

# Infiltrative Integration of Ideological and Political Elements in Teaching the English Translation of Classical Chinese Texts: The Case of Confucian Classics

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**Abstract:** *With the in-depth advancement of the “Ideological and Political Education in Curriculum” reform in colleges and universities, the integration of ideological and political elements into professional courses has become an important direction for improving the quality of talent training. The teaching of English translation of classical Chinese texts, as a course that combines language translation, cultural inheritance and humanistic literacy cultivation, has a natural fit with ideological and political education. Confucian classics, as the core carrier of traditional Chinese culture, contain rich ideological and political resources such as benevolence, righteousness, propriety, wisdom, trust, loyalty and filial piety, which provide valuable materials for the infiltrative integration of ideological and political elements. This study takes Confucian classics as an example, explores the connotation and value of the infiltrative integration of ideological and political elements in the teaching of English translation of classical Chinese texts, analyzes the current problems in the integration process, and puts forward specific implementation paths from the aspects of teaching content optimization, teaching method innovation, teaching evaluation improvement and teachers’ ability enhancement. It aims to provide reference for realizing the organic unity of language translation ability training, cultural inheritance and ideological and political education in the teaching of English translation of classical Chinese texts, and cultivating compound translation talents with firm cultural confidence, excellent professional skills and positive values.*

**Keywords:** Classical Chinese Texts; English Translation Teaching; Confucian Classics; Ideological and Political Elements; Infiltrative Integration.

## 1. INTRODUCTION

In the context of globalization and the great rejuvenation of the Chinese nation, the dissemination of traditional Chinese culture to the world has become an important task of cultural construction (Shi, 2024; Zhang, 2023). The English translation of classical Chinese texts is not only a bridge for cross-cultural communication, but also an important way to inherit and carry forward excellent traditional Chinese culture. As a key course in the major of English, Translation, and Chinese International Education in colleges and universities, the teaching of English translation of classical Chinese texts has the dual tasks of training students’ translation skills and cultivating their cultural literacy (Fu & Hu, 2022; Li, 2022). However, in the traditional teaching mode, the course often focuses on the explanation of translation theories and skills, ignoring the excavation and infiltration of ideological and political elements contained in classical texts, resulting in the separation of language teaching, cultural teaching and ideological and political education.

In 2020, the Ministry of Education issued the *Guidelines for the Construction of Ideological and Political Education in Curriculum in Colleges and Universities*, clearly pointing out that all courses should shoulder the responsibility of ideological and political education, and realize the organic integration of knowledge imparting, ability training and value leading (Shi & Niu, 2025; Li & Xu, 2025; Li, 2025). Confucian classics, as the essence of traditional Chinese culture, have a long history and profound connotation. The ideological concepts such as “benevolence as the core”, “harmony between man and nature”, “the golden mean”, “loyalty and filial piety”, and “integrity and trustworthiness” contained in them not only conform to the core socialist values, but also have important practical significance for shaping students’ correct world outlook, outlook on life and values. Therefore, taking Confucian classics as an example, exploring the infiltrative integration of ideological and political elements in the teaching of English translation of classical Chinese texts is of great significance for improving the teaching effect of the course, enhancing students’ cultural confidence and national identity, and cultivating high-quality translation talents who can tell Chinese stories well.

This paper first defines the connotation of infiltrative integration of ideological and political elements, expounds

the value of integrating ideological and political elements into the teaching of English translation of Confucian classics; then analyzes the current situation and existing problems of ideological and political integration in the teaching of English translation of classical Chinese texts; finally, puts forward targeted implementation paths and safeguard measures, in order to provide a new idea for the reform and innovation of the teaching of English translation of classical Chinese texts.

## 2. CONCEPTUALIZATION AND VALUE OF INFILTRATIVE INTEGRATION OF IDEOLOGICAL AND POLITICAL ELEMENTS

### 2.1 Defining Infiltrative Integration

The infiltrative integration of ideological and political elements refers to the organic combination of ideological and political education content with professional course teaching in a subtle way, without being rigidly inserted or mechanically added. It takes the professional course content as the carrier, excavates the ideological and political resources contained in the course, and integrates the value leading into the whole process of knowledge imparting and ability training. Different from the traditional explicit ideological and political education (Hu, 2024; Yu, 2025), infiltrative integration pays more attention to “silent education”, which makes students imperceptibly accept the influence of positive values while mastering professional knowledge and skills, and realizes the unity of “teaching knowledge”, “training ability” and “educating people”.

In the teaching of English translation of Confucian classics, the infiltrative integration of ideological and political elements has the following characteristics: First, carrier specificity. It takes Confucian classics and their English translation as the core carrier, and excavates ideological and political elements from the text content, cultural connotation and translation practice. Second, process pervasiveness. It runs through the whole teaching process, including pre-class preparation, in-class teaching and after-class extension, and integrates into every link of translation teaching. Third, acceptability. It avoids the rigid indoctrination of ideological and political content, and guides students to perceive and understand positive values through text analysis, translation comparison and discussion, so as to improve the acceptability of ideological and political education. Fourth, organic unity. It realizes the organic unity of translation skill training, cultural inheritance and ideological and political education, and does not separate any of them.

### 2.2 Value of Infiltrative Integration

#### 2.2.1 Promoting the All-round Development of Students

The teaching of English translation of Confucian classics is not only a process of training students' translation skills, but also a process of cultivating their cultural literacy and ideological realm. Through the infiltrative integration of ideological and political elements, students can not only master the translation methods and skills of Confucian classics, but also deeply understand the excellent traditional Chinese culture contained in the classics, establish a correct view of culture and values. For example, when translating the thought of “benevolence” in *The Analects of Confucius*, students can understand the connotation of “loving others” and “treating others with kindness”, which helps to cultivate their sense of social responsibility and humanistic care. When translating the thought of “the golden mean”, students can learn to grasp the degree in dealing with things, form a rational and moderate way of thinking. These ideological and political elements play an important role in shaping students' sound personality and promoting their all-round development.

#### 2.2.2 Promoting Students' Cultural Confidence and National Identity

Cultural confidence is the confidence in the value of one's own culture and the belief in the development prospect of one's own culture. Confucian classics are the core of traditional Chinese culture, and their ideological connotations have been inherited and developed for thousands of years, becoming an important part of the spiritual home of the Chinese nation. In the teaching of English translation of Confucian classics, by infiltrating ideological and political elements, students can deeply understand the profound connotation and contemporary value of Confucian culture, recognize the uniqueness and superiority of traditional Chinese culture, and thus enhance their cultural confidence. At the same time, through the translation practice of Confucian classics, students can learn how to accurately convey Chinese cultural concepts to the world, improve their ability of cross-cultural communication, and strengthen their national identity and pride.

### 2.2.3 Improving the Teaching Quality of English Translation of Classical Chinese Texts

The traditional teaching of English translation of classical Chinese texts often focuses on the explanation of translation theories and skills, which makes the teaching content rigid and boring, and the teaching effect is not ideal. The infiltrative integration of ideological and political elements enriches the teaching content of the course, makes the translation teaching no longer limited to language conversion, but extends to cultural interpretation and value guidance. By excavating the ideological and political resources in Confucian classics, teachers can design more vivid and interesting teaching activities, stimulate students' learning enthusiasm and initiative, and improve the interactivity and attractiveness of the course. At the same time, the integration of ideological and political elements can help students understand the cultural background and ideological connotation of the text more deeply, so as to improve the accuracy and appropriateness of translation and enhance the overall teaching quality of the course.

### 2.2.4 Meeting the Demand of the New Era

In the new era, with the increasingly frequent cross-cultural communication, the society has higher and higher requirements for translation talents. Compound translation talents not only need to have excellent professional translation skills, but also need to have a firm political stance, correct values, profound cultural literacy and strong cross-cultural communication ability. The infiltrative integration of ideological and political elements in the teaching of English translation of Confucian classics is conducive to cultivating such compound translation talents. Through the course teaching, students can not only master the translation skills of classical Chinese texts, but also establish a correct world outlook, outlook on life and values, and have the ability to spread traditional Chinese culture to the world, which meets the needs of national cultural construction and international communication.

## 3. CURRENT PRACTICES AND CHALLENGES

### 3.1 Current Practices of Integration

In recent years, with the promotion of the "Ideological and Political Education in Curriculum" reform, more and more colleges and universities have begun to pay attention to the integration of ideological and political elements into the teaching of English translation of classical Chinese texts. Some teachers have tried to excavate ideological and political resources from Confucian classics and integrate them into translation teaching. For example, in the teaching of translating *The Analects of Confucius*, *Mencius* and other classics, teachers guide students to analyze the ideological connotations such as benevolence, righteousness, propriety, wisdom and trust, and discuss the contemporary value of these thoughts, so as to realize the infiltration of ideological and political education.

At the same time, some colleges and universities have carried out curriculum reform and construction, compiled teaching materials that integrate ideological and political elements, and carried out teacher training to improve teachers' ability of ideological and political integration. For example, some textbooks add comments on the ideological and political connotation of Confucian classics on the basis of traditional translation teaching content, and design relevant discussion topics and translation exercises to guide students to integrate ideological and political understanding into translation practice. In addition, with the development of information technology, some teachers use online teaching platforms, video materials, case databases and other resources to enrich the forms of ideological and political integration, and improve the teaching effect.

To conclude, the integration of ideological and political elements in the teaching of English translation of Confucian classics is still in the exploratory stage, and there are still many challenges.

### 3.2 Key Challenges

#### 3.2.1 Insufficient Exploration of Ideological and Political Resources in Instructional Content

At present, in the teaching of English translation of Confucian classics, some teachers have a one-sided understanding of ideological and political elements, and only simply equate ideological and political education with political theory indoctrination, ignoring the rich humanistic and ideological resources contained in Confucian classics. In the teaching process, teachers focus on the explanation of translation skills and language points, and do not deeply excavate the ideological connotations such as benevolence, righteousness, propriety, wisdom, trust, loyalty and filial piety in the classics, nor do they explore the connection between these thoughts and core socialist

values. As a result, the ideological and political elements are not fully integrated into the teaching content, and the value leading function of the course is not brought into play.

In addition, the selection of teaching texts is not reasonable enough. Some courses only select a small number of familiar Confucian classics fragments, such as “Is it a pleasure to learn and practice from time to time?” in *The Analects of Confucius*, and do not systematically select texts that can reflect the core ideological and political elements of Confucianism. At the same time, the translation versions used in teaching are mostly traditional versions, and the ideological and political connotation of the translation is not analyzed, resulting in the separation of text translation and ideological and political education.

### 3.2.2 Limitations in Pedagogical Approaches and Integration Effectiveness

In the traditional teaching of English translation of Confucian classics, the teaching method is relatively single, mostly the “teacher-centered” lecture mode. Teachers explain the text meaning, translation theories and skills, and students passively accept knowledge, lacking interaction and participation. In the process of integrating ideological and political elements, some teachers simply add a few sentences of ideological and political comments after explaining the translation, which is mechanical and rigid, and cannot realize the infiltrative integration of ideological and political elements. This kind of teaching method not only cannot stimulate students’ learning enthusiasm, but also makes students have resistance to ideological and political education, affecting the integration effect.

In addition, the lack of diversified teaching methods such as case teaching, discussion teaching, situational teaching and project-based teaching also restricts the infiltration of ideological and political elements. For example, there is no in-depth discussion on the translation of ideological and political-related content in Confucian classics, no situational simulation of cross-cultural communication scenarios, and no project-based learning of translating Confucian classics with ideological and political connotations. As a result, students cannot deeply understand the ideological and political connotations in the text through practice, and the effect of ideological and political education is not ideal.

### 3.2.3 Inadequacies in the Assessment System

The current teaching evaluation system of English translation of Confucian classics is mostly based on knowledge and skills, focusing on the evaluation of students’ translation accuracy, language fluency and mastery of translation theories. The evaluation content does not include the students’ understanding and perception of ideological and political elements, nor does it evaluate the changes in their values and cultural literacy. The evaluation method is also relatively single, mostly based on final examinations and term papers, lacking process evaluation and comprehensive evaluation.

This kind of one-sided evaluation system makes students only pay attention to the improvement of translation skills, ignoring the learning and perception of ideological and political elements. At the same time, it also makes teachers lack the motivation to integrate ideological and political elements into teaching, because the integration effect is not reflected in the evaluation results. As a result, the infiltrative integration of ideological and political elements cannot be effectively promoted, and the goal of “educating people through courses” cannot be achieved.

### 3.2.4 Limited Teacher Capacity for Ideological and Political Integration

Teachers are the main body of curriculum ideological and political education, and their ability of ideological and political integration directly affects the integration effect. At present, some teachers engaged in the teaching of English translation of Confucian classics have the following problems in their ability: First, insufficient understanding of curriculum ideological and political education. Some teachers think that the main task of translation teaching is to train students’ translation skills, and ideological and political education is the responsibility of ideological and political courses, so they lack the awareness of integrating ideological and political elements into translation teaching. Second, insufficient professional literacy in Confucian culture. Some teachers have a shallow understanding of Confucian classics and cannot deeply excavate the ideological and political resources contained in them. Third, lack of experience and methods in integrating ideological and political elements. Some teachers want to integrate ideological and political elements, but they do not know how to integrate them organically with translation teaching, resulting in rigid integration. Fourth, insufficient cross-cultural communication ability. Some teachers are not familiar with the cultural background and values of

English-speaking countries, and cannot accurately guide students to convey the ideological and political connotations of Confucian classics in translation, affecting the effect of cross-cultural communication.

## 4. PEDAGOGICAL IMPLEMENTATION

### 4.1 Optimizing Instructional Content and Deepening Resource Development

#### 4.1.1 Systematic Selection of Instructional Texts

In the teaching of English translation of Confucian classics, it is necessary to systematically select teaching texts according to the teaching objectives and the characteristics of students, and focus on selecting texts that contain rich ideological and political elements and have important contemporary value. For example, select the content about “benevolence” in *The Analects of Confucius*, such as “Confucius said: ‘Benevolence is to love others.’” and “What you do not want done to yourself, do not do to others.”; select the content about “righteousness” and “integrity” in *Mencius*, such as “Wealth and honor are what every man desires. If they can be obtained only in violation of righteousness, they should not be held. Poverty and lowliness are what every man dislikes. If they can be avoided only in violation of righteousness, they should not be avoided.”; select the content about “the golden mean” in *The Doctrine of the Mean*, such as “The mean is the great root from which grow all the human actions in the world, and the harmony is the universal path which they all should pursue.”.

At the same time, it is necessary to select different translation versions for comparison teaching, such as the translations of James Legge, Arthur Waley, Simon Leys and other sinologists, as well as the translations of Chinese scholars. By comparing the differences in the translation of ideological and political elements in different versions, guide students to analyze the reasons for the differences, such as cultural background, translation purpose and value orientation, so as to help students understand how to accurately convey the ideological and political connotations of Confucian classics in translation.

#### 4.1.2 In-Depth Exploration of Ideological and Political Dimensions

Teachers should deeply study Confucian classics, excavate the ideological and political connotations contained in them, and find the combination points between Confucian thought and core socialist values. For example, the thought of “benevolence” in Confucianism is consistent with the “people-oriented” concept of core socialist values; the thought of “righteousness and integrity” is consistent with the “honesty and trustworthiness” and “justice” in core socialist values; the thought of “harmony between man and nature” is consistent with the “ecological civilization” construction; the thought of “governing the country with virtue” is of reference significance for modern social governance.

In the teaching process, teachers should guide students to analyze the ideological and political connotations of the text while explaining the translation. For example, when translating “What you do not want done to yourself, do not do to others.”, teachers can guide students to discuss the connotation of this sentence, its influence on Chinese traditional culture, and its contemporary value in cross-cultural communication. Through discussion, students can understand the importance of respecting others, treating others with kindness, and establish a correct view of interpersonal relations.

### 4.2 Innovating Pedagogical Approaches to Enhance Integration Effectiveness

#### 4.2.1 Case-Based Instruction

Case teaching method is an effective way to integrate ideological and political elements into translation teaching. Teachers can select typical translation cases of Confucian classics that contain ideological and political elements, and guide students to analyze the translation strategies and methods of ideological and political elements in the cases. For example, take the translation of “ren” (benevolence) as a case. Teachers can introduce different translation versions of “ren”, such as “benevolence”, “goodness”, “humanity”, and guide students to analyze which translation can better convey the connotation of “ren” in Confucianism, and how to balance the accuracy of language and the transmission of ideological connotations in translation. At the same time, teachers can introduce the application of the thought of “benevolence” in modern society, such as the practice of “benevolence” in public welfare undertakings, so as to let students perceive the contemporary value of Confucian thought.

#### 4.2.2 Discussion-Oriented Teaching

Discussion teaching method can stimulate students' thinking, improve their participation and initiative, and is conducive to the infiltrative integration of ideological and political elements. Teachers can design discussion topics related to ideological and political elements according to the teaching content, and organize students to discuss in groups. For example, when teaching the translation of "the golden mean", teachers can design topics such as "What is the connotation of the golden mean thought in Confucianism?" "How to apply the golden mean thought in modern life?" "How to translate the golden mean thought accurately in cross-cultural communication?". Through discussion, students can deeply understand the ideological connotation of the golden mean, and realize the importance of being rational and moderate in dealing with things.

#### 4.2.3 Situational Teaching

Situational teaching method can create a vivid teaching situation for students, make students immerse themselves in the situation, and better perceive and understand the ideological and political elements in the text. Teachers can create cross-cultural communication scenarios, such as simulating the scene of introducing Confucian thought to foreign friends, translating Confucian classics for international conferences, and compiling English publicity materials for Confucian cultural scenic spots. Let students complete translation tasks in the scenario, and guide them to pay attention to the transmission of ideological and political elements in the translation process. For example, in the scenario of introducing Confucian thought to foreign friends, students need to translate the thought of "benevolence" and "righteousness" into English, and explain their connotations and contemporary values. Through this kind of situational simulation, students can not only improve their translation skills, but also strengthen their ability to spread traditional Chinese culture and ideological and political values.

#### 4.2.4 Project-Based Teaching

Project-based teaching method takes the project as the carrier, and organizes students to carry out cooperative learning and practical operation, which is conducive to cultivating students' comprehensive ability and integrating ideological and political elements into practice. Teachers can set up translation projects of Confucian classics with ideological and political connotations, such as translating selected works of Confucian classics for primary and secondary school students, compiling English versions of Confucian thought popularization manuals, and making English micro-videos about Confucian ideological and political elements. Let students complete the project in groups, including text selection, translation, revision, publicity and other links. In the process of completing the project, students can deeply understand the ideological and political connotations of Confucian classics, improve their translation skills and cooperative ability, and realize the integration of knowledge, ability and values.

### 4.3 Enhancing the Assessment System to Ensure Integration Effectiveness

A balanced assessment framework should be adopted, integrating formative and summative evaluation alongside teacher assessment, self-assessment, and peer assessment. Formative assessment should constitute a substantial proportion of the overall grade (e.g., 40–50%), encompassing homework, group discussions, situational simulations, and project-based assignments. Summative assessment may combine written and oral examinations. The written component should focus on students' translation competence and their understanding of ideological and political dimensions embedded in the texts, while the oral component should assess students' ability to articulate and interpret the ideological connotations of Confucian classics in English. In addition, incorporating self- and peer assessment enables students to evaluate both their own and their peers' performance throughout the learning process, thereby fostering metacognitive awareness and collaborative competence.

A timely and effective feedback mechanism should be established to ensure that evaluation outcomes are systematically communicated to both students and instructors. For students, feedback should identify strengths and weaknesses in areas such as translation skills and comprehension of ideological content, accompanied by targeted suggestions for improvement. For instructors, reflective analysis of assessment outcomes should inform ongoing adjustments to teaching content and pedagogical approaches, particularly in relation to the integration of ideological and political elements. Furthermore, students' feedback on course design and instructional practices should be actively solicited and incorporated to continuously refine the teaching plan.

### 4.4 Strengthening Teacher Development and Enhancing Integrative Capacity

#### 4.4.1 Raising Awareness of Curriculum-Based Ideological and Political Education

Targeted professional development initiatives should be implemented to deepen teachers' understanding of the principles, significance, and requirements of curriculum-based ideological and political education. Through lectures, workshops, and peer exchanges, teachers should be guided to embrace the principle that "all courses carry an educational function." In this context, the teaching of English translation of Confucian classics should be reconceptualized not only as skills training but also as a vehicle for value formation, with ideological and political elements consciously embedded in instructional practices.

#### 4.4.2 Enhancing Teachers' Literacy in Confucian Culture

Teachers should be encouraged to engage in systematic study and research on Confucian culture through academic seminars, reading groups, and institutional visits. Such initiatives aim to deepen their understanding of the core tenets and contemporary relevance of Confucian thought, thereby strengthening their capacity to identify and incorporate its ideological dimensions into translation teaching. In parallel, teachers should be supported in conducting research on the pedagogical integration of Confucian culture and translation studies, with a view to developing context-sensitive and effective instructional models.

#### 4.4.3 Developing Competence in Ideological and Political Integration

Professional training should also focus on pedagogical strategies for integrating ideological and political elements, equipping teachers with approaches such as case-based learning, discussion-oriented instruction, and situational pedagogy. Opportunities should be provided for classroom observation, teaching demonstrations, and reflective dialogue centered on best practices. Teachers should be encouraged to engage in pedagogical innovation and to explore contextually appropriate integration pathways tailored to specific course objectives and learner profiles.

#### 4.4.4 Strengthening Cross-Cultural Communicative Competence

To support the effective translation and interpretation of Confucian classics, teachers' cross-cultural communicative competence should be systematically enhanced. This may be achieved through international exchange programs, overseas training, and targeted intercultural communication workshops. Such experiences enable teachers to develop a nuanced understanding of the cultural frameworks, values, and cognitive patterns of English-speaking contexts. Additionally, engagement with international scholarship on Confucianism and its translation can provide valuable perspectives, enabling teachers to guide students in accurately and effectively conveying the ideological meanings of Confucian texts in cross-cultural contexts.

High-quality teaching materials that integrate ideological and political elements should be developed. These materials should include carefully selected Confucian texts rich in ideological significance, accompanied by annotations, translation exemplars, discussion prompts, and practice tasks. In parallel, a digital resource repository should be established, incorporating e-textbooks, multiple translation versions, case databases, multimedia resources, and online courses. Teachers should also be encouraged to develop and share customized teaching materials aligned with specific instructional needs, thereby promoting resource co-construction and dissemination.

## **5. INSTITUTIONAL STRATEGIES FOR ADVANCING INFILTRATIVE INTEGRATION OF IDEOLOGICAL AND POLITICAL ELEMENTS**

### **5.1 Enhancing the Development of Teaching Materials and Instructional Resources**

High-quality teaching materials should be developed to systematically integrate ideological and political elements into the curriculum. Carefully selected canonical Confucian texts with rich ideological significance should be included, accompanied by analytical annotations, representative translation cases, discussion prompts, and practice tasks. Such design provides a structured foundation for embedding ideological and political dimensions into translation instruction.

In parallel, a comprehensive digital resource repository should be established, incorporating e-textbooks, multiple translation versions, case-based databases, audiovisual materials, and online courses. This resource infrastructure can effectively support both teaching and autonomous learning by offering diversified and accessible materials.

Furthermore, teachers should be encouraged to develop context-specific and personalized instructional resources tailored to their pedagogical needs. Mechanisms for resource sharing and dissemination should also be promoted to facilitate collaborative development and the wider adoption of high-quality materials.

### 5.2 Strengthening Pedagogical Research and Academic Exchange

Institutional support should be provided to encourage systematic research on the integration of ideological and political elements in the teaching of Confucian classics translation. Dedicated research projects and funding schemes can facilitate sustained scholarly inquiry. Regular academic activities—including teaching seminars, professional workshops, and instructional competitions—should be organized to create platforms for professional exchange and mutual learning. Furthermore, collaboration with other universities, research institutes, and cultural organizations should be strengthened to draw on diverse expertise and to advance innovative approaches to integrating Confucian culture and ideological education within translation pedagogy.

### 5.3 Fostering a Supportive Cultural Environment

Higher education institutions should cultivate a supportive cultural environment that facilitates the integration of ideological and political elements into translation teaching. This can be achieved by organizing a range of extracurricular and co-curricular activities related to Confucian classics and traditional Chinese culture, such as reading groups, public lectures, and translation competitions on classical Chinese texts. Engagement in these activities enables students to immerse themselves in the intellectual and ethical dimensions of traditional culture, thereby enhancing their cultural literacy and moral awareness.

In addition, efforts should be made to strengthen campus cultural infrastructure by disseminating the ideological and philosophical significance of Confucian classics through various media channels, including campus radio, newsletters, and public displays. Such initiatives contribute to the creation of an immersive educational environment that reinforces value formation and provides a solid foundation for the seamless integration of ideological and political elements into the teaching of translation.

## 6. CONCLUSION

The infiltrative integration of ideological and political elements in the teaching of English translation of classical Chinese texts—taking Confucian classics as an example, is an important practice of implementing the “Ideological and Political Education in Curriculum” reform, and an effective way to improve the teaching quality of the course and cultivate compound translation talents. Confucian classics contain rich ideological and political resources, which provide a solid foundation for the integration work. However, at present, there are still many problems in the integration work, such as insufficient excavation of ideological and political resources, single teaching method, imperfect teaching evaluation system, and insufficient teacher ability.

To solve these problems, we need to optimize the teaching content, excavate ideological and political resources in depth; innovate teaching methods, strengthen the effect of infiltrative integration; improve the teaching evaluation system, ensure the effect of integration; strengthen teacher training, improve teachers’ integration ability. At the same time, we need to strengthen school leadership and policy support, strengthen the construction of teaching materials and teaching resources, strengthen teaching research and exchange, and create a good cultural atmosphere to provide a strong guarantee for the integration work.

In the future teaching practice, we should continuously explore and sum up experience, constantly improve the path and method of infiltrative integration, realize the organic unity of translation skill training, cultural inheritance and ideological and political education. Cultivate more compound translation talents with firm cultural confidence, excellent professional skills, positive values and strong cross-cultural communication ability, so as to contribute to the dissemination of traditional Chinese culture, the enhancement of national cultural soft power and the great rejuvenation of the Chinese nation.

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