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Integrating Local Cultural Resources into the "Not Wanting to Be Corrupt" Mechanism for University Teachers: Generative Logic and Implementation Pathways — A Case Study of Third-Front Integrity Culture

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Abstract: *The core dilemma currently facing integrity education for university teachers lies in the fact that integrity requirements are primarily manifested in the form of institutional norms and disciplinary propaganda, which have not yet been transformed into the internal consciousness of the teaching community, with the root cause being that educational methods remain at the level of external constraint rather than entering the realm of value internalization. This paper employs Tönnies' theory of "community" and Dewey's proposition of "education as life" as analytical frameworks to argue that teachers' "academic community" and "professional community" serve as the organizational foundation for the spontaneous generation of the "not daring to be corrupt" consciousness, and further proposes the core proposition of integrating local cultural resources into the "not daring to be corrupt" mechanism for university teachers. The study posits that local cultural resources promote the transformation of integrity from external constraint to internal consciousness through a three-tier progressive mechanism: "community narrative activating a sense of belonging → contextualized education training judgment → professional ethics cultivating identity recognition."*

Keywords: *Local cultural resources; "Not wanting to be corrupt" mechanism; University teachers; Community theory; Third-Front integrity culture*

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I. Research Background

Advancing in an integrated manner the objectives of "ensuring officials do not dare to be corrupt, are unable to be corrupt, and have no desire to be corrupt" constitutes a key component of the basic strategy for exercising full and rigorous Party self-governance in the new era, among which fostering the mindset of "not wanting to be corrupt" is both the most fundamental and the most challenging task. In 2025, the Fourth Plenary Session of the 20th Central Commission for Discipline Inspection of the Communist Party of China, for the first time, identified universities as one of the sectors characterized by concentrated power, substantial funding, and abundant resources requiring systematic rectification, indicating that universities are not immune from corruption. At the same time, cases investigated in areas such as research funding management, admissions, professional title evaluations, and infrastructure procurement in universities have shown that the integrity risks faced by university faculty are real and tangible, and that preventing such risks cannot rely solely on ex post punishment.

The essential difference between "not wanting to corrupt" and "daring not to corrupt" and "being unable to corrupt" lies in that "daring not to corrupt" relies on deterrence through punishment, while "being unable to corrupt" relies on institutional constraints; both operate through external coercion, using penalties or systems to make individuals comply with rules. "Not wanting to corrupt," however, is different—it depends on value identification, internalizing integrity as part of an individual's cognition, thereby enabling individuals to consciously stay away from corruption. "Daring not to corrupt" and "being unable to corrupt" address the questions of whether one can and whether one dares, while "not wanting to corrupt" addresses the question of whether one is willing. Among university faculty, this willingness-based consciousness is particularly important: teachers have high autonomy, broad room for professional judgment, and many supervisory blind spots, making it difficult for external institutional mechanisms to cover every specific decision, which renders the teacher's own professional ethical judgment even more critical in actual work processes.

Zhang Chuanping (2012) noted that carrying out integrity culture education among college students differs from practices in primary and secondary schools. College students are already adults with the ability to think independently and make judgments, so merely telling integrity stories and conducting moral norm education is insufficient[1]. This line of thinking also applies to the teacher community, but the particularities of integrity education for teachers have not yet been thoroughly discussed. Yi Zhaodi and Zhang Zhicheng (2025) pointed out that university teachers or administrative staff generally possess a high level of cultural literacy, have formed stable worldviews, outlooks on life, and values, and have established behavioral habits and thinking patterns in

their actual lives and work, as well as their own unique perspectives and insights on new issues and things[2]. Zhang Chuanping (2012) also noted from the perspective of discipline inspection and supervision that integrity culture is a complex system. While a person's ability to maintain integrity certainly depends on sound institutional oversight, it is more importantly derived from their inner self-identification with the belief in integrity. Without personal inner moral self-awareness, even the most perfect institutions have loopholes, and institutions must ultimately be implemented by people[1]. These studies touch on the intrinsic nature of "not wanting to corrupt" from different angles, but they lack systematic analysis of the core mechanism of "how inner self-awareness is generated," and rarely address how local cultural resources can serve this generation process.

Panzhihua City, where Panzhihua University is located, was a key town for the Third Front Construction and boasts a rich cultural heritage from that era. In venues such as the Panzhihua China Third Front Construction Museum and the "Chuxin Garden" in the western district, a large number of historical records documenting the integrity and self-discipline of Third Front Construction workers are preserved. Li Guofang, a veteran Red Army soldier, refused a special meal for patients without a doctor's order, saying, "Noodles are for patients and can only be enjoyed with a doctor's certification. I am not a patient, so I cannot enjoy such treatment without cause. As a Communist Party member, one should endure hardship first and enjoy comfort later[3]." Sun Shiping, the district chief, held 50,000 yuan in cash while living in a basement, stating, "Public funds should be used for public affairs[3]." Sun Zhilun, known as the "straw hat factory director," established his "three fears": fearing fellow villagers visiting, fearing relatives coming to his door, and fearing worker accidents. His logic was, "Engaging in one act of favoritism loses a measure of prestige; seeking one private gain loses a piece of people's trust[3]." These stories are not theoretical explanations of what integrity is, but rather records of decisions on how to choose in specific situations. This integrity, cultivated through choices, stands in stark contrast to the current predicament in teacher integrity education, which relies on instilling principles from the outside.

This paper attempts to argue that local cultural resources can serve as a spiritual resource for university teachers' self-awareness of "not wanting to be corrupt," but this transformation does not occur automatically; it requires a three-tier progressive mechanism: activating a sense of belonging through community narratives, training judgment through contextualized education, and cultivating identity through professional ethics. On the other hand, although this paper uses the Third Front clean culture as a sample to test the above proposition, the research aims to distill a transferable methodological logic.

II. The Community Generative Logic of "Not Wanting to Be Corrupt"

2.1 The Value Internalization Attribute of "Not Wanting to Be Corrupt" and Its Implications for Educational Approaches

To argue for the generation mechanism of "not wanting to corrupt," it is first necessary to accurately define its difference from "not daring to corrupt" and "not being able to corrupt" in terms of their mechanisms of action. The object of "not daring to corrupt" is the "cost-benefit" calculation in behavioral choices: when the cost of violating discipline is sufficiently high and the probability of punishment is sufficiently large, rational individuals will abandon corrupt behavior. The object of "not being able to corrupt" is the "opportunity structure" in behavioral choices: when institutional design makes corruption impossible, behavior is naturally constrained. "Not wanting to corrupt" is different; its object is not the external conditions of behavior, but the internal value system of the actor. What it seeks to change is not just "what to do this time," but "what kind of person I am."

From the perspective of the levels of behavior change, external coercion can alter behavior but not attitudes; only when an individual integrates a certain value into their self-concept, making it part of "who I am," does that value gain the inner strength to resist temptation. The reason professional ethics education for university faculty is important is precisely because this group possesses a high degree of professional autonomy and a broad space for professional judgment, and their daily decisions in processes such as teaching evaluation, research collaboration, and student guidance are difficult to be fully covered by external systems, ultimately relying on internal value judgments. In other words, the professional characteristics of this group make "not wanting to corrupt" not only a higher-level moral requirement but also a necessary condition for maintaining the normal functioning of professional ethics. Therefore, merely transmitting integrity to university faculty as external knowledge is inefficient or even ineffective, because what this group lacks is not an understanding of the concept of integrity, but an experiential channel that connects integrity with their own professional judgment. In other words, what university faculty need is not more integrity knowledge, but more integrity judgment training—that is, practicing clear-cut public-private distinctions in specific professional contexts.

2.2 The Core Propositions of Community Theory and Its Explanatory Power for "Not Wanting to Be Corrupt"

The distinction between “community” and “society” made by the German sociologist Tönnies in “Community and Society” provides a classic analytical tool for understanding the mechanism of value internalization. "Community" is based on essential will: emotion, habit, shared memory, and tradition, and

members' recognition of common values is generated through tacit consensus in shared life. "Society" is based on arbitrary will: rational calculation, contract, and interest, and individuals obey rules because violation will be punished. The constraint of the former comes from internal identification, while that of the latter comes from external coercion[4].

Applying this distinction to integrity education, integrity education at the "societal" level propagates integrity as an external norm, and individuals accept integrity requirements because they "should" or "have to." In contrast, integrity education at the "community" level makes integrity a naturally growing consensus in community life, and individuals identify with integrity because it has been integrated into their self-understanding as community members. Currently, the main forms of integrity education for university teachers are discipline propaganda, warning education, and regulatory training, which mostly remain at the "societal" level. These change teachers' cognition of rules but not their self-cognition, ultimately resulting in extensive integrity education in universities while some university teachers still have weak integrity consciousness.

Do university teachers constitute a functioning "community"? The answer is yes. The teacher group shares a set of academic norms and professional ethics, jointly participates in academic activities, and jointly upholds academic reputation. This common life forms the organizational foundation for the spontaneous growth of integrity. The ethical community of university teachers is formed by establishing shared moral value judgments, moral awareness, value beliefs, value identification, or related virtues, constituting a teacher professional organizational form and moral community that is learning-oriented, caring, peer-based, inclusive, and inquiry-driven, with a symbiotic and co-existing relationship[5]. The binding force inherent in this community identity surpasses the coercive effect of external institutions. In other words, community theory not only explains why external institutional constraints alone are far from sufficient, but also indicates that the integrity education mechanism in universities should activate teachers' awareness of community identity, rather than merely transmitting integrity knowledge.

2.3 Dewey's "Education as Life" and the Generative Mechanism of Integrity Judgment

Community theory explains the field conditions for value internalization but has not yet answered how internalization concretely occurs; Dewey's proposition that education is life precisely provides an explanation for this link. In Democracy and Education, Dewey proposed that true education is not the indoctrination of knowledge injected from outside, but a process of experience growing within communal life[6]. He further elaborated in Experience and Education that all genuine education arises from experience, yet not all experience is educative; only that experience which involves participating in public affairs, experiencing rules, and bearing responsibility within communal life can cultivate genuine judgment and virtue[7]. Dewey also explicitly distinguished between two educational logics—'knowledge transmission' and 'cultivation of judgment'—and pointed out that moral judgment cannot be acquired through listening to lectures but can only be trained and calibrated through actual acts of judging. In the field of moral education, this distinction is particularly crucial.

Applying this logic to teacher integrity education means that treating "not wanting to corrupt" as knowledge to be transmitted can only make teachers aware of integrity, but cannot enable them to develop integrity judgment. In their daily professional affairs such as research fund usage, admissions, and title evaluation, teachers face not the cognitive question of what integrity is, but the judgment question of where the public-private boundary lies in each specific context. The cultivation of such judgment requires training in real or simulated professional contexts, rather than recitation of regulatory provisions. This judgment provides theoretical preparation for the subsequent argument on how local cultural resources can train teachers' judgment through contextual transformation.

2.4 The Theoretical Positioning of Local Cultural Resources as Community Narratives

Based on the above analysis, the function of local cultural resources in the mechanism of teachers' "not wanting to corrupt" can be clearly positioned as the carrier of community narrative. The formation and maintenance of a community depend on shared collective memory and common narrative. Common narrative provides members with the identity answer of "who I am, who we are," making abstract values perceptible and understandable through specific figures, events, and situations. The value of local cultural resources in integrity education lies in their provision of narrative resources that have a regional connection or emotional belonging with the educated, and this sense of belonging to "our stories" cannot be replaced by distant allusions or general principles. Researchers have pointed out that local integrity cultural resources "possess distinct regionality, vividness, affinity, and appeal"[7], effectively narrowing the psychological distance between integrity education and its audience. Chengdu Normal University has transformed regional cultural resources into vivid teaching materials for integrity education through systematically excavating local historical integrity figures, compiling thematic readers, and carrying out practices such as "walking integrity classrooms"[9] [10].Henan University of Science and Technology has also turned local resources such as family traditions, family instructions, and historical sites in the Heluo region into vivid teaching materials for "walking ideological and political courses"[11].

These practices demonstrate that transforming excellent local traditional culture, revolutionary culture, and other resources into daily integrity education materials is a feasible path to enhancing the effectiveness of integrity education in universities.

Accordingly, this paper proposes the core logical chain of integrating local cultural resources into the mechanism for teachers' "non-corruption" mindset: local cultural resources, as carriers of communal narratives, activate teachers' sense of belonging to "us" → belonging reduces psychological distance, transforming integrity from "others' reasoning" into "our tradition" → on this psychological basis, contextualized education can effectively train teachers' integrity judgment → continuous judgment training eventually solidifies into part of professional identity, completing the transformation from external discipline to internal self-awareness.

III. The Spiritual Structure of Third-Front Integrity Culture and Its Isomorphism with Teacher Ethics

3.1 Core Characteristics of Third-Front Integrity Stories

The stories of Li Guofang, Sun Shiping, Sun Zhilun, and others have been mentioned earlier. What common features do these stories share in their narrative structure? What do these features imply for integrity education?

The first characteristic: the core of the story is not an idea but a choice. Li Guofang faces a bowl of noodles, Sun Shiping faces a hotel room, and Sun Zhilun faces a personal favor request—each protagonist must make a decision between public and private interests. This structure of a moment of choice is precisely the scarcest material for integrity education. Because the key to education is not to make the educated remember that integrity is right, but to let them practice making integrity-driven choices in situations with temptation and pressure.

The second characteristic: choices occur in daily life rather than on special occasions. Sick meals are a daily benefit, hotel accommodation is the norm for business trips, and personal favors are part of social routine. These integrity stories contain no earth-shattering events; they are all details of everyday work. This shows that integrity is not a stance taken in the face of major events, but a persistence practiced every day. The human-shaped "integrity" character sculpture in the "Chuxin Garden," welded from 365 pieces of iron, symbolizes the need to maintain integrity and self-discipline all 365 days of the year, giving material form to this principle[3]. This characteristic distinguishes the Third Front stories from traditional "heroic narratives," and their persuasive power for teachers lies precisely in steadfastness within the ordinary—an accumulation of daily judgments such as research fund reimbursement, student evaluations, and cooperative project allocation.

The third characteristic: the driving force behind the choices is a collective consciousness. "As a Communist Party member," "We Communists," "fear of losing prestige"—these expressions show that the integrity of the Third Front constructors was not due to institutional constraints or fear of punishment, but rather stemmed from a sense of identity. This driving model of collective consciousness is highly consistent with the professional ethical structure of teachers, who are expected to set an example. When a person says, "I am a teacher, so I cannot do this," they are already using their collective identity to restrain their own behavior.

3.2 The Triple Isomorphism between the Third-Front Spirit and Teachers' Professional Ethics

The spiritual isomorphism between the three-line integrity stories and the mechanism of teachers' "not wanting to corrupt" can be argued on three levels.

The first layer is the isomorphism of professional ethics. The Third Front construction workers' refusal to seek special privileges and teachers' role as moral exemplars share a common ethical core: those who hold specific roles must not exploit the conveniences granted by those roles for personal gain. In the story of 'Gan Tang Yi Ai,' Duke Shao's choice not to enter the city is essentially the same logic—refraining from using one's position of power to obtain additional privileges[12]. Teachers hold the power to grade students, write recommendations, and evaluate, and the legitimate exercise of these powers depends on the teacher's conscious grasp of the boundary between public and private in every specific judgment. The logic of the Third Front construction workers' refusal to seek special privileges can be directly transformed into a spiritual resource for teachers to uphold integrity in their educational practice.

The second layer is the isomorphism of community identity. The integrity of the Third Front construction workers stems from their self-awareness as Communist Party members, while teachers' integrity equally derives from their self-awareness as educators. The traditional Chinese cultural notion that "a teacher is a model for others" implies that teachers' behavior is inherently exemplary; once they seek special treatment, it is not merely a personal moral flaw but also a damage to the social role of the teacher. This logic of "role-behavior" correspondence is isomorphic with the Third Front workers' mentality of fearing the loss of prestige.

The third layer is the isomorphism between daily choices and the accumulation of character. The Three-Line integrity stories are not one-time feats but sustained choices in everyday work and life. Integrity is not a single correct choice but a state of character accumulated through countless correct choices. A teacher's integrity likewise needs to be continuously built up in seemingly trivial daily judgments such as professional title reviews,

reimbursement of research funds, and student evaluations, ultimately forming a teacher's professional character. This gives the Three-Line integrity stories cross-era persuasiveness: they do not set up an unattainable moral benchmark but rather demonstrate the possibility of holding firm in daily choices.

3.3 The Necessity of "Localization" (or "Place-based" Approach)

If the Three Front Line integrity stories share the aforementioned isomorphism with teacher ethics, can these educational functions be realized through generic integrity teaching materials? Why must the Three Front Line integrity stories be used specifically?

The answer lies in a fundamental mechanism revealed by community theory: the educational power of shared narratives depends on a sense of belonging. The reason community narratives can facilitate value internalization is that members, within the sense of belonging of "these are our people" and "this is our matter," lower their psychological defenses and deepen their acceptance of values. The same principle of integrity, when taught by a distant sage, is instruction; when evoked by a local elder, it is awakening. The former occurs at the societal level, the latter at the community level. The teachings of a distant sage can prove the correctness of integrity but cannot activate the identity confirmation of the educated, and it is precisely this confirmation that constitutes the critical leap from "knowing" to "identifying with" the resolve not to be corrupt.

When teachers encounter the incorruptibility stories of the Third Front construction workers, what they generate is not merely the cognitive judgment that "this person is incorruptible," but rather the emotional belonging of "this is our predecessor from Panzhihua." This sense of belonging transforms integrity from an external requirement into an internal identification. This is the irreplaceable educational function of localization: it provides not a special truth, but a psychological pathway between general truth and specific identifiers.

IV. From Local Stories to Professional Consciousness

How does the triple transformation mechanism from cultural resources to professional consciousness operate? And what are the specific operational implications and theoretical foundations of each mechanism?

4.1The First Transformation: Community Narratives Transforming "Their Stories" into "Our Traditions"

The special significance of the Third Front clean governance stories for Panzhihua teachers lies in 'regional belonging,' but a sense of belonging does not arise automatically; it must be activated through educational design. The key operational step for transformation is establishing meaningful connections, which means that clean governance education is not simply about making teachers aware that the Third Front construction happened, but rather guiding them to reflect on how the choices of Third Front builders relate to their own professional choices, enabling them to link the dedication of Third Front builders with their own teacher ethics. Operationally, a clear discussion question can be set in the seminar segment: 'When Third Front builders faced the choice of whether to eat the special meal for the sick, and you face the choice of whether to use research funds in compliance, what are the structural similarities in the ethical dimensions of these two choices?' Through this structured inquiry, 'their stories' can be transformed into 'our questions,' and further into 'our tradition.' The theoretical foundation of this transformation is the shared narrative mechanism in community theory: only when a narrative is claimed by members as a common memory resource can it fulfill its function of cultivating values.

4.2The Second Transformation: Situated Education Transforming "Listening to Stories" into "Making Judgments"

The enlightenment of Dewey's education-as-life lies in that judgment can only grow through judging[6][7]. If teachers, when listening to the three-line story, merely come to know this history, the educational effect remains at the cognitive level; only by confronting teachers with similar choice situations and having them make their own judgments does education enter the level of judgment training.

Operation method: Adapt the real choice scenarios of the Third Front construction workers into corresponding scenarios in the teacher professional context. Li Guofang's "sick meal" corresponds to "abnormal work convenience," Sun Shiping's "basement" corresponds to "reasonable use of academic resources," and Sun Zhilun's "three fears" corresponds to "conflict between personal favors and professional integrity." In teacher training or political theory learning, set up group discussion sessions requiring teachers to make choices regarding the adapted professional scenarios and provide reasons for their choices. The key to this session is that teachers must not only make choices but also provide reasons for them. This training in providing reasons for one's own judgments is precisely what Dewey called experiential growth. The theoretical basis for this transformation is Dewey's experiential learning theory: true education occurs in "doing," not in "listening"[6][7].

4.3The Third Transformation: Cultivation of Professional Ethics Transforming "Judgments in Context" into "Consciousness in Identity"

The first two transformations respectively addressed the activation of a sense of belonging and the training of judgment, but the ultimate establishment of "not wanting to corrupt" requires integrity to rise from "making the right choice in specific situations" to "this is how teachers should choose in the first place." The former is a conscious judgment, while the latter is a spontaneous disposition embedded in one's identity.

From an operational perspective, this transformation requires embedding integrity requirements into the daily norms of teachers' professional life, so that every compliant operation reinforces teachers' identity recognition. Experience from local universities in building a culture of integrity shows that emphasizing the exemplary and leading role of integrity models[13][15], organizing teachers and students to participate in social practice on integrity culture, and creating immersive educational scenarios to integrate integrity concepts into the daily lives of teachers and students[13] are important pathways to enhance the effectiveness of integrity education. For example, Guangxi continuously carries out selection and commendation activities for diligent and incorruptible models, using their advanced deeds to strengthen exemplary leadership[13]; Cangzhou Vocational and Technical College deeply explores the integrity spirit of its own "China Good Person" Fang Guifu, who lived frugally and donated to support education, creating the "Fragrant Osmanthus" integrity education brand, and uses stories from around them to guide teachers and students to cultivate virtue through frugality and establish integrity through incorruptibility[15].

The triple transformation constitutes a progressive structure: community narrative addresses the activation of belonging at the emotional level, contextualized education addresses the training of judgment at the cognitive level, and professional ethics cultivation addresses the integration of values at the identity level; all three are indispensable, with each subsequent transformation presupposing the previous one as its psychological foundation.

V. Conclusion and Discussion

The core argument of this paper can be summarized as four progressive judgments: first, the essence of "not wanting to corrupt" is value internalization, and current integrity education pursues inner self-discipline through external discipline, with poor results. Second, community theory reveals the mechanism of value internalization: the default consensus in communal life transforms external requirements into internal identification. Third, local cultural resources provide a sense of belonging. Fourth, the transition from cultural resources to professional self-awareness requires a threefold progressive mechanism: community narratives activating a sense of belonging, contextualized education training judgment, and professional ethics nurturing and solidifying identity.

The theoretical contribution of this paper lies in providing an explanatory framework of "community-cultural resources-identity," which compensates for the deficiency of existing research that emphasizes institutional analysis. Meanwhile, this paper uses Third Front clean culture as a sample, but its theoretical implications can be transferred to various local cultural resources with community narrative foundations, such as red culture, traditional culture, industry culture, and university history culture. However, the effectiveness of the triple transformation mechanism still awaits practical verification in more types of universities, and the applicable conditions and transformation effects of different cultural resources may vary, which constitutes space for future research.

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