

Research on the Value Exploration and Practical Pathways of Ideological and Political Education in Ancient Chinese Language Courses

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Abstract: As a core foundational course in the elementary Chinese language education program, the Ancient Chinese Language course plays a crucial role in strengthening students' language foundations, enhancing their cultural literacy, and fostering national and cultural confidence. Additionally, it offers unique advantages in integrating ideological and political education into the curriculum. By fully exploring ideological and political elements such as textual knowledge and selected literary works, and implementing teaching strategies such as constructing an ideological and political education framework, designing themed activities, and strengthening multi-dimensional evaluations, it is possible to achieve an organic integration of professional foundation courses and ideological and political education. This approach provides a valuable pathway for exploring the implementation of ideological and political education in university foundation courses.

Keywords: Course-Based Ideological and Political Education; Ancient Chinese; Value Extraction; Teaching Practice

1. Introduction

The Guidelines for the Construction of Ideological and Political Education in Higher Education Courses (2020) state: "We should thoroughly explore the ideological and political education resources contained in various courses and teaching methods, enabling students to understand the laws of development, grasp the principles of the world, enrich their knowledge, broaden their horizons, and shape their character, Strive to be a person with both ability and morality, intellectually,

physically, aesthetically, and vocationally developed" [1]. As a core foundational course in elementary Chinese language education, ancient Chinese language courses encompass both theoretical knowledge such as characters, phonetics, and philology, as well as practical content based on excavated texts and classical works from the Confucian classics, historical records, philosophical treatises, and miscellaneous writings. Such course content not only strengthens students' language foundations but also enhances their cultural literacy, effectively fostering national and cultural confidence, aligning with the fundamental mission of higher education in the new era to cultivate virtue and nurture talent. Therefore, by deeply exploring the ideological and political elements within the ancient Chinese language course and conducting related teaching practices, teachers can achieve collaborative education in terms of cultural inheritance, value guidance, and ability cultivation, providing methodological references for cultivating well-rounded, high-quality talent.

2. The Advantages of Integrating Ancient Chinese Language Courses into Ideological and Political Education

2.1 The Ingenious Integration of Cultural Heritage and Values Cultivation

As a vehicle for China's excellent traditional culture, the core of ancient Chinese language courses lies in their cultural connotations and value guidance [2]. The classic literary selections in ancient Chinese contain the essence of Confucian ethics, patriotic sentiment, moral cultivation, and other ideas, naturally compatible with mainstream social values. For example, when teaching The

Analects, teachers should not only help students master classical Chinese vocabulary and sentence structures, but also naturally integrate ideological and political education through text interpretation, guiding students to understand the concepts of self-cultivation, family management, state governance, and world peace, thereby fostering a sense of social responsibility. This integration not only avoids rigid preaching but also achieves a two-way penetration of knowledge transmission and value guidance, enabling students to subtly develop moral values such as “benevolence, integrity, and propriety” through the study of classical texts and enhance their identification with Chinese culture.

2.2 The Mutual Construction of Value-Driven Leadership and Patriotic Sentiment

Classical Chinese literary selections often use historical narratives and exemplary figures to establish a political and ideological orientation centered on social responsibility and patriotic sentiment. [3] For example, the loyalty and sense of duty interpreted in “The Memorial on the Expedition,” the patriotic spirit of “leaving a loyal heart to illuminate history” in “Passing by Lingdingyang,” and the concern for the hardships of the common people in “The Snake Catcher's Tale” all rely on historical contexts. Not only reinforcing students' sense of historical mission but also prompting them to reflect on the interactive relationship between the individual and society, tradition and modernity, and inspiring a sense of responsibility to align personal destiny with national development. This “using history to illuminate principles” ideological and political design transforms these classic literary selections into spiritual resources for cultivating political identity and social responsibility among the youth of the new era.

2.3 Improving the Ability to Shape Thinking and Innovate Culture

Students can promote the coordinated development of logical thinking, critical thinking, and innovative abilities while studying ancient Chinese language courses. For example, through inductive reasoning about the usage of function words, students can refine their rigorous logical analytical abilities; through critical reading of the

Analects of Confucius, they can understand Confucius' unique perspectives on righteousness and self-interest, fostering their ability for independent thinking and value judgment; and by discussing the implications of ritual strategies from the Banquet at Hongmen for modern interpersonal communication, they can transform traditional cultural wisdom into practical pathways for addressing contemporary challenges. This “adapting the past for the present” approach to thinking training not only deepens the inner meaning of cultural inheritance but also infuses ideological and political education with contemporary vitality, providing a strong foundation for cultivating composite talents who possess both cultural depth and innovative spirit [4].

3. Deeply Explore the Ideological and Political Elements of Ancient Chinese

3.1 Ideological and Political Elements Contained in Literary Knowledge

First, the principles of Chinese character construction embody profound moral concepts. As a logographic writing system, the construction methods of Chinese characters themselves reflect the cognitive wisdom and value orientation of the Chinese nation. For example, pictographic characters such as “sun”, “moon”, “mountain”, and “river” depict objective natural phenomena, conveying the ancient people's reverence for the laws of nature. The ideographic character “ren”, composed of the radicals for “person” and “two”, symbolizing care and concern between people, while the ideographic character “xin”, composed of the radical for “person” and the character for “speech,” emphasizes the importance of integrity and trustworthiness. When teachers explain these characters using the Six Principles theory, they not only make moral concepts tangible but also subtly cultivate traditional virtues such as “benevolence” and “integrity.” This approach of analyzing the structure of Chinese characters can guide students in understanding the cultural values and moral concepts embedded within them, thereby fostering their moral awareness and humanistic literacy. Secondly, the development of Chinese characters reflects the spirit of cultural inheritance and innovation. Chinese characters

have a long history, evolving from oracle bone script to bronze script, seal script, clerical script, and regular script. This evolutionary process is not only about the simplification and standardization of writing symbols but also a vivid testament to the inheritance of Chinese civilization and cultural confidence. In their continuous evolution and development, Chinese characters have retained the core characteristics of their ideographic system while adapting to the needs of the times through innovation. For example, the emergence of clerical script broke free from the constraints of seal script, marking the transition of written language from ancient to modern forms. This process resonates with the ideological and political education philosophy of “upholding tradition while innovating.” Therefore, when teaching students about the evolution of Chinese character forms, educators can guide them to reflect on how to achieve creative transformation within cultural inheritance and enhance cultural confidence [5].

Finally, language standards reflect national consciousness and ethnic cohesion. Standardized Chinese characters are an integral part of the national standard language and script. Promoting and standardizing the use of Chinese characters is an important measure for maintaining national unity, ethnic solidarity, and social stability. In the study of classical Chinese, emphasizing the standardized writing and correct recognition of Chinese characters is not only a sign of respect for the language and script itself but also an adherence to the national cultural system. By comparing the standardized standards of Chinese characters across different historical periods and examining cases where non-standardized use of Chinese characters may lead to communication barriers, students can recognize the importance of standardized language and script use for cultural heritage and accurate information transmission. This fosters a rigorous and diligent academic attitude and a sense of responsibility toward cultural heritage, further enhancing their national consciousness and ethnic cohesion.

3.2 Ideological and Political Elements Contained in the Anthology

First, the selected works hold significant value in terms of cultural heritage and fostering

cultural confidence. These timeless texts serve as carriers of the genetic code of Chinese culture, not only containing a wealth of linguistic knowledge but also conveying traditional moral frameworks and value systems. For instance, the self-cultivation philosophy of “I examine myself three times a day” mentioned in the “Learning” chapter of the Analects of Confucius, responding to the mainstream values of the society; Zhuangzi's concept of “unity between heaven and humanity” and Laozi's philosophical principle of “following the way of nature” provide historical insights for modern ecological civilization construction; and the sense of the bigger picture and national consciousness demonstrated in historical texts can enhance students' identification with and pride in traditional culture through interpretation. The classic chapters in the anthology construct a system for cultivating cultural confidence through both linguistic form and ideological core [6].

Secondly, the historical figures depicted in the anthology serve as vivid examples for moral education. Through their words and actions, these historical figures exemplify patriotism, ideal character, and moral integrity. Studying these examples can help contemporary youth develop a sense of responsibility and duty. For example, the phrase “Wealth and honor cannot corrupt him, poverty and lowly status cannot sway him, and force and might cannot bend him” from Mencius: Teng Wen Gong Xia uses parallelism to articulate the moral integrity that a true gentleman should possess, forming a “dialogue between past and present” with contemporary role models such as Zhang Guimei and Huang Wenshou. This teaching approach, which involves analyzing texts to extract the moral exemplars shaped by historical figures and combining them with contemporary moral model cases, can achieve the concretization of moral education.

Finally, the philosophical ideas and dialectical thinking in the anthology provide resources for cultivating critical thinking. The ideological resources in the anthology offer multi-dimensional insights for modern society. For example, by explaining the philosophical principle of “a frog in a well cannot understand the sea” from Zhuangzi's “Autumn Water,” students can develop critical thinking and a lifelong learning mindset; the concept of

“harmony without uniformity” from the Analects of Confucius helps students clarify their understanding of life philosophy and wisdom in dealing with the world. Through textual interpretation, students can understand civilizational wisdom such as “harmony without uniformity” and “adhering to principles while innovating.” By integrating these concepts with real-world applications in the interpretation process, we not only achieve the organic integration of traditional culture and modern spirit but also cultivate students' dialectical thinking abilities and critical thinking abilities [7].

3.3 Political and Ideological Elements Contained in Ancient Chinese Language Knowledge

First, the common knowledge of surnames and given names reflects the combination of cultural inheritance and personal cultivation. Surnames serve as blood ties, reinforcing clan identity through the ritual norms of “marriage by surname,” as recorded in Tongzhi: Surnames distinguish between nobility and commoners, while surnames distinguish between marriage partners, reflecting the traditional culture's emphasis on blood ties and ethics. Given names are often taken from classics or contain family expectations, such as Fan Zhongyan's given name Xiwén, which originates from the “Shangshu” (Book of Documents) phrase “aspire to be a sage and a virtuous person.” Yue Fei's name directly reflects his family's expectations and aspirations for him, hoping he would grow swiftly like a bird and achieve great deeds for the nation. The courtesy name, meanwhile, reflects the moral self-reflection of the literati class, such as Zhuge Liang's courtesy name Kongming and Tao Yuanming's courtesy name Yuanliang. The interplay between the given name and courtesy name reflects the philosophical principle of “integrity and openness” in dealing with the world. In teaching, educators can guide students to understand the tradition of self-cultivation through proper naming, drawing on the deeper cultural confidence embedded in the symbolic meaning of names.

Secondly, the official rank system embodies rich professional responsibilities and values, providing historical insights for fostering a sense of responsibility and integrity in

ideological and political education. For example, The Book of Rites: Tian Guan proposes the “Six Integrity Standards” of “integrity in virtue, integrity in ability, integrity in reverence, integrity in justice, integrity in law, and integrity in discernment,” laying the foundation for ancient occupational ethics. The names of official positions themselves imply functional roles and value orientations. For instance, the character “ci” in “cishi” (provincial inspector) signifies “to inspect and inquire into matters,” while “shi” refers to an imperial censor, embodying the responsibility to “supervise officials and understand the concerns of the people.” This helps students develop the professional values of “integrity breeds clarity, and integrity breeds authority” through their studies, and understand the essence of responsibility and accountability.

Finally, geographical terms embody the Chinese nation's sense of homeland and political ethics. For example, the nine administrative regions divided during the ancient period of China, with the names of the states being Ji, Yan, Qing, Xu, Yang, Jing, Yu, Liang, and Yong, generally refer to China. The Nine Provinces represent the ancient Chinese division and understanding of national territory, embodying the unity and integrity of the state, and reflecting the Chinese nation's long-standing concept of a unified empire; the ancient capital names “Chang'an” and “Luoyang” embody the political ideals of “lasting peace and stability” and “the south bank of the Luo River.” Through the analysis of texts such as the “Two Capitals Rhapsody” and the “Two Capitals Ode,” one can uncover the patriotic sentiments and governance philosophies underlying the naming of the capitals. In teaching, it is not only important for students to accurately understand the terminology but also to naturally absorb the dual influences of cultural identity and political ethics.

4. Implementation Pathways for Ideological and Political Education in Ancient Chinese Language Courses

4.1 Teachers Should Fully Explore Ideological and Political Elements and Construct an Ideological and Political System

The Ancient Chinese Language course differs from other courses in that the literary classics and language used in the Ancient Chinese Language course often contain rich ideological and political elements. In accordance with the requirements of the “Guidelines for the Construction of Ideological and Political Education in Higher Education Courses,” which state that “students’ ideals and beliefs should be strengthened, and they should be educated and guided to inherit and promote the excellent traditional culture of China,” the Ancient Chinese Language course needs to deeply integrate ideological and political objectives with its professional attributes.

Therefore, teachers can systematically organize teaching content, combine the characteristics of the Ancient Chinese Language course, and systematically identify ideological and political education elements to form a systematic ideological and political education module [8]. For example, by organizing ideological and political education materials from selected literary works, five ideological and political education objectives can be identified: “political identity, sense of national pride, cultural confidence, legal awareness, and moral cultivation.”(see Table 1).

Table 1. Course-Based Ideological and Political Education Objectives in Ancient Chinese Literature Selections

Selected Works	Course Ideological and Political Education Objectives	ideological and political theme
The Zuo Zhuan: Duke Zheng Defeats Duan at Yan, The Analects: Governance, The Memorial Against Expelling Foreigners, The Great Learning, etc.	Guide students to understand ancient concepts of governance, strengthen their recognition of Chinese political wisdom, and reinforce their confidence in the system.	political identity
Manjiang Hong: Expressing Feelings, Li Sao, The Analects: The Chapter on Serving at the Table, Spring View, Passing Lingdingyang, The Zuo Zhuan: Zhu Wu Withdraws the Qin Army, The Book of Songs: No Clothes, etc.	Cultivate a spirit of responsibility to take on the world as one's own responsibility and nurture patriotic feelings.	sense of national pride
Wen Xin Diao Long · Preface, Book of Songs · Great Odes · Gong Liu, Records of the Grand Historian · Biography of Qu Yuan, Analects of Confucius · July, etc.	Inherit the excellent traditional Chinese culture, understand its historical status and contemporary value, and establish cultural pride.	cultural confidence
Han Feizi: Ding Fa, Shiji: Shang Jun Lie Zhuan, Han Feizi: Wu Du, Tang Lu Shu Yi, etc.	Understand ancient legal ideas, comprehend the historical evolution of the legal system, and cultivate modern legal concepts.	legal awareness
Han Feizi: Ding Fa, Shiji: Shang Jun Lie Zhuan, Han Feizi: Wu Du, Tang Lu Shu Yi, etc.	Promote traditional virtues, cultivate integrity, benevolence, frugality, and other virtues, and enhance moral character.	moral cultivation

By thoroughly exploring these elements and integrating them into teaching, it is possible to achieve an organic unity between knowledge transmission and value guidance. This not only helps cultivate students’ cultural confidence and moral character, but also provides a concrete path for the implementation of the educational goal of “cultivating virtue and nurturing talent.”

4.2 Designing Thematic Ideological and Political Education Activities Using a Variety of Advanced Methods and Teaching Techniques

In order to help students gain a deeper

understanding of the essence of ancient culture in ancient Chinese language courses and fully utilize the resources of ideological and political education, teachers can adopt a variety of advanced methods and teaching approaches to design thematic ideological and political education activities [9].

Teachers can utilize online learning platforms to enable students to independently study the fundamentals of classical Chinese before class through activities such as watching instructional videos and reading relevant materials. During class, teachers can deepen students’ understanding and application of knowledge through discussions, Q&A sessions,

and practical exercises, while integrating ideological and political education content to guide students in reflecting on and appreciating the ideological and political elements within the material. Teachers can also employ multimedia technologies, such as videos, audio files, and images, to enhance the fun and intuitiveness of instruction. For example, they can play relevant clips from programs like “Classics of China” and “National Treasures” to help students vividly experience the cultural charm of ancient Chinese. They can also use AR to recreate the scene from “The Book of Songs: Wang Feng: Shu Li”—“Those lush millet plants, those sprouting sorghum shoots. As I walk slowly, my heart trembles with anxiety”—allowing students to immerse themselves in the poet's feelings of sorrow and anxiety.

How to deeply integrate ideological and political education with ancient Chinese language instruction, and achieve an “imperceptible” educational effect through thematic design, has become a key focus of curriculum reform. Teachers can organize various forms of practical teaching activities, such as hosting a series of micro-competitions like “Traditional Culture of My Hometown” and “Traditional Culture in Elementary School Textbooks,” allowing students to engage in innovative expression while inheriting ancient Chinese cultural traditions, thereby enhancing their sense of identity and pride in traditional culture and cultivating their cultural innovation capabilities; visiting museums, cultural sites, and participating in traditional cultural experience activities, allowing students to feel the essence and value of ancient Chinese culture through practice; teachers can also organize students to participate in social surveys and volunteer activities related to ancient Chinese language, such as investigating the current state of traditional cultural inheritance in their local areas and conducting publicity campaigns to popularize ancient Chinese language knowledge, thereby enhancing students' sense of social responsibility and cultural inheritance awareness.

4.3 Strengthen Multi-Dimensional Evaluation Mechanisms and Build a Closed Loop for Ideological and Political Education

The effectiveness of ideological and political

education in courses requires a scientific and comprehensive evaluation system. Ancient Chinese language courses should break away from the traditional single-dimensional knowledge assessment model and establish a multi-dimensional evaluation system combining “formative assessment + summative assessment” and “knowledge assessment + value-oriented assessment.” This should form a closed-loop system of “teaching—feedback—improvement” to facilitate the implementation of ideological and political education objectives.

Adopt a diversified evaluation approach to comprehensively assess students' academic performance and improvement in ideological and political literacy [10]. In addition to traditional methods such as exams and assignments, evaluation forms such as classroom performance, group projects, practical works, and social practice reports can be added, with an emphasis on evaluating the learning process of students. For example, “work-based assessment” can be adopted, requiring students to create classical poetry and prose containing ideological and political elements, and assessing their cultural connotations and value orientation.

In the evaluation criteria, the objectives of ideological and political education are explicitly included within the scope of evaluation, with corresponding evaluation indicators and weights established. For example, a “political and ideological performance bonus” is introduced in the classroom to encourage students to actively share the patriotic sentiments and moral philosophies found in classical texts. The evaluation assesses whether students can accurately understand and articulate the political and ideological elements embedded in ancient Chinese culture, whether they demonstrate recognition and affection for China's excellent traditional culture during the learning process, and whether they have established correct values and moral standards. Emphasize feedback and improvement on ideological and political education objectives, promptly provide students with evaluation results, help students understand their strengths and weaknesses, and promote their personal growth and development. For example, regularly conduct surveys on the effectiveness of ideological and political education in

courses to collect students' perceptions and acceptance of the integration of ideological and political elements. Teachers analyze teaching effectiveness based on evaluation results, reflect on shortcomings in the teaching process, promptly adjust and improve teaching methods and strategies, and continuously enhance the quality and effectiveness of ideological and political education in ancient Chinese language courses.

5. Conclusion

As a core foundational course in the elementary Chinese language education program, the Ancient Chinese Language course possesses unique advantages in fulfilling the fundamental mission of “cultivating virtue and nurturing talent.” Its rich course content not only strengthens students' language foundations but also enhances their cultural literacy, fostering national and cultural confidence. By deeply exploring the ideological and political elements within the course—such as character knowledge, selected literary works, and general knowledge of ancient Chinese—one can achieve a synergistic educational effect that integrates cultural heritage, value guidance, and skill development. Additionally, by constructing a political education framework, adopting advanced teaching methods to design thematic political education activities, and strengthening multi-dimensional evaluation mechanisms, political education can be deeply integrated with ancient Chinese language instruction, achieving an organic unity of knowledge transmission and value guidance. This provides strong support for cultivating well-rounded socialist builders and successors who are morally, intellectually, physically, aesthetically, and vocationally developed. In the future, efforts should continue to deepen the exploration and practice of ideological and political education in ancient Chinese language courses, continuously optimize teaching methods and evaluation systems, and enable ancient Chinese language courses to play a greater role in inheriting China's excellent traditional culture and cultivating new generations for the times, thereby providing valuable pathways for exploring the implementation of ideological and political education in university foundation courses.

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