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## Integrating the Education of Forging a Strong Sense of Community for the Chinese Nation into College English Teaching in Northern Anhui

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### Abstract

Against the backdrop of the national strategy of forging a strong sense of community for the Chinese nation, college English teaching is in urgent need of realizing the coordinated development of language teaching and value shaping. Based on the red cultural resources in Northern Anhui and taking the winning spirit of the Huai-Hai Campaign as the starting point, this paper explores the paths and mechanisms of integrating the education of forging a strong sense of community for the Chinese nation into college English teaching. The study finds that the students' language competence, cultural critical thinking and sense of value identity can be effectively improved through the three-dimensional reconstruction of teaching objectives, the localized optimization of textbook content, the cross-cultural innovation of teaching methods and the school-local co-construction of practice platforms. Taking the curriculum reform of *A Survey of American Literature and Selected Readings* as an example, a trinity teaching model of "language skills-cultural criticism-sense of community" has been constructed, which realizes the in-depth integration of red culture and English courses and promotes the regionalization and effectiveness of ideological and political education in courses. This research provides a reference practical paradigm for the ideological and political education in English courses of colleges and universities in non-ethnic minority inhabited areas, and also offers innovative ideas for improving the quality of ideological and political education in colleges and universities.

**Key words:** sense of community for the Chinese nation; the spirit of the Huai-Hai Campaign; ideological and political education in courses; red culture; Northern Anhui

### Author's brief introduction

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## 1. Introduction

With the country's high attention to the construction of ideological and political education in college courses, the strategic position of foreign language courses in the education system has become increasingly prominent. The *Guidelines for the Construction of Ideological and Political Education in College Courses* clearly states that foreign language teaching should not only impart language knowledge and communicative skills, but also attach importance to value guidance, cultural confidence and ideological security. Especially in the context of globalization, English courses have become an important position for spreading Chinese culture, telling Chinese stories well and shaping the national image. The "sense of community for the Chinese nation" and the "concept of a community with a shared future for mankind" are important components of Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, reflecting the feelings of the Chinese Communists for the country and the people and their humanistic care, which have both theoretical significance and important educational value (Jiang Ling, 2024).

However, in the actual teaching process, English courses have long been driven by the "instrumental" orientation, with the problems of emphasizing language over culture and Western culture over Chinese culture. How to effectively integrate excellent local cultural resources and construct an English teaching model with Chinese characteristics, reflecting Chinese positions and serving national strategies has become an urgent problem to be solved in the field of foreign language education. Therefore, the in-depth integration of the education of forging a strong sense of community for the Chinese nation with regional red culture and its introduction into the English classroom is not only the due meaning of implementing the spirit of ideological and political education in courses, but also provides a solid support for improving students' cultural literacy and cross-cultural communication ability.

As an important cradle of the Chinese revolution, Northern Anhui is rich in red cultural resources. In particular, the spirit of the Huai-Hai Campaign represented by the Shuangduiji Campaign embodies the contemporary values of "people first, solidarity and cooperation, and firm faith". These historical memories are not only an important part of regional culture, but also a vivid sample of the sense of community for the Chinese nation. Colleges and universities that deeply explore red resources, tell red stories well and activate the soul-cultivating function of revolutionary culture help guide teachers and students to establish and adhere to a correct view of the nation, history and country, and enhance their sense of identity and pride in the Chinese nation (Zhang Zheng, 2025). In recent years, many colleges and universities in Northern Anhui have achieved positive results in the collation of local culture and the inheritance of red spirit, such as the "Red Culture English Translation Teaching Case Database" constructed by Huaibei University of Science and Technology, which has been initially piloted in courses such as *College English A3* and *Anglo-American Literature*. However, on the whole, the integration of red culture into college English teaching still faces practical difficulties such as "fragmented content", "simplified methods" and "lack of evaluation". On the one hand, red culture is often used as marginal content such as vocabulary explanation and after-class expansion, lacking systematic, thematic and project-based teaching design; on the other hand, teaching methods are still dominated by traditional text analysis, lacking immersive experience and international communication practice, which is difficult to stimulate students' value identity and cultural confidence.

Based on this, taking the winning spirit of the Huai-Hai Campaign as the starting point and focusing on the college English teaching field in Northern Anhui, this paper explores the in-depth embedding path of the education of forging a strong sense of community for the Chinese nation. One of the directions for the construction of courses on forging a strong sense of community for the Chinese nation in colleges and universities is to grasp the course attributes and reshape the value orientation of course construction (Zhang Liang, Yang Anran, Wang Xiaohui, 2023). By constructing a trinity teaching objective system of "language skills - cultural criticism - sense of community", optimizing textbook content, innovating teaching methods, building a school-local collaborative practice platform and establishing a multi-dimensional evaluation mechanism, this paper aims to construct a practical paradigm of ideological and political education in English courses with local characteristics and promotion value. Red culture is not only an important resource for ideological and political education, but also a powerful support for enhancing the cultural depth of English classrooms and realizing cross-cultural value dialogue. Taking the spirit of the Huai-Hai Campaign as a link can not only help students enhance national identity and cultural understanding in English learning, but also provide path reference and theoretical support for colleges and universities in non-ethnic minority inhabited areas to carry out ideological and political education in courses.

## **2. The Sense of Community for the Chinese Nation and the Huai-Hai Campaign's Victorious Spirit in the Curriculum-Based Ideological and Political Education**

In promoting the integration of college English teaching and the education of forging a strong sense of community for the Chinese nation, it is necessary to first clarify several key concepts: the sense of community for the Chinese nation, the winning spirit of the Huai-Hai Campaign, and the integration of ideological and political education in college English courses. These concepts are not only the starting point of this research, but also the core support for constructing the logical of teaching practice.

The "sense of community for the Chinese nation" is the main line of ethnic work in the new era and the foundation for building national identity, cultural identity and emotional identity. Its core is to guide all Chinese people to enhance the "five identifications", namely identification with the great motherland, the Chinese nation, Chinese culture, the Communist Party of China and socialism with Chinese characteristics. In the process of carrying out ideological and political education for college students including forging a strong sense of community for the Chinese nation, colleges and universities should guide students to perceive and experience the feelings of the Chinese nation on the basis of historical and realistic existence (Guo Jinpeng, 2021). In the context of college English teaching, this consciousness is reflected in students' high recognition of Chinese culture, firm maintenance of the overall situation of national reunification and development, and cultural consciousness of spreading Chinese voices and telling Chinese stories well through foreign language competence.

As a global lingua franca, English has a strong value bearing and ideological attribute. Integrating the sense of community for the Chinese nation into English teaching is not only the specific implementation of the work of ideological and political education in courses, but also a practical path to respond to national strategies such as "cultural security" and "discourse sovereignty". The current English education is generally dominated by Western values and has a one-way cultural output, which is likely to cause the marginalization of

students' cognition of their own national culture. Inspiring the national spirit, overcoming all difficulties and obstacles, and jointly realizing the goal of the great rejuvenation of the Chinese nation is a reasonable appeal for constructing the Chinese nation community (Liu Qionghao, Lv Jiabin, 2024). Therefore, emphasizing the cultivation of the sense of community for the Chinese nation in foreign language courses helps to shape cultural subjectivity in the context of globalization and enhance the cultural confidence and national identity of the younger generation.

As one of the three major campaigns led by the Communist Party of China, the victory of the Huai-Hai Campaign not only has military significance, but also reflects the mass foundation of the people's war and the spiritual strength of the Chinese nation's solidarity and cooperation. Especially in Northern Anhui, the masses were extensively mobilized to participate in supporting the front, forming a typical scene of "pushing carts to deliver grain and carrying litters to send soldiers", which demonstrated the victorious spirit of "people first, military-civilian solidarity and firm faith". The "winning spirit of the Huai-Hai Campaign" referred to in this paper mainly includes three core characteristics: people-oriented, that is, the integration of the military and the people, with the people as the cornerstone of the victory of the war; cooperation, emphasizing regional coordination and the joint efforts of multiple forces; firmness, reflecting the strong support of ideals and beliefs and revolutionary faith.

These spiritual cores not only constitute an important historical practice sample of the sense of community for the Chinese nation, but also have distinct educational and communication value. The red culture of the Huai-Hai Campaign is a kind of tacit knowledge for people to carry out value norm education and a kind of theoretical consciousness culture, which has a special role in transforming people's subjective world and promoting people's spiritual growth (Zong Yu, Ding Hengxing, 2023). Transforming it into cross-cultural teaching content in English teaching not only helps to enrich the teaching corpus resources, but also constructs topics for comparative analysis of Chinese and Western cultural values, providing students with specific materials to understand the Chinese path, Chinese spirit and Chinese strength.

Ideological and political education in courses emphasizes that all kinds of courses go in the same direction and cooperate with ideological and political education to educate people. Collaborative education, cultural identity and moral education constitute the triple logic of colleges and universities in promoting the institutional construction of education for forging a strong sense of community for the Chinese nation. It is necessary to build a tangible, sensible and effective educational ecology by optimizing institutional design, strengthening teacher-student interaction and integrating educational resources (Fu Qionglin, Hailu, 2024). As an important public basic course and professional core course, the construction of ideological and political education in college English courses is of special importance. The so-called "integration of ideological and political education in courses" refers to, on the basis of maintaining the teaching objectives of language knowledge and skills, deeply exploring the value connotation in English courses, and realizing the systematic penetration of ideological and political education objectives through multi-dimensional reforms in teaching content, teaching methods and teaching evaluation.

Compared with other courses, the ideological and political education in English courses faces practical challenges such as "strong Western cultural background" and "strong

instrumental nature of language teaching", and is prone to the phenomenon of lack of value guidance and disconnection between content and ideology. Therefore, introducing local red cultural resources into the curriculum design, especially the red spirit rooted in regionalism and people-oriented nature, such as the spirit of the Huai-Hai Campaign, is an effective path to crack the "value vacuum" and "cultural dependence". Through the comparison of Chinese and Western cultures, the guidance of translation tasks, situational simulation of communication and other methods, national concepts, cultural identity and value judgment can be infiltrated in language practice, thus realizing the organic integration of "language learning" and "value shaping".

The current college English teaching focuses too much on the Western context in the setting of cross-cultural content, ignoring the discourse subjectivity and communication right of Chinese culture. In this context, introducing the spirit of the Huai-Hai Campaign as a concrete embodiment of Chinese culture into English teaching activities can not only enrich the corpus of cross-cultural teaching, but also help to realize the educational transformation of "cultural output". Especially in classroom design, through the comparison of Chinese and Western war literature, red culture English translation training, discussions on Chinese and foreign values and other forms, the transformation from one-way acceptance of Western culture to two-way dialogue and criticism can be realized, thus cultivating students' cultural confidence and world expression ability.

Transforming the spirit of the Huai-Hai Campaign into English teaching discourse is not only a linguistic reproduction of red cultural content, but also a reconstruction and challenge of the mainstream discourse structure. Through English translation, cultural annotation, value interpretation and other forms, a red cultural expression system with Chinese characteristics can be constructed. For example, translating the "Little Trolley Spirit" into "Little Trolley Spirit" is not only a semantic conversion, but also a recreation of cultural images and an international expression of values. This process is essentially a kind of "ideological output", which helps students realize the power mechanism behind language, thus improving their critical thinking ability and ideological identification ability.

In the ideological and political education of English courses, the integration of red culture should not stay at the level of teachers' teaching, but should guide students to complete knowledge construction and value understanding in real or simulated contexts through project-based learning, task-based teaching, immersive experience and other methods. Fully mobilize students' social life experience, promote students to actively participate in the course, and tell stories about forging a strong sense of community for the Chinese nation around themselves and their side (Dao Bo, Yang Xiaohong, 2024). For example, through organizing practical activities such as planning the "International Communication of Red Culture" project, making English micro-documentaries and organizing themed debates between Chinese and foreign students, students not only master language skills, but also gradually understand the core meaning of red culture in participation, forming a deep coupling of "language - cognition - value".

### **3. Current Status and Dilemmas of Incorporating Northern Anhui's Red Culture into College English Teaching**

In recent years, with the continuous deepening of the concept of "ideological and political education in courses" and the continuous advancement of the "three comprehensive

education" system in colleges and universities, colleges and universities in Northern Anhui have made positive attempts to explore the integration of the education of forging a strong sense of community for the Chinese nation with foreign language courses. In the education of forging a strong sense of community for the Chinese nation, we should think about how to change the situation where college students passively accept the education of forging a strong sense of community for the Chinese nation, so that college students can have emotional resonance with teachers, schools, society and the country both in and out of class, and truly implement the forging of a strong sense of community for the Chinese nation into the education and teaching work of colleges and universities, explore effective ways of interactive teaching, and explore teaching methods combining cultural theoretical knowledge with social specific practices (Gao Yuehan, Gao Ya, 2024). Especially in college English teaching, promoting cultural identity and values education with red culture as the carrier has gradually become an important direction of ideological and political education in colleges and universities. As an important decisive campaign in the history of the Chinese revolution, the Huai-Hai Campaign took place in Northern Anhui, which is rich in red cultural resources. How to effectively integrate this unique regional spirit into the college English classroom is not only a task entrusted by the times, but also faces many practical challenges.

From the existing practice, some colleges and universities in Northern Anhui have initially carried out the exploration of integrating red culture with English teaching. For example, Huaibei Normal University, Suzhou University and other schools have organized teachers to compile *English Translation of Oral History of the Huai-Hai Campaign*, shoot "English micro-lessons on red culture", and embed them in college English reading, writing and translation courses. In terms of course content, some teachers try to introduce teaching units of "comparison between Chinese and Western views on war", and guide students to understand the differences between individual heroism narrative in Western literature and collectivism spirit in Chinese red literature by comparing selected passages in Hemingway's *A Farewell to Arms* and *Oral History of Witnesses of the Huai-Hai Campaign*. In addition, when teaching words such as "sacrifice", some teachers combine the story of the "Little Trolley Spirit" in the Huai-Hai Campaign to help students understand the cultural value of "sacrificing for the people" in Chinese red culture. These teaching designs have realized the integration of English language skills and red culture education to a certain extent, and enhanced students' cultural identity and historical mission.

However, on the whole, the integration of Northern Anhui red culture into college English teaching is still in its infancy, with prominent problems such as fragmented integration content, single teaching methods, insufficient resource guarantee and lack of evaluation mechanism, which restrict the improvement of teaching effect and educational effectiveness. First of all, in terms of teaching content, red cultural elements mostly appear in the form of supplementary reading or classroom guidance, lacking systematic and thematic unit design. The course often presents "point-like" with one or two typical stories or vocabulary explanations, which is difficult to form a knowledge structure and ideological resonance running through the classroom. For example, in an English classroom of a university, when the teacher taught the word "devotion", he introduced the example of "the masses supporting the front carrying litters and delivering military grain", but failed to extend to the systematic explanation of the organization and mobilization of the masses supporting

the front and the dedication spirit of the masses in Northern Anhui, nor guided students to conduct in-depth reflection from the perspective of cultural comparison or value evaluation. It can be seen that the fragmented presentation of content weakens the educational function of red culture and is difficult to effectively support the cultivation goal of the sense of community for the Chinese nation.

Secondly, in terms of teaching methods, most current classrooms still adopt the traditional mode of "lecture + translation + text analysis", which lacks interactivity and immersion, and students' participation is not high. Although some colleges and universities have introduced modern teaching methods such as "project-based learning" or "flipped classroom", a mature paradigm has not been formed in the teaching of red culture themes. The practical teaching of education for forging a strong sense of community for the Chinese nation can focus on organizing students to visit and study in patriotic education bases, ethnic unity education bases, red revolutionary sites, excellent Chinese cultural bases and other places (Zhang Hao, 2024). Taking the Huai-Hai Campaign as an example, there is no systematic project design of "English translation of the documentary materials of the Huai-Hai Campaign" at present, students lack practical English communication training, and also lack the motivation and ways to deeply explore the connotation of red culture. In addition, due to the limitation of foreign language teachers' professional background, most English teachers have a limited understanding of red culture, and the teaching process often only stays at the knowledge level, making it difficult to realize cultural value guidance and emotional resonance. Some teachers admit that they have great design difficulties when facing the proposition of "how to tell red stories in an international and academic expression".

Furthermore, the lack of teaching resources and platforms is also a restrictive factor. At present, most colleges and universities have not established a systematic "English teaching resource database of red culture", lacking multilingual materials, video explanations, case texts and so on suitable for classroom teaching. Although some schools try to compile English translation readers of red culture, the content still stays at the stage of "translation practice", lacking story and communication, and students' learning enthusiasm is not high. At the same time, the lack of off-campus practice platforms, such as English explanation bases for red culture and foreign language communication positions in rural red memorial halls, also limits the combination of students' theory and practice, especially the ineffective cultivation of the ability to "tell Chinese stories well and spread Chinese voices well".

In addition, there are also urgent improvements in curriculum setting and evaluation mechanism. At present, red culture content is often attached to the existing English courses, rather than designed and assessed as an independent "module", resulting in the difficulty of evaluating its teaching effectiveness and a certain impact on teachers' teaching enthusiasm. For example, course assessment mostly focuses on the investigation of language skills, lacking a comprehensive evaluation mechanism for students' cultural cognition, value judgment and communication ability. Some students reflect that although some stories of the Huai-Hai Campaign are mentioned in class, these contents are not included in the examination scope, resulting in insufficient learning motivation. The lack of an effective evaluation feedback mechanism is not conducive to the iteration and optimization of teaching content, and also restricts the quantitative expression of the effectiveness of ideological and political education in courses.

Analyzing the root causes of the above problems can be attributed from multiple dimensions. First of all, teachers' professional quality is still one of the key restrictive factors. It is necessary to grasp the key factor of teachers, continuously and effectively promote teaching reform, and guide teachers and students of all ethnic groups to adhere to the correct value orientation of forging a strong sense of community for the Chinese nation (Ruan Chaoqi, 2024). English teachers have long focused on language skill training, lacking the reserve of red cultural background knowledge and the support of ideological and political literacy, resulting in insufficient "red connotation", shallow "ideological reflection" and ineffective "political guidance" in the teaching process. At the same time, some teachers have a vague understanding of the connotation of the "sense of community for the Chinese nation", and it is difficult to accurately grasp how to guide students to enhance identity, stimulate emotions and guide practice through language texts in actual teaching. Secondly, schools have not established a top-level design of "red culture education" in institutional design and curriculum system construction. The curriculum construction lacks a vertical development path and horizontal integration mechanism, making it difficult for various English courses to form a joint force of collaborative education, and also failing to realize resource co-construction and sharing with ideological and political courses, history courses and other courses. Thirdly, in terms of capital investment and resource integration, most school red culture teaching projects are still in the stage of "project pilot", lacking a normalized and systematic guarantee mechanism. Teachers in some colleges and universities reflect that due to the lack of teaching reward mechanisms and resource support, they have insufficient motivation in the development of red culture English courses.

Faced with the above problems, it is necessary to promote the in-depth integration of red culture and college English teaching with a systematic thinking. First of all, it is necessary to systematically design teaching objectives and content, clarify the position and value of red culture in English teaching, and promote the transformation of teaching content from "supplementary cases" to "core units". Thematic modules such as "Red Culture and Cross-Cultural Communication" and "International Expression of Northern Anhui Red Memories" can be set up to strengthen the systematicness and logicity of teaching through case learning, cross-cultural dialogue and creative practice. Secondly, it is necessary to innovate teaching methods and means, actively introduce teaching models such as project-based learning, situational teaching and virtual reality (VR) to enhance students' immersion and participation. For example, develop English dialogue tasks of "simulated journalist interviews with red figures" based on real historical events, and organize competitions for the creation of "English short videos of red culture" to improve students' communication ability and innovative expression ability.

At the same time, it is urgent to establish a diversified evaluation mechanism covering four dimensions: language skills, cultural cognition, value judgment and communication ability, forming a comprehensive evaluation system of process, development and practice. Students should be encouraged to transform the knowledge they have learned into cultural output ability through speech contests, bilingual explanation, social practice and other forms, realizing the transformation from "being able to listen, speak, read and write" to "being able to communicate and narrate". Colleges and universities should also strengthen the construction of the teaching staff, organize interdisciplinary teaching and research teams,

promote English teachers to prepare lessons and teach jointly with ideological and political teachers and history teachers, and enhance the depth and breadth of teaching. In addition, it is necessary to strengthen school-local linkage, fully tap local red cultural resources such as the Huai-Hai Campaign Memorial Hall and the former residences of the masses supporting the front, and establish practical teaching bases to provide students with opportunities for language practice and cultural communication in real contexts.

To sum up, although colleges and universities in Northern Anhui have achieved initial results in exploring the integration of the education of forging a strong sense of community for the Chinese nation into English teaching, they still face many challenges. To realize that red culture is truly "alive" in the classroom and "deeply rooted" in students' hearts, it is necessary to adhere to systematic design, innovative implementation and collaborative promotion, comprehensively enhance the ideological guidance, cultural communication and educational effectiveness of college foreign language courses, and inject the power of foreign language education into the ideological and political education and cultural confidence construction of colleges and universities in the new era.

#### **4. Approaches to Infusing the Huai-Hai Campaign's Spirit into College English Teaching**

Against the background of promoting the education of forging a strong sense of community for the Chinese nation, foreign language courses, as an important position for education in colleges and universities, are in urgent need of getting rid of the long-term single positioning of "instrumental priority and cultural value retreat", organically integrating language teaching with ideological and political education, and building a new model of "language - culture - value" collaborative education. Foreign language teaching must transform the one-way leading mode of Western ideology and culture into a two-way interactive mode of cultural exchanges and mutual learning, attach importance to the external communication of Chinese culture, and vigorously cultivate new era talents who can use foreign languages to tell Chinese stories well (Zhang Jing, 2024). Taking the red cultural resources in Northern Anhui - especially the winning spirit of the Huai-Hai Campaign as the core content, exploring its in-depth integration path with college English teaching can not only improve students' cross-cultural communication ability and value judgment ability, but also help cultivate compound foreign language talents with national identity and international expression ability in the new era. This paper systematically expounds the integration path from five aspects: the reconstruction of teaching objectives, the optimization of teaching content, the innovation of teaching methods, the construction of practice platforms and the construction of evaluation system, and strives to provide a regional and replicable theoretical paradigm and practical path for the ideological and political education in courses of colleges and universities in non-ethnic minority areas.

##### **4.1 Reconstructing Teaching Objectives: Establishing a Synergistic Education System of Three-Dimensional Integration**

Traditional foreign language teaching mainly focuses on the improvement of language skills, emphasizing the training of listening, speaking, reading, writing and translation abilities, but often neglects the cultivation of students' values, cultural cognition and ideological quality. Under the guidance of the concept of ideological and political education in courses, English teaching needs to transform the "knowledge transmission centralism"

paradigm and establish a three-dimensional collaborative education system with value shaping as the core, language training as the foundation and cultural criticism as the bridge. Taking students' existing direct experience as the main source and basis of teaching, and striving to transform the content in classroom teaching into students' direct experience, so that students can improve their cognitive system about the sense of community for the Chinese nation (Zhang Liang, Liu Baoqin, Wang Yaoyu, 2024).

First of all, in the dimension of language skills, the teaching objective should point to the foreign language expression ability of "telling Chinese stories well", focusing on the English translation training of red discourses and language application in cross-cultural contexts. For example, in translation practice, guide students to accurately express red terms such as "supporting the front", "military-civilian cooperation" and "Little Trolley Spirit", which not only requires the accuracy of language conversion, but also emphasizes the communication power of cultural connotation. Secondly, in the dimension of cultural criticism, teaching should guide students to form a cultural comparison perspective and realize value screening and criticism in the collision of Chinese and Western cultures. For example, set up a special topic of "comparison between Chinese and Western war narratives" in *A Survey of American Literature and Selected Readings*, and guide students to explore the differences in cultural narrative power and values by comparing the individual heroism in Hemingway's works with the collectivism spirit in Chinese revolutionary narratives. Thirdly, in the dimension of the sense of community, the teaching objective should help students understand the contemporary value of red culture and form the internalized identity of core concepts such as "people first" and "solidarity and cooperation". Through tasks such as writing English short comments and participating in Chinese-English explanations, guide students to express their recognition and communication willingness of the concept of a community with a shared future for the Chinese nation in cross-cultural contexts.

Through the reconstruction of the objective system, English teaching is no longer an isolated language training ground, but an important channel for conveying mainstream values and building national identity.

#### 4.2 Optimizing Teaching Content: Building a Red Culture-Embedded Curriculum Framework

Course content is an important carrier of the teaching value orientation. Most traditional foreign language textbooks originate from Britain and the United States with a single cultural context, which is difficult to meet the requirements of the teaching value reconstruction of "taking ourselves as the main body". Therefore, on the basis of retaining classic content, it is necessary to actively introduce red cultural texts and construct an embedded curriculum structure with both local consciousness and world consciousness.

First of all, the expansion of classic texts. The course *A Survey of American Literature and Selected Readings* can set up a red culture comparison module while teaching Western literary classics. For example, when explaining *The Great Gatsby*, the cultural expression of *Chinese Dream* can be introduced to let students compare the "American Dream driven by individualism" with the "Chinese Dream oriented by collectivism", realizing an in-depth dialogue of cultural values. Secondly, the integration of red corpus. Local resources such as *Oral History of Northern Anhui People Supporting the Front in the Huai-Hai Campaign*, *English Translation Collection of Folk Songs for Supporting the Front* and *English*

*Translation of Local Chronicles* can be used to construct characteristic textbook modules, encouraging students to participate in corpus selection, translation and annotation, and enhancing their academic participation and local cultural identity. For example, in a set of translation tasks of folk songs for supporting the front, students need to retain the phonology and emotional expression of the lyrics and annotate the cultural metaphors in them, improving the creativity and communication power of their English translation. Thirdly, the comparison of foreign language materials. Early reports on the Huai-Hai Campaign by Western media such as *Time*, *The New York Times* and *The Christian Science Monitor* can be selected for English-Chinese comparative reading with domestic historical materials, guiding students to identify the narrative ways of events in different discourse systems, thus improving their critical reading and value judgment ability. Finally, the development of school-based textbooks. Encourage local colleges and universities to compile English readers combined with local red culture, such as *English Course of Northern Anhui Red Culture*, integrating text reading, translation training, writing practice and oral expression tasks to realize an all-round improvement from language to culture and from knowledge to ability. The key to content optimization is to realize the integration and symbiosis of local culture and world texts, allowing students to complete the cognitive transformation of cultural identity in reading and expression.

#### 4.3 Innovating Teaching Approaches: Combining Immersive, Project-Based and Interactive Instruction

The choice of teaching methods determines the depth and breadth of education. To integrate red culture and the sense of community for the Chinese nation into English teaching, it is necessary to break through the traditional single mode of "lecture - listening", and construct a teaching strategy integrating immersion, project-based and interactive teaching to enhance students' cognitive experience and subjective participation.

Immersive teaching emphasizes scene reconstruction and emotional resonance. Technology-empowered virtual collaborative teaching and research helps solve the teaching and research problems of foreign language teachers (Li Guixian, Song Tiehua, 2024). In teaching practice, VR technology can be used to reproduce the scenes of supporting the front, such as simulating the path of villagers in Shuangduiji pushing carts to deliver grain. Students carry out explanations, task cooperation and immediate responses in the form of English role-playing, which not only enhances the authenticity of language application, but also stimulates the understanding of the spirit of the people's war. Project-based learning (PBL) focuses on task-driven and collaborative creation. The themed project of "International Communication of Red Culture" can be designed, in which students are divided into groups to plan "micro-documentaries of Northern Anhui red culture", completing the whole process from topic selection, research, shooting, dubbing to release in English, which not only exercises their comprehensive language application ability, but also tempers their team cooperation and communication thinking. Interactive teaching guides students to conduct thinking and output from a multicultural perspective through debates, interviews, situational simulation and other forms. For example, organize a Chinese-English bilingual debate around "Individualism vs. Collectivism: Which Better Promotes Social Progress?", and introduce collectivism cases in the Huai-Hai Campaign, so that students can complete the construction and expression of values in real contexts. Enhance students' emotional experience and cultural

identity through simulated experience, emotional communication and other methods (Shen Sha, Pu Linjie, Qi Xinyu, 2024). The diversification and interaction of teaching methods not only improve the participation and effectiveness of teaching, but also internalize red culture into students' cognitive habits and expression content.

#### 4.4 Constructing Practical Platforms: Achieving University-Local Collaboration and Diversified Communication

Higher education should not be limited to the classroom, and ideological and political education in courses can not only stay in textbook texts. The whole society should focus on the theme of the Chinese nation community, build a number of publicity and education bases for forging a strong sense of community for the Chinese nation, carefully design the exhibition methods and content, and provide scene-based, immersive and interactive learning experience platforms (Liu Hongzhi, Jin Binggao, 2024). The construction of practice platforms can effectively extend the teaching boundary, deeply integrate the communication of red culture with the cultivation of students' practical ability, and build a "school - society - international" trinity collaborative education pattern.

At the school level, build a "Red Translation Workshop", invite local cultural and tourism departments, veterans, red culture researchers to participate, provide real scene corpus and oral materials, and students participate as translators, narrators and communicators, opening up the education channel from theory to practice. At the same time, set up a "Cross-Cultural Expression Training Camp" to guide students to complete output-oriented tasks such as bilingual speeches, English guided tours and media comments.

At the social level, relying on resources such as the Shuangduiji Campaign Memorial Hall, martyrs' cemeteries and red education bases, co-construct "English explanation practice bases", and organize students to participate in projects such as "explanation services for international tourists" and "English guided tour design of red sites". Select and design practical teaching content according to teaching needs, guide students to search for materials closely related to teaching content in the school history museum and museum, let students experience personally and share personal insights with other students, and stimulate students' learning interest (Zhu Weihong, Xing Jingran, 2025). Students obtain bilingual explanation certificates after passing the assessment, which not only improves their professional skills, but also enhances their cultural identity. For example, in 2024, the base has completed more than 200 foreign language explanation services, which have been highly praised by international friends.

At the international communication level, with the help of platforms such as the "Belt and Road" cultural exchange projects and online international forums, organize red culture-themed lectures, virtual guided tours, story interpretation and other activities, tell the people-oriented, cooperative and faithful nature of the Huai-Hai Campaign to international young people, and help the international expression of the sense of community for the Chinese nation. The construction of practice platforms not only extends the depth and breadth of course teaching, but also forges students into "bridges for communication between China and foreign countries and envoys of red culture".

#### 4.5 Forming an Evaluation System: A Fusion Mechanism of Dual-Dimensional Orientation and Diversified Assessment

The effectiveness of ideological and political education in courses is difficult to be measured by a single score. Constructing a scientific and reasonable multi-dimensional evaluation mechanism is the key to ensuring teaching quality and value achievement. A two-dimensional evaluation system of "language ability - ideological and political effectiveness" should be constructed in English teaching, focusing on the organic integration of process assessment and achievement feedback.

In terms of language ability, the focus is on assessing students' language application ability in the red context. Evaluation can be carried out through dimensions such as the accuracy of red culture translation, the fluency of oral expression and the logicity of writing. Classroom presentation, translation assignments, English short comments, micro-video dubbing and so on can all be used as the basis for formative evaluation, accounting for 40% of the total evaluation. In terms of ideological cognition, the depth of students' understanding of the spirit of the Huai-Hai Campaign and the internalization of the sense of community are tested through phased tests. For example, short answer questions such as "How to explain the contemporary expression of 'people's war' in English" can be designed, or students can be required to write reflection logs and cultural comment articles for the evaluation of subjective expression, accounting for 30%. In terms of communication effectiveness, attention is paid to the social influence of students' external publicity achievements. The evaluation criteria include tourist satisfaction with foreign language guided tours, communication data of micro-documentaries, interactive feedback of English tweets, etc., accounting for 30%. Use the actual communication data to feed back teaching improvement, forming a positive cycle of "promoting teaching through evaluation and promoting learning through application".

In addition, the introduction of student self-evaluation and mutual evaluation mechanisms, as well as the third-party evaluation mechanism participated by local experts and foreigners, also helps to realize a comprehensive, three-dimensional and fair measurement of the educational effect of the course.

## **5. Conclusion**

Taking colleges and universities in Northern Anhui as an example, this paper deeply discusses how to effectively integrate the winning spirit of the Huai-Hai Campaign into English teaching. By constructing a trinity teaching model of "language skills - cultural criticism - sense of community", it explores a feasible path to realize the coordinated development of the instrumental and value guiding nature of language. President Xi pointed out that college students should have the "sense of responsibility to rise to the challenge, stand up and take action in the new journey of realizing the great rejuvenation of the Chinese nation to cope with major challenges, resist major risks, overcome major obstacles and solve major contradictions" (Xi Jinping, 2019). Integrating regional red culture, especially the spirit of the Huai-Hai Campaign, into English courses not only helps to enhance students' cultural identity and historical responsibility, but also effectively improves their cross-cultural expression and international communication ability, providing solid language support and spiritual motivation for "telling Chinese stories well" in the new era.

From the perspective of teaching practice, the reconstruction of objectives, optimization of textbooks, innovation of teaching methods and construction of practice platforms constitute a multi-dimensional support system for organic integration, and the three-dimensional evaluation mechanism of "language ability - cultural cognition - practical effectiveness" also

makes the effectiveness of ideological and political education presented scientifically. The implementation of this integration model provides a replicable and promotable "Northern Anhui Paradigm" for colleges and universities in non-ethnic minority areas to promote ideological and political education in courses.

In the future, it is necessary to further promote resource integration and platform construction, develop a "red culture English learning database" with the help of new technologies such as artificial intelligence, and extend it to basic education at the same time, realize the vertical connection from primary school to university, and construct a cultivation system of the sense of community for the Chinese nation facing all academic stages. Driven by both national strategic needs and local cultural advantages, college English teaching will show a stronger educational function and cultural mission in keeping innovation while adhering to the fundamentals.

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