

From “Infiltration” to “Internalization”: Exploring Practical Pathways for Integrating Chinese Excellent Traditional Culture into Aesthetic Education Courses in Preschool Education

Huan Zhang

Chongqing Energy College, Chongqing 402260, China

Copyright: © 2026 Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0), permitting distribution and reproduction in any medium, provided the original work is cited.

Abstract: To enhance the quality of aesthetic education courses in preschool education and foster innovation in this field, this paper delves into the integration of Chinese excellent traditional culture into aesthetic education courses in preschool education. Initially, it analyzes the significance and connotations of integrating Chinese excellent traditional culture into aesthetic education courses in preschool education. Subsequently, it interprets the current practical dilemmas faced in this integration. Finally, it proposes practical strategies such as constructing a three-dimensional integration framework, optimizing progressive teaching pathways, improving quality monitoring systems, and strengthening industry-education integration support. Research indicates that adopting a three-dimensional integration logic and a triple progressive mechanism can overcome the current practical dilemmas of integrating Chinese excellent traditional culture into aesthetic education courses in preschool education, facilitating a gradual transition from formal infiltration to value internalization. This, in turn, promotes the enhancement of aesthetic education quality in preschool education and lays a solid foundation for the comprehensive development of young children.

Keywords: “Infiltration”; “Internalization”; Chinese excellent traditional culture; Preschool education; Aesthetic education courses

Online publication: June 4, 2026

1. Introduction

Aesthetic education in preschool education serves as a crucial vehicle for young children’s aesthetic enlightenment and cultural inheritance. Integrating Chinese excellent traditional culture into this context represents a significant task, enabling the transmission of the spiritual essence of the Chinese nation, fostering young children’s aesthetic enlightenment, cultivating their cultural literacy, and elevating the level

of aesthetic education in preschool education ^[1]. Therefore, it is essential to conduct an in-depth analysis of aesthetic education courses in preschool education, focusing on cultivating young children's cultural identity, aesthetic abilities, and patriotic sentiments. By integrating Chinese excellent traditional culture into aesthetic education courses, a gradual transition from “infiltration” to “internalization” can be achieved, thereby accomplishing high-quality preschool education tasks and promoting high-quality development in preschool education.

2. The significance of integrating Chinese excellent traditional culture into aesthetic education courses in preschool education

The integration of Chinese excellent traditional culture into aesthetic education courses in school education holds significant importance, as it facilitates cultural inheritance and creates a rich cultural atmosphere for young children's growth and development. From the perspective of cultural inheritance, young children are in a critical period of cultural cognition and habit formation. Integrating Chinese excellent traditional culture into aesthetic education courses in preschool education enables young children to strengthen their perception of the charm of traditional culture through aesthetic experiences, thereby laying a solid foundation for cultural inheritance and promoting the formation of cultural confidence ^[2]. From the perspective of aesthetic education development, integrating Chinese excellent traditional culture into aesthetic education courses in preschool education provides rich educational materials, leading to the formation of diversified aesthetic education course forms. This not only facilitates the formation of young children's aesthetic literacy but also enables them to develop a strong cultural identity under the influence and nurturing of Chinese excellent traditional culture, shaping their kind and resilient characters. Consequently, it fulfills the fundamental task of cultivating talent through moral education, effectively achieving deep collaboration between cultural education and preschool aesthetic education, and enhancing the educational level and quality of aesthetic education courses in preschool education ^[3].

3. The core connotations of integrating Chinese excellent traditional culture into aesthetic education courses in preschool education

3.1. The three-dimensional integration logic of “culture + aesthetic education + ideological and political education”

The three-dimensional integration of “Culture + Aesthetic Education + Ideological and Political Education” serves as a crucial support for integrating Chinese excellent traditional culture into aesthetic education courses in preschool education. From the cultural dimension, the integration of Chinese excellent traditional culture into preschool aesthetic education courses is rooted in culture, involving in-depth exploration of aesthetic education resources such as traditional aesthetics, intangible cultural heritage techniques, traditional festivals, and solar term cultures. This forms a rich cultural material library for course education, providing diversified content ^[4]. From the aesthetic education dimension, the integration of Chinese excellent traditional culture into aesthetic education courses should be supported by young children's aesthetic cognitive patterns, with educational goals emphasizing the perception, experience, and creation of beauty. Consequently, elements of Chinese excellent traditional culture are transformed into operable and experiential aesthetic education course activities. From the ideological and political education dimension, in preschool aesthetic

education courses, teachers should center on fulfilling the fundamental task of cultivating talent through moral education, effectively infiltrating cultural identity, patriotic sentiments, ideological and moral qualities, and humanistic spirit into the courses, achieving value guidance for young children, and promoting the formation of correct outlooks on life and values. Culture, aesthetic education, and ideological and political education are not simply superimposed but exist in a mutually collaborative and promoting relationship. Culture serves as the content carrier, aesthetic education as the implementation pathway, and ideological and political education as the value guidance. Together, they effectively overcome the dilemma of insufficient integration of cultural resources into aesthetic education courses in preschool education, creating course forms that deeply align with young children's learning needs and achieving mutual collaboration among traditional culture education, aesthetic education, and ideological and political education to jointly promote the comprehensive development of young children ^[5].

3.2. The progressive mechanism of “cultural infiltration + aesthetic experience + value internalization”

The progressive mechanism of “Cultural Infiltration + Aesthetic Experience + Value Internalization” is crucial for promoting the deep integration of Chinese excellent traditional culture into aesthetic education courses in preschool education, following the law of teaching and educating from shallow to deep in practice. Cultural infiltration acts at the foundational level, creating a rich traditional cultural atmosphere in aesthetic education through contextualized and lifestyle-oriented approaches, thereby exerting a subtle influence on young children. This enables them to perceive the cultural charm and connotations while coming into contact with symbols of Chinese excellent traditional culture, forming a preliminary understanding of it ^[6]. Aesthetic experience acts at the core level, where diverse aesthetic education activities can be organized in educational practice using forms such as handicrafts, painting, music, and games, enabling young children to actively participate and engage in hands-on practice. This allows them to deeply feel the formal beauty, artistic conception, and connotations of traditional aesthetics, effectively cultivating their aesthetic perception and expression abilities. Value internalization acts at the goal level, where continuous cultural infiltration can be achieved through aesthetic education courses, enabling young children to transform the cultural heritage and moral concepts inherent in Chinese excellent traditional culture into their internal emotional identity and behavioral consciousness based on in-depth experiences. This forms an educational model integrating cognition, perception, and practice. This mechanism, advancing in a stepwise manner, effectively solves the problem of formalized cultural transmission in traditional models, enhances the educational efficacy of aesthetic education courses in preschool education, and achieves the dual educational goals of cultural inheritance and aesthetic innovation ^[7].

4. The practical dilemmas of integrating Chinese excellent traditional culture into aesthetic education courses in preschool education

4.1. Fragmented resource integration and simplistic labeling of cultural elements

The integration of Chinese excellent traditional culture into aesthetic education courses in preschool education faces the issue of fragmented resource integration and simplistic labeling of cultural elements, leading to subpar teaching quality and difficulty in enhancing aesthetic education effects. In practice, aesthetic education courses in preschool education have not established a deep correlation system between cultural symbols, aesthetic

experiences, and value guidance. Some courses rigidly incorporate ancient poems and traditional cultural patterns, resulting in a superficial integration of Chinese excellent traditional culture with preschool aesthetic education courses. This makes it difficult to achieve in-depth exploration of the aesthetic connotations and ideological and political values, hindering young children from deeply perceiving the charm of Chinese excellent traditional culture and weakening the quality of aesthetic education courses in preschool education^[8].

4.2. Outdated teaching methods and insufficient value transformation efficacy

Outdated teaching methods and insufficient value transformation efficacy represent significant dilemmas in integrating Chinese excellent traditional culture into aesthetic education courses in preschool education. This is primarily manifested in some teachers' failure to deeply consider young children's physical and mental development characteristics when conducting aesthetic education courses. Additionally, they do not incorporate lifestyle-oriented and practical thematic teaching activities in teaching practice, resulting in "flashy but substanceless" activity content that fails to truly touch young children's genuine emotions and fully release the aesthetic education value of Chinese excellent traditional culture.

4.3. Single evaluation mechanism and lack of a multidimensional assessment system

The current integration of Chinese excellent traditional culture into aesthetic education courses in preschool education faces the issue of a single evaluation mechanism and lack of a multidimensional assessment system, weakening educational quality and effectiveness. In terms of evaluation methods, current aesthetic education courses often rely primarily on teacher evaluations without deeply combining qualitative and quantitative teaching evaluations or implementing multi-subject participation in evaluations. Consequently, it is difficult to accurately assess the integration effectiveness of Chinese excellent traditional culture in aesthetic education courses and use evaluation results to drive continuous iteration and updates of the courses^[9].

4.4. Weak industry-education integration and insufficient collaboration among schools, kindergartens, and communities

Weak industry-education integration and insufficient collaboration among schools, kindergartens, and communities represent practical dilemmas in integrating Chinese excellent traditional culture into aesthetic education courses in preschool education. This also leads to a disconnect between course practice and young children's actual learning needs. In reality, collaborations between kindergartens and institutions of higher learning, intangible cultural heritage workshops, communities, and other entities are often formalistic. The parties have not established digital communication platforms or practical bases centered around aesthetic education courses, making it difficult to guide young children to deeply engage in practical scenarios and perceive the value connotations of Chinese excellent traditional culture. This weakens the quality of aesthetic education courses in preschool education and hinders the enhancement of the integration efficacy of Chinese excellent traditional culture in aesthetic education.

5. Practical strategies for integrating excellent traditional Chinese culture into aesthetic education courses in preschool education

5.1. Systematic integration: Establishing a three-dimensional integration framework

In aesthetic education courses in preschool education, the integration of excellent traditional Chinese culture

should emphasize systematicity and establish a three-dimensional integration framework of “culture + aesthetic education + ideological and political education” to effectively address the issues of disconnection between cultural resources and aesthetic education courses and superficial integration of traditional cultural elements^[10]. In practice, the primary task is to form interdisciplinary research teams to systematically sort out aesthetic education resources within excellent traditional Chinese culture, deeply integrate contents such as the 24 solar terms, intangible cultural heritage techniques, and ancient poetry, and merge them with aesthetic education in preschool education. This involves deeply exploring key points of ideological and political education and creating a three-dimensional mapping model of cultural elements, aesthetic education goals, and ideological and political values to achieve an in-depth exploration of the aesthetic education value of excellent traditional Chinese culture. In educational practice, it is essential to develop modular teaching resource libraries and create diversified thematic course resource packages covering natural aesthetics, life education, hands-on practice, and craftsmanship spirit, among others. This will transform excellent traditional Chinese culture into aesthetic education content suitable for preschool children in aesthetic education courses, effectively constructing an educational pattern that deeply unifies cultural carriers, aesthetic education pathways, and ideological and political orientations, thereby improving the quality of aesthetic education courses in preschool education.

5.2. Situational immersion: Optimizing progressive teaching pathways

Integrating excellent traditional Chinese culture into aesthetic education courses in preschool education requires achieving situational immersion to optimize progressive teaching pathways and effectively promote innovation in aesthetic education course teaching. In practice, it is crucial to closely integrate the progressive mechanism of “cultural immersion + aesthetic experience + value internalization” and achieve the integration of excellent traditional Chinese culture through situational and life-oriented teaching. The primary task is to create a strong traditional cultural atmosphere, such as integrating traditional festivals and the 24 solar terms to conduct thematic teaching activities and organizing preschool children to participate in thematic activities like making zongzi (glutinous rice dumplings) during the Dragon Boat Festival and making mooncakes during the Mid-Autumn Festival. This creates an immersive cultural atmosphere, allowing children to experience the charm of excellent traditional Chinese culture in real-life scenarios and strengthen the effectiveness of aesthetic education. Meanwhile, in educational practice, it is necessary to design diversified practical activities suitable for preschool children, integrate intangible cultural heritage techniques such as paper-cutting and clay sculpture to conduct hands-on classes, and incorporate traditional Chinese ancient poetry into educational activities such as painting and music to form rich and colorful thematic educational activities for children. This achieves progressive integration of excellent traditional Chinese culture into aesthetic education classes in preschool education, effectively guiding children to actively participate and engage in hands-on practice, enabling them to perceive beauty under the influence and immersion of excellent traditional Chinese culture and create beauty through experience, thereby achieving the sublimation of excellent traditional Chinese culture from the cognitive to the emotional level and improving the quality and effectiveness of education.

5.3. Multidimensional evaluation: Improving the quality monitoring system

In aesthetic education courses in preschool education, the integration of excellent traditional Chinese culture should break away from a single knowledge-based assessment model and improve the educational quality monitoring system through multidimensional evaluation. Therefore, it is essential to consider both process and outcome, as

well as qualitative and quantitative aspects, to achieve multidimensional development of teaching evaluation. In quantitative evaluation, tools such as the “Cultural Identity Scale” and the “Aesthetic Literacy Assessment Form” can be created to systematically collect evaluation data and quantitatively assess the development of children’s aesthetic abilities, improvement in cultural identity, and other related data. At the qualitative evaluation level, it is crucial to strengthen the interpretation of children’s works and observation of classroom behavior, while integrating data from teacher-student interviews to deeply explore children’s experiences and insights during the learning of excellent traditional Chinese culture. In terms of evaluation subjects, it is necessary to integrate teachers, children, parents, etc., to accurately evaluate children’s understanding of excellent traditional Chinese culture, aesthetic creativity, and the extent of value practice. After completing the evaluation, the subsequent course education model should be improved based on the assessment results, ensuring that the evaluation results serve aesthetic education courses and promote the deep integration of excellent traditional Chinese culture into aesthetic education courses in preschool education.

5.4. Collaborative linkage: Strengthening industry-education integration support

Integrating excellent traditional Chinese culture into aesthetic education courses in preschool education requires strengthening collaborative linkage and creating an integrated collaborative model among schools, kindergartens, and communities to strengthen industry-education collaborative integration support. In practice, the primary task is to establish a collaborative platform among schools, kindergartens, and communities to strengthen cooperation among various entities such as kindergartens, intangible cultural heritage workshops, and communities. Through multi-entity collaboration, thematic educational practice bases for intangible cultural heritage experiences and traditional culture exhibitions should be established, allowing children to enter real scenarios and deeply experience the charm and value of excellent traditional Chinese culture, thereby achieving a good cultural immersion effect. Furthermore, kindergartens should improve school-enterprise collaboration mechanisms, such as inviting social-cultural institutions to participate based on the actual needs of kindergarten aesthetic education courses. Through school-enterprise collaboration, aesthetic education course design should be optimized, and course forms should be innovated to ensure the deep integration of excellent traditional Chinese culture with practical courses in kindergartens, thereby promoting the inheritance and promotion of excellent traditional Chinese culture and cultivating children’s aesthetic abilities through aesthetic education courses to strengthen the effectiveness of aesthetic education in preschool education.

5. Conclusion

The study finds that the integration of excellent traditional Chinese culture into aesthetic education courses in preschool education holds profound value and significance. It can guide children to deeply perceive the charm of excellent traditional Chinese culture, thereby laying a solid foundation for cultural inheritance, promoting children’s aesthetic development, and achieving the effect of improving the quality of aesthetic education courses in preschool education. The proposed framework of “systematic integration + situational immersion + multidimensional evaluation + collaborative linkage” in the paper helps promote the deep integration of excellent traditional Chinese culture into aesthetic education courses in preschool education, thereby driving the transformation of aesthetic education courses from “immersion” to “internalization” and promoting the improvement of quality and efficiency in aesthetic education courses in preschool education. In the future, the integration of excellent traditional Chinese culture into aesthetic education courses in

preschool education will gradually move towards intelligent transformation. Subsequent research can focus on empowering preschool education with digital means and seek research breakthroughs in the direction of integrating excellent traditional Chinese culture into kindergarten-based aesthetic education course development to further strengthen the quality of aesthetic education courses in preschool education.

Funding

2025 Chongqing Vocational Education Teaching Reform Research Project: A Practical Study on Integrating Ideological and Political Education into Aesthetic Education Courses for Preschool Education Majors through the Empowerment of Excellent Traditional Chinese Culture (Project No.: Z2253277)

Disclosure statement

The author declares no conflict of interest.

References

- [1] Wu Y, 2025, Research on the Teaching Reform of Excellent Traditional Chinese Culture from the Perspective of Intangible Cultural Heritage Aesthetic Education: Taking Preschool Education Majors at Guangxi College for Preschool Education as an Example. *Think Tank Era*, (4): 127–129.
- [2] Wang J, 2025, Exploration of Music Course Teaching in Colleges and Universities under the Aesthetic Education Concept in the New Era: Taking Preschool Education Majors as an Example. *Music World*, (1): 85–89.
- [3] Xia M, 2025, Exploration of the Practical Path of Art Courses in Higher Vocational Preschool Education Based on Cultural Inheritance. *Art Education Research*, (7): 166–168.
- [4] Liu Y, 2024, Reflections on Integrating Excellent Traditional Chinese Culture into the Creation of Aesthetic Education Environments in Kindergartens. *Jilin Education*, (25): 94–96.
- [5] Zhao Y, 2025, Strategies for Creating Aesthetic Education Environments in Kindergartens by Integrating Excellent Traditional Chinese Culture. *Sixiang Yuekan*, (11): 174–176.
- [6] Wang L, 2025, Research on the Path of Integrating Excellent Traditional Chinese Culture into Aesthetic Education Courses in Kindergartens. *Zhongyuan Culture and Tourism*, (2): 207–209.
- [7] Yu H, 2026, Bringing Traditional Handicrafts to Life in Kindergarten Games. *Popular Science Fairy Tales*, (9): 82–85.
- [8] Li J, Pi M, 2025, Value and Strategies of Conducting Traditional Handicraft Activities in Kindergartens from the Perspective of Aesthetic Education Immersion. *Basic Education Research*, (18): 84–87.
- [9] Gao J, 2025, Analysis of the Integration Path of Traditional Ballads and Aesthetic Education Immersion in Young Children. *Popular Literature and Art*, (11): 96–98.
- [10] Yang N, 2021, Basic Propositions for Integrating Excellent Traditional Chinese Culture into Preschool Education. *Preschool Education Research*, (9): 1–4.

Publisher's note

Bio-Byword Scientific Publishing remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.