



A Study on the Practical Approaches to Integrating the Strengthening of the Chinese National Community Awareness into Ideological and Political Education Courses

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Abstract. In the context of the new era, ideological and political education in higher education institutions must align closely with the Party's central mission in ethnic affairs, strengthening and consolidating the Chinese nation's sense of community identity. Ideological and political courses are pivotal in fostering virtue and nurturing talents, and there is an urgent need to translate this principle into concrete pathways that students can perceive, comprehend, and implement. Following a progressive framework encompassing cognition, emotion, and action, this paper moves beyond traditional didactic approaches by proposing a reconstructed practical framework featuring "three interconnected classrooms," a closed-loop educational mechanism of "experience-inquiry-dissemination," and long-term collaborative safeguards. The aim is to bridge the "last mile" between theory and practice, providing both theoretical and empirical support for cultivating a new generation capable of shouldering the great mission of national rejuvenation.

Keywords: Sense of Community for the Chinese Nation; Ideological and Political Education Courses; Practical Teaching

1 Introduction

The core concept for advancing ethnic affairs and the development of ethnic regions in the new era is to strengthen the sense of community among the Chinese nation. The 20th National Congress of the Communist Party of China explicitly identified advancing the great rejuvenation of the Chinese nation through Chinese-style modernization as its central task, which imposes new requirements on universities in talent cultivation. It is essential to unite young people into four communities with a shared future, ensuring that this sense of community is deeply rooted in their values and manifested through autonomous practice. Against this backdrop, ideological and political courses, as the primary curriculum for fulfilling the fundamental mission of fostering virtue and nurturing talents, bear the educational responsibility of transforming the

three-tiered logic of the community into content that students can understand,comprehend,and apply in practice.

In practical implementation,integrating the cultivation of a strong sense of community for the Chinese nation into ideological and political education courses carries risks of becoming superficial:first,the theoretical framework often fails to align with young students'cognitive characteristics,with course content typically limited to conceptual explanations and broad,overarching statements,lacking effective methods to integrate with students'daily lives;second,the practical components tend to be perfunctory,with various activities often remaining surface-level and lacking structured pathways for learning and reflection;third,educational contexts remain fragmented,with insufficient coordination between different courses,and no long-term mechanisms have been established to ensure the effective implementation of comprehensive ideological and political education principles.The core issue that urgently needs addressing is not whether such integration occurs,but how to make it more profound,solid,and sustainable.

Existing research provides comprehensive references for related fields,yet significant gaps remain in the practical implementation pathways for teaching:firstly,the developmental patterns of cognition,emotion,and action have not yet been fully translated into actionable curriculum implementation plans;secondly,there is still a lack of clear institutional frameworks and exemplary cases to support the effective integration and implementation of the tri-classroom synergy,closed-loop management mechanisms,and collaborative operation mechanisms.

Through the aforementioned perspectives,this study takes the practical teaching of ideological and political education courses in universities as a starting point,focusing on analyzing how the sense of community among the Chinese nation can be transformed from theoretical instruction into students'personal value recognition and behavioral commitment.Starting from students'cognitive patterns,the paper proposes an integration approach that follows the principles of gradual progression—cognitive foundation,emotional engagement,and action-oriented guidance—and designs actionable implementation strategies from both contextual and institutional dimensions.First,it establishes connections across three types of classrooms to transcend traditional educational boundaries,shifting from theoretical indoctrination to context-based education.Second,it creates a closed-loop framework encompassing immersive experiences,social research,and youth-driven discourse dissemination,enabling students to evolve from passive recipients to active narrators and practitioners of collective narratives through outcome-driven approaches.Third,it enhances collaborative education systems by developing comprehensive frameworks—from strategic planning and team capacity building to evaluation and incentive mechanisms—to provide organizational and institutional support for implementation.This study aims to offer replicable,practical case studies that serve as references for cultivating new generations capable of shouldering the mission of national rejuvenation.

2 Adhering to the Spiral Progression Pattern of "Cognition–Emotion–Action"

Successful education requires long-term immersion rather than mere rote learning. Integrating a sense of community into the practical teaching of ideological and political courses must align with the psychological and cognitive development patterns of young students, following a progression from superficial to profound understanding.

First and foremost, cognition serves as the cornerstone. Students must develop a clear mental framework for understanding the historical evolution of the Chinese nation's unity in diversity. From the establishment of a unified multi-ethnic state during the Qin and Han dynasties, through the promotion of ethnic integration[1] in the Sui and Tang dynasties, to the nation's collective resistance against foreign aggression in modern times, the sense of community has deep historical roots. As General Secretary Xi Jinping emphasized, the Chinese Civilization Origins Project has provided us with a clearer understanding of how the pattern of unity in diversity within Chinese civilization came into being.

Secondly, emotion serves as a bridge. Rational historical understanding requires concrete scenarios to evoke emotions, which in turn foster cultural confidence and ethnic harmony. Emotional resonance is a pivotal element in strengthening community consciousness.

Ultimately, action is the ultimate goal. Inner inspiration must be translated into concrete actions, such as consciously upholding unity and contributing to national development. Therefore, the design of practical approaches for ideological and political education courses must adhere to the logical progression of "cognitive shaping—emotional resonance—voluntary action," guiding students step-by-step to internalize community awareness and manifest it through their actions.

3 Revitalizing the "Three Classrooms" to Break Educational Boundaries

To deeply embed a sense of community, it is essential to overcome the limitations of traditional ideological and political education courses, which often remain confined to theoretical discussions. Universities should organically integrate small-scale ideological and political education sessions, comprehensive curriculum-based ideological and political instruction, and broader societal learning environments to establish a new framework for holistic education.

3.1 Elucidating the "Theoretical Logic" of the Small Ideological and Political Education Classroom

Ideological and political education courses serve as the primary channel for fostering a sense of community. Teachers should deepen theoretical instruction by integrating historical contexts with contemporary cases. For instance, when teaching about "Chi-

na's distinctive socialist system," examples such as the Western Development[2] Initiative and targeted poverty alleviation efforts in Xinjiang and Tibet can be cited. Data show that from 2000 to 2020, the total economic output in western China grew from 1.7 trillion yuan to 21.3 trillion yuan, with an average annual growth rate of 12.8%; since 2012, all 50.86 million rural residents living in poverty in the western region have been lifted out of poverty. Through these figures, students can gain a profound understanding of China's institutional advantages in promoting regional coordination and common prosperity among all ethnic groups, laying a cognitive foundation for practical application.

3.2 Sowing the "Emotional Seeds" of Ideological and Political Education Throughout the Curriculum

Fostering a sense of community is a shared responsibility across all curricula. Professional courses are rich in ideological and political elements. For example, when teaching karst topography in geography classes, educators can[3] incorporate stories of various ethnic groups in Xichou County, Yunnan—such as their promotion of the "Xichou Spirit" and their successful governance of rocky desertification through the "Six Sons Achieving Success in Examinations," recognized as a global best practice in poverty reduction. Music classes can feature masterpieces like "Please Stay, Our Distant Guest," allowing students to appreciate the inclusiveness of Chinese culture. Through interdisciplinary collaboration, this sense of community becomes as natural as salt dissolving in water, seamlessly integrating into students' daily learning and lives.

3.3 Measuring the "Ten-Thousand-Mile Road" of the Grand Social Classroom

What is learned from books ultimately feels superficial; the real world is the best platform for testing truth. Universities should thoroughly explore red cultural resources, historical sites, and modern development achievements to design practical learning routes. For example, the Central Minzu University has launched the "Know and Practice China" project to cultivate students' character, guiding them to visit remote ethnic regions, modern industrial hubs, and frontline desertification control areas. Such immersive field investigations allow students to personally experience the remarkable achievements of poverty alleviation—a profound impact that no classroom lecture can replicate.

4 Establishing a Closed-Loop Mechanism of "Experience–Inquiry–Dissemination"

With a broad platform at hand, meticulous operational management is equally essential. During implementation, it is imperative to resolutely eliminate formalistic prac-

tices such as mere "check-in and photo-taking," and proactively explore pathways for in-depth engagement to vividly narrate the ethnic stories of the new era.

4.1 Stepping into the Land of Revolutionary History and Its Profound Cultural Heritage

History is the best textbook. Students are arranged to conduct immersive learning experiences at sites such as the Xiangjiang River Campaign Memorial Park. The park houses the remains of [4] 51 relatively intact Red Army martyrs and 4,086 scattered bones, along with over 130 precious cultural relics that vividly recreate the brutality of the campaign. By standing on the land where their predecessors fought fiercely and listening to stories of the profound bond between the Red Army and the Dong ethnic people, students naturally develop a profound sense of identity with this shared revolutionary history.

4.2 Stepping into the Fertile Soil of Our Time and the Ethnic Villages

The profound transformations of our era serve as dynamic learning materials. Guiding students to visit the Pinglu Canal construction site—with a total investment exceeding 51.8 billion yuan and involving over 20,000 builders—or participating in ethnic festivals like the "March 3rd Festival," allows them to experience both as observers and participants in settings that blend contemporary characteristics with traditional cultural elements. Through this immersion, students gain insight into the nation's developmental trajectory and witness firsthand how a sense of community is vividly manifested through economic collaboration and cultural integration[5].

4.3 Delivering "Youth Language" to Achieve Resonance

The ultimate goal of practice lies in its outcomes. Upon completing the field study, students should be guided to transform their observations into expressions that resonate with their peers' preferences—whether through organizing sharing sessions titled "Post-00s Tell the Century Story," or by producing microfilms and short videos for online dissemination. As students evolve from passive recipients to active communicators, a sense of community identity is fully realized within them[6].

5 Driving the Systematic Transformation of "Collaborative Operations"

An outstanding philosophy and approach require robust institutional safeguards. To ensure the sustained advancement of practical implementation, it is imperative to break down departmental barriers and establish a long-term mechanism characterized by full staff participation, comprehensive coverage, and all-round support.

5.1 Optimize the Top-level Design and Address the Issue of "Data Silos."

Universities should establish a collaborative meeting mechanism led by the Party Committee Secretary, with participation from the Propaganda Department, United Front Work Department, Academic Affairs Office, Youth League Committee, and colleges. The education on community awareness should be integrated into the overall talent cultivation plan, with clear delineation of departmental responsibilities to comprehensively transform the current situation where ideological and political course instructors operate in isolation.

5.2 Essential to Strengthen the Teaching Faculty and Address the "Competency Gap."

Practice-based education imposes higher demands on teachers' professional competence. On the one hand, officials who have served in Xinjiang and Tibet, outstanding alumni, and moral role models can be appointed as off-campus counselors; on the other hand, specialized practical training for full-time teachers should be enhanced, and young teachers should be encouraged to engage at the grassroots level. Only when teachers possess solid expertise and a deep understanding of real-world contexts can they guide students in conducting high-quality social practices.

5.3 The Evaluation System Must be Refined to Stimulate "Endogenous Motivation."

The traditional approach of relying on a single exam to assess ideological and political education courses should be abandoned, and a clear, diversified evaluation mechanism should be established. The assessment should place greater emphasis on practical components, focusing on the duration of practical activities, the quality of research reports, and the effectiveness of volunteer services. Additionally, a dedicated scholarship program could be introduced to provide tangible rewards for outstanding students, thereby fundamentally enhancing their participation enthusiasm.

6 Conclusion

Applying knowledge in practice constitutes true understanding. Strengthening the sense of community for the Chinese nation is a long-term and systematic endeavor. As educators, we should leverage the "Comprehensive Ideological and Political Education Course" as a key tool, continuously innovate practical approaches, elucidate principles clearly, and invest genuine emotion. When students are moved to tears before revolutionary heritage sites, shake hands with their fellow villagers in ethnic communities, or sweat on the frontlines of our era, the sense of community transforms from an abstract textbook concept into a powerful internal driving force, inspiring

them to forge ahead courageously toward realizing the China Dream of the great rejuvenation of the Chinese nation.

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