

Teaching Strategies for Revolutionary Culture-Themed Units in Upper Primary Chinese Language

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Abstract: Revolutionary culture serves as a vital vehicle for fulfilling the goal of fostering virtue and cultivating people in Chinese language education, as well as for nurturing students' cultural confidence. The Compulsory Education Chinese Language Curriculum Standards (2022 Edition) also sets forth explicit requirements for teaching revolutionary cultural content. The unified edition of primary Chinese language textbooks includes several revolutionary culture-themed units in the upper grades; however, in actual classroom practice, these units face multiple challenges that impede the realization of their educational objectives. To address this, the present paper adopts a whole-unit teaching approach and, taking into account the cognitive characteristics of upper-primary students, proposes the creation of an overarching context that runs through the entire unit. Specifically, it outlines four interconnected pathways-crafting authentic contexts, scaffolding instruction, connecting with local resources, and optimizing assessment-to bridge the gap between students and the textual materials, facilitate emotional internalization, and genuinely enable students to inherit the revolutionary spirit while cultivating a profound sense of patriotism and national commitment.

Keywords: Primary Chinese language; Revolutionary culture; Themed units; Teaching strategies

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1. Introduction

1.1 Research background

In primary school textbooks, texts on revolutionary cultural themes account for a significant proportion, and with students' age, the content on related themes increases year by year. Starting from the second semester of Grade 5, unit content is organized around revolutionary culture themes and Chinese language elements, enhancing the overall coherence and interconnectedness within the unit. In Grade 6, a unit titled "Getting to Know Lu Xun" is included, along with a comprehensive learning activity on the revolutionary culture theme "The Course of Struggle." In the "Reading Links" and "Happy Reading" sections, reading of red classic works is recommended^[1]. In 2022, the state promulgated the "Compulsory Education Chinese Language

Curriculum Standards (2022 Edition)” (hereinafter referred to as the “new Chinese Curriculum Standards”), which clearly states that “according to the characteristics of different school stages, the learning content of various themes should be arranged in a coordinated manner. Works reflecting Chinese outstanding traditional culture, revolutionary culture, and socialist advanced culture should account for 60%-70%”^[2]. This shows that the state attaches great importance to revolutionary culture, and it is even more necessary to cultivate students’ patriotic sentiments from an early age. The “new Chinese Curriculum Standards” points out that the Chinese language course is a comprehensive and practical course for learning the use of the national common language and script. The unity of instrumentality and humanism is the basic characteristic of the Chinese language course, and its multiple functions and foundational role determine its important position in nine-year compulsory education^[3]. Therefore, cultivating students’ love, inheritance, and transmission of Chinese outstanding traditional culture, revolutionary culture, and socialist advanced culture in the Chinese language course is an indispensable role, and this also reflects the primary core competency of Chinese language-cultural confidence. How can students absorb the revolutionary spirit through the Chinese language course, feel the sentiments of family and country, implement the educational effect of texts on revolutionary cultural themes, gradually form cultural consciousness, achieve cultural identity, and move toward cultural confidence? This paper, focusing on revolutionary culture-themed units, discusses an exploration of teaching strategies for texts on revolutionary cultural themes.

2. Teaching difficulties in revolutionary culture-themed units in upper primary Chinese language

Revolutionary cultural content serves as a core component in primary Chinese language textbooks. The unified edition of the primary Chinese language textbook systematically arranges several revolutionary culture-themed units in the upper grades, while also supplementing the “Happy Reading” and “Reading Links” sections with texts about various revolutionary martyrs, role models of the era, and red historical events. These units bear the important educational mission of cultivating students’ patriotism, forging noble character, and passing on the red gene. Scholar Sun Fengxia points out that the primary task of Chinese language teaching is to help students gradually understand the Party, grasp the connotations of revolutionary culture, and form correct value identification through the teaching of revolutionary tradition works and the implementation of practical activities^[4]. However, in light of frontline teaching practice, influenced by multiple factors such as textual characteristics, students’ cognitive levels, teaching models, utilization of teaching resources, and evaluation systems, teaching of revolutionary culture-themed units in upper primary Chinese language generally suffers from problems of superficiality, formalization, and homogenization, greatly diminishing their educational value.

2.1. Difficulty of textual characteristics

The texts in revolutionary culture-themed units for upper primary Chinese are mostly selected from historical events and figures of the revolutionary war era and the construction period. These texts possess distinct historical and temporal features. Compared with those in the lower and middle grades, the depth of thought, humanistic connotations, and historical thickness of such texts are markedly enhanced. Although upper-primary students have developed certain reading comprehension and critical thinking abilities, they grow up in a peaceful and prosperous modern society, which is vastly different from the historical background, context

of hardship, and struggle journey carried by revolutionary texts. This constitutes the primary difficulty that is hard to overcome in teaching revolutionary culture-themed units at this stage. Scholars such as Liu Yan have proposed that teaching should rely on textbooks and use them dynamically ^[5]. Therefore, teachers need considerable competence to analyze the texts. First, there is the historical context of the texts. Although upper-primary students today have a certain knowledge base and cognitive horizon, the events are far removed in time, and they lack direct perception and personal experience of the noble sentiments of revolutionary predecessors who selflessly devoted themselves and sacrificed their lives for righteousness in desperate situations. In unit learning, they can only memorize the story plots and character qualities at a superficial level, without resonating with the spirit embedded in the texts. Second, the character images and spirits are rather abstract. The revolutionary spirits presented in upper-primary revolutionary culture texts-such as selfless dedication, viewing death with equanimity, and sacrificing oneself for righteousness-are quite abstract and abstruse. Upper-primary students are in a critical transitional phase from concrete thinking to abstract logical thinking; their critical thinking abilities are not yet fully mature, and cognitive learning still requires concrete materials and authentic contexts for support. They find it difficult to interpret the spiritual essence and core values of the text through words alone, leading to a phenomenon of “reading the story, understanding the plot, but not grasping the spirit.” Third, the language style of unit texts in the upper grades is relatively weighty. Unlike the playful and life-oriented texts in the lower and middle grades, the language of revolutionary theme texts in the upper grades is solemn and plain, with a heavy and reverent emotional tone. The overall style is serious and somewhat oppressive, which does not match the reading aesthetics and learning preferences of upper-primary students, resulting in low reading interest and weak willingness to explore the revolutionary spirit actively.

2.2. Relatively monotonous teaching models

In the actual teaching of revolutionary culture-themed units in upper primary Chinese, although most teachers possess unit teaching awareness and, based on upper-grade teaching requirements, are able to conduct teaching around the unit theme, they lack holistic unit construction thinking and fail to establish internal connections among the various texts and sections within the unit. The teaching models are relatively monotonous, especially for upper-primary students, whose core competencies should be developed through teacher instruction. First, there is a templated teaching approach. When teaching new texts, most teachers adopt a routine of “background introduction-new character instruction-paragraph analysis-theme summary,” treating revolutionary culture texts the same as other texts, thereby neglecting their unique characteristics and weakening the immersive educational effect of the red spirit. Second, classroom instruction is predominantly teacher-centered. Teachers rigidly explain revolutionary spirit and patriotic sentiments, lacking high-level instructional activities that suit upper-primary students’ cognitive levels-such as context creation, in-depth inquiry, critical reflection, and practical experience. Students remain passive recipients of knowledge and fail to perceive, understand, or internalize the unit’s red spirit emotionally. Third, unit integration awareness is relatively weak. The new Chinese Curriculum Standards explicitly require the implementation of core competencies through holistic unit teaching, but most teachers’ unit teaching remains superficial. Although they can draw on previously learned content and classic revolutionary qualities from the unit to introduce new knowledge, they lack overall unit design thinking. Teachers may notice connections among several texts within the unit but ignore the integration of texts, writing exercises, oral communication, and the “Chinese Garden” sections, resulting in fragmented revolutionary culture content and a failure to produce coherent

educational outcomes.

2.3. Fragmentation of teaching resources

When teaching such texts, teachers usually rely on historical written materials, documentary materials, video clips, and other resources. However, the development and utilization of teaching resources remain relatively weak. On the one hand, some teachers confine their teaching of revolutionary culture-themed units to the core texts of the textbook, lacking exploration of the unit's thematic connotations and the implicit educational value of the texts. At the same time, they make insufficient use of textbook illustrations, post-lesson exercises, extended reading materials, and other sections, failing to fully leverage existing in-class resources to build learning scaffolds suitable for upper-primary students. On the other hand, the selection of extracurricular resources lacks locality and specificity. Teachers mostly choose classic film clips or textual and pictorial materials. Although such classic resources are orthodox and representative, they lack regional characteristics and have little connection to the red history and revolutionary heritage of the students' own locality, thus detaching from students' real-life experiences and cognitive contexts. This makes it difficult for upper-primary students to transition cognitively from unfamiliar red history to a revolutionary spirit close to them. In addition, resource adaptability is insufficient. Most red resources currently available on the market are designed for adults; high-quality, child-friendly, and lightweight resources that suit primary students' cognitive levels and align with unit themes are scarce. Moreover, how to transform heavy, tedious red-history accounts and revolutionary stories into teaching materials suitable for upper-primary students' critical inquiry and engaging learning activities remains a challenge for most teachers. Coupled with teachers' limited professional ability to independently screen, adapt, integrate, and optimize red resources, it is difficult to build systematic teaching contexts for the upper grades.

2.4. Single-dimensional evaluation system

Scientific teaching evaluation is key to promoting instructional optimization and achieving educational goals. However, the current evaluation of revolutionary culture-themed units in upper primary has certain shortcomings. Yan Liguang has pointed out that current revolutionary culture education is not deep enough to achieve internalization among the public ^[6]. Although revolutionary culture exerts a certain edifying effect through classroom teaching, film viewing, and other means, deeper examination reveals that it often remains superficial. The reasons are as follows: First, the evaluation dimension is singular. Existing evaluations mostly focus on explicit dimensions such as students' mastery of new characters, text recitation, and homework accuracy, paying little attention to implicit dimensions like emotional perception, value identification, and spiritual internalization of upper-primary students. Second, the evaluation method is singular. At present, primary schools mostly adopt summative assessments such as paper-and-pencil tests and in-class questioning, lacking formative assessments of upper-primary students' practical displays, sharing of insights, and other process-oriented evaluations. The cognitive abilities, thinking qualities, and red literacy of upper-primary students are in dynamic development; single, static summative assessments cannot truthfully and comprehensively reflect the growth and changes in these students' red cognition, red emotions, and red character. Third, evaluation does not translate into action. Although most teachers recognize the role of teaching evaluation in optimizing instruction and improving students, in practice some merely "evaluate for the sake of evaluation." Teachers usually complete basic evaluation procedures such as scoring classroom performance, commenting on homework, and checking results, stopping at periodic outcome judgments,

while neglecting the most essential educational guidance function of evaluation. After teaching ends, teachers lack continuous follow-up and dynamic observation of deeper dimensions such as upper-primary students' ideological cognition, emotional attitudes, value concepts, and red identification. They fail to provide personalized sorting and targeted guidance based on cognitive shortcomings and emotional deviations revealed in students' classroom reflections, homework feedback, and writing assignments. As a result, teaching evaluation becomes disconnected from instructional optimization and student growth, making it impossible to achieve "evaluation to promote teaching and evaluation to promote learning."

3. Practical strategies for revolutionary culture-themed units in upper primary Chinese language

In response to the aforementioned teaching difficulties in revolutionary culture-themed units, and in light of the requirements of holistic unit teaching in the new Chinese Curriculum Standards, the cognitive characteristics of upper-primary students, and the unified instrumental and humanistic nature of the Chinese language discipline, this study proposes to abandon the teacher-centered lecture-based approach. Instead, it advocates for an approach grounded in an overarching unit context, driven by a tiered sequence of tasks, and integrating unit Chinese language elements, reading and writing tasks, oral communication, and comprehensive practice activities, so as to realize the educational effects of such texts on students.

3.1. Creating an authentic context

The term "context" (or "situation") is mentioned multiple times in the new Chinese Curriculum Standards, which emphasise determining Chinese language practical activities with inherent logical connections around specific learning themes. It requires comprehensive consideration of textbook content and student conditions to design different types of learning tasks and to integrate learning contexts, content, methods, and resources through these tasks, arranging coherent Chinese practical activities ^[7]. Revolutionary culture themes are mostly presented in units in the upper grades, which facilitates the creation of an authentic context that runs through the entire unit. Scholars such as Li Zhichao and Zhang Xinjie have pointed out that teachers should closely follow the triple logic of revolutionary culture narratives in the unified primary Chinese language textbooks and systematically construct contextualised, flexible, and life-oriented teaching paths ^[8]. Therefore, it is necessary to grasp the humanistic theme and Chinese language elements of each unit, capitalise on upper-primary students' characteristics of being willing to collaborate and inquire and being good at producing outcomes, and create an authentic context that permeates the whole unit, breaking the traditional teaching model of analysing texts one by one in isolation. This context should govern the unit's texts, oral communication, Chinese Garden sections, writing exercises, and comprehensive learning activities.

Take the revolutionary culture-themed unit in Unit 4 of Grade 5 Volume 2 as an example. The theme of this unit is "responsibility" and experiencing patriotic sentiments. It includes three ancient poems-Joining the Army, Feeling the Cool Breeze at Dawn at the Gate, and Hearing That the Imperial Army Has Recovered Henan and Hebei-and three prose texts: Where Green Hills Lie, Loyal Bones Are Buried, The Military God, and Honest Poverty. The unit's humanistic theme is "Commemorating Revolutionary Forebears and Inheriting Noble Characters," and the Chinese language elements focus on "understanding characters' inner worlds and qualities through their words, actions, and expressions." In teaching, a context that runs through the unit is created: "Exploring the Responsibility of Home and Country, Saluting the Backbone of the Times-Classroom

Red Responsibility Exhibition Hall Preparation.” Based on this authentic context, a three-tier progressive unit task chain is designed, covering all texts and teaching sections of the unit, so as to achieve both the Chinese language elements and the educational goals.

3.1.1. Task 1: Close reading-tracing the roots of national responsibility

At the start of the unit, a contextual learning task is assigned. Centered on selecting “Historical Document Curators for the Lecture Hall”, students carry out holistic unit reading and comparative research. On the one hand, students are guided to appreciate three patriotic ancient poems. By analyzing poetic imagery and historical backgrounds, they comprehend the sincere commitment of ancient poets who cared for the nation, worried about the country and dedicated themselves to its service, and understand the national responsibility of literati amid turbulent times. On the other hand, focusing on three modern revolutionary texts and following the unit’s core literacy objectives for Chinese language learning, students identify details in words, facial expressions and actions of three revolutionary predecessors: Mao Zedong, Liu Bocheng and Fang Zhimin. By sorting out key points of their deeds and analyzing their inner worlds, students summarize their noble spiritual qualities. Teachers provide a learning scaffold-the Archive of National Commitment of Ancient and Modern Predecessors-for horizontal comparison of responsibility and perseverance between ancient literati and revolutionary predecessors. This scaffold connects all texts of the unit, enabling students to gain a comprehensive understanding: both the patriotic devotion in poems and the selfless perseverance of revolutionary predecessors serve as vivid embodiments of national responsibility. This approach helps upper-primary students break free from the predicament of superficial reading, where they merely follow plotlines yet fail to grasp spiritual connotations or understand commitment.

3.1.2. Task 2: Critical inquiry-decoding the core of commitment

This task links up with the Oral Communication section and the Language Garden of the unit. With the role of “Red Heritage Lecturer” as the driving force, students hold a debate revolving around the core questions: What is national responsibility? How does commitment differ across eras? Students are guided to express themselves in depth with evidence from poetic lines and character details in texts. Through comparative analysis, they perceive: Wang Changling’s resolve to defend the border with his life, Lu You’s heartfelt concern for his country and people, Du Fu’s joy upon hearing news of military victory, alongside Mao Zedong’s vision of putting the nation before his family, Liu Bocheng’s soldierly commitment forged by iron will, and Fang Zhimin’s revolutionary aspiration to uphold integrity amid poverty. Though living in different times and bearing distinct missions, they shared the same devotion to their nation. Building on text analysis, students are encouraged to combine reflections from their own lives to explore the responsibility and commitment of youngsters in the new era. Through independent critical thinking and interactive discussion, they achieve emotional internalization and value recognition of the revolutionary spirit.

3.1.3. Task 3: Creative output-practicing youth commitment

This task connects with the unit writing assignment *He _____*. Rooted in the unit theme of responsibility and patriotism, it aims to transfer and apply the core Chinese literacy competencies. Students select touching moments of ancient and modern predecessors and depict vivid scenes of their unwavering responsibility and sincere devotion to the country through writing. A learning scaffold is provided: focus on changes in characters’ words, expressions and actions to portray their inner perseverance and patriotic sentiments.

Progression moves from sentence practice to paragraph writing and finally to the full composition. In class, ample practice on sentences and paragraphs is arranged. Students polish their writing via peer assessment within groups, self-revision, and teacher guidance, then finish the compositions after class. In the end, students' compiled archives of predecessors' responsibilities, reflective notes and thematic writings are collected and exhibited on the class red-themed display board titled "Patriotic Commitment". In-class mini-lectures and grade-level red heritage sharing activities are held. This practice truly integrates ancient poetry reading, text analysis, oral communication and writing training throughout the unit. Students progress from understanding predecessors' responsibilities and appreciating patriotism to reflecting on themselves and practicing youth commitment.

3.2. Building learning scaffolds

Texts themed on revolutionary culture are set in a distant era with unfamiliar historical contexts and abstract revolutionary spirits. Their solemn writing styles create barriers to student comprehension and dampen reading interest. Scholar Zhang Xiaohong argues that the lofty sentiments and noble aspirations of revolutionaries are hard for primary school students to grasp. Accordingly, she breaks down learning objectives from the perspective of comprehension and builds scaffolds to facilitate student learning^[9]. Considering the textual features of different units for Grades 5 and 6, teachers need to design scaffolds to narrow the temporal and spatial gap between students and revolutionary culture, supporting students' understanding of texts, learning tasks and spiritual connotations.

Take the comprehensive learning unit *The Course of Struggle in Volume Two of Grade Six* as an example. Covering multiple historical periods including the Long March, the War of Resistance against Japanese Aggression and the arduous efforts for national founding, this unit features a broad time span, complicated historical backgrounds and profound spiritual implications, making it one of the most challenging revolutionary units for upper-primary students. For this reason, three tiers of cognitive scaffolds are constructed in teaching to tackle comprehension difficulties step by step.

First, provide streamlined historical scaffolds. To address students' unfamiliarity with the context of the Long March and arduous wartime struggles, teachers play short, lightweight documentary clips before class and present simple maps of the Long March route, focusing exclusively on key historical scenes relevant to the texts.

Second, build close-reading scaffolds to visualize abstract revolutionary spirits. Starting from specific words and deeds such as Li Dazhao's calmness before execution and the old squad leader's choice of sacrificing himself for others, students perceive characters' virtues through detailed descriptions. Grand revolutionary spirits are thus decomposed into genuine decisions and actions of individual figures.

Third, optimize scaffolds for reading experience. Given the generally grave and solemn tone of the texts, teaching should not only focus on suffering and sacrifice. More importantly, it explores the bright spiritual traits of revolutionary predecessors: optimism, devotion to the nation and courageous commitment. Meanwhile, the curriculum connects with examples of strivers in the new era. Scholar Lu Caiping emphasizes linking learning to the future to endow texts with contemporary significance and connotations and realize the construction of ideals and aspirations for the present age^[10]. Such comparison between past inheritance and the present balances the solemnity of texts and students' sense of immersion, effectively boosting students' initiative to explore red texts.

3.3. Linking local red heritage

General Secretary Xi Jinping has repeatedly stressed the importance of making good use of red resources and carrying forward the red bloodline. The New Chinese Language Curriculum Standards point out that high priority should be given to comprehensive and activity-based Chinese learning approaches, including cross-media information acquisition, reading analysis and practical application^[11]. Scholars Liu Yan and Yang Langlang also note that when teaching such texts, teachers should actively employ diverse media resources and connect with local red resources^[12-13]. Therefore, when teaching units themed on revolutionary culture, teachers should not only utilize classic red resources but also further explore local resources to interact with textbooks, enabling local red heritage to be rediscovered and passed down.

Take Unit 4, Volume One of Grade Five as an example. In teaching, teachers may appropriately supplement local materials such as Zhao Yiman's loyal devotion to the nation in the War of Resistance against Japanese Aggression, the revolutionary journey of the Red Army at the Zhaxi Conference, historical records of the Red Army's Long March passage through Yunnan, and stories of military and civilians united to defend their homeland in the West Yunnan War of Resistance. The revolutionary predecessors in this unit put family interests aside for the nation, upheld revolutionary beliefs and shouldered national missions. Their spirits resonate with those of Sichuan-Yunnan local revolutionary martyrs who fought bloody battles, made quiet dedication and stayed true to their original aspirations across Bashu and Yunling lands. Their revolutionary spirits are highly consistent, and their patriotic commitment follows the same lineage.

Compared with remote, nationwide red materials, local red stories, revolutionary sites, and martyrs' deeds rooted in students' hometowns carry greater authenticity and affinity. They also fit the life cognition of upper-primary students, effectively shortening the distance between students and revolutionary history. Students can truly understand that revolutionary commitment and patriotism are not abstract concepts merely printed in textbooks, but spiritual forces rooted in local land and passed down from generation to generation, greatly enhancing the appeal and penetration of red education.

Finally, considering that local red historical materials feature profound content, adult-oriented narratives and complicated details, teachers shall reprocess these resources in a lightweight, interesting and inquiry-based way in accordance with the critical thinking ability and cognitive characteristics of upper-primary students. Obscure and complicated historical textual research content is deleted. The optimized local materials are precisely matched to teaching sessions, including close text reading, exploration of characters' moral qualities, thematic critical thinking, and unit writing, so as to realize in-depth integration of in-class text resources and local red heritage.

3.4. Optimizing assessment

For assessment to deliver real effects, teachers must adapt it to students' learning status rather than conducting assessment merely for its own sake. Scholar Zhang Mingkai highlights the importance of diversified assessment^[14]. Mr. Tao Xingzhi also remarked, "Knowledge must be integrated with practice. The more practice one engages in, the truer one's understanding becomes, and the better knowledge can guide practice"^[15].

Take Unit 4, Volume One of Grade Five as an example. This unit includes reading comprehension, oral expression, thematic writing and practical activities, which create suitable conditions for implementing diversified assessment to evaluate learning outcomes. First, on the basis of assessing explicit skills such as vocabulary accumulation, text comprehension and the fluency of sentences in compositions, implicit assessment dimensions are added, including emotional perception of red heritage, interpretation of characters'

spirits, critical thinking and expression skills, performance in practical presentations, and attitudes toward value recognition. Detailed scoring criteria are formulated to examine students' basic Chinese proficiency as well as their progress in understanding red culture and developing patriotic sentiments.

Second, diversify methods for process assessment. Moving beyond the single paper-and-pencil test, teachers carry out dynamic assessment throughout the whole learning process based on the unit task chain. For instance, at the text-sorting stage, assessment focuses on the completeness and accuracy of students' character archives. At the critical discussion stage, group peer assessment and teacher feedback are adopted to evaluate the depth of students' reflections and their logic of expression.

Upon completion of unit teaching, teachers build individual portfolios of students' growth in red literacy. Personal notes and targeted guidance are provided to address problems such as superficial understanding of revolutionary spirits, empty reflections in expression and cognitive biases, so as to remedy students' learning deficiencies precisely. Teaching should not be brilliant at the start yet perfunctory at the end. Meanwhile, the overall assessment results are used to retroactively optimize unit teaching design, adjust key and difficult teaching points, allocate resources better and refine task design, thereby realizing the goal of "promoting teaching, learning and growth through assessment".

4. Conclusion

Revolutionary culture carries the unique spiritual heritage of the Chinese nation. It also serves as a core vehicle for fulfilling the fundamental task of fostering virtue through education in the Chinese language curriculum and cultivating students' cultural confidence. At present, multiple practical dilemmas persist in the teaching of revolutionary culture units for upper-primary students, leading to unsatisfactory outcomes of red education. Therefore, in line with the requirements of unit-based teaching stipulated in the New Chinese Language Curriculum Standards, teachers can break through teaching obstacles via four practical approaches: creating contextualized learning scenarios, building learning scaffolds, connecting with local red heritage, and optimizing assessment.

Upper primary school marks a critical period for the formation of students' values and the cultivation of their patriotism. Teaching revolutionary culture units is not merely an explanation of historical stories. Instead, taking language and characters as the medium, teachers guide students to understand the responsibilities of predecessors, inherit revolutionary virtues, and establish youthful commitment. Frontline Chinese teachers should continuously delve into holistic unit teaching design, flexibly integrate in-class and out-of-class red resources, and attach importance to students' emotional perception and internalization of values. In this way, revolutionary culture will no longer remain remote and weighty textual symbols in textbooks, but spiritual nourishment integrated into students' daily learning and nourishing their souls. Ultimately, students draw strength from the revolutionary spirit in Chinese learning, deepen their patriotism, gradually develop solid cultural identity and cultural awareness, and grow into youngsters of the new era with a sense of responsibility and national confidence.

Disclosure statement

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