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Teaching Value and Teaching Strategies of Patriotic Ancient Poetry and Prose in the Unified Edition Senior High School Chinese Textbook

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Abstract. Patriotic ancient poetry and prose are key carriers for the unified edition of high school Chinese textbooks to implement the fundamental task of fostering virtue through education and the core competencies of cultural inheritance and understanding. To solve problems in current teaching such as superficial interpretation, virtualization of value, disconnection from reality, and insufficient implementation of education, this paper takes nine core patriotic ancient poems and prose texts in the textbooks as the research object, systematically sorts out the overview of text selection and compilation, spiritual genealogy, and contemporary connotations, and reveals their teaching value from five dimensions: tracing the source of the patriotic spirit, cultivating the character of concern and responsibility, deepening rational patriotic cognition, consolidating national cultural identity, and inheriting the vein of the patriotic spirit. The research finds that the unified edition of textbooks has formed a trinity patriotic text system of concern for the family and the country, historical reflection, and national integrity, which can provide complete value guidance for high school students; the current teaching shortcomings are concentrated in the lack of operable, implementable, and transformable implementation paths. Accordingly, this paper proposes four implementation strategies: strengthening spiritual perception by taking the deeds of figures as the entry point, interpreting the essence of patriotism with cultural inheritance as the core, realizing the combination of theory and reality with writing techniques as the bridge, and promoting the implementation of the spirit with contemporary transformation as the goal, so as to construct a complete educational closed loop of text interpretation, spiritual experience, cultural inheritance, and practical implementation, and provide a practical plan for the teaching of patriotic ancient poetry and prose in high school Chinese.

Keywords: ancient poetry and prose, high school Chinese textbooks, patriotism, teaching value, teaching strategies

1. Introduction

In response to the requirements of the new curriculum standards for the core competency of "cultural inheritance and understanding," ancient poetry and prose on patriotic themes are important

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carriers for cultivating students' feelings for the family and the country, and their teaching value has been incorporated into the educational objective system of the Chinese curriculum. High school Chinese textbooks have selected many ancient poems and prose texts that contain the patriotic spirit, such as *Guo Qin Lun* and *Liu Guo Lun*, but the systematic analysis of their patriotic connotations and the transformation of teaching practice in academic circles and teaching practice still need to be deepened.

Studying ancient poetry and ci on patriotic themes can enable students to experience the core ideological concepts and humanistic spirit of Chinese culture, love Chinese culture, and carry forward excellent traditional Chinese culture, thereby improving students' patriotic enthusiasm and literary literacy. This shows the importance of studying patriotic ancient poetry and ci, which puts forward higher requirements for the learning classroom of patriotic ancient poetry and ci and for Chinese teachers. However, at present, there are still some deficiencies in the teaching status of patriotic ancient poetry and ci in high school Chinese: students have a vague understanding of the connotations of patriotic ancient poetry and ci, their learning interest is low and remains superficial, and they lack the ability to independently study patriotic ancient poetry and ci; teachers' teaching of patriotic ancient poetry and ci becomes a mere formality, they still adhere to the traditional teaching model, and their understanding of the degree to which students learn patriotic ancient poetry and ci is insufficient, etc [1]. Therefore, it is urgent to transform the teaching model and to impart the spiritual connotations of patriotic thought in ancient poetry and prose more reasonably and accurately, so that excellent Chinese traditional culture can play a substantive educational value in contemporary education.

In current teaching, there are problems such as the superficial interpretation of patriotic feelings in ancient poetry and prose, insufficient excavation of contemporary value, and disconnection from real life, and it is urgent to provide references for teaching through the analysis of textbook texts. Under the background of the times of cultural confidence and national rejuvenation, excavating the patriotic connotations of ancient poetry and prose in high school Chinese textbooks has practical significance for enhancing high school students' national identity and spiritual sense of belonging. Ancient Chinese prose is an excellent cultural heritage of China. Using ancient prose teaching to carry out patriotic publicity is an effective method. It is not only conducive to cultivating high school students' patriotic feelings and feelings for the family and the country, but also conducive to cultivating their national pride and self-confidence, and even more conducive to cultivating their spirit of dedication to resolve to serve the country and sacrifice for the country. Therefore, making full use of ancient prose teaching has an important influence on cultivating students' noble emotions, lofty personality, and correct values [2].

Under the background of the new era, patriotic education is no longer a simple emotional indoctrination, but should move toward a rational, in-depth, internalized, and practicable educational path. With the characteristics of classic selections, rigorous structure, and clear values, the unified edition of high school Chinese textbooks provides the most systematic, authoritative, and student-oriented textual resources for patriotic education. However, in actual teaching, many teachers still remain at the level of explaining classical Chinese knowledge, translation and recitation, and examination-oriented training, and fail to truly excavate the deep patriotic spirit, value concepts, and contemporary significance of the texts, resulting in patriotic education having texts but no spirit, classrooms but no warmth, and knowledge but no faith.

Based on this, this paper, grounded in the unified edition of high school Chinese textbooks, comprehensively analyzes the selection and compilation characteristics and teaching value of

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patriotic ancient poetry and prose, and constructs a systematic, operable, and generalizable implementation path, with a view to providing reference for high school Chinese teaching.

2. Overview of the selection and compilation of patriotic ancient poetry and prose in high school Chinese textbooks

The unified edition of high school Chinese textbooks adheres to classicity, humanism, and contemporaneity in the selection and compilation of ancient poetry and prose, including a total of 67 ancient poems and prose texts (pieces), accounting for 49.3% of all selected texts (136 pieces), fully reflecting the emphasis on excellent traditional Chinese culture.

Among the 67 ancient poems and prose texts, there are a total of 9 texts that contain clear, concentrated, and profound patriotic spirit. They cover the two major modules of compulsory and elective compulsory courses, with balanced distribution, reasonable gradient, and distinct themes, forming the textual group for patriotic education at the high school stage.

These 9 patriotic ancient poems and prose texts are divided into three major categories: concern for family and country, national integrity, and historical reflection, as shown in Table 1. These texts together form a patriotic text system with clear hierarchy and rich connotations. They are not only important carriers of excellent traditional Chinese culture but also important texts for implementing the core competency of cultural inheritance and understanding and cultivating students' feelings for family and country.

Table 1. Summary of patriotic ancient poetry and prose in high school Chinese textbooks

No.	Category	Textbook Location	Text
1	Concern for family and country	Compulsory Volume 2, Unit 5	*Jian Zhu Ke Shu*
2		Compulsory Volume 2, Unit 8	*Jian Tai Zong Shi Si Shu*
3		Elective Volume 1, Unit 2	*Da Xue Zhi Dao*
4		Elective Volume 2, Unit 3	*Zhong Shu Guo Tuo Tuo Zhuan*
5	Historical reflection	Compulsory Volume 2, Unit 8	*E Pang Gong Fu*
6		Compulsory Volume 2, Unit 8	*Liu Guo Lun*
7		Elective Middle Volume, Unit 3	*Guo Qin Lun*
8		Elective Middle Volume, Unit 3	*Wu Dai Shi Ling Guan Zhuan Xu*
9	National integrity	Elective Middle Volume, Unit 3	*Su Wu Zhuan*

The unified edition of high school Chinese textbooks contains rich ancient literature for patriotic education, mainly presenting the development trajectory and ideological essence of the patriotic spirit through works of different periods and different literary genres, such as poetry and letters.

During the Pre-Qin period, the origin of patriotism initially appeared. In Qu Yuan's *Li Sao*, he integrated loyal conduct and concern for the country and the people into the concept of patriotism, and finally, through his heroic act of jumping into the river, fully demonstrated fearless patriotism. At the same time, in the *Shi Jing*, there are many texts that portray the early patriotic thought, such as *Wu Yi*, which depicts the soldiers' bravery in fighting the enemy and their united spirit, expressing the trend of patriotic thought.

In the Qin and Han periods, patriotic thought reached a small peak, and loyalty to the ruler and patriotism became symbols of Han national integrity. In *Su Wu Zhuan*, Su Wu consistently maintained the dignity of the Han envoy and never yielded. This is not only the development of

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patriotic thought but also the emergence of national spirit and national consciousness, which provided an important ideological guarantee for strengthening Chinese national cohesion in later periods and is a spiritual pillar that students must firmly grasp.

By the Tang and Song periods, patriotic thought had matured, and people began to realize patriotism through practical actions. In Du Mu's *E Fang Gong Fu*, the collapse of the Qin dynasty is used as an example to warn future generations not to covet wealth and to strive for diligent governance. Wei Zheng, using *Jian Tai Zong Shi Si Shu*, indicated that the ruler should set an example; only with good personal conduct can one govern the country, manage the family, and bring peace to the world, integrating patriotism into the individual level. In Liu Zongyuan's *Zhong Shu Guo Tuo Tuo Zhuan*, he incorporated the principle that officials should follow nature and care for the people, reflecting the idea of people-centered governance and sense of responsibility.

From the Ming and Qing periods to contemporary times, patriotic thought continued to be passed on. For example, in Gong Zizhen's *Yi Hai Za Shi*, "Fallen petals are not heartless, they turn into spring mud to protect flowers," the poet uses flowers as a metaphor to show that even though he left officialdom, he still cares for the court and the country. During the War of Resistance, Lin Juemin's *Letter to Wife* demonstrates that attachment to home could not prevent the heroic spirit of dedicating oneself to the motherland.

These three categories of texts each emphasize different aspects of patriotism.

First is the concern for family and country. These texts mostly express deep care for national governance and people's livelihood through ministers' remonstrances, scholars' political discussions, and allegorical reasoning. *Jian Zhu Ke Shu*, as a typical representative, stands from the perspective of national interest to refute the policy of expelling guests, showing the scholar's character of "public-mindedness, foresight, and responsibility." *Zhong Shu Guo Tuo Tuo Zhuan* uses Guo Tuo Tuo's tree-planting method to reveal the way of governing the country. *Jian Tai Zong Shi Si Shu* expresses a minister's patriotic sincerity through admonition. *Da Xue Zhi Dao* directly starts from the principles and practices of patriotism and analyzes its connotations in depth. The combination of these allows students to learn patriotic thought intuitively, and also, by integrating history and character images, analyze patriotic actions and practices, thereby practicing patriotic education both in theory and practice.

Second is historical reflection. These texts take history as a mirror, using the rise and fall of dynasties to warn future generations. The core idea is that by observing the cycle of dynasties, people should be concerned for the country and the people, safeguard national security, and build the country reasonably as the foundation of patriotism. From *E Fang Gong Fu*, we learn not to repeat the Qin dynasty's path of extravagance; loving the people and frugality stabilize the national foundation. In *Liu Guo Lun*, we learn the importance of national sovereignty, and today we must resolutely resist external invasion, safeguard territorial sovereignty, and oppose humiliating peace-seeking. *Guo Qin Lun* proposes implementing benevolent governance, following the people's will, and prioritizing the people. *Wu Dai Shi Ling Guan Zhuan Xu* tells us that even in a new era, one must be vigilant in peace and avoid arrogance and impetuosity. Historical reflection can be equated with patriotism; the advocated ideas of vigilance in peace and people-centeredness are important contemporary concepts, with practical significance for modern patriotic education. These texts collectively point to one core idea: true patriotism is not blind loyalty but rational thinking, learning from history, and safeguarding the country's long-term stability.

Third is national integrity. National identity is also an important part of patriotism. The national and cultural identity in *Su Wu Zhuan* is one of the important educational concepts in contemporary society. By analyzing characters, students can be guided to strengthen their identification with the

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country, nation, and culture, focusing on Su Wu's loyalty to the state, fulfillment of mission, and steadfastness, extending to the Chinese nation's unique integrity and perseverance, thereby consolidating the awareness of the Chinese national community and providing deep patriotic education from the perspective of nationality.

These texts together form the classic textual group for patriotic education at the high school stage. Their spiritual connotations and contemporary value are precisely the content that needs to be emphasized and implemented in Chinese teaching. Overall, the selection and compilation structure of patriotic ancient poetry and prose in the unified edition of textbooks is scientific, with clear themes, reasonable gradient, and distinct values, providing a high-quality, stable, and authoritative textual foundation for systematic patriotic education in high school Chinese.

3. The teaching value of patriotic ancient poetry and prose in high school Chinese textbooks

3.1. Tracing the source of the patriotic spirit

Patriotism does not arise out of thin air, but is a spiritual tradition that has gradually formed, accumulated, and sublimated over a long history. The ancient poetry and prose in the textbooks clearly present the complete vein of the Chinese nation's patriotic spirit from germination to maturity, from emotion to reason, and from the individual to the family and the country.

In *Jian Zhu Ke Shu*, we can intuitively feel the emergence of the consciousness of family and country. First, we can see that the value orientation centered on national interests initially appears in it. The author of this text, Li Si, uses the examples of Duke Mu employing guest ministers such as You Yu, Baili Xi, and Jian Shu to govern the state and finally attacking and annexing twenty states and dominating the Western Rong to refute the policy of expelling guests from the state of Qin. Li Si uses these examples to reflect the original intention of putting national interests above all else and clearly shows a firm position on the interests of the family and the country. This is the core source of the ancient patriotic spirit. Second, Li Si, as a person from Chu and also a "guest" facing expulsion, dared to remonstrate directly, disregarding his own safety, and put forward to Qin Shi Huang the possibility of "abandoning the common people to support enemy states and rejecting guests to enrich the feudal lords." This was not out of private interest, but more out of concern for the country; he broke through narrow regional concepts and embodied his responsibility and sense of duty toward the family and the country, which was also the initial appearance of the thought of loyalty to the ruler and love for the country. Jia Yi analyzed the rise and fall of Qin from "annexing the eight directions" to "one man rose in rebellion and the ancestral temples collapsed," emphasizing that "benevolence and righteousness were not practiced, and the situation of attack and defense changed," thereby proving from the opposite side the principle that maintaining the country's long-term stability requires abandoning private interests and adhering to public righteousness. This outlines the ideological source of "taking the country as the greater concern" in the early patriotic spirit. Only by stabilizing the country and settling the people can society be harmonious and the country prosper

3.2. Cultivating the character of concern and responsibility

In *Jian Tai Zong Shi Si Shu*, the opening uses "guarding against extravagance with simplicity" to discuss the ideas of being vigilant in times of peace and being concerned for the country and the people. When this sense of concern is applied at the individual level, it is attention to the safety and danger of the country. This is also reflected in *Wu Dai Shi Ling Guan Zhuan Xu*. Emperor

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Zhuangzong went from the spirit of "the fullness of his heroic bearing may be called magnificent" to later indulging actors, coveting pleasure, and finally "his body died and his state perished, and he was laughed at by all under Heaven." This precisely shows from the opposite side that we should be alert to national responsibility and strengthen the thought of being vigilant in times of peace. In the education of students, we should even more cultivate this sense of concern, firmly build the foundation of patriotic consciousness, enable students to actively cultivate a spirit of responsibility, refuse relaxation and slackness, and avoid repeating the same mistakes. "Water can carry a boat, and it can also overturn a boat" reflects a profound people-oriented thought. The foundation of a country lies in the people. This also teaches students that true patriotism, while bearing the spirit of responsibility, must also pay attention to people's livelihood and care for compatriots. The family and the country are closely connected; only by stabilizing countless "small families" can a powerful country finally be built. In the text, there is also such a sentence: "Be modest and cultivate oneself; be careful at the beginning and respectful at the end." When Wei Zheng admonished Emperor Taizong of Tang, he used this sentence to warn him to strengthen his self-cultivation and to be cautious and responsible. At that time, this was a requirement for the monarch, while in modern times, it should be a requirement for students. We should use this to teach students to restrain themselves, cultivate themselves and set their aspirations, fulfill their duties, and safeguard national interests. This is also reflected in *Da Xue Zhi Dao*. "The way of great learning lies in manifesting bright virtue, in loving the people, and in resting in the highest good" points out the basic ideas of patriotism at the beginning: cultivating oneself and making virtue clear, cultivating the mind and character, and keeping the people in one's heart. Even in the later part, it is also reflected in "rectify the heart, make the intention sincere, and extend knowledge." Through cultivating one's own self-cultivation, one can achieve a sense of responsibility and mission; through understanding history, culture, and knowledge in various aspects, one can clarify the direction of national development and strengthen identification with and responsibility for the country. These thoughts are precisely what our modern education lacks.

These three texts jointly construct an educational chain of "being vigilant in times of peace—cultivating oneself and establishing virtue—taking responsibility for the family and the country," which helps cultivate the foundation of students' patriotic character.

3.3. Deepening rational patriotic cognition

First, from the perspective of history, taking history as a mirror is conducive to cultivating a spirit of responsibility and constructing patriotic cognition and a sense of concern. In *Guo Qin Lun*, the phrase "benevolence and righteousness were not practiced, and the situation of attack and defense changed" is used to summarize that the reason for the fall of the Qin dynasty lay in its failure to stabilize people's livelihood and to allow the people to recuperate. In *Liu Guo Lun*, "the defect lay in bribing Qin" is used to reveal that the fundamental reason for the fall of the six states was that they did not unite against Qin and did not hold firmly to their land, but bribed Qin in order to avoid war. Both articles use history as negative teaching material to discuss the matters that should be avoided in today's governance of the country. This thinking of taking history as a mirror can guide students to pay attention to the trend of national development, absorb historical experiences and lessons, and cultivate the historical consciousness of assuming responsibility and being reasonably patriotic.

This is also reflected in *E Fang Gong Fu*. This article is not simply a meditation on the past; rather, it uses Qin's large-scale construction, extravagance and waste, and neglect of state affairs to satirize the inaction of the current dynasty. This is also the sense of responsibility for the family and the country contained in the literati themselves. "Using the past to metaphorize the present" is also a

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kind of "using the past to satirize the present," and even more a kind of taking history as a mirror. Du Mu skillfully uses this technique to achieve his purpose of absorbing historical lessons and awakening people's sense of responsibility. The technique of using the past to satirize the present arouses strong emotional resonance among readers and also has the functions of education and warning. It can guide students to establish correct values and views of right and wrong. While possessing literary value, it also has a certain ideological function. This technique should also be one of the key points of education. When teaching it, it should not be treated merely as a writing technique to be imparted; it is also an important way to draw on historical wisdom, educate people's minds, serve politics, and promote righteousness. It can be regarded as a practical form of patriotism and has far-reaching significance for modern patriotic education. The vivid description of the luxurious scene of Epang Palace in the article, such as "every five steps there is a tower, every ten steps there is a pavilion; corridors wind like silk, eaves rise like teeth; each follows the terrain, with intricate and interlocking structures," makes readers seem to witness that magnificent and grand palace that is also full of the atmosphere of corruption. Immediately afterward, the description of the tragic scene of Qin's fall, "the garrison soldiers shouted, Hangu Pass was captured, the Chu people set one torch, pitifully turning it into scorched earth," forms a sharp contrast with it, causing readers, while lamenting that glory no longer exists, to feel anger and condemnation toward the rulers' debauchery and immorality. This fluctuation and transformation of emotion allows readers to deeply feel the vicissitudes of history and the impermanence of rise and fall, thereby generating more attention to and reflection on current social problems. Readers can see the shadow of the Tang dynasty in the fate of the Qin dynasty, become aware of the potential crisis of the era in which the author himself lived, and then develop a resonance of concern for the country and the people [3].

At the same time, the spirit of responsibility and sense of duty shown in *Liu Guo Lun* and *Guo Qin Lun* are also consciousnesses that contemporary youth need to possess. *Liu Guo Lun* uses the examples of the other five states bribing Qin to warn contemporary people to draw lessons and assume responsibility. In *Guo Qin Lun*, Jia Yi uses the example of Qin's tyranny and failure to practice benevolence and righteousness as a warning, admonishing the ruler to implement benevolent governance and pay attention to people's livelihood. For current education, students should realize that patriotism is not an empty slogan; rather, patriotic behavior should be put into reality, beginning with the character of self-cultivation and investigation of things to extend knowledge, and inheriting the national spirit that "the rise and fall of all under Heaven is the responsibility of every common man."

This point is also reflected in *Zhong Shu Guo Tuo Tuo Zhuan*. Guo Tuo Tuo uses the examples of officials "liking to issue troublesome orders," "beating drums to gather them and striking wood to summon them" to negatively illustrate the inaction and lack of responsibility of officials. Such behavior without a sense of responsibility precisely corresponds to indifference to people's livelihood and also reflects from the side the importance of a sense of responsibility and a spirit of responsibility.

3.4. Consolidating national cultural identity

Su Wu Zhuan is one example. When Su Wu faced imprisonment and exile by the Xiongnu, the temptation of high office and generous salary, and even Li Ling's persuasion to surrender, he remained unmoved, interpreting the national righteousness of a Han envoy that "wealth and honor cannot corrupt him, poverty and lowliness cannot move him, and power and force cannot bend him," and setting up for later generations the spiritual banner of "loyalty to the ruler and love for the country." He demonstrated a spiritual identity in which the family and the country are integrated,

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safeguarded national dignity, and showed identification with the Han nation, which is essentially a symbol of cultural integrity. In education, students can thereby strengthen their identification with the Chinese nation, consolidate national integrity and national spirit, adhere to the national standpoint, and enhance national pride and centripetal force. In contrast, people such as Wei Lü in the text betrayed the country out of greed for wealth and honor, or lost national integrity out of fear of sacrifice. This shows a different value orientation from that of Su Wu and further highlights the noble moral choice and value judgment of "loving the country and being loyal to the ruler." This example can also well guide students to distinguish right from wrong, make correct value judgments and value orientations, adhere to the national standpoint and principles, resolutely resist acts that damage the country, and inherit the responsibility and sense of duty of the Chinese nation.

Integrating *Su Wu Zhuan* into education for forging a strong sense of community for the Chinese nation not only has profound historical significance, but also has important contemporary value and practical significance. Under the background of globalization, in the face of complex and changing international situations and the impact of multiculturalism, carrying forward the patriotic spirit and cultural identity embodied by historical figures such as Su Wu and Qu Yuan has immeasurable value for enhancing national self-confidence and pride, promoting national unity and harmony, and cultivating new-era youth with international competitiveness and responsibility [4]. These value orientations help young people cultivate correct value orientations, strengthen cultural confidence while enhancing national identity, allow the cohesion of the Chinese nation to continue expanding, and allow the national spirit to be continuously carried forward.

3.5. Inheriting the vein of the patriotic spirit

In some ancient or modern and contemporary documents, we can also see the inheritance of the patriotic spirit. Apart from the classic works in ancient literature, we can also see the inheritance of patriotism in some articles. *Yu Qi Shu* writes about the choice between the small family and the great country, and Mao Zedong's *Qinyuan Chun Changsha* also reflects the lofty aspirations and heroic spirit of the Chinese nation. Our textbooks also set up many themes related to revolution, linking the ancient patriotic spirit to the glorious revolutionary history of the modern Communist Party. Patriotic education has always continued in different ways. These texts allow students to see the inheritance and development of the patriotic spirit in different historical periods, and to better understand that patriotism is a mission and, even more, the responsibility of contemporary youth.

Studying these texts can make students realize that patriotism is not in the past tense, but in the present tense and the future tense. Every generation of young people has its own mission, so that they can consciously integrate their personal ideals into national development and establish the lofty aspiration of studying for national rejuvenation.

4. Teaching strategies for patriotic ancient poetry and prose in high school Chinese textbooks

Regarding the methods of patriotic education, the author believes there are four main points.

4.1. Taking the deeds of figures as the entry point to strengthen the perception of patriotic spirit

First, we should focus on explaining the deeds of patriotic figures, using historical stories and background stories to attract students' attention, allowing them to better understand what patriotic figures have done and thereby further comprehend the essence and connotation of patriotism. Taking

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Jian Tai Zong Shi Si Shu as an example, we can start from Wei Zheng's personal experience, interspersing some historical stories or interesting anecdotes about the figures to make the classroom content more vivid. By integrating literature and history, and taking figures as the entry point, students, on the basis of understanding the text, can further perceive the patriotic enthusiasm of scholars and officials, and finally transition to the continuation and modern significance of patriotic spirit, allowing students to understand the importance of patriotism and the value that patriotism should play.

4.2. Taking cultural inheritance as the core to explain the essential connotation of patriotism

We should not merely treat patriotism as a slogan or knowledge to be learned; we should present it as a form of national culture to students, which can also be understood as the inheritance of national spirit. We should not teach empty principles, but explain the reasons for patriotism to students. For example, when teaching *Mao Wu Wei Qiu Feng Suo Po Ge*, we can tell students that "How can one have tens of thousands of mansions, to shelter all the world's poor and bring them joy" embodies a patriotic spirit centered on concern for the country and the people. When explaining Fan Zhongyan's "Worry before the world's worries, rejoice after the world's joys," we can tell students that patriotism places the people first; patriotism is not loyalty to a particular emperor, but loyalty to the people and to the world, without shame before the people. We should tell students that patriotism is to safeguard where we come from; essentially, the patriotism of the ancients is to safeguard the cultural foundation. When explaining *Bao Ren An Shu*, we can warn students that Sima Qian endured humiliation and wrote the historical records to preserve the national memory and cultural history. Patriotism does not necessarily require going to war and sacrificing oneself; patriotism can also preserve cultural heritage. When interpreting Han Yu's *Shi Shuo*, we can also incorporate these ideas. The essential connotation of *Shi Shuo* is to revitalize Confucianism; we can thus introduce Han Yu's thought of cultural inheritance, and, in introducing modern significance and objectively evaluating the role of Confucianism, tell students the importance of cultural inheritance. Safeguarding culture is maintaining Chinese civilization, which is patriotism.

4.3. Using writing techniques as a bridge to achieve the organic integration of theory and practice

We should focus on examining and teaching the expressive techniques and rhetorical methods of ancient poetry and prose writing, but we should not merely tell students their function in exams. We should convert these techniques into a channel for practicing patriotic spirit. For example, as mentioned above, using history to satirize the present allows students, while learning cultural value, to also acquire practical avenues for patriotic spirit, achieving the combination of theory and practice.

4.4. Using contemporary transformation as the goal to promote the implementation of patriotic spirit

Students should be guided to apply the patriotic spirit of history to modern society, understanding that these spirits still live within us. We can start from the idea of "being vigilant in times of peace" in *Jian Tai Zong Shi Si Shu* to tell students that we should have a sense of crisis and strong national awareness, which can be reasonably elaborated in connection with current affairs. When explaining Du Fu's thought of "concern for the country and the people," we can incorporate the modern

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humanitarian spirit that we should care for society and love others. In educating students to adhere to morality, we should tell them that in the present era we must have political bottom lines and care for the people and society.

Finally, as a personal educational practice proposal, in high school education, we can implement interdisciplinary exchanges. This can better help students understand the connotation of patriotism and fully exert the educational significance of modern teaching. For example, Chinese can be linked with history; using classical Chinese texts, students can trace the background and character images of central figures, and in analyzing their patriotic deeds, be advised on the meaning and methods of inheriting patriotism. At the same time, exams should also include substantial comprehension of learned content, not merely paper-based knowledge. Practical assessment elements can be appropriately included. For patriotic education, students can record their own deeds, whether large or small; demonstrating responsibility and commitment is an expression of patriotism. This is more conducive to fully realizing the modern significance of patriotism.

5. Conclusion

The patriotic ancient poetry and prose in the unified edition of high school Chinese textbooks carry the enduring family-and-country sentiment and national integrity of the Chinese nation. From Qu Yuan's persistence in "Also that which my heart loves, though I die nine times, I would not repent," to Su Wu's steadfast and unyielding integrity, to the Tang and Song scholars bearing responsibility through literature and history, and up to the modern and contemporary revolutionaries who sacrificed themselves for the country, a clear vein of patriotic spirit runs throughout.

At the individual level, these texts guide students to cultivate themselves, establish virtue, and investigate things to extend knowledge; at the social level, they cultivate a sense of responsibility and a spirit of practical action; at the level of family and country, they deepen feelings for the nation, consolidate national identity, and strengthen the awareness of the Chinese national community [5].

In the context of the new era, deeply excavating and systematically explicating the patriotic connotations of these classic texts is not only an inherent requirement for the Chinese curriculum to implement the fundamental task of fostering virtue through education, but also an important path for educating through culture and literature, and for cultivating the new generation of students capable of shouldering the great responsibility of national rejuvenation.

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