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On the Community Consciousness in *Lolita* and the Integration Path of National Community Education in Universities of Northern Anhui Province

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Abstract

As a highly controversial yet ethically philosophical classic work by Nabokov, *Lolita* has seen its cross-era ideological value become increasingly prominent through multiple film and television adaptations. Based on the dual support of literary ethical criticism theory and community theory, and closely focusing on the educational context of forging a strong sense of the Chinese national community in universities in Northern Anhui, this paper re-excavates the contemporary ethical significance and diverse community connotations of the work. From the four core dimensions of family, identity, emotion and destiny communities, it analyzes the complex process of the construction and deconstruction of communities by *Lolita* in different ethical choices: the legal family community formed by her and Humbert based on natural will, the special identity community constructed by her and peers based on growth cognition, the diverse emotional community established by virtue of the Sphinx factor and free will, and the opposing destiny community formed by Humbert and Quilty due to emotional confrontation. All of these provide a vivid literary mirror for understanding the individual generation mechanism of national community consciousness. On this basis, the paper further explores the integration path of the community narrative in *Lolita* and ideological and political education in Northern Anhui universities, and provides theoretical references and practical plans for creating a characteristic educational model of "Literature+Ideological and Political Education" and forging students' sense of the Chinese national community.

Key words: *Lolita*; ethical choice; community consciousness; the Chinese national community; universities in Northern Anhui

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Introduction

Since its publication in 1955, Nabokov's *Lolita* has become a classic in the literary world for its complex ethical narrative, profound insight into human nature and unique artistic expression. The work contains in-depth reflections on human nature, ethics, power and freedom. Existing academic researches mostly focus on literary aesthetics, ethical criticism, narrative techniques and other dimensions: some scholars explore Humbert's psychological trauma and desire projection from the perspective of psychoanalysis;^[1] some focus on postmodern narrative characteristics and analyze its temporal art and spatial construction;^[2] others criticize the emotional relationships that violate public order and good morals from the perspective of ethical philosophy.^[3] However, the research combining its community narrative with ideological and political education in regional universities is still a blank, and the practical educational value of the text has not been fully explored.

The community theory provides a new perspective for interpreting the work. Ferdinand Tönnies, a German sociologist, divided communities into three types: "blood community, geographical community and spiritual community" in *Community and Society*, and held that a community is "an organic whole formed on the basis of natural will, containing the core connotations such as equality, mutual benefit and common development".^[4] Marx emphasized the collaborative characteristics of early human communities,^[5] and contemporary scholars have extended it to the national and state levels.^[6] Reinterpreting the work by combining this theory with literary ethics can provide a unique literary carrier for universities to forge a strong sense of the Chinese national community.

As an important birthplace of Chinese civilization, Northern Anhui is rich in resources such as the Sui-Tang Grand Canal sites, red culture and traditional Chinese medicine culture, and universities shoulder a great responsibility in the education of national community consciousness. However, the current ideological and political education faces problems such as the loose combination of content and local culture and a single model. The construction and deconstruction of the four types of communities including family, identity, emotion and destiny in *Lolita* show the development track of individual community consciousness and provide enlightenment for understanding the formation logic of national community consciousness. Based on this, this paper takes the community narrative of the work as the starting point, combines the cultural characteristics of Northern Anhui with the current situation of ideological and political education in universities, explores the integration path of the two, and provides specific plans for universities in Northern Anhui to improve the effectiveness of ideological and political education and forge students' sense of the national community.

1. Family Community: Construction and Collapse of the Ethical Cornerstone

Ferdinand Tönnies clearly pointed out in *Community and Society* "As the core form of the blood community, the family is the primary field for the formation of individual community consciousness. It takes blood relations as the link, love, responsibility and mutual assistance as the ethical foundation, and provides the initial social environment for the growth of individuals." ^[4] *Lolita* grew up in a single-parent family, and the early death of her father made her family community present a natural defect — the family structure lacked the support of the father's role, and the living unit was only composed of her mother Mrs. Haze and servants. In this mother-daughter binary family structure, Mrs. Haze's educational method for *Lolita* showed contradictory characteristics: on the one hand, she tried to regulate *Lolita*'s behavior with strict

constraints and limit her space for free activities; on the other hand, due to the lack of her own emotional needs, she ignored Lolita's desire for paternal love and emotional care in the process of growth, leading to a lack of in-depth emotional communication and understanding between mother and daughter. This loose and contradictory family relationship made Lolita's family community fail to give full play to its educational function, and also laid a foreshadowing for the distorted construction of subsequent communities.

The appearance of Humbert completely broke the original family community pattern of Lolita. Due to a fire in his residence, Humbert went to rent a house at Mrs. Haze's recommendation of a friend. At first, Humbert had no affection for Mrs. Haze's house or herself, and even had an excuse ready to refuse the rental, "I fumbled in my pocket for the train schedule, took it out secretly, trying to find a train to take as soon as possible".^{[7] 60} However, when he saw Lolita reading a magazine on the lawn in the backyard, his heart was attracted by the unique charm of the girl, and he changed his mind in an instant and decided to rent the house immediately. Humbert's special affection for Lolita stemmed from his emotional trauma in childhood — the short love affair with the girl Annabel in his youth and Annabel's accidental death made him develop an obsessive infatuation with teenage girls, which he called the "Lolita complex".^{[7] 12-15}

With the development of living together, Mrs. Haze gradually fell in love with Humbert, and Humbert chose to suppress his true feelings and accept Mrs. Haze's marriage proposal to become Lolita's stepfather in order to keep approaching Lolita. At this point, a legally complete family community of "father-mother-daughter" was officially formed. Marx summarized the early social forms of human beings as naturally formed communities in the *Grundrisse*: "represented by the family and the family expanded into a tribe, or a tribe formed by intermarriage between families, or a union of tribes."^[5] However, the family community constructed by Lolita, Humbert and Mrs. Haze is obviously not such a naturally formed community — it lacks the support of blood relations, and even more lacks the ethical foundation of emotion and responsibility. In his married life, Humbert failed to fulfill his responsibilities as a husband and stepfather from beginning to end: he had no true love for Mrs. Haze, and even evaded emotional communication and family responsibilities between husband and wife by taking sleeping pills; his care for Lolita was not out of the love of a stepfather for his stepdaughter, but from his distorted emotional desire in his heart. This family community established on the basis of personal selfish desires essentially violates the core connotations of the community such as "equality, mutual benefit and shared responsibilities", and inevitably lays a hidden danger for its subsequent collapse.

2. Identity Community: Confusion of Group Identity

Identity is the embodiment of an individual's sense of belonging in a group. "The construction of an identity community is a key step for an individual to move from 'self' to 'we', and also an important link in the formation of national community consciousness."^[8] Lolita's special family environment made it difficult for her to establish her identity in a traditional family — in the eyes of her mother Mrs. Haze, she was a rebellious daughter; in the eyes of her stepfather Humbert, she was an object to satisfy his special emotional needs. This dislocation of identity cognition made Lolita eager to find identity recognition among her peers and build her own identity community. Quilty's camp became Lolita's first attempt to construct an identity community.

Although the description of Lolita's life in Quilty's camp in the novel is relatively brief, it is enough to show the process and characteristics of her identity community construction. After Mrs.

Haze sent Lolita to Quilty's camp, she focused on her married life with Humbert wholeheartedly, while Humbert always thought of Lolita and had no interest in his new married life. In Quilty's camp, Lolita met Barbara Burke, who was two years older than her, and Charlie, the son of the camp hostess. Barbara had a small dinghy, and the three often activities together by the small lake in the woods — Charlie and Barbara had sexual intercourse in the coppice, and Lolita was in charge of keeping watch, and later she also participated in this chaotic sexual behavior out of curiosity. Although Lolita thought it was "a bit fun"^{[7] 217}, she deeply despised Charlie's intelligence and manners.

The identity community constructed by Lolita in Quilty's camp is a distorted group identity. The formation of this identity community stems from teenagers' ignorance and curiosity about sex, as well as the influence of the group environment. Nabokov once commented: "Modern coeducation, teenage fashions, feasts by the fireflies have made such a girl hopelessly and completely depraved."^{[7] 208} The group environment in Quilty's camp lacks correct value guidance, and the interaction between teenagers is full of vulgar and chaotic elements. This environment made Lolita have a serious deviation in her cognition of the identity community — she regarded chaotic sexual behavior as a symbol of group identity and vulgar interaction as a way to integrate into the group. This distorted experience of the identity community not only failed to help Lolita form a correct identity cognition, but also aggravated her confusion and perplexity, laying obstacles for her subsequent integration into the group.

From the perspective of community theory, the identity community in Quilty's camp lacks the core connotations of equality, respect and rationality, and belongs to a "pseudo-community". Such a community cannot provide individuals with a real sense of belonging and value support, but will have a negative impact on the growth of individuals. Huang Hui pointed out in *Ethical Identity Reconstruction and Community Imagination in Abdulrazak Gurnah's Doty*: "A healthy identity community should be based on equality, respect and common development, which can promote the healthy growth and value realization of individuals; while a distorted identity community will suppress the individuality of individuals, distort their values and hinder their normal development."^[8] Lolita's experience in Quilty's camp fully confirms this view — in the process of participating in group activities, she gradually lost her cognition of self-worth and formed a wrong understanding of group identity, and this influence ran through her entire growth process. As Wang Xiaoling emphasized in her research on Nabokov's literary theory, individuals are very likely to lose their self-subjectivity in a distorted group environment, which in turn leads to the alienation of identity recognition^[9].

3. Emotional Community: Game between Rationality and Distortion

The emotional community is a form of community formed on the basis of emotional resonance. "Its construction directly affects the value orientation of individual community consciousness. A healthy emotional community can promote the moral growth and social integration of individuals, while a distorted emotional community will lead to the dislocation of individual values and behavioral anomie."^[10] The emotional community established by Lolita and Quilty in the process of growth is a typical distorted form, and its formation and development process fully show the ethical risks of emotional community construction.

As a film producer, Quilty has a certain social status and economic strength. His interest in Lolita is not based on equal emotional respect, but on the covetousness and desire for control of her young body. Quilty approached Lolita through various means, regarded her as a plaything by

virtue of his power and status, and satisfied his selfish desires through control and exploitation. Lolita's affection for Quilty stems from the confusion of adolescence and the impulse of free will — "Free will is the part close to rational will, such as the conscious pursuit of a certain purpose or requirement". In the distorted relationship with Humbert, Lolita was always in a position of being controlled and manipulated, lacking freedom and respect. The appearance of Quilty provided Lolita with a possibility to escape from Humbert's control, and this desire for freedom made her form a wrong emotional dependence on Quilty.

The emotional community between Lolita and Quilty lacks the core connotations of equality, respect and rationality. Quilty objectified Lolita as a tool to satisfy his own desires, completely ignoring her emotional needs and personal dignity as an independent individual; Lolita's affection for Quilty is based on the blind pursuit of freedom and the wrong cognition of emotion, lacking real emotional resonance and value recognition. This distorted emotional community has caused serious harm to Lolita's growth: it further distorted Lolita's emotional cognition, making her mistakenly think that control and being controlled, exploitation and being exploited are the normal forms of emotional relationships; at the same time, it also aggravated Lolita's psychological trauma, making her sink deeper and deeper in the emotional vortex and unable to extricate herself.

From the perspective of ethical philosophy, the emotional community between Lolita and Quilty violates the basic ethical norms. Hegel pointed out in *Elements of the Philosophy of Right*: "Love is the spirit's feeling of its own unity, an emotional connection between people based on equality and respect."^[11] The emotional relationship between Lolita and Quilty completely deviates from the essence of love, and is full of the oppression of power, the release of desire and the trampling of personality. The existence of such an emotional community not only damages the physical and mental health of individuals, but also violates the public order and good morals of society, and its ultimate collapse is inevitable. When Lolita gradually saw Quilty's true colors and realized that she was only a tool for him to satisfy his selfish desires, she chose to escape, and this distorted emotional community collapsed accordingly. The emotional relationship between Quilty and Lolita is a serious breakthrough of ethical boundaries, and its essence is a deformed combination of power and desire.

4. Destiny Community: Ethical Enlightenment of Opposition and Symbiosis

The destiny community is an advanced form of community, "which embodies the inseparable connection between individuals and others, and groups. Its construction is not only related to the destiny of individuals, but also affects the development and stability of groups."^[12] The opposing destiny community formed by Humbert and Quilty because of Lolita in *Lolita* shows the negative form of the destiny community, and its tragic ending provides an important warning for understanding the construction logic of the destiny community.

The destiny community of Humbert and Quilty is established on the common desire for Lolita — both of them have distorted emotional demands for Lolita and try to bring Lolita into their own control range. Humbert regarded Lolita as a tool to satisfy his "Lolita complex", and exercised long-term control and manipulation over her through the identity of stepfather; Quilty regarded Lolita as a plaything and tried to seize the control of Lolita by virtue of his power and status. This common desire made the two form a sharp antagonistic relationship, and they launched a continuous psychological and practical game to compete for the control of Lolita.

Humbert's hatred for Quilty stems not only from the competition for the control of Lolita, but also from Quilty's destruction of his "emotional sustenance". In Humbert's distorted cognition,

Lolita was the only spiritual pillar in his life, and Quilty's appearance threatened the existence of this pillar. This hatred finally reached its peak after Lolita's escape — after learning that Lolita had been with Quilty, Humbert's inner anger and despair were uncontrollable. He began to look for Quilty everywhere, and finally found him in a remote residence and shot him to death. Humbert's extreme act is not only the end of a competitor, but also a symbol of self-destruction — shortly after shooting Quilty, he died of a thrombus.

"Strong emotions can make people step forward to help without hesitation, or 'perish together' resolutely and without regret."^[13] The opposing destiny community of Humbert and Quilty is precisely established on distorted emotions and selfish desires, lacking ethical constraints and the pursuit of common values.

The construction of such a destiny community not only failed to realize the development and improvement of individuals, but also pushed both sides to the abyss of destruction. The construction of a destiny community must take ethics and morality as the criterion and common development as the goal, otherwise it will eventually lead to tragedy. The tragedy of Humbert and Quilty fully confirms this view — a destiny community lacking ethical constraints and centered on selfish desires is bound to collapse due to interest conflicts and emotional opposition, bringing devastating consequences to individuals. The construction of a destiny community must adhere to the ethical bottom line, otherwise it will lose the foundation of its existence.

5. The Integration Path of *Lolita* and National Community Consciousness Education in Northern Anhui Universities

5.1 Curriculum Integration: Constructing a Characteristic Curriculum System of "Literature+Ideological and Political Education"

Integrating the community narrative of *Lolita* into the ideological and political curriculum system of universities in Northern Anhui and constructing a characteristic educational model of "Literature+Ideological and Political Education" is the core path to realize the deep integration of literary texts and national community consciousness education.^[14] Universities in Northern Anhui can promote curriculum integration from the following aspects.

First, add a literary text interpretation module to ideological and political courses. Set up a special module of "Community Consciousness in Literature" in the core ideological and political courses such as *Ideology, Morality and the Rule of Law*, *Basic Principles of Marxism* and *Essentials of Modern and Contemporary Chinese History*. Take *Lolita* as the core text, combine community theory and literary ethical criticism theory, guide students to analyze the family community, identity community, emotional community and destiny community in the work, and explore the formation logic of individual community consciousness and the construction path of national community consciousness. For example, in the chapter of "Collectivism Education" in the course *Ideology, Morality and the Rule of Law*, guide students to understand the connotation and value of collectivism by analyzing the collapse of Lolita's family community and the construction conditions of a healthy family community; in the chapter of "Human Nature and Social Relations" in the course *Basic Principles of Marxism*, discuss the sociality of human beings and the importance of identity recognition combined with Lolita's predicament in constructing an identity community.

Second, develop characteristic general education courses integrating local culture and literature. Relying on their disciplinary advantages, universities in Northern Anhui can develop general education courses such as *Northern Anhui Culture and National Community*

Consciousness and National Identity in Literature, combine the community narrative of *Lolita* with the local cultural resources of Northern Anhui, let students feel the charm of local culture while learning literary texts, and strengthen their sense of national community. For example, in the course *Northern Anhui Culture and National Community Consciousness*, combine the construction of *Lolita's* identity community with the history of multi-ethnic cultural exchanges in Northern Anhui, let students understand the relationship between cultural diversity and national identity; in the course *National Identity in Literature*, compare and analyze the destiny community in *Lolita* and the destiny community in the red culture of Northern Anhui, let students experience the era value of the national community. The curriculum content can refer to the *Atlas of Red Cultural Resources in Northern Anhui* compiled by the Culture and Tourism Bureau of Huaibei City to ensure the authenticity and authority of local cultural materials.

Finally, strengthen the innovation of curriculum teaching methods. Adopt diversified teaching methods such as case teaching method, group discussion method and situational teaching method to enhance the attractiveness and effectiveness of the courses. For example, organize students to carry out group discussions around "Lolita's Ethical Choices and National Community Consciousness", let students deepen their understanding of community consciousness in communication; use virtual reality technology to restore the key scenes in *Lolita* and the historical scenes in the red culture of Northern Anhui, let students feel the construction and significance of the community in an immersive experience; invite experts and scholars in the fields of literature and ideological and political education to carry out special lectures to provide students with multi-perspective interpretation and guidance. In the teaching process, the relevant requirements in the *Implementation Plan for the Reform and Innovation of Ideological and Political Education in Anhui Provincial Universities* issued by the Department of Education of Anhui Province can be introduced to ensure that the teaching reform is consistent with the policy orientation.

5.2 Practical Integration: Building a Practical Education Platform of "Campus - Local - Society"

Practice is an important link to consolidate the educational achievements of national community consciousness. Relying on the community narrative of *Lolita* and combining with local cultural resources, universities in Northern Anhui can build a trinity practical education platform of "Campus - Local - Society", let students deepen their understanding and recognition of national community consciousness in practice.

At the campus level, carry out a variety of campus cultural practice activities. Organize activities such as "Lolita Community Consciousness Themed Reading Club", "National Community Consciousness Essay Competition" and "Red Culture Drama Performance", let students feel the ideological and political connotation of literary texts and the importance of national community consciousness in participation. For example, hold a themed reading club of "Lolita and National Identity", guide students to discuss the relationship between individual identity and national identity combined with the work and their own experiences; organize students to adapt the relevant plots in *Lolita*, integrate the red cultural elements of Northern Anhui, and arrange red dramas, let students strengthen their sense of national community in artistic creation. At the same time, build educational positions such as campus national culture exhibition areas and red culture corridors, display the cultural characteristics of all ethnic groups and advanced deeds of national unity, and create a strong campus educational atmosphere.

At the local level, carry out local cultural research and voluntary service activities. Organize students to go deep into all parts of Northern Anhui to carry out cultural research activities, excavate the community elements in local culture, and feel the internal connection between local culture and national culture. For example, go to the Sui-Tang Grand Canal sites in Huaibei to investigate the history of national exchange and integration in canal culture, and understand the diverse and integrated cultural pattern of the Chinese nation; go to the Bozhou Chinese medicinal materials trading market to understand the history of national trade exchanges in traditional Chinese medicine culture, and realize the importance of the common development of all ethnic groups. At the same time, organize students to carry out voluntary service activities such as "National Culture Inheritance Voluntary Service" and "Rural Revitalization Assistance Voluntary Service", let students enhance their recognition of local culture and sense of national community in the process of serving local development. For example, set up a national culture inheritance volunteer service team, go deep into the rural areas of Northern Anhui, carry out cultural inheritance activities such as local operas and traditional handicrafts, and promote the exchange and integration of cultures of all ethnic groups.

At the social level, participate in regional national unity and progress creation activities. Universities in Northern Anhui can cooperate with local governments and social organizations to participate in regional national unity and progress creation activities such as "National Unity and Progress Publicity Month" and "National Culture Festival", let students strengthen their sense of national community in a broader social environment. For example, organize students to participate in the National Unity and Progress Publicity Month activity in Huaibei City, publicize the importance of national unity to the society through distributing publicity materials, carrying out literary and artistic performances and holding knowledge competitions; participate in the National Culture Festival in Suzhou City, display the cultural characteristics of all ethnic groups, and promote the exchange and understanding between all ethnic groups. At the same time, encourage students to participate in national national unity practical activities during holidays, such as the "Pomegranate Seed" national unity social practice project, broaden students' horizons and enhance their sense of national community.

5.3 Faculty Integration: Building a Compound Faculty Team of "Literature + Ideological and Political Education"

The faculty team is the key guarantee for the integration of *Lolita* and national community consciousness education in Northern Anhui universities. Universities in Northern Anhui should strengthen the construction of a compound faculty team of "Literature + Ideological and Political Education", improve teachers' ability of literary interpretation and ideological and political education, and provide strong support for integrated education.

First, strengthen teacher training and exchanges. Organize interdisciplinary training for ideological and political course teachers and literature major teachers, invite experts and scholars in the fields of literary ethics and community theory to give special lectures, and improve teachers' ability to interpret literary texts such as *Lolita* and transform them into ideological and political education. For example, hold a special training course on "The Transformation of Literary Texts into Ideological and Political Education", guide teachers to master the methods and skills of excavating ideological and political elements from literary texts; organize teachers to participate in national teaching seminars on "Literature + Ideological and Political Education" to learn advanced teaching experience and methods. At the same time, encourage ideological and political course

teachers and literature major teachers to carry out interdisciplinary exchanges and cooperation, jointly carry out teaching research and project research, and form a joint teaching force.

Second, set up an interdisciplinary teaching team. Integrate the faculty resources of ideological and political course teachers, literature major teachers, local culture research experts, etc., set up an interdisciplinary teaching team, and jointly undertake the teaching tasks of characteristic courses of "Literature + Ideological and Political Education" and the guidance work of practical activities. For example, set up a teaching team of "*Lolita* and National Community Consciousness Education", with ideological and political course teachers responsible for the explanation of ideological and political theories, literature major teachers responsible for the interpretation of literary texts, and local culture research experts responsible for the excavation and integration of local cultural resources, forming a teaching pattern of complementary advantages. At the same time, encourage the teaching team to carry out research on teaching reform, explore effective paths and methods for the integration of literary texts and ideological and political education, and continuously improve the teaching quality.

Finally, improve the faculty assessment and incentive mechanism. Establish a scientific and reasonable faculty assessment and incentive mechanism, incorporate interdisciplinary teaching, teaching reform research and practical activity guidance into the teacher assessment system, and commend and reward teachers who have outstanding performance in the teaching and research of "Literature + Ideological and Political Education". For example, take the teaching effect of "Literature + Ideological and Political Education" courses, relevant research results of projects and the effectiveness of practical activity guidance as important bases for teachers' professional title evaluation and selection of advanced models; set up a special fund for the teaching reform of "Literature + Ideological and Political Education" to support teachers in carrying out teaching reform and research work and stimulate their enthusiasm and creativity.

6. Conclusion

Lolita contains profound ethical philosophy and diverse community connotations. The construction and deconstruction process of its four major communities (family, identity, emotion and destiny) outlines the development track of individual community consciousness, and provides a unique literary mirror and theoretical enlightenment for the education of forging a strong sense of the Chinese national community in Northern Anhui universities. Integrating this work with national community education in Northern Anhui universities has important practical value: we can reflect on the fundamental role of family education from the family community, highlight the importance of group guidance from the predicament of identity community construction, emphasize the core value of rational emotion from the game of emotional community, and deepen the understanding of the connotation of "sharing weal and woe" from the tragedy of destiny community, so as to layer by layer promote the cultivation of students' national identity and sense of responsibility.

As the core position of regional education and cultural inheritance, universities in Northern Anhui shoulder an important mission of forging a strong sense of the national community. They should deeply excavate the community elements in *Lolita*, combine with local cultural resources, construct a characteristic educational model of "Literature + Ideological and Political Education" through the three integration paths of curriculum, practice and faculty, and let students strengthen their sense of national community in literary interpretation and practical experience. In the future, universities in Northern Anhui need to continuously deepen the research on the integration of

literary texts and national community education, optimize the educational paths and models, give play to the advantages of literary education and local cultural resources, and at the same time strengthen exchanges and cooperation with universities in various regions, share the educational experience of "Literature + Ideological and Political Education", and provide regional cases and references for the innovation of ideological and political education in universities across the country.

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