "China spirit." By telling stories of craftsmen behind innovations ranging from the Four Great Inventions of ancient China to modern high-speed rail and aerospace engineering, students are guided to recognize the close connection between individual skills and national destiny and ethnic rejuvenation, thereby enhancing their professional confidence.

##### **4.2 Curriculum Integration: Building a Course System of "Integration of Theory and Practice"**

The cultivation system of craftsmanship spirit based on cultural subjectivity should break down the barriers between public foundation courses and specialized courses to achieve deep integration of cultural education and skills education. First, develop characteristic courses on "cultural subjectivity." Offer compulsory or elective general education courses such as "China Craftsmanship Culture," "Traditional Skills and Modern Manufacturing," and "Intangible Cultural Heritage Inheritance and Innovation." These courses should not only impart knowledge but also enable students to experience the craftsmanship realm of "unity of mind and hand" through hands-on practice. Second, promote the infiltration of "ideological and political education" in specialized courses. In core professional courses, establish dual teaching objectives of "technical standards" and "cultural ethics." For example, in numerical control machining courses, not only should the precision of 0.001 millimeters be taught, but also the traditional value of "pursuing excellence" should be discussed; in software programming courses, not only code efficiency should be emphasized, but also the social ethics and responsibilities behind the code.

##### **4.3 Field Immersion: Creating a Cultural Field of "Contextual Integration"**

Environmental education plays a vital role. Vocational colleges should transform campus environments and training facilities into cultural spaces that embody cultural identity. On one hand, they should develop tangible cultural landscapes promoting the "artisan spirit," including establishing artisan culture museums, master craftsmen memorial halls, and industrial heritage corridors on campus. By juxtaposing the images of ancient artisans like Lu Ban, Huang Daopo, and Zhang Heng with modern model workers and national-level craftsmen, these spaces create a timeless dialogue that highlights cultural continuity and evolution. On the other hand, they should redesign training

laboratories to recreate authentic occupational scenarios. Integrating quality culture slogans, craft exhibition walls, and showcases of outstanding student projects into training environments fosters a solemn atmosphere that emphasizes "reverence for tools, materials, and products."

#### 4.4 Institutional Safeguards: Deepening the Collaborative Mechanism of "Industry-Education Integration"

The core focus of the Double High Plan lies in the integration of industry and education, as well as school-enterprise collaboration. The cultivation of craftsmanship spirit based on cultural subjectivity must leverage corporate resources, yet it should transcend the simple concept of a 'community of shared interests' to establish a 'cultural community.'

First, establish a dual-subject cultural education mechanism involving schools and enterprises. When selecting partner companies, evaluate not only technical capabilities but also the alignment between corporate culture and China's outstanding traditional culture. Guide enterprises to explore indigenous cultural elements from their development history, integrating the integrity culture of time-honored brands and the pragmatic spirit of manufacturing into campus environments. Second, implement cultural inheritance through the modern apprenticeship system. Pilot programs should emphasize not only technical skill transmission via master-apprentice relationships but also the emotional bond akin to father-son dynamics. Through ceremonies like apprenticeship rituals and artisan storytelling sessions, students' sense of responsibility and belonging in skill inheritance can be strengthened.

#### 5. Conclusion

The "Double High Plan" is not only a gathering place for high-level technical and skilled resources, but also an output base for China's distinctive vocational education culture. In today's world where globalization and localization intertwine, the cultivation of technical and skilled talents without cultural subjectivity is no different from a tree without roots or water without a source. The cultivation system of craftsmanship spirit based on cultural subjectivity essentially addresses the fundamental questions of "for whom to train people, what kind of people to train, and how to train them."

By returning to the excellent traditional Chinese culture and reconstructing an educational system that integrates value guidance, curriculum integration, field immersion, and institutional safeguards into a "four-in-one" framework, we can cultivate new-era technical and skilled talents who possess not only superb skills but also cultural confidence, along with the craftsmanship spirit of "pursuing excellence and innovating while upholding tradition." This will not only enhance the "China characteristics" of the Double High Plan construction but also serve as a concrete practice of achieving the great rejuvenation of the Chinese nation in the field of vocational education.

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