

How to Realize the Educational Function of Ancient Chinese Teaching under the Background of Course-Based Moral Education

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Abstract: This article mainly focused on how to give play to the educational function of Ancient Chinese teaching in colleges and universities under the background of moral education. Teaching is the main way by which the moral education courses in colleges and universities implement the political thoughts and educational policies of the Communist Party of China. In the contemporary education system of China, “foster character and civic virtue” is the most basic educational concept. Moral education should not only be realized through professional ideological and moral courses, but also infiltrate in other courses. “Ancient Chinese” is a compulsory course and also a basic course for majors of Chinese Language and Literature. This course system contains profound moral education ideas. In the context of course-based moral education, “Ancient Chinese” in colleges and universities should effectively play the role of educating students. Based on the development of the new era, it should be integrated with modern moral elements to highlight the significance of education. Educators engaged in ancient Chinese teaching should also follow the development trend of the times, link moral education with daily teaching and continuously strive to cultivate high-quality Chinese language talents in the new era.

1. Introduction

China's education is paying more and more attention to traditional Chinese culture. In order to strengthen the education of the traditional culture, revolutionary culture and advanced socialist culture of the China, colleges and universities should improve the education mechanism and explore the connotations of various teaching courses, with the ultimate purpose to integrate it with moral education and promote the development of ideological and political education in China. In the report of the Nineteenth National Congress of the Communist Party of China, the leaders of the central government once again emphasized that all educational institutions should fully implement the guiding principle for education formulated by our Party, and regard the fundamental teaching task of “fostering character and civic virtue” as the actual teaching goal. Especially in the education in colleges and universities, educators should change their minds, innovate in concepts and clarify the content and role of education policies. In teaching, it is needed to gradually expand the influence of moral education and highlight the elements of moral education in all courses, which requires all teachers to consciously assume the important mission of moral education. As a discipline that inherits China's traditional culture, “Ancient Chinese” contains profound elements of moral education, which can still play a great educational role even in the development of the new era.

2. The Construction of the Ancient Chinese Curriculum System Should Focus on the Integration of Elements of Moral Education

The most widely used textbook in the course teaching of ancient Chinese in colleges and universities is Ancient Chinese edited by Wang Li in the 1960s. The textbook has been in use ever since it was published and has made gratifying achievements for the subject construction of ancient Chinese. As of today, there are more than fifty kinds of textbooks for the course “Ancient Chinese” in Chinese universities. From the perspective of ideological and moral education, the classical Chinese writings selected in these textbooks present obvious ideological characteristics and are rich in knowledge, which can meet the students' needs of ancient Chinese study. For example, the

textbook *Ancient Chinese* edited by Wang Li selects about 69 chapters from *The Analects of Confucius* and every chapter has outstanding ideological value. For example, there is an article namely *Dialogue between Ai Gong and Yu Youruo* extracted from *Yan Yuan*. Besides rich knowledge of ancient Chinese and taxation, it analyzes the issues of people's livelihood from the perspective of governing the country and focuses on how to change people's livelihood. This dialogue shows ancient scholars' cognition of the concept of governing the country, which is also a part of moral education. This coincides with the purpose Chinese Communist Party (CCP) in terms of "serving the people", and its "people-centered" development concept is still worthy of learning by contemporary people. The textbook *Ancient Chinese* edited by Jing Guisheng retains some materials about oracle bone inscriptions. As we all know, oracle bone inscriptions are the source of Chinese characters. They were used as a kind of recording symbol for human beings in the form of pictographs, and finally became the Chinese characters used by contemporary people after thousands of years of evolution. Oracle bone inscriptions are a treasure of the world culture and a beautiful flower in the traditional culture of the Chinese nation. In this edition of *Ancient Chinese*, Jing Guisheng selected some materials about oracle bone inscriptions, which can have a benign influence on the formation of college students' national pride and can greatly exert the value of moral education. In the textbook *Ancient Chinese* edited by Jiang Jicheng and Tang Xianqing, works of Buddhist scriptures such as *Sheng Jing* and *Xian Yu Jing* are included, showing the process of the exchange of Chinese culture and playing a rich role in college students' ideological and cultural cognition. Through the study of these valuable literature materials, the spiritual connotation of contemporary college students can be deepened, which can promote the systematic development of Chinese language and literature in China. In the book *Ancient Chinese Course* edited by Zhou Guangqing and Yang Heming, a new teaching content section "Annotation of Ancient Cultural Classics" was also added. It explains the classic literary works in the past dynasties and elaborates the process of co-prosperity between the classic texts and the commentators in dynasties. The collision of ancient literary classics and modern civilization has added ideological value to the progress of ideology and culture, and also effectively inspired the thinking of college students.

In the context of course-based moral education, contemporary colleges and universities should integrate the characteristics of the development of the times on the basis of the existing ancient Chinese textbooks, do their best to carry out moral education and highlight the educational role of contemporary socialist core values, so as to enrich the spiritual connotation of contemporary students. In addition, educators can also guide college students to expand reading about Chinese literary classics. For examples, *Book of Han* and *Book of the Later Han* cover content about ideological and cultural aspects of governing the country and the state of peace; the *Analects of Confucius* presents excellent educational elements through the communication between the sage Confucius and students. To integrate it with the course of *Ancient Chinese*, teachers must base on the knowledge of teaching materials, learn to appreciate the spiritual essence of traditional Chinese literary classics from the perspective of the ancients and form correct and logical ideological values. As Chairman Mao Zedong (a great leader of China) once said: "Only the people are the driving force behind the creation of the world." *Ancient Chinese* is the ideological achievements of sages and great men of the Chinese nation in the past thousands of years, not just abstract symbols. They are the representative of the people's thoughts, and also the manifestation of the elements of moral education in traditional Chinese culture. Reading traditional Chinese classics has very obvious spiritual effects on contemporary college students. For example, reading *Big Mice* and some other articles in the *Book of Songs* nowadays can help readers experience the luck of life today. This is the practical effect of the traditional Chinese cultural classics.

3. The Explanation of Ancient Chinese Knowledge Should Focus on the Penetration of Moral Education and Nutrients

When expressing sympathy and solicitude for the people of in Inner Mongolia at the end of 201, General Secretary Xi Jinping encouraged members of the pastoral team to serve the people as a

glorious cause and strive to create more outstanding works. As far as the development of contemporary ideology and culture is concerned, flourishing like all flowers blooming together is a distinctive feature of the contemporary literary. Excellent literary and artistic works should be based on reality, have a strong sense of the times and care about people's livelihood. In his visits to the grassroots, General Secretary Xi repeatedly mentioned the importance of ideological and cultural development to the construction of a socialist society. In the teaching of ancient Chinese in colleges and universities, teachers can also apply moral education through the teaching of ancient Chinese knowledge. However, simple explanation of grammatical knowledge cannot highlight its role in moral education. The expansion of classic content in the ancient Chinese curriculum can greatly exert the value of moral education. For example, a thorough analysis of people's livelihood issues in combination with contemporary national conditions can highlight the age characteristics of moral education.

Although ancient Chinese is a highly professional college course, it can have excellent effects of moral education. For example, Xu Shen, a famous scholar in the Eastern Han Dynasty in my country, can be described as “the first person in ancient and modern times” in the study of “the six categories of Chinese characters (self-explanatory characters, pictographs, pictophonetic characters, associative compounds, mutually explanatory characters and phonetic loan characters)”. He made a summary for each of the “six categories”, such as the Chinese character “wu (武)” and “xin (信)” in Knowing. From the perspective of Chinese characters, the word “武” has the meaning of “war” since the Spring and Autumn Period. There is a saying in Zuo Zhuan: “To stop the use of weapons and avoid war is truly military”. This shows the status of “武” in ancient culture. “信” is understood as “integrity” that the ancients paid attention to. Confucius also often said: “A man without credit has no foothold”. Ancient people were very serious about integrity, and believed that integrity is the first condition for people to set up their own lives. People who lack integrity are not welcome, and those who are honest are welcome wherever they go. If the teachers of the ancient Chinese course only explain the material at this level, it seems that the knowledge of ancient Chinese is very narrow and cannot be effectively extended to the lives of contemporary people. In the process of understanding, it is difficult for students to show a more obvious moral spirit. In this regard, teachers can connect these material with the reality of life, such as the contemporary concept of “cooperation and win-win” in contemporary society. In today's era, “武” is no longer an effective way to solve all problems. With the continuous strengthening of people's concept of a harmonious society, compliance with the law is the symbol of the quality of contemporary people. However, “信” is the moral quality required in any era. Today, integrity has become an essential quality that people must have.

General Secretary Xi once said in a speech that the Chinese nation has always emphasized the concept of “achieving universal peace” and looked forward to a harmonious society. This is the earnest hope of the Chinese nation for thousands of years, and thus building a harmonious state is the common dream of all Chinese people. Not only that, people of all countries should also uphold the concept of “one world”, advocate for seeking common ground while preserving differences, and make continuous efforts for the harmonious development of all mankind. At the same time, it is needed to resolutely resist the behavior that take neighbors as the beggars and harm others. China's rise today will be a pioneer in leading the world, not a “Mephisto” that threatens world peace. Chinese people are willing to go hand in hand with the people of other countries to achieve a win-win situation for all parties. This is our solemn commitment to the people of the world.

Honesty is the quality of a gentleman, and gentlemen act with integrity. It is stated in Analects of Confucius: A gentleman is broad-minded and tolerant of others; a base person is narrow-minded and likes to haggle over every ounce. In all ages gentlemen are based on integrity and openness. This shows the importance of integrity in the mainstream awareness of the Chinese. Although the Chinese nation has gone through thousands of years, the value of integrity goes together with the times. In the report of the Nineteenth National People's Congress (NPC) of the People's republic of China, it was pointed out that cultivating the socialist core values of contemporary college students must first start with teaching them to live with integrity. Honesty is one of the core values of

socialism in China. For example, the ultimate teaching purpose of ancient Chinese courses in Chinese colleges and universities is to cultivate students' ability to read books written in ancient Chinese and use it, and then develop their ability to interpret ancient Chinese knowledge. This is the inheritance of ancient and modern culture. Therefore, the teachers of ancient Chinese courses should fully realize the important influence that this subject has on the development of moral education courses in China's education system. The knowledge content of the course can be explored in depth by linking it with modern political events or social hotspots, so as to promote college students to think about the content of ancient Chinese culture. In this way, this subject can play the role of moral education, comprehensively improving students' moral standards.

The most important “thing” in the cultural system of ancient China is “offering sacrifices to the gods or the spirits of the dead”, which is a spiritual sustenance in people's religious feelings. People wash their souls through solemn sacrificial activities. The sacrificial activities in the ancient times were often accompanied by strong political colors, and it was regarded to be the tribute between the emperor and the princes. Ancient sacrificial activities include “daily offering sacrifices to or the spirits of the dead” and “monthly offering sacrifices to the gods”, etc. But today, the sacrificial activity has become a kind of civilization activity for people to commemorate the dead, such as the tomb sweeping activity in the cemetery of revolutionary martyrs on Tomb Sweeping Day. Such activities present noble memories and respect, and have obvious effects in terms of moral education. In the course of learning ancient Chinese, students learn to deeply explore the undiscovered civilization part of the course, compare the differences between ancient and modern cultural thoughts, and study what ancient thoughts are worth learning or learning from. Although the sacrificial activities of the ancients were more tedious, they always respected those who passed away. The science and technology in the ancient times were not well developed, many things that could not be explained scientifically were classified as “superstition”, but the ancients never stopped researching and exploring science. This is a spirit that people need to learn today, and it is also the content about moral education worth exploring in ancient Chinese courses.

4. The Cultivation of Ancient Chinese Literacy Should Focus on Grasping the Direction of Moral Education

Ancient Chinese courses can cultivate college students' ability in two ways. One is to train students to read books written in ancient Chinese. For example, after learning related courses of ancient Chinese, students can have a deeper understanding of the classics and literary works such as Historical Records and Analects of Confucius. Besides, they can also have certain self-understanding and cognition, which is helpful to enrich their spiritual world. The second is to cultivate students' ability to apply knowledge about ancient Chinese. For example, writing metrical poems is conducive to developing students' certain writing skills. In the teaching of modern Chinese, students are not required to learn how to create metrical poems. However, as the essence of my country's traditional culture, appreciating and creating of metrical poems should be a language ability that contemporary students should possess. The study of ancient Chinese can greatly stimulate students' interest in the study of ancient poetry, and encourage them to gradually form the ability to write academic papers and fill out “Ci Pai” (names of the tunes to which Ci poems are composed). It is an effective way to deepen the core language literacy of contemporary college students. In the process of students writing metrical poems, teachers can provide guidance on relevant moral education to establish its direction and help them have a better understanding of the connotation of contemporary moral concepts.

Chairman Mao Zedong, the great leader of China, created a lot of excellent poems and works in his life, many of which are popular. In today's era, Chinese leaders still continue this habit. When General Secretary Xi served as Secretary of the Fuzhou Municipal Committee of Heavy Industry in 1990, he once wrote a Ci entitled “Niannujiao · Memorizing Jiao Yulu”, deeply commemorating Comrade Jiao Yulu. In this Ci, General Secretary Xi expressed high praise for the merits of Comrade Jiao Yulu. He also compared Comrade Jiao Yulu's uprightness to a clear spring which can washing the soul of communists, and this is the greatest recognition of Comrade Jiao Yulu.

Comrade Jiao Yulu once planted a paulownia sapling, and now it has grown into a big tree. During his years in Lankao, Comrade Jiao Yulu was loved and supported by the people there. Even though he has died, the people there still respect him deeply, which is a manifestation of “the people love good officials”. Before dying, Comrade Jiao Yulu asked to be transported back to Lankao. According to his last words, it was his regret to fail to manage the dunes, so he hoped to be buried in Lankao and watched the next generation manage the dunes. This is extremely great determination and courage, so General Secretary Xi wrote in his Ci, “When he was alive, he did his utmost to deal with the issue of dunes, and he did not stop caring about the problem until he died. All his life was dedicated to the people”. The positive energy of society is praised from beginning to end, which is also a requirement for communists.

It can be seen that the creation of metrical poems still has the function of guiding the moral direction for today's people. Contemporary college students can also create some metrical poems based on their own ideas, so as to carry forward and promote the improvement of their own ideology. In this process, teachers should grasp the moral education direction of the ancient Chinese courses, pay attention to the cultivation of students' core literacy and maximize the role of this subject in educating people. For example, after studying “Niannujiao · Memorizing Jiao Yulu” by the General Secretary Xi, teachers can organize students to discuss and ask them to try to express their love for their home and country in their own way, thereby guiding them to gradually form patriotism.

5. Conclusion

In the teaching of ancient Chinese in colleges and universities, it is extremely important to have proper grasp of the course teaching. The course should not only cultivate students' ability of studying ancient Chinese, but also give full play to the educational function and improve the level of contemporary college students. Connecting ancient Chinese courses in colleges and universities with contemporary current political and political hotspots is the link that maintains the joint development of college students' ideology and social ideology, and it is also a way to promote the progress of college students' moral education in China. Educators should actively carry out teaching and research based on the textbooks for “Ancient Chinese” and organically integrate it with social reality. Only in this way can the educational function of ancient Chinese teaching be highlighted and can the educational value of this subject becomes more obvious, and then the moral education of colleges and universities in China will also achieve breakthroughs.

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