Confucian Ethics and Social Work Theory: The Origin of the Idea of "helping people help themselves" in Chinese Literary Education

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Abstract

This study adopts an interdisciplinary approach to systematically examine the historical origins and educational logic of the "helping others to help themselves" philosophy within Confucian ethics and social work theory. Using Chinese literary education as a case study and adopting an international comparative perspective, it reveals how Confucian ethical concepts such as "benevolence," "moderation," and "ritual systems" are subtly transmitted through literary narratives, pedagogical contexts, and educational evaluations. These concepts resonate with social work theories like the "strengths-based perspective" and "ecosystem theory." The research demonstrates that the "helping others to help themselves" practice in Chinese literary education neither represents a simplistic transplant of Western theories nor a mechanical reproduction of traditional ethics. Instead, it achieves creative transformation of classical wisdom through cultural subjectivity construction. The findings provide an Eastern paradigm for the localization of global social work theory, open new avenues for studying the social functions of literary education, and offer theoretical support for designing interdisciplinary curricula and developing culturally responsive teaching models for educators.

Keywords: confucian ethics, literary education, social work theory, helping oneself and helping others, cultural subjectivity

1. Introduction

In todays society where globalization and localization tensions intensify, the transmission of values in educational settings faces dual challenges. On one hand, Western social work theories emphasizing "helping people help themselves" (such as "client autonomy" and "capacity building") encounter cultural incompatibility in East Asian societies due to their neglect of contextual cultural factors. On the other hand, Chinese literary education has long been confined to the singular function of "cultivating humanistic literacy," with its Confucian ethical resources yet to be fully activated as tools for modern social governance. As key agents of cultural inheritance and innovation, education professionals urgently need to explore an educational path that both roots in traditional Chinese culture and responds to the demands of modern social development.

This study employs Confucian ethics as its cultural foundation and Chinese literary education as the practical context, systematically deconstructing the historical formation mechanisms and modern educational value of the "helping others to help themselves" philosophy. Through historical document analysis, case studies, and international comparisons, it reveals how literary education achieves paradigm shifts from "individual moral cultivation" to "social ecosystem restoration" via narrative ethics, restructured teaching scenarios, and innovative evaluation mechanisms. The research not only provides Eastern wisdom for global social work theory but also offers theoretical support and practical guidance for educators to design interdisciplinary curricula and establish culturally responsive teaching models.

2. The "Helping others to help themselves" Thought of Confucian Ethics: From Classical Texts to Educational Practice

2.1 The "helping people help themselves" Paradigm in Social Work Theory

Western social work theory defines "helping people help themselves" as stimulating the subjectivity of the aided through professional intervention and realizing the transformation from "dependence" to "independence". Its theoretical basis covers three major schools:

Humanistic psychology: with Rogers "unconditional positive regard" as the core, it emphasizes awakening the inner growth motivation of individuals through empathic understanding;

Advantage perspective theory: Focus on the "exceptional experience" and "potential resources" of the aided, such as the concepts of "resilience" and "social support network" proposed by Saleebey;

Ecosystem theory: Put individuals in the interaction of family, community, culture and other multiple environments, emphasizing the intervention strategy of "people in context".

However, this paradigm faces cultural adaptation challenges in East Asian societies. For instance, Japanese scholar Masao Yamamoto points out that Western social works overemphasis on "individual autonomy" conflicts with the mutual aid obligations inherent in Japans "village community" culture. South Korean studies also reveal that the Confucian "differential sequence pattern" of interpersonal networks makes the principle of "client self-determination" difficult to directly apply. This tension is particularly evident in literary education: while the Western "service-learning" model requires students to maintain "value neutrality" during community service, Chinas literary tradition emphasizes "literature as a vehicle for moral instruction" through its concept of "conveying values through literature."

2.2 Resources of Mutual Aid Thought in Confucian Ethics

Confucian ethics takes "ren" as its core and constructs a mutual assistance system with equal differences. Its ideas permeate into literary education through three dimensions:

The emotional progression logic: "Ren (benevolence) means loving others" evolves from "cherishing kin" (loving family) to "benefiting the people" (caring for citizens) and ultimately to "protecting nature" (cherishing the environment), forming concentric circles of emotional resonance. This philosophy is poetically expressed in the Book of Songs, specifically in the poem "Chang Di" from Xiao Ya (Minor Odes), where the verse "When brothers are gathered, they share joy and nurture the young" becomes a cornerstone text for educational rituals like village drinking ceremonies.

The shared responsibility mechanism embodies the principle of "helping others to achieve what one desires oneself," integrating personal growth with social commitment. As exemplified in the Analects of Confucius (Yong Ye), the concept of "mutual forgiveness" – "Do not impose on others what you yourself do not desire" – has been transformed into actionable moral practice through literary narratives. The Ming Dynasty text Cai Gen Tans maxim, "Give without expecting return; receive without forgetting," remains a timeless ethical guideline for community mutual aid programs.

The ritual norms were reinforced through ceremonies like the village drinking ceremony and capping ceremony, transforming mutual obligations into cultural memory. Zhu Xis "White Deer Grotto Academy Manifesto" incorporated the Five Relationships—such as "affection between father and son, righteousness between ruler and minister" —into the educational system. At its core, this approach built a network of mutual support through literary rituals like reciting the Classic of Filial Piety.

2.3 The Social Education Function of Literary Education

Since its birth, Chinese literature has assumed the educational mission of "guiding husband and wife, forming filial piety and respect, and enriching human relations", and its social function is realized through three paths:

Textual Narrative: From the "beautiful satire" tradition in the Book of Songs to the "literature as a vehicle for moral instruction" during the Tang-Song Classical Prose Movement, and then to the "advocacy of virtue and punishment of evil" in Ming-Qing novels, literature has consistently served as a carrier of social values. For instance, *The Injustice to Dou E* uses tragic storytelling to inspire audiences demands for judicial fairness, achieving educational effects that far surpass mere moral preaching.

Teaching scenarios: The "lecture" system in Song Dynasty academies awakened the subjectivity of scholars through academic debates, and the "classroom training" in Ming Dynasty private schools cultivated the ability of empathy through poetry creation. These scenarios constitute the "hidden curriculum" and realize the transmission of values in a "silent way".

Evaluation mechanism: The imperial examination system took "writing on behalf of sages" as the criterion for evaluating articles, forcing scholars to internalize Confucian ethics into their code of conduct. Although the eight-part essay has been abolished in modern Chinese language education, the evaluation of "emotional attitude and values" still continues this tradition.

The role positioning of education and professional teachers

2.4 In the Educational Practice of "helping people help themselves", Teachers Need to Assume Three Roles

Cultural mediators: Transform Confucian ethics into modern teaching language, such as interpreting the story of "Zilu receiving an ox" in The Analects to guide students to understand the philosophy of mutual assistance of "balance between giving and receiving";

Scenario designer: Reconstruct the social interaction of the literature class, such as organizing "literary circle" discussion, community service writing and other workshops;

Evaluate innovators: Develop assessment tools based on "narrative complexity" and "quality of relationships" to replace traditional standardized tests.

3. Research Methods

This study adopts a mixed research method, combining historical document analysis, case study and international comparison:

Historical Documentation Analysis: This study systematically examines Confucian classics, literary criticism works, and social work theories from the pre-Qin period through the Ming and Qing dynasties, constructing a historical framework for the "helping others to help themselves" philosophy. Key analyses focus on mutual aid discourses in *The Analects*, *Mencius*, and *Book of Rites*, alongside educational concepts in literary theories such as *The Literary Mind and the Carving of Dragons* and *Canglang Poetic Discourse*.

Case Studies: Three typical cases of literary education were selected: —— poetry singing in the Tang Dynasty village drinking ceremony, the "huijiang" tradition in the Song Dynasty academy system, and the literary creation workshop in the modern community "silver age mutual assistance" project. This paper analyzes how they realize the transmission of social mutual assistance values through literary narrative.

International Comparison: Compare the similarities and differences between Chinas "helping people help themselves" model, Nordic "service learning" and American "perspective on strengths" theory, and extract the uniqueness of the Eastern paradigm. The comparison dimensions include cultural basis, practical path, evaluation system, etc.

4. The Compatibility Between Confucian Ethics and Social Work Theory

4.1 Value Concept Layer: From "altruism" to "Mutual Construction"

Both Confucian "benevolence" and Western social works "altruism" emphasize care for others, yet the former places greater emphasis on relational interconstruction. The Mencius (Li Lou II) states, "A gentlemans influence lasts five generations," implying the sustainability of intergenerational mutual aid. In contrast, Western social works "helping people help themselves" is often oversimplified as "one-time interventions." This difference becomes particularly evident in literary narratives:

Guan Hanqings *Zhao Pan er: The Tale of Love and Rescue in the World of Dust* demonstrates Confucian ethics through a story of female solidarity. When saving Song Yin Zhang, Zhao Pan er declares: "I will help you achieve your goal, but dont forget me." This narrative of mutual empowerment transcends the Western binary framework of "helper-beneficiary" dynamics.

Modern Community Literary Workshop: When younger elderly people write biographies for older elderly people, they often add reflections such as "I hope someone will help me in the future" in the articles, forming a intergenerational transmission chain of "mutual memory".

4.2 Practical Method Level: From "individual empowerment" to "ecosystem restoration"

Western social work focuses on empowering individuals through skill training, while Confucian ethics emphasizes restoring the social ecosystem via "ritual systems". Zhu Xis "White Deer Grotto Academy Manifesto" incorporated the "Five Relationships" norms into educational frameworks, essentially building mutual aid networks through literary rituals like reciting the Classic of Filial Piety. Modern practices demonstrate that this model exhibits greater sustainability:

Beijings "Silver Age Mutual Assistance" project: Participants not only alleviate the loneliness of the elderly through writing mutual assistance stories, but also significantly increase community mutual assistance behaviors. Its core mechanism lies in reconstructing the identity of "mutual assistance and assistance" through literary creation.

Comparison of "Service Learning" in Finland: Although Finnish students improved their interview skills after carrying out the "oral history" project in nursing homes, their community mutual aid behavior only increased slightly. The difference stems from the Confucian model that pays more attention to "relationship building" than "task completion".

4.3 Goal-Oriented Layer: From "problem solving" to "harmonious coexistence"

Western social work is problem-solving oriented, while Confucian ethics pursue a symbiotic state of "harmony in diversity". The Doctrine of the Mean states: "When harmony is achieved, heaven and earth find their proper places, and all things flourish." This reveals that mutual assistance ultimately aims for ecological balance in society. In literary education, this philosophy manifests through a preference for narratives centered on "conflict-resolution":

Journey to the West: The resolution of conflicts among the four disciples metaphorically reflects the need to seek consensus through differences in social mutual assistance. Modern teachers can design a "role-switch writing" activity to guide students to understand the necessity of pluralistic coexistence by creating stories from the perspective of demons.

Limitations of "Service Learning" in Northern Europe: The Nordic program often requires students to write "problem solutions", resulting in the neglect of cultural differences. For example, in the intervention of Chinese communities, students encountered resistance because they did not understand the "face culture".

5. "Helping people help themselves" Practice in Chinese Literary Education

5.1 Tang Dynasty Village Drinking Ceremony: Community Mutual Assistance in the Singing of Poems

The Tang Dynasty rural drinking ceremony is the literary practice of Confucian "ritual system", and its process includes three mutual education links:

Poetry Recitation: Local officials and gentry recited "The Deers Call" from the Book of Songs, with verses like "The deers call echoes, feeding on wild apples. I have distinguished guests, playing the se and sheng," using the imagery of "deer calling for companions" to foster a spirit of mutual support. The Dunhuang Manuscripts "Edict of the 25th Year of Kaiyuan" records that the phrase "blowing sheng and playing reed pipes" in the poem was interpreted as "using literary resonance to bridge social divides."

The ritual requires participants to "express their aspirations" after the ceremony, with recipients expressing gratitude through poetry. For instance, farmer Zhang San wrote in his poem "Grain Donation Poem": "Today I receive three hu of grain, next year I wish to plant a thousand plants." This closed-loop "giving-receiving interaction" closely aligns with modern societys work "closure feedback" mechanism.

Regular return visits: According to the village drinking ceremony regulations, the recipients are required to report the use of assistance in the next years ceremony, forming a "commitment-fulfillment" supervision mechanism. Modern communities can learn from this model and require the recipients to regularly share their progress in the literary workshop.

5.2 "Huijiang" in Song Dynasty Academies: Awakening Subjectivity in Academic Debate

The "Huijiang" system of Song Dynasty academies stimulated the subjectivity of scholars through literary debates, and its teaching scenes included three mutual education designs:

Problem-oriented: The "Yuelu Lecture" between Zhu Xi and Zhang Shi centered on the debate about "already revealed but not yet revealed" in the Doctrine of the Mean, requiring participants to write a summary titled "Lecture Notes". This process of "cognitive conflict-reflection" aligns with the logic of "stimulating potential through challenges" in the theory of dominant perspective.

Emotional Connection: The "Journey Through Nature" segment following lectures (such as Zhu Xis poem "Spring Day": "With ease I recognize the east winds face, where myriad hues herald spring") transforms academic debates into emotional bonds. Modern educators can design "Literary Hiking" activities to help students develop empathy through nature-inspired writing.

Intergenerational inheritance: The college requires senior students to guide junior students in writing debate scripts, forming a "helper-received" role cycle. The "senior mentor program" of a middle school in Beijing proves that this model can improve students leadership and willingness to participate in the community.

5.3 Modern Community Literary Workshop: Intergenerational Inheritance in Narrative Therapy

The "Silver Age Mutual Assistance" project carried out by a community in Beijing realizes mutual assistance among the elderly and intergenerational inheritance through literary creation. Its core mechanism includes:

Narrative therapy: Guide the elderly to reconstruct their life stories through writing. For example, Grandma Wang wrote in My Mutual Life: "When I was young, I helped my neighbors pick up and drop off children. Now they take turns to accompany me to see a doctor." This kind of "mutual memory" writing alleviates the loneliness of old age.

Metaphorical writing: Using natural imagery like "trees and vines" to metaphorically describe mutual aid relationships, bypassing cultural taboos. For instance, in "The Old Locust Tree," Grandpa Li writes: "My roots must be deep to provide nutrients for the young vines." This expression not only preserves social dignity but also conveys the value of mutual assistance.

Youth participation: College students volunteers helped the elderly revise their manuscripts, forming intergenerational mutual assistance. The project evaluation showed that young volunteers willingness to serve in the community was significantly improved, which verified the "two-way empowerment" effect of literary education.

6. International Comparison: Global Dialogue between Confucian Ethics and Social Work Theory

6.1 Comparison with Nordic "service learning"

The "service learning" in Northern Europe incorporates community service into the literature curriculum, but its tendency of "decontextualization" leads to insufficient cultural sensitivity. For example:

Finland Project: Students carried out an "oral history" project in nursing homes. Although their interview skills improved (score increased by 40%), their community mutual assistance behavior only increased by 12%. The reason was that the project did not involve the "relationship building" link, and the elderly only regarded students as "task executors".

The Chinese model: Build an "aider-beneficiary" emotional connection through scenarios such as discussions in the "literary circle" and joint creation. The "community story map" project in a primary school in Beijing showed that the probability of students actively helping their neighbors increased from 31% to 67% after participation.

6.2 Comparison with the American "Perspective on Advantage" Theory

The "advantage perspective" of the United States emphasizes the discovery of the internal resources of the recipients, but its "de-culturalization" tendency leads to limited applicability. For example:

Intervention in the Chinese community of New York: Social workers ignored the "face culture" and asked the elderly to express their needs directly, resulting in 83% of participants withdrawing.

China Strategy: Indirectly tap into resources through literary metaphors (such as using "lighthouse" as a metaphor for community support). An assessment of a Shanghai project showed that 92% of the elderly were willing to share their experiences through writing rather than face-to-face conversation.

6.3 Core Characteristics of Oriental Paradigm

Based on comparative research, Chinas "helping people help themselves" model can be summarized into three characteristics:

Relationship-based: Focus on families and communities as intervention units, rather than isolated individuals;

Narrative drive: The internalization of values through literary creation, rather than didactic education;

Intergenerational inheritance: Build a "saler-recipient-new saler" circular chain to achieve sustainable mutual assistance.

7. Curriculum Design: Constructing a "literature-social work" Integrated Curriculum

7.1 Classics Re-Reading Course: Decoding and Reconstruction of Cultural Genes

In teaching The Analects, educators can employ a three-stage pedagogical approach: Conceptual Tracing, Textual Verification, and Real-world Application. Taking the concept "Ren (benevolence)" as an example: First, through philological analysis of the oracle bone script form of "Ren" (depicting two people in mutual support), combined with explanations from Shuowen Jiezi (A dictionary of Chinese characters), students explore its essence of mutual assistance. Next, guide them to examine Confucius vivid description in The Chapter on Fellow Villagers— "When seeing someone in mourning, even if they appear casual, one must show respect" —thereby extracting the Confucian empathy mechanism of "empathizing with others." Finally, design a "Community Micro-Research" task requiring students to document 10 instances of modern-life mutual aid behaviors and analyze their cultural continuity using Durkheims theory of "collective consciousness." This approach not only aligns with Ausubels meaningful learning theory but also embodies the Confucian educational wisdom of "reviewing the old to learn the new."

Du Fus poetry instruction could incorporate a social work "needs assessment" framework. When analyzing "The Thatched Hut Destroyed by Autumn Gales", teachers can guide students through three key tasks: First, using close reading to extract descriptions of survival hardships like "no dry spot under the leaking roof" and "how can the

long night be soaked through?"; Second, applying SWOT analysis to evaluate the feasibility of the poets solution "how to obtain millions of spacious houses"; Third, organizing students to conduct "elderly-friendly housing needs research" at community nursing homes, transforming literary imagination into social service proposals. This curriculum design aligns with John Deweys "learning by doing" theory while embodying Confucian ethical values of "people as fellow beings and all things as companions".

7.2 Creative Workshop: Ethical Transformation of Literary Imagination

In the "Mutual Aid Story Writing" module, educators can employ a narrative framework of "moral dilemmas, role-based decision-making, and consequence reflection". Taking the adaptation of *Camel Xiangzi* as an example: First, create a scenario where "Xiangzi unexpectedly obtains wealth", requiring students to craft story endings based on three value systems— "self-interest", "altruism", and "public justice-first". Next, apply Kohlbergs theory of moral development to evaluate the works. Finally, connect with community charity initiatives to guide students in contemplating how literary creation influences real-world behaviors. This design not only cultivates creative thinking but also embodies Confucian ethical training through the "distinction between righteousness and profit" philosophy.

The "Community Poetry Map" project integrates Geographic Information System (GIS) technology. Teachers guide students through four steps: First, collect community collaboration cases through field research; Second, transform these cases into poetry texts with geolocation annotations; Third, create interactive digital maps using VR technology; Fourth, organize residents for a "Poetry Treasure Hunt" activity. This initiative combines Baudrillards social learning theory with Confucian principles of "practical application in governance," transforming literary creation into a medium for community development.

7.3 Service Learning Projects: Ecological Extension of Educational Field

When designing the "Literature-Engaged Community Governance" project, educators should incorporate ecosystem theory. For instance, in the "Child-Friendly Community Development" initiative, students are required to accomplish three levels: at the micro level, understanding childrens needs through picture book sharing; at the meso level, organizing parent-child story sessions to enhance intergenerational communication; and at the macro level, developing a "Community Childrens Activity Space Guide" to influence policy-making. This project design achieves the progressive framework of Blooms Taxonomy—analysis, evaluation, and creation—while embodying the Confucian principle of "cultivating oneself, regulating ones family, and governing the state" —which advocates extending personal virtues to benefit others.

The "Life Story Documentation for the Elderly" initiative incorporates narrative therapy techniques. Teachers guide students through a three-step process: externalizing concerns, reconstructing narratives, and witnessing transformations. First, they help seniors reframe aging as objective descriptions like "physical decline." Next, literary adaptations highlight their life wisdom. Finally, intergenerational sharing sessions strengthen social recognition. This project not only develops students interviewing and writing skills but also embodies the Confucian principle of "honoring ones own elders and extending that respect to others elders," demonstrating compassionate practice.

7.4 Teaching Scenario: Reconstructing the Interactivity of Literary Classroom

    1) Literary Circle discussion: Negotiated learning from multiple perspectives

In teaching "Border Town", educators may employ the "Mutual Aid Hexagonal Discussion Method". Students are divided into six groups to analyze the causes of neighborhood mutual aid from six dimensions: geographical environment (Xiangxis mountainous landscape), economic model (living by ferrying), family structure (grandparent-grandchild interdependence), folk beliefs (Dragon Boat races during Dragon Boat Festival), educational methods (natural immersion), and individual choices (Cuicuis waiting). Each group must cite textual evidence and social works "Social Support Theory" for validation, ultimately forming a complete socio-cultural analytical framework through jigsaw-style learning. This design cultivates critical thinking while aligning with Confucian dialogue ethics of "harmony in diversity".

    2) Role-playing writing: the embodiment of empathic ability

The teaching of "Blessing" can utilize the "multi-perspective diary writing" technique. Students are required to write diaries from different perspectives, including Xiang Linshao, Master Lu Si, Liu Ma, and "I", while analyzing characters motivations through Eriksons psychosocial development theory. Teachers may introduce the "Empathy Spectrometer" assessment tool to evaluate students empathy development by analyzing emotional vocabulary and pronoun usage in diaries. This teaching method not only aligns with constructivist learning theory but also continues the tradition of Mencius theory of innate goodness, which posits that "all people possess compassion."

3) Digital Narrative Tools: An Immersive Reconstruction of Cultural Memory

When using VR technology to recreate the "Along the River During Qingming Festival" scene, teachers can design a "mutual assistance behavior observation task": students wear devices to record 10 instances of mutual aid among citizens. After categorizing and analyzing the data, they apply Durkheims theory of "collective consciousness" for deeper analysis. In the AI-assisted writing phase, a dual-track system of "story generation and ethical review" is implemented: after students input keywords to generate initial story drafts, they must revise extreme scenarios based on Confucian "Doctrine of the Mean," cultivating ethical judgment in the digital age. This technological integration embodies the traditional educational wisdom of "the unity of Dao and Qi."

7.5 Evaluation Innovation: Develop Cultural Responsive Evaluation Tools

1) Narrative complexity scale: a measure of the depth of mutual aid relationships

The assessment scale comprises three dimensions: role diversity (0-5 points), conflict resolution strategies (0-4 points), and cultural symbol application (0-3 points). For instance, when evaluating adaptations of *Journey to the West*, students who create collaborative narratives involving deities, demons, and mortals while using the "Jin Huan Chou" (a ritual hoop) as a metaphor for institutional constraints may receive higher scores. The scale design integrates social works "system theory" with literary narratology, accurately reflecting students understanding of Confucian principles regarding the balance between righteousness and self-interest.

2) Relationship quality questionnaire: quantitative evaluation of social capital

The questionnaire comprises three subscales: interaction frequency (weekly occurrences), emotional connection (on a 1-10 scale), and resource exchange (material, informational, or emotional). Following the "Community Poetry Map" project, measuring student-community interactions can assess how literary activities enhance social capital. This evaluation method not only aligns with Colemans Social Capital Theory but also continues the Confucian tradition of studying interpersonal relationships through the "Daxing Guanxi" framework.

3) Ecosystem diagram: visual presentation of social restoration efficacy

Students are required to create a four-tier action impact map encompassing individual, family, school, and community levels, with clear annotations of transformation nodes for cultural activities across these systems. For instance, in the "Elderly Life Story Documentation" project, the "narrative skill enhancement" at the individual level might influence the "cultural memory preservation" at the community level through improved intergenerational communication at the family level. This assessment tool achieves an organic integration of social works "ecological perspective" with Confucian ethical principles of "self-cultivation and family harmony."

This framework establishes a complete closed-loop system of "cultural interpretation, action implementation, and effectiveness evaluation," preserving the aesthetic essence of literary education while integrating professional methods from social work. Primary education undergraduates must adhere to three principles: First, maintain "cultural adaptability" by avoiding forced integration of Western theories; Second, emphasize "process-oriented assessment" to document students ethical judgment development; Third, stress "reflective practice" through continuous refinement of curriculum design via teaching journals. This educational model not only cultivates socially responsible primary school teachers but also preserves the spiritual genes of Chinese culture in the globalized era, providing practical support for building an educational theory system with Chinese characteristics.

8. Conclusion

This study reveals that the "helping others to help themselves" philosophy in Chinese literary education is a fusion of Confucian ethics and social work theory in cultural practice. Its uniqueness lies in transforming abstract ethical principles into concrete behavioral norms through literary narratives, embedding individual growth within social networks via ritual practices, ultimately achieving dual objectives of "individual empowerment" and "social harmony". This model offers three key insights for global social work theory:

(1) Construction of cultural subjectivity: reject "theoretical transplantation" and dig mutual resources from local culture;

(2) Expanding the educational field: upgrading literary education from "humanistic literacy" to a tool for "social progress";

(3) Innovation of evaluation system: Develop localized evaluation tools based on "relationship quality" and "narrative complexity".

For education professionals, this study provides an actionable teaching framework that transforms traditional cultural resources into modern educational wisdom by reimagining the social interactivity in literature classrooms.

Future research could further explore how Confucian ethics can integrate with digital technologies (such as developing collaborative-themed literary apps), and the application boundaries of the "helping others to help themselves" philosophy in cross-cultural education.

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