



Analysis of the Teaching Problems of *The Analects of Confucius* in the Teaching of Chinese as a Foreign Language

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Abstract

The Analects of Confucius and its interpretations are important materials for Chinese teaching as a foreign language. The use of *The Analects of Confucius* in teaching Chinese as a foreign language can help to remove some obstacles in cross-cultural communication, and can better meet the diverse interests and needs of non-native language learners. However, few of those engaged in Chinese teaching and scientific research as a foreign language have devoted to the application of *The Analects of Confucius* to specific teaching activities. The current researchers are limited to a small number of front-line teachers and postgraduates who have only experienced some internships, and the topics focus on the interpretation of the text of *The Analects of Confucius* and the teaching of Confucius thought. In the future, we should take the teaching of famous sentences of *The Analects of Confucius* as the starting point, and use the means of interpreting the new with the old, the development of daily life and academic development to integrate the teaching of famous sentences of *The Analects of Confucius* into the whole process of Chinese foreign teaching; the teaching of cultural courses should jump out the text of *The Analects of Confucius*, sets multiple teaching objectives such as knowledge theory, personal cultivation, and practical ability, highlights the modern value of the Analects, pays attention to the comparison of Chinese and foreign cultures, and enhances the effectiveness of teaching.

Key words: *The Analects of Confucius*; Teaching Chinese as a foreign language; Traditional Chinese culture

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INTRODUCTION

The Analects of Confucius is a treasure of classical Chinese civilization and a precious treasure for all mankind, with important modern value. In-depth discussion on how to apply *The Analects of Confucius* to specific Chinese teaching activities as a foreign language is an important topic to improve the effectiveness of teaching Chinese as a foreign language.

1. THE SIGNIFICANCE OF THE ANALECTS OF CONFUCIOUS FOR TEACHING CHINESE AS A FOREIGN LANGUAGE

The use of *The Analects of Confucius* for Chinese teaching as a foreign language has many significances.

1.1 *The Analects of Confucius* and Its Interpretation Achievements Are Important Materials for Teaching Chinese as a Foreign Language

The Analects of Confucius is a classic work of Confucianism, and since its writing, it has been studied and interpreted by successive generations of scholars. From specific definitions to overall summaries, from word combinations to cultural connotations, from literal to regional and customary considerations, various studies are extremely rich. After Zhu Xi of the Southern Song Dynasty merged *The Analects of Confucius* with *Mencius*, *The University*, and *The Mean*, into *The Four Books*,

The Analects of Confucius and its extended explanatory works were the main reference books for the imperial examination, further improving *The Analects of Confucius* and the status of traditional Chinese culture.

1.2 The Analects of Confucius is the Most Vivid Source for Understanding Confucius's Thoughts, Words and Deeds

Confucius, as a teacher of all generations, occupies an important place among thinkers and educators in the world and is very well-known. Non-profit international Chinese educational institutions established by Sino-foreign cooperation are also named after Confucius Institutes or Confucius Classrooms. The Analects mainly record the words and deeds of Confucius and some of his students, and is one of the main materials for the study of Confucius's thoughts, words and deeds.

1.3 The Content of The Analects of Confucius Helps to Remove Some of the Barriers to Cross-cultural Communication

Under the effect of the primary cause effect (Bian et al., 2009) and stereotypes (Zu Xiaomei, 2019), many foreigners have certain deviations in their understanding of China, and therefore have doubts about some of the Chinese's behavior and some decisions of the Chinese government. Starting from *The Analects of Confucius*, it reveals the Chinese temperament and style, which has strong persuasive power and greater practical value. *The Analects of Confucius* contains many allusions to sayings and idioms, many of which are commonly used in normal communication and formal written language, and understanding the meaning behind these sentences can help improve one's reading and interpersonal communication skills. Many of the contents of *The Analects of Confucius* reflects the etiquette and customs of ancient China, as well as character traits, etc., which are also of high value for understanding the current Chinese of human behavior. *The Analects of Confucius* contains rich traditional Chinese ideas on governing the country, and Chinese leaders often quote relevant sentences from *The Analects of Confucius* in various important speeches, and understanding these classic sentences is also of great help to understanding China's policies.

1.4 The Linguistic Expression of the Analects is Suitable for Non-native Speakers to Learn and Use

The dialogue-based format makes it relatively easy to understand in classical Chinese, and the translation is less controversial and practical. Saussure (2007) said: "In personal and social life, speech is more important than anything else. "In ancient Chinese cultural classics, the communicative nature of the Analects is more suitable for non-native speakers to learn. Cui Yonghua (2002) said: "Communicative skills programs can shorten the distance between language learning and language use, establish

a direct connection between the learning process and practical application, and help students really learn to use the language they have learned."

1.5 Learning The Analects of Confucius and Experiencing the Dialogues and Study Tours of Confucius and His Students Can Better Meet the Diverse Interests and Needs of Non-native Language Learners

Foreigners who study Chinese will have some interest in Chinese language and culture, or there is a deep need to understand Chinese and Chinese culture. Language is the carrier of culture, whether you want to use Chinese or live in China, you must have an understanding of Chinese culture. Some commentators (Li Yuming, 2010) summarized the needs of foreigners to learn Chinese as understanding new things, traveling, working, studying, studying China, appreciating and disseminating Chinese traditional culture in China. It can be broadly categorized into practical and interest-oriented levels. On the practical level, it means communicating and working in Chinese correctly, and at the hobby level, it means that you will be happy to learn new and interesting knowledge and show it to other foreigners. The teaching of *The Analects of Confucius*, if well prepared and properly designed, can achieve teaching objectives that are both interesting and useful.

2. RELEVANT RESEARCH BY SCHOLARS

The Analects of Confucius have an important position and role in the teaching of Chinese as a foreign language, but there are few books devoted to this topic. In the selection of papers of the 1st to 14th *International Symposium on Chinese Language Teaching* (or Seminar), there were no papers with " *The Analects of Confucius* " in their titles, and only a few papers mentioned *The Analects of Confucius* in the teaching of ancient Chinese language and culture, or listed some sentences from *The Analects of Confucius*. The 2009 edition of the Commercial Press, edited by Sun Dejin, also does not contain a treatise with " *The Analects of Confucius* " in its title. Sheng Yan and Sha Lu, eds., Beijing Language Institute Press, 1993 edition of *Selected Papers on Teaching Chinese as a Foreign Language Vol. 1 1949-1990*, Liu Xun et al., eds., Beijing Language and Culture University Press, 2008 edition of *Selected Papers on Teaching Chinese as a Foreign Language 1991-2004 Vol. 2*, in the upper and lower three volumes, there is no paper with " *The Analects of Confucius* " in the title. In the 2008, 2011 and 2014 editions of *Studies on International Chinese Education*, Series 1-3 of Beijing Language and Culture University Press, only the first series contains one article written by Liu Chang entitled "Differences and Ambiguities in the Commentary *The Analects of Confucius* ", but this article

belongs to Chinese studies and does not directly talk about teaching Chinese as a foreign language. It can be said that for a long period of time, few of the personnel engaged in Chinese teaching and scientific research as a foreign language specifically discussed how to apply *The Analects of Confucius* to specific teaching activities.

In CNKI database, “*The Analects of Confucius*”, “Teaching Chinese as a Foreign Language” and their synonyms were searched by keywords, themes and article names, and after overview content and comparison, a total of 30 relevant papers were found, of which 7 articles did

not mention “*The Analects of Confucius*” in the title, but they are all related to the teaching of *The Analects of Confucius* in the teaching of Chinese as a foreign language. Since 2012, there have been two papers on the introduction of Confucian culture into the teaching of Chinese as a foreign language, of which *The Analects of Confucius* contain more content. Since then, there have been some papers on introducing the Analects into the teaching of Chinese as a foreign language. Table 1 shows the number of articles per year.

Table 1
Number of papers on the Analects and teaching Chinese as a foreign language from 2012 to 2022

Time	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	2022
Number	2	4	3	1	4	2	1	3	2	4	4

Of the 30 articles collected, journal papers focused on theory, the Master’s thesis focuses on instructional design and instructional practice. Their representation is shown in Table 2.

Table 2
Comparison of the number of journal papers and master’s theses

Journal papers	7
Master’s theses	23

Among the journal papers, 3 were published in the special journal *Modern Language* sponsored by Qufu Normal University, 1 was published in *Chinese Character Culture* sponsored by the Beijing International Chinese Character Research Association, and 1 was published in *Theory Research* sponsored by the Harbin Academy of Social Sciences, and was not published in the CSSCI journal of that year; this shows that although the topic has a strong professional nature, its academic influence is obviously insufficient. So far, no relevant papers have been published in the top and core journals of teaching Chinese as a Foreign Language and related disciplines. There is only one article signed by the author’s unit in Shandong Province, indicating that as the academic research, this topic has no obvious geographical tendency.

The main topics covered in the journal articles are: (1) Why should Confucian culture be introduced into the teaching of Chinese as a foreign language and its specific principles and methods (Li Li, 2012). (2) Combining the essence of educational thought in the Analects with contemporary teaching of Chinese as a foreign language (Wang and Wang, 2013; Zhang, 2013). (3) Why and how to teach the famous aphorisms of *The Analects of Confucius* to international students (Gao, 2015; Yang, 2019; Yang, 2021). (4) The relationship between etiquette and teaching Chinese as a foreign language in *The Analects of Confucius* (Tong, 2016). These papers preliminarily discuss the status and role of the Analects in the teaching of Chinese as a foreign language, and put

forward some teaching methods. Among them, it is also mentioned that teachers engaged in teaching Chinese as a foreign language should also strengthen the study and demonstration of the Analects. For example, Tong Mengyao believes that *The Analects of Confucius* embody a wealth of traditional Chinese etiquette, and teachers should understand and introduce these etiquette cultures and practice them themselves, as well as understand the etiquette of contemporary China and the world, which can be used to compare teaching and respond to students in different regions; Yang Han believes that teachers should also absorb teachers’ morality in the Analects to serve the teaching of Chinese as a foreign language. It is worth noting that several scholars have paid special attention to the teaching of famous sentences in the Analects.

One of the master’s theses was written by a foreign student. The authors of the master’s thesis are from schools including Shanghai Overseas Chinese University, Lanzhou University (2), Guangdong University of Foreign Studies, Xiamen University (2), Yunnan Normal University, Guangxi University, Harbin Normal University, Jilin University, Jiangxi Normal University (2). Shaanxi Normal University, Shenyang Normal University, Zhejiang University of Science and Technology (3), Qingdao University (2), Hunan University, Liaoning Normal University, Southeast University, Southwest University and other 17 universities covering the eastern, central and western regions. Among them, there is only one university in Shandong Province, which shows that master’s students do not have an obvious regional tendency to choose the topic of *The Analects of Confucius* in Chinese as a Foreign Language Teaching, and also shows that *The Analects of Confucius* have attracted extensive attention in the specific practice of Chinese as a foreign language teaching, at least at the level of master’s students. Master’s students are the main force of Chinese teaching and research as a foreign language in the future, and this development trend is worth paying attention to.

The topic of the master's thesis mainly focuses on the specific teaching of *The Analects of Confucius*, and some of it involves the preparation of teaching materials. Basically, it is based on specific teaching practices. In the abstract, 10 papers claimed to have used the questionnaire method, accounting for about half of the total. There are 20 papers on specific teaching, mainly focusing on the teaching research and design of cultural courses or independent courses of *The Analects of Confucius*, including the dissemination of Confucius thought, the cultural value of the Analects, and Confucius' educational thought and filial piety culture, teaching of classic sentences or idioms of *The Analects of Confucius*, teaching of ancient poetry, teaching methods of etiquette culture and sports performance culture, English translation of core concept words of *The Analects of Confucius*, cross-cultural teaching, etc. There are three papers on the preparation of textbooks, namely, "Research and Compilation of *The Analects of Confucius* for the Ancient Chinese Classics for Hanshuo International Students", "Preparation of Confucian Ethics and Culture Textbooks for Intermediate and Advanced Chinese Learners", and "Compilation and Design of *The Analects of Confucius* of Ideology and Culture for Intermediate Foreign Students". Most of these papers focus on the cultural value of *The Analects of Confucius*, or advocate the combination of language training and cultural learning, or believe that ideological and cultural content is the focus of future Chinese foreign language teaching, and the focus of teaching should be tilted to ideological and cultural aspects at present. Each has its own unique insights, ideas, or practices on "why *The Analects of Confucius* were chosen," "how to teach," and "what to teach." For example, Li Jing (2012) believes that teaching Confucian classics is itself difficult and boring, and that the ideas of the Analects should be expounded mainly in vernacular text, so that students can be interested in traditional Chinese culture in a way that is closer to life; Sheng Zhuoran (2022) believes that *The Analects of Confucius* as a quotation body, the logic of the order in the passage is weak, and it is necessary to refine the ideological theme and design the course accordingly. Although some authors have pointed out that there are certain difficulties in integrating *The Analects of Confucius* into the teaching of Chinese as a foreign language, most of them are optimistic about the value of *The Analects of Confucius* in teaching Chinese as a foreign language and actively explore the teaching methods of *The Analects of Confucius*.

In summary, the discussion on the teaching of *The Analects of Confucius* in teaching Chinese as a foreign language is still in its infancy, and has not yet attracted

the attention of the top-level designers of the discipline of Chinese as a foreign language, and the participants are mainly a small number of front-line teachers and master's students engaged in Chinese foreign language teaching internship, and the content is mainly teaching practice. Judging from the number of papers published, it is still in a stage of wandering development, and there is no obvious trend of accelerating development. How to combine the reality of the development of Chinese as a foreign language, make full use of the rich achievements of academic research on *The Analects of Confucius*, strengthen the top-level design, and give play to the positive role of the Analects in the teaching of Chinese as a foreign language requires long-term efforts.

3. THE PEDAGOGICAL CONCEPTION OF THE ANALECTS OF CONFUCIUS

Although *The Analects of Confucius* have outstanding advantages suitable for teaching, as an ancient text, it is complex, and its content is often out of touch with modern times, both the expression of language and the ideas conveyed are different from modern times. Therefore, it is important to select the teaching content. In addition, the diverse situations and diverse needs of second language learners require flexible teaching methods. As far as learners are concerned, second-language learners who are suitable for cultural teaching generally already have a basic level of Chinese, can communicate briefly and read part of the text, and it is feasible to carry out advanced teaching with certain difficulty. In terms of learning needs, what second language learners need most is practical communicative skills that include not only language knowledge, but also cultural or intercultural knowledge. Fresh and interesting cultural knowledge can be used as a concoction. Therefore, how to select the most practical parts of *The Analects of Confucius* and how to make teaching *The Analects of Confucius* more interesting is an important topic in the teaching of the Analects.

In response to this topic, I have chosen two teaching methods. The first is to add the teaching of famous sentences from *The Analects of Confucius* to daily teaching, and the second is the special cultural course of *The Analects of Confucius*. In general, the special teaching of cultural courses is still the main way to teach *The Analects of Confucius*, and the teaching of famous sentences is more used as a supplement to knowledge and to enhance learning interest.

3.1 Teaching of Famous Sentences in *The Analects of Confucius*

The teaching of famous sentences in *The Analects of Confucius* is a problem that has attracted more attention in the existing research, but the existing research mainly focuses on individual teaching, and does not involve how

to intersperse the famous sentences in *The Analects of Confucius* in daily teaching activities.

In order to improve Chinese communication skills and adapt to Chinese life, choosing sentences that Chinese know and use daily will have greater teaching value. It is very practical to learn to use the sentence itself and understand the cultural background behind the sentence. This does not necessarily require a special course of *The Analects of Confucius* for teaching, but can be flexibly applied to various courses. Of course, this requires teachers to have a deep cultural heritage, pay close attention to real life, and organically link the excellent traditional Chinese culture with the real Chinese social life. Otherwise, the course on *The Analects of Confucius* is likely to become a slightly boring cultural lesson.

The teaching of famous sentences in *The Analects of Confucius* should go beyond *The Analects of Confucius* itself and place them in a broader teaching context to fully reveal its modern value. Specifically, the following methods can be adopted.

3.1.1 Interpret the New with the Old

That is, using famous sentences in the Analects to explain some words that are not easy to understand in the current context. When encountering situations that can be expressed in the Analects during the teaching process, some Analects can be inserted at any time as an extended supplement. Introduction methods such as “this situation Chinese commonly expressed in this sentence”. For example, some foreigners don’t quite understand the term “双赢” that we often say. Many statements in the Internet are translated as “win-win”. Foreigners understand it as “win twice”. The connotation of “双赢” can be explained by the phrase “夫仁者，己欲立而立人，己欲达而达人” in Yongye of *The Analects of Confucius*, translated into English is “What is a kind-hearted man? He wishes to establish himself in society, and he also wishes others to establish themselves in society; he wishes to smooth away all obstacles so as to achieve his desirable and he also wishes others to smooth away all obstacles so as to achieve their desirable end”(Shi Zhikang, 2023), which states that it means “both going to win” or “mutual profit”.

3.1.2 Bringing *The Analects of Confucius* to Life

The Analects of Confucius have the characteristic of facing real life. The teaching of famous sentences in the Analects should also be combined with the real life of the present. In lectures related to real life, you can cut into the relevant sentences in the Analects. Of course, pay attention to the connection and difference between the two. For example, bows and arrows were hunting tools in ancient times, but now they are sports equipment. When talking about leisure activities such as fishing and archery, you can quote from *The Analects of Confucius* “子钓而不纲，戈不射宿”， and explains the development of China’s concept of ecological civilization. In 2016,

General Secretary Xi Jinping (2017) quoted this sentence in his speech at the seminar for major leading cadres at the provincial and ministerial levels to study and implement the spirit of the Fifth Plenary Session of the 18th Central Committee of the Communist Party of China, explaining that “our ancestors have long recognized the importance of the ecological environment” and explained its meaning by saying “no big nets to fish, no shooting birds for night stays”. Combining ancient Chinese with real life not only increases Chinese knowledge, but also cultivates temperament.

3.1.3 Integrate Vocabulary Teaching

In teaching, some connections and differences between modern Chinese and ancient Chinese can also be popularized to foreign students, reducing the difficulty of introducing other ancient texts in the future, and at the same time enriching the course content and increasing the interestingness. Like what, in ancient times “gentlemen” referred to “people of high status”, and later it referred to “people of good character” (2020). There are a large number of dialogues in *The Analects of Confucius* that contain “gentlemen” and the opposite “villains”, and there are many descriptions of the character and behavior of “gentlemen”, which can basically summarize the personality traits that Chinese yearned for in ancient times. Sentences can be selected according to different trait classifications. For example, to explain that a gentleman is broad-minded and not selfish, you can use the “君子坦荡荡，小人长戚戚” in the “Shuer” chapter; explain that a gentleman is cautious in his words, and a word can use the “君子于其言，无所苟而已矣” in the “Zilu” chapter; explain that a gentleman is studious and observant of etiquette, you can use the “君子博学于文，约之以礼，亦可以弗畔矣夫” in the “Yongye” chapter; and explain that a gentleman values righteousness can use the “君子喻于义，小人喻于利” in the “Liren” chapter. In addition, the meaning of the ancient “gentleman” can be explained in conjunction with texts other than the Analects. For example, in the chapter “Zhaonan” of *Book of Poetry* says “未见君子，忧心忡忡”，“gentleman” is the wife’s title for her husband, indicating that the husband has a “high status”. The evolution of “gentlemen” from “people of high status” to “people of good character” is related to the Analects. The pejorative connotation of “villain” in traditional Chinese culture has a lot to do with the Analects, and its meaning can be explained in addition to being understood in comparison with gentlemen in the text.

3.1.4 Academic Development

Generally speaking, in order to avoid artificially increasing the fear of learning traditional Chinese culture among non-native language learners, the famous sentences of *The Analects of Confucius* should use as few sentences as possible that are too controversial. However, if you can combine different texts for comparative

research, you can have unexpected teaching effects. For example, later generations have different understandings of “言必信，行必果，硜硜然小人哉” in *The Analects of Confucius* of Language. Sima Qian’s (2009) “Ranger Lineage” contains “今游侠，其行虽不轨于正义，然其言必信，其行必果，已诺必诚，不爱其躯，赴士之厄困” (Today’s ranger, although his deeds are not contrary to justice, but his words will be believed, his deeds will be fruitful, he has promised to be sincere, does not love his body, and goes to the doom of the soldier), used “其言必信，其行必果” to praise the ranger’s words and deeds, and there is no ambiguity in understanding. However, the “言必信，行必果” in “Zilu” is linked to “villains”, and its emotional color is difficult to grasp. If we link the phrase “It is better to believe in a book than to have no book” in *Mencius*, you can understand that “言必信，行必果” may also have a pejorative connotation in a certain context. Furthermore, in connection with Chen Yun’s (2015) topic “Not only above, not only books, only truth; exchange, comparison, repetition”, the learning and expansion of materialist dialectics can be carried out. Chinese advocate and advocate the consistency of words and deeds, but put more emphasis on seeking truth from facts. Only by explaining traditional Chinese culture from the perspective of universal connection and development change can the teaching effect be truly improved.

In short, the teaching of famous sentences in *The Analects of Confucius* must be grasped flexibly, and cannot be confined to the interpretation of texts, and cannot be taught in isolation, static, and one-sided.

3.2 Thematic Teaching of Cultural Lessons

The teaching of *The Analects of Confucius* as a special section into the relevant cultural curriculum is the focus of existing research. The content of the teaching can be the ideas and life of Confucius, or the special grammar of ancient texts. Mainly in Chinese, appropriate use of some translated versions to help understanding, and interspersed with audio, painting and video and other multimedia means to restore a more realistic cultural scene, with a variety of teaching methods and means to help foreigners understand Chinese culture from shallow to deep, step by step, and appropriately insert the content of cultural comparison between China and foreign countries, which is conducive to improving the effectiveness of Chinese teaching as a foreign language.

In existing research, the design of cultural courses still focuses on knowledge transfer. How to design classroom teaching that can integrate multiple teaching objectives such as knowledge theory, personal cultivation, and practical ability and reflect the comparison of Chinese and foreign cultures is the focus of future Chinese foreign teaching and research. Considering that there is currently no unified textbook for the cultural course teaching of *The Analects of Confucius*, and the relevant teaching practices and research are still in the exploratory stage, its teaching

design should not be large and comprehensive, and should follow the basic principles of being easy to understand and taking care of different cultural backgrounds, especially paying attention to the mutual compatibility and mutual achievement of Chinese and foreign cultures.

Some of the ideas in *The Analects of Confucius* can embody many cultural characteristics of Chinese, such as benevolence and friendliness, love of learning, orderly growth, humility and tolerance, etc., and some of these characteristics also embody or contain the commonality of human civilization. When teaching cultural courses, you can combine Chinese and foreign historical backgrounds, character introductions and specific allusions to help you understand. For example, topics such as “Confucius and Socrates Encounter” and “Mutual Learning between Chinese and Greek Civilizations” are the contents that can and should be expanded in cultural lessons.

3.2.1 The Teaching of Cultural Courses in *The Analects of Confucius* Should Adhere to the Principle of “Less but Better” and Highlight the Key Points of Teaching

The teaching of *The Analects of Confucius* is not about quantity but about quality. Even for Chinese students, the teaching of the Analects is selective. For non-native language learners, the teaching materials of *The Analects of Confucius* should be selected. For example, the first three questions of its opening chapter “Xueer” have great teaching value and can be elaborated. The opening sentence, “学而时习之，不亦说乎?” can reflect Chinese mentality that values learning, making it easier for foreigners to understand the stereotype that Chinese are good at studying for exams. The interchangeable words in sentences can expand the many ways in which Chinese characters can be used. “有朋自远方来，不亦乐乎?” is a famous phrase that often appears in Chinese diplomatic situations. President Xi Jinping (2020) opened his sentence with this sentence at the 18th meeting of the Council of Heads of State of the SCO Member States, showing Chinese open and friendly mentality. Most Chinese are curious about foreigners coming to China and think that it is interesting to communicate with foreigners. Racial discrimination and xenophobia are rarely reflected in China, a multi-ethnic, open and inclusive country. “人不知而不愠，不亦君子乎?” embodies Chinese’s humility and easy-going. “君子”, as a representative of high morality, is the pursuit of Chinese’s personality. Many foreigners find it strange that Chinese is easy-going and overly polite, and excavating and explaining from the source of culture is conducive to understanding the character of Chinese. Combined with the specific historical facts or video explanations of Confucius who traveled around the world without fear of hardship, we can vividly show the multifaceted image of Confucius, understand the tribulations experienced by this “Most Holy Master”, and understand the practical character of Chinese culture. It can also be interspersed with Li Ling’s

(2007) feeling from reading the Analects: “Confucius is not a saint, just a man, a person of humble origin, but with the ancient nobility (true gentleman) as the standard of standing; a good old-fashioned, never tired of learning, a person who tirelessly teaches people to pass on ancient culture and teach people to read the classics; a person who has moral knowledge but has no power and no power and dares to criticize the powerful people of the day; a person who lobbied everywhere, worried about the rulers, and desperately persuaded them to change their evil ways and return to the right; a person who dreamed of restoring the rule of the Duke of Zhou and stabilizing the people of the world. He was very panicked and helpless, his lips were dry, and he was displaced, like a homeless stray dog. “This treatment will help unveil the mystery of Chinese culture and enhance learners’ enthusiasm and initiative in learning.”

3.2.2 The Teaching of the Cultural Course of *The Analects of Confucius* Must Reflect the “New”

It must meet the latest requirements of China’s foreign cultural dissemination in the new era, and let China’s latest interpretation of Chinese civilization better go to the world. For example, the five characteristics of Chinese civilization can also be explained in a concentrated manner with the relevant content in *The Analects of Confucius*, such as in “Gentlemen are harmonious but different, villains are the same but not harmonious”. “harmonious but different” refers to “pursuing harmony under the correct premise, but refusing to blindly obey” (Yang Bojun, 2018), which can better reflect the continuity, innovation, unity, inclusiveness and peace of Chinese civilization. It is also helpful to understand the historical facts that China, India and Myanmar jointly advocated the Five Principles of Peaceful Coexistence and gradually accepted by many countries in the world. On April 19, 1955, Zhou Enlai made an innovative exposition on the idea of “harmony but difference” in his supplementary speech at the Bandung Conference, proposing to “seek common ground while reserving differences” important thoughts. He began by saying: “The Chinese delegation is here to seek unity, not to quarrel.” “We Communists never mince that we believe in communism and think socialism is good. But there is no need to propagate individual ideologies and national political systems at this conference, although this difference clearly exists among us. “The Chinese delegation is here to seek common ground, not to make differences.” Zhou Enlai’s speech, which was gentle, sincere, patient, did not provoke controversy, sought common ground while reserving differences, but also skillfully answered direct and indirect attacks on communism, made his position clear, left an excellent impression on people, and was warmly welcomed by participants and observers (Li Lianqing, 2016). This fully reflects the Chinese nation’s “enterprising spirit of upholding the old and respecting

the old and not retro” and “the fearless character of not being afraid of new challenges and having the courage to accept new things” (2023). Combined with other contents in the Analects, comprehensively explaining the five characteristics of Chinese civilization should be an important direction in the future teaching and scientific research of Chinese as a foreign language.

3.2.3 Cultural teaching should not be limited to imparting

“The most important thing is not to tell students what China’s history and culture are, but to guide students, let students explore by themselves with questions, find the answers they want, and let them see their own understanding deepening and changing in the process” (Zhu Yong, 2021). It is necessary to ask some open-ended questions that are thoughtful for students to think about and discuss. For example, “What kind of person do you think Confucius was?” Collects students’ answers at different stages of the course, encourages students to show their views, and guides students to form correct cognition. At the same time, the paraphrased nature of the Analects makes situational play feasible. You can choose some representative scenes for students to role-play and dialogue. Before class, assign tasks to understand the corresponding role, increase the sense of substitution, and make students feel more immersed. In the process of selecting venues and props for role-playing, you can insert an introduction to traditional Chinese architecture and interiors, traditional Chinese costumes, etc. In short, it is necessary to highlight the three-dimensional sense of cultural class teaching.

CONCLUSION

To sum up, whether it is the famous sentences of *The Analects of Confucius* or the teaching of the cultural courses of *The Analects of Confucius*, it is necessary to jump out of the text of the Analects, integrate the excellent achievements of ancient and modern China and foreign countries, and use vivid, flexible and diversified teaching methods, in order to display China’s social life, political philosophy, political philosophy and Cultural characteristics, etc., make the work of teaching Chinese as a foreign language into the brain, heart and industry. Among them, it is particularly important to strengthen the top-level design, summarize teaching experience, and launch a unified national “*Analects of Selected Reading*” teaching materials. For example, at present, some schools adopt the lesson “*Ten Rules of Analects*” in the seventh-grade Chinese textbook of the People’s Education Edition, but as an external teaching course, elements of Chinese and foreign cultural integration should be implanted, so that foreign students can integrate in comparison, so as to promote mutual learning among civilizations.

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