

An Exploration of Integrating Humanism and Practical Application in College Chinese Education

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Abstract: The concept of higher education in the new era is based on the educational objective of promoting virtue and rearing of individuals. Being one of the general education subjects, College Chinese has two-fold nature of cultural heritage and personality development. Through the research framework of college Chinese classroom teaching, this paper elucidates the value of the core integration of humanistic spirit cultivation and practical teaching, discusses some existing teaching issues like bias concepts, inflexibility of contents, and stereotypical formats, and gives specific strategies of integration in four areas of teaching philosophy, curriculum content, pedagogical design, and assessment system. What is intended is to eliminate the disconnect between humanistic cultivation and practice, boost the humanistic literacy of students, improve their command of language, and create a contemporary college Chinese teaching system of mutual empowerment.

Keywords: Humanism; Practical Application; College Chinese; Teaching Integration; Educational Model

0. Introduction

In the context of the ongoing reforms to higher education, general education has emerged as an important element in improving the comprehensive skills of college students. University Chinese instruction is different than specialized courses because it does not only deal with the transfer of knowledge but also the need to develop humanistic skills and language use. Humanism, focusing on the creation of human spirituality, enlightenment of values, and development of personality, remains the essence of university Chinese teaching, with practical application playing a critical role in the process of translating knowledge into action in life and externalization of spiritual values. At present, there is a tendency in Chinese universities to over-theorize Chinese language learning and neglect its practical applications and pay more attention to textual analysis rather than humanistic education, which leads to poor correlation between these two aspects. Building upon the realities of teaching and learning processes in higher education institutions, this paper discusses ways of combining humanism with practical application, and optimizes teaching approaches and realizes the educational goal of socializing people by immersing them in culture.

1. The Teaching Foundation for Integrating Humanism with Practical Application

1.1 The Educational Connotation of Humanism

The humanistic approach to college Chinese language education is not the same as the Western traditional humanistic movement; it has its foundation in the best traditions of Chinese culture and meets the needs of modern youth development. The central idea is the comprehensive development of the person, using literary texts to study the spiritual content of each and leading the students to develop an appreciation of the humanistic emotions, moral norms, and philosophical thought that underlie the texts. Within the teaching process, this humanistic approach does not accept a dogmatic approach to knowledge transmission but rather focuses on examining humanistic expression, cultural complexity, and ideological meaning in texts, such as the extraction of life philosophies through classical prose and the feeling of the times through the modern and contemporary literature. Such a philosophy of teaching highlights the importance of respecting each student's way of thinking, discards standard interpretations, and motivates students to acquire literary value and develop individual and balanced personalities.

1.2 The Teaching Focus on Practical Application

The implementation of college Chinese language courses has not only been an exercise of skills training, but an overall, experiential style of teaching which uses language and text as a means. Its educational emphasis is based on transforming knowledge, turning literary knowledge and language skills in textbooks into practical, useful competencies in students, including written expression, oral communication, text analysis and cultural transmission. In contrast to the exam-focused teaching, this practical methodology corresponds to the essential educational goal of higher education and involves the incorporation of hands-on tasks that fit the requirements of students in terms of their learning on a daily basis, interpersonal relations, and career advancement. It includes basic abilities such as writing and speaking publicly and also incorporates advanced ones such as cultural studies and creative writing, allowing the transfer and use of Chinese language information learned within textbooks to actual life situations.

1.3 The Internal Logic of Their Integration

The concepts of humanism and practical application have an inherent logic of mutual reinforcement and empowerment through mutual empowerment, with no underlying separation. Humanism offers the spiritual foundation and values of practical application to allow hands-on teaching to go beyond just skills training by equipping it with cultural enrichment and ideological educational aspects so that practical education does not become superficial. Humanism is the carrier of practical implementation; the ideas of humanism are so abstract that they can only be communicated partially by textual description, but it takes various forms of practical activity to enable the student to perceive the humanistic essence through practice. Although the essence of endogenous digital humanism is based on critique and deconstruction, relational digital humanism is concerned with construction and innovation. It seeks to overcome the critique of Western traditions by creative transformation of non-Western intellectual sources—embodied by the philosophy of China—and form a new autonomous knowledge system to think about the human-technology relationship in the era of artificial intelligence^[1].

2. Existing Issues in the Integration of These Two Approaches in College Chinese Language Teaching

2.1 Cognitive biases exist in the teaching philosophy

In recent years, the teaching philosophies of Chinese language teachers in certain universities have been too strict and have not clarified how humanism and practical implementation are supposed to be integrated. There are some teachers who prefer to explain humanistic theories and spend their time in the classroom teaching students to analyze texts, review literary history, and disseminate general literary knowledge, putting exaggerated emphasis on the completeness of theory and ignoring the importance of practical training. The outcome is that students are only taught theoretical knowledge but do not have the ability to use language skills in a flexible manner. Other instructors focus excessively on practical results, making lessons into drills like speeches and writing practice, eliminating lectures on textual humanistic interpretation and the development of humanistic values. These radical methods of teaching isolate humanistic education and practice-oriented instruction, thereby preventing the realization of shared educational objectives.

2.2 The curriculum content lacks coherence

The existing university Chinese textbooks are largely based on the literary historical order, with most of the works selected being classics and more focus is placed on the theoretical analysis of literature. Humanities texts form a considerable part of the curriculum, but the material that can be used to prepare students practically is covered inadequately, and the humanities texts are not relevant to the practical tasks. As an example, when teaching classical poetry, the teaching stops at the analysis of poetry and contextual explanation without the inclusion of practical activities of poetry writing or recitation; when teaching argumentative essays, critical writing assignments

do not involve real-life case studies. In this gap between content, the humanistic spirit is not grounded in practical application and practical activities do not have theoretical backing by the humanities disciplines.

2.3 The teaching implementation model is relatively monotonous.

The majority of universities still use the conventional lecture-based model of teaching of college Chinese courses whereby teachers give explanations and the learners passively receive information. The teaching of humanities is still limited to the shallow analysis of texts, without offering a chance to experience humanistic activities in an engaging manner; the practical teaching modes are too inflexible, mostly comprising a writing task after the class and the reading of a book in the classroom, without introducing any hands-on activities that would be relevant to the students' interests and current trends. Besides, the teaching process in classrooms is only limited to the classroom situation, not reaching other areas like the culture of campus life or social investigations. Such a sheltered teaching environment prevents the richness of humanistic awareness, and the fact that the only thing that is emphasized is practice does not make students actively involved, which greatly reduces the overall quality of teaching.

3. The Optimization Principle for Integrating Humanism with Practical Application

3.1 Adhere to the principle of putting people first

Integrated teaching strategy should always base on the main idea that it is humanistic-based, and the humanistic cultivation should be clearly defined as the basis of instruction, and practical application should be used as an auxiliary, thus not falling into the erroneous notion of cart-before-the-horse. Instructional design must be such that every practical activity is focused on integrating the humanistic values, establishing operational goals upon the essential humanistic nature of the literary works, and exploiting the literary texts to determine educational components of the moral, aesthetic, and intellectual planes. As an illustration, when teaching rural literature, the tasks like research on rural culture and interview of folk customs must be developed at the heart of humanistic sentiment to help students acquire the direct knowledge of the importance of rural culture and humanistic feelings through practice. At the same time, individual specificity of students must be taken into consideration, various interpretations of literary works should be encouraged, and conventional teacher-based approaches to teaching should be rejected, so that it would emphasize humanistic aspect of taking people into consideration.

3.2 Adherence to the Principle of Practicality and Adaptability

Integrated education must be consistent with the real development of university students, it should follow the concept of practicality, and cover various needs such as academic advancement, application to day-to-day living, career planning, etc. Practical work must be adjusted to the competency models of diverse majors: the students majoring in liberal arts must prioritize the creation of literary works and discussions of cultural topics, whereas those in science and engineering fields must pay attention to writing and logical communication. Do not assign any abstract and unfeasible practical projects, but rather create practical components that relate to modern society, student life, and industrial requirements, combining humanistic literacy with common-place language practice, logical thinking, and cultural interaction. At the same time, reduce unnecessary theoretical information, remove vague educational material, and keep useful humanistic information and working capacities that correspond to the rate of learning of modern students of universities.

3.3 Adhere to the principle of two-way collaboration

The idea of bidirectional synergy presupposes destroying the boundaries between humanities education and practical training and providing their joint development and close integration, without fragmented and disconnected teaching styles. The instructors ought to combine theory

with hands-on practice within the design of their instruction, explaining the humanistic nature of texts at the same time doing practical lessons related to them, thus allowing the students to use knowledge through practice and enrich their understanding with practice^[2]. A unified classroom context must be created: before the class, the basic humanities information is presented in the form of textual analysis, then, during the class, the immersive practical work is performed using particular texts, after the class, the practical work is further developed to enhance humanistic understanding. Simultaneously, teacher-student relationships are equalized and interactions between teachers and students as well as between students are improved. With the help of collaborative discussions and practical activities, students can develop their humanistic understanding, improve their practical skills, and finally create a closed-loop educational system with a feature of bidirectional synergy.

4. Implementation Pathways for Integrating Humanism with Practical Application

4.1 Update Teaching Concepts and Clarify Integration Objectives

It would be wise if universities prompted their faculty members to modify their teaching philosophies and implement a holistic approach to teaching that focuses on empowering the human spirit through practice and practical experience to develop humanistic values. It is the responsibility of teachers to actively dispense with archaic notions that value theory above practice or knowledge over literacy, and to clearly state the two goals of university Chinese classes, which are the cultivation of the mind and the acquisition of skills. In particular, every semester, course teams need to plan lessons together in order to systematically determine humanistic educational elements in the textbook texts, and mark these texts with exact thematic focus areas, including patriotism, philosophical considerations about life, and ethical dilemma issues, and indicate appropriate practical training tasks, such as public speaking, debate activities, practical writing, and role-playing situations. Integrated teaching design based on dual-standard per lesson should be created. Student growth portfolios should be kept during instruction, and the use of exam-oriented scoring systems should be abandoned in favor of humanistic aesthetic appreciation, critical thinking, and language proficiency incorporated in formative assessment^[3]. Also, there should be frequent activities including themed essay contests, reciting classical literature, and humanities forums that incorporate the development of a character, preservation of culture, and skill development as the goals of the curriculum, forming a strong conceptual basis of further teaching techniques.

4.2 Reconstructing Course Content and Optimizing Teaching Materials

The compilation consists of classical works that have intellectual depth as well as practical usefulness, as it excludes highly obscure or out-of-context scholarly works. The collection deliberately includes up-to-date works of literature, excellent online literature, and samples of practical writing that are in line with recent trends. Customized practical activities are planned on different humanities topics: philosophical texts are matched with critical discussions or opinion writing; lyrical texts are paired with music recitation or creative transformations; cultural texts are associated with studies of folk customs or local culture. Also, the curriculum involves the intense study of local cultural resources, such as integrating the hometown folklore, regional operas, and historical places into education, and promoting the documentation of linguistic facts and folk customs among students in their communities. Teachers can develop a reference table of a Humanities Theme-Practical Module including task lists to be carried out after every text. This method guarantees that teaching material has cultural richness and practical flexibility, which is why it connects the student interest in literary texts and develops students humanistic consciousness and practical skills.

4.3 Innovating Teaching Models and Diversifying Practical Activities

This approach is based on the concept of breaking the conventionality of the traditional teacher-

centered classroom model, using immersive and diversified forms of teaching to greatly increase the range of situations in which practical instruction can be applied. In the classroom, approaches like situational dramatisation, group discussion, text adaptation and role-playing debate facilitate helping students understand the humanistic feelings and value conflict in texts through the process of role immersion and ideological exchange. Outside the classroom, complex practical venues are created, such as literary field trips, community cultural shows, civic welfare presentations, and classical play rehearsals – and working with institutional infrastructure such as university libraries, local cultural centers, and museums to expand learning places to real socio-cultural settings^[4]. Moreover, all possibilities of digital teaching aids are used to create micro-lecture videos on the subject of humanistic appreciation, and online services provide opportunities to conduct activities, including literary creation chains games, book review swaps, and reading challenge logs to eliminate the limitations of time and space, increasing the quality of teacher-student communication and peer learning. Such a variety of teaching models allows pupils to enrich their knowledge of humanistic theory by practicing it in action and experiencing it in the world, applying learned humanistic principles to direct behavior, and thus, attaining an honest synthesis of the idea of learning by doing and learning by understanding.

5. epilogue

The existing Chinese language education in higher education institutions is still problematic due to conceptual biases, content disconnection, and boring teaching models that prevent the enhancement of the quality of education. The teaching process needs to be based on the principles of the student orientation, practicality and flexibility, and encouraging mutual cooperation. The optimizations of various dimensions, including teaching philosophies, curriculum content, and instructional methods, are needed to close the gap between humanistic cultivation and practical training. The combination of these two elements through deep integration can not only enable educators to develop a well-rounded personality among students and maintain the best cultural heritage but also improve language skills of students, thereby promoting the overall growth of university students and contributing to the high-quality development of the Chinese education system in college.

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