



Research on the Paths and Practice of Integrating Ideological and Political Education into Chinese-Japanese Translation Teaching: A Case Study of the Course "Japanese-Chinese Translation"

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Abstract: With the in-depth advancement of the concept of "curriculum ideological and political" in colleges and universities, the integration of ideological and political education into Chinese-Japanese translation courses will help to enhance students' comprehensive literacy and cross-cultural understanding. Taking the course of "Japanese-Chinese Translation" as an example, the article analyzes in depth the necessity of integrating ideological and political thinking into Chinese-Japanese translation teaching, covering aspects such as improving students' ideological and political literacy and meeting translation teaching goals; and elaborates in detail the practice path, including innovative classroom design, cleverly integrating ideological and political elements into the teaching content. It carries out characteristic teaching activities to strengthen the practical ability of Chinese-Japanese translation, builds an evaluation and feedback mechanism to promote the improvement of the effect of ideological and political education, and provides a practical paradigm for the ideological and political construction of similar courses.

Keywords: curriculum thinking and politics; Chinese-Japanese translation; teaching practice; cross-cultural education

1. Introduction

The differences in expressive styles between Chinese and Japanese present challenges in achieving accurate and nuanced translation between the two languages[1]. Relying solely on conventional translation techniques often fails to fully convey the intended meaning; however, through clever use of language differences, the translation can avoid lengthy and unnatural expressions and achieve a smoother and more accurate presentation. In this context, integrating ideological and political education into Chinese-Japanese translation courses not only helps students master translation skills, but also improves their ideological and political literacy and cross-cultural understanding skills. Therefore, in the "Japanese-Chinese Translation" course, teachers can organically integrate ideological and political elements into translation teaching through innovative classroom design and characteristic teaching activities to achieve the dual goals of skill training and value leadership.

2. The necessity of integrating curriculum thinking and politics into Chinese-Japanese translation teaching

2.1 Improve students' ideological and political literacy

The integration of ideological and political thinking into the curriculum in the teaching of Chinese-Japanese translation helps students to form a systematic ideological and political cognition while training their language skills. This is not just simple knowledge indoctrination, but through analyzing the context of the original text, understanding the cultural background, and the logic of translation selection, students are guided to pay attention to social values, ethical judgments, and national identity. The organic combination of classroom discussion, text interpretation and practical exercises enables students to gradually enhance their speculative ability and sense of responsibility in specific translation operations. The embedding of ideological and political elements can encourage students to reflect social responsibility and value judgment when dealing with language differences and cultural conflicts, so as to form an independent ideological and political cognitive system while mastering skills, cultivate composite talents with both professional ability and ideological literacy, and realize the deep integration of translation teaching and value leadership[2].

2.2 In line with the goals of translation teaching

The introduction of curriculum ideological and political thinking is highly compatible with the goals of Chinese-Japanese translation teaching, and can establish a natural connection between skill training and value education. Translation is not only language conversion, but also involves semantic understanding, cultural grasp, and textual style reproduction, and

these links themselves provide a natural carrier for ideological and political education. In practice, by analyzing the original text with social, historical or cultural background, students not only exercise the ability of precise expression, flexible use of grammar and logical convergence, but also imperceptibly accept ideological and political education when understanding the value orientation of the text. Curriculum ideological and political thinking not only does not interfere with teaching goals, but strengthens learning motivation, so that students can gradually form a keen perception of social phenomena and value concepts while pursuing translation quality and language fluency, and realize the dual improvement of skill training and value development.

2.3 Strengthen cross-cultural values

Chinese-Japanese translation teaching naturally carries the needs of cross-cultural cognition, and the integration of curriculum thinking and politics can deepen students' understanding of cross-cultural values. Through the comparative analysis of Chinese and Japanese culture, historical background, social system and expression habits, students not only master language conversion skills, but also form a sense of tolerance, understanding and criticism in the collision of cultural differences. Curriculum design can use case analysis, cultural discussion and translation comparison to enable students to consciously think about value judgment, social responsibility and cultural identity in translation practice, so as to gain a cross-cultural perspective and humanistic care in addition to language skills training[3]. The value guidance of ideological and political thinking in the curriculum enables students to not only understand the logic behind language when facing cultural differences, but also appreciate the diversity of values, and enhance their cultural sensitivity and social responsibility from a global perspective.

3. The practical path of integrating ideological and political thinking into Chinese-Japanese translation teaching in the curriculum-taking the "Japanese-Chinese Translation" course as an example

3.1 Innovation in classroom design and integration into curriculum thinking and politics

In Chinese-Japanese translation teaching, classroom design not only assumes the function of teaching language skills, but also provides a broad space for the embedding of curriculum thinking and politics. The innovative classroom structure can naturally combine ideological and political elements with translation training, so that students can understand the semantics and cultural background of the original text while receiving value education imperceptibly. Reasonably arranged teaching links, flexible and diverse teaching methods, and targeted case studies all help to break the single classroom model and enhance students' sense of participation and thinking activity. Through scientific curriculum design, the classroom is not only a language skills training ground, but also a practical platform guided by values, so as to realize the simultaneous advancement of skill training and ideological education.

The first is to design modular teaching and embed the ideological and political content system in translation case analysis and text comparison. For example: In the "Japanese—Chinese Translation" course, teachers can divide the classroom into four modules: "Original text understanding—value Analysis—translation Practice-reflection and discussion", each module focuses on different goals: the original text understanding module trains language analysis skills; the value analysis module guides students to identify the social values, cultural connotations and ethical orientations in the text; the translation practice module strengthens the Japanese-Chinese conversion ability, while requiring students to reflect value judgments in the translation; the reflection and discussion module promotes students' in-depth thinking about translation choices and cultural differences through group reports and classroom comments[4]. The second is to introduce interactive discussions and group cooperation to place students in situational simulation and cultural conflict analysis. For example, teachers can group students, assign different paragraphs of the same news report or literary short story, and each group will translate from Japanese to Chinese, and then organize the whole class to discuss the differences in the expression of cultural intentions, value judgments, and social significance of each group of translations, encourage students to explain the logic behind the translation choice, and reflect on their own understanding of culture and values, which not only improves the sense of participation, but also strengthens the speculative ability and sense of responsibility. The third is to use multimedia resources and cross-cultural materials to enrich the classroom presentation form, so that ideological and political education can take effect at the visual and cognitive levels at the same time. For example, teachers can play Japanese documentary clips or short cultural videos, requiring students to understand the content in Japanese before translating it into Chinese, and then analyze the social phenomena or values presented in the film, and compare them with the domestic social reality. This method not only allows students to intuitively feel the connection between language and culture in translation training, but also promotes

them to form conscious thinking about social values and cultural identity while understanding the text, and realizes the organic combination of language skills training and curriculum thinking.

3.2 Carry out teaching activities to strengthen Chinese-Japanese translation

Teaching activities are an important part of realizing the deep integration of curriculum thinking and politics with Chinese-Japanese translation. Through well-designed practical activities, students can not only exercise translation skills, but also experience the social value and cultural significance behind language in practical operations. The diversity of activities can stimulate students' thinking, so that students can form independent judgments and value orientations when dealing with different text types, cultural contexts and expression styles. The activity mode that combines theory and practice enables language training to no longer be isolated, and the goal of curriculum ideological and political thinking can be implemented in translation operations.

The first is to carry out case translation workshops, through the selection of Chinese and Japanese texts with social hotspots or cultural connotations, so that students can improve their translation skills and perceive value concepts in practice. For example, in the "Japanese-Chinese Translation" course, teachers can choose news reports or social commentary related to Japan's aging society. First, students are arranged to complete the Japanese-Chinese translation independently, and key cultural information and value judgment points in the original text are required to be marked; then group discussions are organized, and each group analyzes the differences in the expression of social phenomena, cultural attitudes and value orientations in the translation, and discusses the logic and social significance behind different translation choices; finally, teachers comment on the accuracy of language, cultural intent and ideological and political elements, and guide students to improve translation strategies. The second is to organize situational simulation and role-playing, place students in a cross-cultural communication environment, and exercise their language coping skills and cultural sensitivity. On the basis of the same aging society report, teachers can arrange for students to play the roles of Japanese journalists, sociological experts and Chinese readers, simulate press conferences or academic seminar scenes, and allow students to communicate and translate in Chinese and Japanese, instantly deal with language and cultural differences, and at the same time think about the differences in information interpretation and value judgment between different roles. The third is to carry out translation seminars and group reports, and promote the simultaneous improvement of ideological and political literacy and translation skills through multi-level feedback. After the event, each group will display the translation results in the classroom, and teachers will provide targeted comments on the accuracy of language expression, the communication of cultural intentions, and the manifestation of social values; at the same time, students are encouraged to evaluate each other and self-evaluate, thereby forming a multi-dimensional feedback loop, so that students can understand the social background and value connotation of the text in translation practice, and realize the comprehensive improvement of language skills, cross-cultural understanding, and ideological and political literacy. This activity model not only strengthens translation skills, but also enables curriculum thinking and politics to be effectively implemented in practical operations, fully reflecting the deep integration of Chinese-Japanese translation teaching and ideological and political education.

3.3 Evaluation and feedback mechanism to promote ideological and political education

Evaluation and feedback are important guarantees for the effective implementation of curriculum thinking and politics. It is difficult for a single language performance evaluation to fully reflect students' ideological and political literacy and cross-cultural understanding ability, so it is particularly necessary to establish a multi-dimensional evaluation system. This system not only examines the quality of translation, language fluency and expression accuracy, but also pays attention to students' cognition of cultural differences, value judgment ability and sense of social responsibility in the translation process. A reasonably designed feedback mechanism allows students to find problems and adjust strategies in a timely manner, while enhancing learning initiative and internalization of ideological and political thinking.

The first is to implement hierarchical evaluation, which incorporates language proficiency, ideological and political literacy, and cross-cultural understanding into the scoring indicators, forming a quantitative and qualitative evaluation system. For example, in the "Japanese-Chinese Translation" course, teachers can design an evaluation form for the same report on Japan's aging society: the accuracy, fluency and accuracy of the translation are investigated at the language proficiency level; the ideological and political literacy level evaluates students' understanding and expression of social phenomena, cultural values and ethical issues in the translation; the cross-cultural understanding level focuses on whether students can accurately grasp the cultural background of Japanese texts and reflect cultural differences and value judgments in Chinese expressions. Through clear hierarchical indicators, students can clearly understand their strengths and weaknesses, and teachers can also provide targeted guidance. The second is to carry out regular seminars and individual guidance, and help students reflect on the fit between translation choices and value judgments through face-to-face or online feedback. For example,

after completing the translation, the teacher organizes a group discussion and invites each student to show the key points of the translation processing, explain the cultural understanding and value orientation, and comment on the problems found; for students with obvious gaps in language or ideological and political understanding, the teacher guides students through individual tutoring or online discussions on how to adjust the translation strategy and effectively combine ideological and political concepts with language expression. The third is to introduce self-evaluation and mutual evaluation mechanisms, so that students can cultivate critical thinking and social responsibility in the process of evaluating the translations of others. In the group mutual evaluation session, each student needs to give detailed scoring and text feedback on the peer translation according to the hierarchical evaluation criteria, and put forward suggestions for improvement; this not only allows students to reflect on their own translation choices during the evaluation process, but also enhances their sensitivity to social values and cultural understanding. Through the organic combination of hierarchical evaluation, seminar guidance, and mutual evaluation and self-evaluation, the educational function of curriculum thinking and politics in Chinese-Japanese translation teaching can be fully embodied, and a high degree of integration of language skills training and value education can be realized.

4. Conclusion

The integration of curriculum thinking and politics in Chinese-Japanese translation teaching can realize the organic combination of language skills training and value leadership. In the "Japanese-Chinese Translation" course, through classroom design innovation, characteristic teaching activities and the construction of evaluation and feedback mechanisms, teachers can naturally integrate ideological and political education into the translation teaching process, not only to enhance students' language skills, but also to strengthen their ideological and political literacy and cross-cultural understanding ability. This model not only provides new teaching ideas for translation teaching, but also explores a sustainable path for the ideological and political construction of college curricula, which helps to promote the all-round development of students. In the future, the integration of teaching content and methods can be further deepened, and more systematic and personalized curriculum ideological and political practice plans can be explored.

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