

Integrating the Thought on a Community with a Shared Future for Mankind into Curriculum-based Ideological and Political Education for Japanese Majors to Cultivate International Innovative Talents

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Abstract: Under the background of implementing the fundamental task of cultivating virtue and nurturing people in foreign language education in the new era, integrating the thought on a community with a shared future for mankind into the curriculum-based ideological and political education for Japanese majors is a key path to cultivating international innovative talents. This study analyzes the coupling mechanism between the community with a shared future for mankind and the curriculum-based ideological and political education for Japanese majors, and reconstructs the target system of international innovative talents covering patriotism, global vision, China narrative, and critical thinking. In view of the practical difficulties in current teaching, it proposes to systematically construct a practical path from five dimensions: hierarchically reconstructing the curriculum content system, carrying out immersive guidance based on text reading and comparative critical thinking, expanding the educational field of international exchange and translation practice, enhancing teachers' cross-cultural ideological and political teaching ability, and constructing a diversified comprehensive evaluation mechanism. The study aims to break the formalistic barriers of foreign language curriculum-based ideological and political education and achieve the simultaneous resonance of language ability and value identification.

1. Introduction

The world is undergoing major changes unseen in a century, with the coexistence of civilization exchanges and discourse games. The thought on a community with a shared future for mankind provides value guidance for global governance and mutual learning among civilizations. The construction of new liberal arts promotes the paradigm innovation of liberal arts education in colleges and universities, and foreign language education is gradually transforming into one centered on cultural understanding and cross-cultural communication [1]. As an important carrier of Sino-Japanese civilization dialogue and narrative communication to Japan, Japanese major

undertakes the mission of cultivating international innovative talents with language ability, cultural consciousness and global responsibility. At present, the practice of curriculum-based ideological and political education for Japanese majors is continuously advancing, but there are still prominent shortcomings: many teaching activities focus on language skills training, ideological and political elements are scattered and embedded, lacking the main line of the community with a shared future for mankind, and it is easy to form a "two skins" phenomenon between value shaping and professional teaching; in cross-cultural teaching, the design of Sino-Japanese cultural comparison and speculative guidance is insufficient, and it is difficult to systematically cultivate students' patriotism, China narrative ability, and mutual learning of civilizations; the quality framework and evaluation mechanism for international innovative talents are not yet sound, and most relevant studies focus on single course cases, and the discussion on the integration mechanism and systematic path at the theoretical level still needs to be deepened. How to integrate the thought on a community with a shared future for mankind into the process of Japanese classroom teaching, especially in the context of friendly development between China and Japan and frequent interaction in business activities [2], and cultivate Japanese professionals who truly meet the needs of national strategic development and social development has become a problem that foreign language educators must seriously consider [3]. This study takes the thought on a community with a shared future for mankind as the main line, responds to the core questions of "why to integrate, what to integrate, and how to integrate" in the curriculum-based ideological and political education of Japanese majors, strives to clarify the internal coupling relationship among the community concept, Japanese professional teaching and the cultivation of international innovative talents, explores the theoretical paradigm and practical plan of curriculum-based ideological and political education suitable for the cross-cultural context of China and Japan, and provides theoretical reference and reform ideas for Japanese majors to implement the requirements of new liberal arts construction and improve the quality of international talent training.

2. The Coupling Mechanism between the Community with a Shared Future for Mankind and Curriculum-based Ideological and Political Education for Japanese Majors

The thought on a community with a shared future for mankind and the curriculum-based ideological and political education for Japanese majors are not simply superimposed, but intrinsically fit in the value core, educational goal and discipline attribute. Clarifying the coupling mechanism between the two is the theoretical premise to solve the "two skins" problem between ideological and political education and professional teaching, and to build an integrated education system, and also provides theoretical support for the reconstruction of talent goals and path design.

2.1 The Educational Implication of the Thought on a Community with a Shared Future for Mankind

The thought on a community with a shared future for mankind contains the value core of symbiosis and sharing, equality and tolerance, and win-win cooperation, and has distinct educational value. Its educational implication lies in guiding learners to establish a correct global view, based on recognizing the interdependent nature of the world, to deeply cultivate patriotism, and rationally view civilization differences. Implemented in foreign language education, it guides students to abandon the either-or oppositional thinking and learn to examine country relations from the perspective of equal dialogue. The thought on a community with a shared future for mankind makes cross-cultural learning no longer stay at the level of language and superficial cultural cognition, but turns to cultivating students' global responsibility awareness, supporting the shaping of the value base of international innovative talents.

2.2 The Ontological Attributes and Unique Functions of Foreign Language Curriculum-based Ideological and Political Education

Language is a cultural carrier and ideological medium. Foreign language learning naturally accompanies cultural understanding, value comparison and discourse analysis, which determines that foreign language curriculum-based ideological and political education is different from public ideological and political courses, and has the characteristics of concealment, cross-culture and dialogue. Its unique function is reflected in carrying out value speculation based on target language texts and national social and cultural materials, strengthening cultural self-confidence in the comparison of Chinese and foreign cultures, and training students' discourse ability to explain Chinese ideas to the outside world. Relying on the Japanese language medium, Japanese majors can use the homology and difference of Chinese and Japanese cultures to carry out speculative guidance, and realize the simultaneous advancement of knowledge imparting, ability cultivation and value guidance.

2.3 The Triangular Relationship among Language Teaching, Value Shaping and Mutual Learning of Civilizations

Language teaching is the basic carrier. Without solid Japanese proficiency, cross-cultural dialogue and idea dissemination are out of the question; value shaping is the core of direction, which defines the position for language learning and avoids pure language acquisition falling into cultural blindness; mutual learning of civilizations is the practice intermediary, which requires students to use language tools to dialectically view differences in the comparative exchange of Chinese and Japanese civilizations, and reject cultural arrogance or cultural attachment. The three cannot be separated: language teaching without value guidance is easy to become pure skill training, value guidance without language support is reduced to empty preaching, and the education mode lacking mutual learning of civilizations is difficult to meet the requirements of international talent training.

2.4 The Integration Logic of "Japanese Major - Curriculum-based Ideological and Political Education - International Innovative Talents"

Japanese major provides language tools, country-specific knowledge and cross-cultural fields, and is the carrier of education; curriculum-based ideological and political education undertakes the function of value guidance, calibrates the direction of Japanese talent training, and responds to the strategic needs of national external communication and opening up; international innovative talents are the final goal of education, requiring students to have Japanese professional ability, Chinese stance, cross-cultural speculation and innovative practice ability. The integration of the three is to rely on the Japanese teaching scene, implant community values through curriculum-based ideological and political education, and continuously cultivate innovative foreign language talents who can tell Chinese stories well to Japan, participate in civilization dialogue, and have global competence, so as to achieve the goal of discipline construction serving the national talent strategy.

3. Reconstruction of the Goal of Cultivating International Innovative Talents

The thought on a community with a shared future for mankind provides a new value yardstick for the cultivation of Japanese professionals. The goal of traditional foreign language talents focuses on language skills and cross-cultural understanding, but in the perspective of the community with a shared future for mankind, the goal is upgraded to an organic unity of value leadership and ability

combination, and the ideological value leadership runs through the whole process of course teaching, imperceptibly achieving the educational goal of curriculum-based ideological and political education [4].

3.1 The Unity of Patriotism and Global Vision

Patriotism is the foundation of life, requiring students to take root in Chinese cultural positions, be familiar with China's development path and core values, and hold the fundamental position of foreign exchange. Global vision is an extended dimension, guiding students to jump out of a single country perspective, understand the reality of interdependence among countries, and rationally recognize the complex historical and realistic relations between China and Japan. Japanese professionals should not only have deep cultural self-confidence and not blindly pursue foreign cultures, but also be able to view the world with an open and inclusive attitude, and achieve the organic integration of patriotism and symbiosis concept in exchanges with Japan, based on their own country and looking at the world.

3.2 Language Ability and Cross-cultural Dialogue Ability

Language ability covers Japanese listening, speaking, reading, writing, translation and other basic professional skills, ensuring accurate and smooth information transmission, being able to read Japanese social texts, and carry out daily and professional language communication. Cross-cultural dialogue ability focuses on transcending language symbols themselves, identifying differences in Chinese and Japanese cultural thinking, expression habits, and value cognition, and avoiding cultural misreading and communication conflicts. Under the guidance of the community concept, students no longer just master Japanese tools, but learn to respect differences, empathize, and build a bridge of communication and understanding between China and Japan in a decent and rational way.

3.3 Chinese Narrative Ability and Awareness of Mutual Learning among Civilizations

Chinese narrative ability refers to students' ability to use Japanese, rely on appropriate discourse methods, objectively and vividly explain Chinese ideas and Chinese practices, get rid of rigid literal translation, adapt to the cognitive context of Japanese audiences, and effectively transmit Chinese voice. The awareness of mutual learning of civilizations emphasizes abandoning the theory of civilization superiority, acknowledging that Chinese and Japanese civilizations have their own characteristics and strengths, not only taking the initiative to tell Chinese stories to the outside world, but also rationally absorbing the beneficial achievements of other civilizations. This goal is in line with the inherent requirements of civilization equality, exchange and mutual learning advocated by the community with a shared future for mankind, and provides new ideas, new categories and new expressions for enhancing China's ability to participate in global governance [5].

3.4 Critical Thinking, Innovative Quality and Responsibility

Critical thinking is a high-level ability of thinking cultivation [6], requiring students to maintain independent judgment in the face of multiple information and multiple ideological trends, carefully analyze various views in Japanese media and public opinion, resist one-sided and biased narratives, and not blindly follow or be extreme. Innovative quality is reflected in exploring new perspectives and new expressions in cross-cultural communication, translation practice, and country-specific

research, and innovating forms of communication and cultural exchange with Japan. Responsibility is based on community values, guiding students to consciously undertake the mission of the times for civilization dialogue, actively participate in Chinese and foreign exchange practices, and contribute to Sino-Japanese friendly exchanges and the construction of global governance consensus as young foreign language professionals.

4. Practical Dilemmas in the Construction of Curriculum-based Ideological and Political Education for Japanese Majors

Compared with the reconstructed training goal of international innovative talents from the perspective of the community with a shared future for mankind, there are still many shortcomings in the current practice of curriculum-based ideological and political education for Japanese majors. Many reforms remain at the surface level, and a stable and systematic education paradigm has not yet been formed. Value guidance is difficult to deeply embed in the whole process of Japanese teaching, which restricts the improvement of the quality of international innovative talent training. The specific dilemmas can be summarized into the following four aspects.

4.1 The Existence of "Two Skins" between Professional Teaching and Value Shaping

In the practice of Japanese classroom teaching, the explanation of language knowledge points, sentence pattern training, and text translation often occupy most of the class hours, and value guidance is easily marginalized. Some teachers understand curriculum-based ideological and political education as an additional task, and are used to simply implanting ideological and political slogans at the end of the course, failing to find the internal combination point of language knowledge points, text content and value concepts. Japanese teaching focuses on the attribute of language tools, pays attention to grade examination and language skill standards, and pays insufficient attention to the shaping of students' stance and the cultivation of global outlook. This fragmented state makes ideological and political education alienated from professional teaching, and students only regard ideological and political content as an extra learning burden, making it difficult to naturally form value identification in the process of language acquisition, and the joint force of education cannot be effectively generated.

4.2 Fragmentation of Ideological and Political Elements and Lack of Main Line Guidance of the Community

At present, the excavation of ideological and political materials in Japanese curriculum is mostly scattered, and many randomly rely on cultural materials in the text to carry out ideological and political point penetration, lacking unified main line coordination. Many teaching materials are scattered in modules such as Sino-Japanese folk customs, literature, and social introduction. The ideological and political themes are random and not systematic, and fail to connect the core contents such as patriotism, mutual learning of civilizations, and win-win cooperation with the thought on a community with a shared future for mankind. When selecting ideological and political elements, teachers are easily limited to shallow cultural comparisons, lacking systematic design from the perspective of global symbiosis and civilization equality. Fragmented ideological and political integration makes it difficult to help students establish a coherent cognitive framework, and students cannot form a holistic understanding of the community concept, and the continuity and profundity of ideological and political education are greatly reduced.

4.3 Single Value Guidance Method in Cross-cultural Dialogue Scenarios

Japanese discipline is naturally in the cross-cultural field of Sino-Japanese cultural comparison, but at present, the value guidance mode is relatively solidified, and the design of speculative dialogue is insufficient. Most classrooms are still dominated by one-way explanation by teachers, accustomed to directly giving value conclusions, and rarely set up tense cross-cultural issues for students to discuss and analyze. When facing differentiated contents such as Sino-Japanese historical cognition and social concepts, some teachers tend to avoid controversies and simplify contradictions, lacking teaching design to guide students to rationally compare and independently speculate. Single preaching-style guidance easily suppresses students' thinking, which is not only difficult to resolve cross-cultural cognitive differences, but also unable to exercise students' ability to carry out dialogue with Japan with reason and evidence, which is not compatible with the speculative dialogue goal required by international talents.

4.4 Lack of Evaluation System for International Innovative Literacy

At present, the assessment and evaluation of Japanese majors still focuses on language knowledge and language skills. Paper exams, translation assignments, and oral tests are still the main evaluation methods. Qualities such as value identification, cross-cultural dialogue, narrative innovation, and global responsibility have been in the evaluation blind spot for a long time. International innovative literacy is a recessive literacy, and its development process is difficult to quantify. Most colleges have not yet established evaluation indicators and observation dimensions suitable for such literacy. The evaluation subject is limited to the teacher, lacking multiple means such as process records, peer evaluation, and practical achievement evaluation. The evaluation orientation directly affects the teaching focus. The absence of the evaluation system makes both teachers and students lack the motivation to cultivate high-order literacy, and there is a clear dislocation between the talent training goal and the assessment orientation.

5. Practical Paths for Integrating the Thought on a Community with a Shared Future for Mankind into Curriculum-based Ideological and Political Education for Japanese Majors

In view of the practical dilemmas in the curriculum-based ideological and political education of Japanese majors, taking the thought on a community with a shared future for mankind as the main line, based on the cross-cultural characteristics of Japanese discipline, an integrated education path is built from five dimensions to promote the deep integration of value guidance into all links of talent training and help the cultivation of international innovative talents to achieve results.

5.1 Hierarchically Reconstructing the Content System of Core Curriculum-based Ideological and Political Education for Japanese Majors

Following the law of step-by-step talent training for Japanese majors, the ideological and political content chain is designed in layers according to the basic stage, improvement stage and advanced stage to realize the gradual penetration of the community concept. In the basic stage, courses such as Japanese introduction and basic Japanese are used as carriers, combined with daily cultural themes, focusing on consolidating students' national cognition, guiding students to initially establish the awareness of civilized, equal and symbiotic coexistence, and avoiding the lack of value background caused by simply focusing on language symbols in the introductory stage. The course content focuses on the basic expression of Chinese culture and the comparison of Chinese and Japanese folk civilizations, and implants basic concepts such as friendly mutual learning and

peaceful development in vocabulary and short sentence learning. For example, through themes such as "Sino-Japanese traditional festivals" and "food culture", students can perceive the long history of civilization exchange in the initial stage of language learning and consolidate the foundation of cultural self-confidence.

Entering the stage of senior professional courses, deepen the theme relying on courses such as overview of Japan, comparative culture between China and Japan, translation theory and practice, and Japanese literature. Excavate Chinese and Japanese bilingual materials around issues such as global governance, regional cooperation, and sustainable development, and embed contents related to the community with a shared future for mankind and the community with a shared future for East Asia into country-specific research, text interpretation, and translation training. Connect the ideological and political connections between different courses, break the situation of isolated design of ideological and political education in a single course, form a content system that connects the preceding and the following and advances layer by layer, and continuously strengthen students' global vision and external communication awareness. For example, add a special topic of "Chinese Keywords in the New Era" Japanese translation in translation courses, and introduce comparison of Chinese and Japanese ecological literature in literature courses, so that the community concept takes root in the coordination of multiple courses and cultivates international talents with Chinese feelings.

5.2 Carrying out Immersive Value Guidance Relying on Text Reading and Comparative Speculation

Based on the main position of Japanese classroom, change the one-way indoctrination teaching mode, take the close reading and comparative study of Chinese and Japanese texts as the starting point, and create an immersive cross-cultural speculative scene. Teachers select Japanese original texts containing social issues, cultural narratives, and development concepts, match with corresponding Chinese discourse bilingual materials, and organize students to carry out intensive reading, comparison and discussion. In teaching, simple conclusions are not preset, but open issues are set to guide students to distinguish the position differences behind the texts, distinguish objective facts from subjective prejudices, and practice rational and dialectical cross-cultural thinking in the process of language interpretation. For example, select reports from Chinese and Japanese media on the same international event, let students compare wording and positions, and cultivate their media literacy and critical spirit.

On the basis of speculative discussion, support classroom tasks such as group reports, issue debates, and text rewriting to promote students to change from passive reception to active interpretation. For topics with cognitive differences between China and Japan, guide students to adhere to the Chinese position, express their own views in an organized manner in Japanese, and practice the expression logic of equal dialogue. This method integrates Japanese knowledge imparting into ideological and political elements and internalizes value guidance [7], dispels the sense of ideological and political attachment, and lets students understand the spirit of inclusive symbiosis advocated by the community with a shared future for mankind in language practice, and gradually form stable value judgment ability. For example, carry out debates on the theme of "Sino-Japanese youth cultural exchange", students need to explain Chinese plans in Japanese, deepen their understanding of mutual learning of civilizations in the confrontation, and improve cross-cultural narrative ability.

5.3 Expanding the Educational Field Relying on International Exchange, Translation Practice and Country-specific Research

Break through the boundaries of traditional classrooms, build multi-type extracurricular practice platforms, and extend the concept of community with a shared future for mankind from the classroom to real cross-cultural communication scenarios. Relying on exchange projects such as online exchanges with Japan, international youth dialogues, and Sino-Japanese cultural salons, create opportunities for direct dialogue, guide students to try to tell Chinese development stories in Japanese in real communication scenarios, practice mutual learning of civilizations, learn to maintain a rational, restrained and friendly communication attitude in a different cultural context, and accumulate international communication experience. For example, organize "Sino-Japanese College Students Cloud Forum", discuss global issues such as environmental protection and technology, and let students experience the true meaning of win-win cooperation in practice.

Synchronously develop thematic translation practice and country-specific research projects, and set topics related to the community such as ecological cooperation, rural revitalization, and folk friendship. Organize students to carry out bilingual translation and research report writing, encourage students to independently collect relevant materials from China and Japan, compare the practical cases of the two countries, and think about the realization path of regional coordination and win-win cooperation. Extracurricular practice focuses on strengthening the unity of knowledge and action, so that students are no longer limited to book cognition, test language ability, narrative ability and innovation awareness in real tasks, and transform community cognition into the conscious action of external exchange and cultural dissemination. For example, carry out the research on "Comparison of Japanese local revitalization and China's rural revitalization", students deepen their perceptual and rational identification with the concept of community with a shared future for mankind through translating materials and writing reports.

5.4 Enhancing the Theoretical Literacy of Japanese Teachers on the Community and Cross-cultural Ideological and Political Teaching Ability

Teachers are the key subjects for the implementation of curriculum-based ideological and political education, and need to simultaneously strengthen theoretical learning and teaching skills training to make up for the shortcomings of cross-cultural ideological and political teaching. Departments can regularly organize special teaching and research, carry out collective learning around the thought on a community with a shared future for mankind, foreign language curriculum-based ideological and political theory, and new liberal arts education requirements, help teachers accurately grasp the connotation of the concept, clarify the value boundary in Sino-Japanese cross-cultural teaching, establish a correct education orientation, and avoid the position deviation that easily occurs in cross-cultural teaching. By inviting teachers from the School of Marxism to prepare lessons together, enhance Japanese teachers' ability to explain the community theory and ensure the correctness of value guidance.

In addition to theoretical learning, carry out special teaching training and lesson case discussions, focusing on the difficulties of ideological and political integration in Japanese classrooms to polish teaching plans. Organize observation of excellent curriculum-based ideological and political demonstration classes and inter-school Japanese teacher teaching and research exchanges, guide teachers to learn methods of text ideological and political point excavation, speculative issue design, and controversial topic guidance. Encourage teachers to carry out teaching reform research on curriculum-based ideological and political education, transform teaching experience into teaching and research results, continuously improve teachers' ability to naturally carry out value guidance in Japanese classrooms, and build a Japanese teaching team that understands language, country and

ideological and political education. For example, regularly carry out "Japanese Curriculum-based Ideological and Political Workshop", through lesson case analysis and peer review, continuously optimize teaching practice, and form a promotable education mode.

5.5 Constructing a Diversified Evaluation System that Takes into Account Language Proficiency, Value Identification and Innovation Ability

Reconstruct the evaluation logic, break the assessment mode that takes language skill test as the only standard, and establish an evaluation framework that combines process and summative, and multi-dimensional coordination. The evaluation dimensions are divided into four modules: Japanese language foundation, cross-cultural speculation, value identification, and external narrative innovation, no longer relying solely on final exam papers. Enrich the process evaluation carriers, include classroom speculative speeches, text comparison assignments, group discussion records, and translation practice results into daily assessment, and continuously track the development of student literacy. For example, design a performance task of "Telling Chinese Stories in Japanese", and score from multiple dimensions such as language accuracy, content depth, and value stance to comprehensively reflect the effectiveness of education.

Introduce multiple evaluation subjects, integrate multiple evaluation perspectives such as teacher evaluation, student mutual evaluation, and feedback from practice partners, and weaken the single score judgment. For recessive indicators such as value identification and innovative literacy, design observable evaluation scales, focusing on investigating students' position consciousness, dialogue rationality and innovative expression in cross-cultural scenarios. Use evaluation reform to reversely drive teaching change, transmit the cultivation orientation of international innovative talents to teachers and students, encourage students to actively temper global competence, and ensure the long-term integration of the thought on a community with a shared future for mankind into curriculum-based ideological and political education. For example, introduce the evaluation of Japanese teachers and students in international exchange projects, incorporate cross-cultural communication performance into the overall evaluation, and form an evaluation closed loop combining internal and external, multi-dimensional and three-dimensional.

6. Conclusions

Based on the background of new liberal arts construction, this study explains the coupling mechanism between the thought on a community with a shared future for mankind and the curriculum-based ideological and political education for Japanese majors, reconstructs the quality objectives of international innovative talents for Japanese majors, analyzes the prominent dilemmas in current teaching practice, and proposes systematic practical paths from multiple dimensions, providing theoretical reference for Japanese majors to implement the cultivation of virtue and nurturing people, and cultivate talents for communication with Japan with both patriotism and global competence. The study is mainly based on theoretical deduction, lacking the support of long-term and multiple batches of teaching experiments and quantitative data, and the differential adaptability of the proposed path needs to be tested. Follow-up research will combine teaching action research, continuously optimize the Chinese-Japanese bilingual ideological and political resource library, carry out cross-college comparative research, refine the observation indicators of recessive literacy, further test the effectiveness of the education mode, and explore a curriculum-based ideological and political education paradigm that adapts to the characteristics of Japanese discipline and can be replicated and promoted.

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