

How Does "Living Heritage" Enter the Heart? The Internal Logic, Practical Dilemmas, and Pathways of Hongquan (Red Fist) Integration into Middle School Ideological and Political Education

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Abstract: The "living inheritance" of intangible cultural heritage and the goal of "entering the mind and heart" in middle school ideological and political (I&P) courses share an isomorphism in the dimension of "the unity of knowledge and action." Based on the theory of embodied cognition, this paper demonstrates the intrinsic compatibility between the living genes of Hongquan—such as "bodily presence," "life embeddedness," and "dynamic meaning generation"—and the logic of ideological and political education. It examines the practical dilemmas faced in integrating Hongquan into middle school I&P courses, including fragmented resources, absence of embodied experience in curriculum design, formalistic activities, and simplistic evaluation. Furthermore, it constructs a four-dimensional practical pathway of "living resource repository—embodied experience chain—extended experience field—embodied growth portfolio," elucidating the synergistic mechanism of "supply—transformation—deepening—feedback." This pathway provides a practical plan for the campus-based living inheritance of local intangible cultural heritage, and also offers new ideas for resolving the dilemma of I&P courses where "it is easy to enter the ears but difficult to enter the heart."

Keywords: Hongquan(Red Fist); middle school ideological and political course; living inheritance; entering the mind and heart; practical pathway.

1. Introduction

Intangible cultural heritage (hereinafter referred to as "ICH") is an important component of the excellent traditional Chinese culture. In 2021, the General Office of the CPC Central Committee and the General Office of the State Council issued the "Opinions on Further Strengthening the Protection of Intangible Cultural Heritage," explicitly proposing to "integrate ICH into the national education system"[1], marking that campus-based ICH inheritance has moved from superficial performances to a new stage of deep integration with disciplinary curricula. As a key course for implementing the fundamental task of fostering virtue through education, the reform of middle school ideological and political (I&P) courses has always aimed at "entering the mind and heart." However, current teaching still faces the dilemma of "the disconnect between knowledge and action" and "easy to enter the ears but difficult to enter the heart"[2], primarily because traditional teaching overly relies on symbolic knowledge transmission, lacking vivid carriers that activate students' bodily experiences and emotional engagement.

Hongquan (Red Fist), as a national-level ICH originating from the Guanzhong region of Shaanxi Province[3], not only carries the profound cultural memory and national spirit of the Guanzhong area, but its martial ethics of "respecting teachers and valuing the Way, emphasizing righteousness and keeping trust, striving for self-improvement, and being loyal to the country" are deeply compatible with the core socialist values. More importantly, its inheritance has always relied on bodily practices of "oral transmission and bodily teaching, master-disciple succession." Practitioners internalize combat norms and martial ethics requirements into bodily memory through

repeated practice, possessing natural "living" genes. This characteristic makes it a unique bridge connecting the living inheritance of ICH with the embodied cognitive needs of I&P courses, providing a feasible pathway for resolving the "disembodied" drawbacks of I&P.

Existing research has extensively discussed the value of integrating ICH into I&P courses, but mostly remains at the level of macro appeals or scattered experiences, lacking a complete framework of "logical compatibility—practical dilemmas—systematic pathways." Taking Hongquan as an entry point, this paper systematically addresses: How is the "living inheritance" of Hongquan isomorphic with the "entering the mind and heart" of I&P courses? What practical obstacles exist in their integration? How can a systematic pathway be constructed to achieve the educational leap from "bodily participation" to "value identification?" It is hoped that this will provide plans and references for the deep integration of campus-based living inheritance of ICH and the reform of I&P courses.

2. The Internal Logic Between the "Living" Genes of Hongquan and the Goal of "Entering the Mind and Heart" in I&P Courses

The reason why Hongquan can transcend ordinary sports projects to become an effective carrier of ideological and political education lies in the deep isomorphism at the methodological level between its "living inheritance" genes and the goal of "entering the mind and heart" in I&P courses. This isomorphism is reflected not only in the three living characteristics of Hongquan—"practicality of bodily presence," "situationality of life embeddedness," and "dynamicity of meaning generation"—but also in the deep

compatibility between the two in three educational dimensions: cognitive concretization, emotional embodiment, and the unity of knowledge and action in behavior[4].

2.1. Three Characteristics of the "Living Inheritance" of Hongquan

Living inheritance is the core concept that distinguishes the protection of intangible cultural heritage from that of material cultural heritage. It emphasizes that ICH is by no means a static "cultural fossil," but a cultural practice that is constantly recreated in specific contexts[5]. The living inheritance of Hongquan is concentrated in three characteristics: the practicality of bodily presence, the situationality of life embeddedness, and the dynamicity of meaning generation, which constitute the internal basis for its integration into I&P courses.

First, the practicality of bodily presence. The inheritance of Hongquan is accomplished through embodied practice of "oral transmission and bodily teaching, master-disciple succession." Under the master's demonstration and correction, practitioners internalize combat norms and martial ethics requirements into "bodily knowing" through repeated practice of "Ten Major Disc Exercises" and "Running Fist and Hand-to-Hand Combat." This form of knowledge transcends symbolic cognition and constitutes an embodied mode of cultural acquisition—the learner "becomes" part of Hongquan through the body. Ye Haosheng points out that embodied cognition theory holds that cognition occurs in the interaction between the body and the environment, and the body is the subject of cognition and the source of meaning[6]. The characteristic of "bodily presence" in Hongquan provides a methodological interface for I&P education to shift from "conceptual cognition" to "bodily recognition"[7].

Second, the situationality of life embeddedness. Hongquan is deeply embedded in the daily cultural ecology of the Guanzhong people, from the "Gathering of Heroes" martial arts exchanges in northern Weinan to the Spring Festival shehuo (community fire) performances and temple fair exhibitions, closely interwoven with regional festivals, completing the transmission and reproduction of cultural meaning in specific contexts. This trait of "embedding in life" echoes the I&P course concept of "coming from life and going to life." Jan Assmann's cultural memory theory reveals that the maintenance of cultural memory highly depends on social communication frameworks and ritual practices; divorced from the "lifeworld" network, cultural meaning faces the risk of solidification[8]. The living existence of Hongquan in the Guanzhong countryside makes it a real "situation" carrying regional cultural memory, providing cultural soil for I&P courses to break through classroom closure and connect with students' daily lives.

Third, the dynamicity of meaning generation. The core of living inheritance lies in the dynamic generation of meaning. The connotation of Hongquan is not a solidified dogma, but is endowed with new meanings in different eras. At the end of the Qing Dynasty and the beginning of the Republic of China, masters such as Gao Zhankui devoted their martial skills to national salvation, deeply connecting the art with the destiny of the nation; in contemporary campus practice, contemporary values such as "patriotism" and "self-improvement" are injected into the traditional martial ethics system, forming a sample of the creative transformation of traditional culture. This dynamic generativity provides I&P education with a vivid topic of "dialogue between ancient and

modern"—students can understand the creative transformation of excellent traditional Chinese culture and deepen their dialectical understanding of "cultural confidence" in the evolution of Hongquan from "protecting the family" to "defending the country" to "strengthening the body and forging the spirit."

2.2. The Logic of Compatibility from "Living" to "Entering the Heart"

The pursuit of "entering the mind and heart" in I&P courses is reflected at the cognitive level as a deep understanding of theoretical viewpoints, at the emotional level as sincere identification with values, and at the behavioral level as the conscious practice of moral norms. The living inheritance characteristics of Hongquan happen to be deeply compatible with the logic of I&P education in the above three dimensions.

At the level of "entering the mind" (cognition), Hongquan provides concrete cognitive anchors for abstract theories. The principle of "balancing Yin and Yang, combining hardness and softness" can interpret the viewpoint of "contradiction and unified opposites" in materialist dialectics; the offensive and defensive thinking of "watching the chest to defend against legs, watching the shoulders to defend against hands" can assist in understanding philosophical methodologies such as "the universality of connection." The figures and events in the inheritance history—such as martial artists devoting themselves to national salvation and "Yao Zi Gao San" founding the Gao School of Hongquan—provide narrative carriers for concepts such as "patriotism" and "national spirit," shifting cognition from symbolic memory to situational understanding[9].

At the level of "entering the heart" (emotion), the bodily practice of Hongquan provides an embodied channel for value internalization. Embodied cognition research shows that direct bodily participation can activate sensorimotor experiences and deepen emotional engagement[10]. In the practice of movements such as "cheng bu" (support and supplement) and "mo shou" (wiping hand), students experience the dialectical meaning of "combining hardness and softness" through muscle tension and relaxation, breathing regulation, and limb offensive and defensive transitions; through the "running fist and hand-to-hand combat" exercise where "one stops at the point," they feel the measure of "benevolence" and "propriety" in martial ethics. This "bodily practice" transforms value concepts from abstract preaching into emotional resonance and moral intuition in bodily experience, achieving the leap from "knowing" to "comprehending."

At the methodological level (behavior), the "living inheritance" of Hongquan itself is an educational model of "learning by doing and comprehending by acting," which is highly isomorphic with the "unity of knowledge and action" in I&P courses. Dewey proposed that education is the reconstruction of experience, and true learning occurs in "doing"[11]. The chain of "master-disciple transmission—bodily practice—actual combat comprehension—moral cultivation" in Hongquan constitutes a natural "learning by doing" model: acquiring norms in "doing" the fist, comprehending principles in "practicing" the fist, and cultivating virtue in "understanding" the fist. Introducing it into the I&P classroom is a creative transformation of the integrated educational logic of "body—action—value."

3. Practical Dilemmas of Integrating Hongquan into Middle School I&P Courses

Although Hongquan is deeply compatible with I&P courses at the methodological level, transforming this into classroom reality still faces multiple obstacles. These dilemmas do not exist in isolation but form a systematically reinforcing closed loop: fragmented resources leave curriculum design with no starting point, the absence of curriculum experience causes activities to lose value guidance, formalistic activities leave evaluation without basis, and simplistic evaluation in turn solidifies the existing model. They are concentrated in the structural misalignment of four dimensions: resources, curriculum, activities, and evaluation. The following sections elaborate on each.

3.1. Resource Dilemma: The Disconnect from "Scattered Materials" to "Systematic Transformation"

Existing protective records of Hongquan mostly focus on the technical level, such as routine videos, quanpu (fist manuals) compilation, and inheritor archives. The deeper ideological and political elements they carry—the historical evolution of martial ethics norms, the life narratives in inheritors' oral histories, and the spiritual core in regional cultural memory—have not yet undergone systematic educational transformation. More critically, there is a lack of bridges between these materials and the knowledge points in the unified textbooks: the ritual tradition of "walking the fist hat and bowing to the four directions" can correspond to "moral cultivation," but teachers find it difficult to precisely locate the insertion point; the historical fact of inheritors serving the country with martial arts can interpret "political identity," but there is a lack of clear curriculum map guidance. This disconnect between "materials" and "teaching knowledge points" leaves I&P teachers facing the dilemma of "not knowing how to select, and not knowing how to use after selection," resulting in the idle or superficial use of Hongquan resources in the classroom.

3.2. Curriculum Dilemma: The Obstruction from "Knowledge Lecturing" to "Embodied Experience"

Current middle school I&P classrooms are still dominated by the lecture method. Fixed classroom spaces, tight scheduling arrangements, and paper-and-pencil testing orientations together constitute a classroom ecology that excludes "bodily participation." The integration of Hongquan faces a "triple capacity deficit": first, I&P teachers generally lack Hongquan knowledge reserves and practice experience, making it difficult to design embodied teaching activities; second, inheritors, although proficient in the art, mostly lack educational qualifications and classroom organization abilities; third, school administrators' concerns about classroom safety risks further inhibit the introduction of bodily practices. This creates an obstruction of "wanting to do but not knowing how, knowing how but not daring, and daring but having no time," making it difficult for the embodied experience chain to land in the main classroom position.

3.3. Activity Dilemma: The Disconnect from "In-class Cognition" to "Out-of-class Embodied Recognition"

Study tours, club activities, and after-school services are important carriers for extending I&P courses beyond the classroom, but existing practices often tend toward formalism. Some schools organize students to visit martial arts museums or watch Hongquan performances, but activities remain at the "visiting" level, and students' passive role as spectators does not change. Although Hongquan clubs are established through after-school services, activities mostly focus on technical training, lacking organic connection with I&P courses, and the martial ethics spirit and national family implications are intentionally diluted. A deeper problem lies in the disconnect between activity design and students' daily lives—Hongquan is regarded as a "special activity" rather than a "daily practice," and cultural experience is interrupted when the activity ends, unable to precipitate into stable value tendencies in students' life experiences.

3.4. Evaluation Dilemma: The Absence from "Paper-and-Pencil Testing" to "Processual Embodied Recognition"

Traditional I&P course evaluation is dominated by paper-and-pencil testing, focusing on examining students' ability to memorize and reproduce conceptual definitions and principle statements. This model is inadequate in measuring "embodied" growth: the perseverance, collaborative spirit, and rule awareness students demonstrate in Hongquan practice, the value discrimination ability and emotional engagement they show in situational discussions, and the cultural identity they reflect in club activities—these are precisely the key manifestations of "entering the heart," yet they find no corresponding dimension in the current evaluation system. The simplification of evaluation subjects also constitutes a limitation: I&P teachers cannot observe students' complete performance in clubs and study tours, while inheritors and peer groups possess unique perspectives for evaluating technical acquisition and cultural understanding. The absence and narrowness of evaluation not only prevent teaching effects from receiving scientific feedback but also inversely reinforce the conservative choice of "emphasizing knowledge lecturing and neglecting bodily participation," constraining embodied teaching reform.

The above four dilemmas do not exist in isolation but form a mutually reinforcing closed loop: fragmented resources leave curriculum design with no starting point, the absence of curriculum experience causes activities to lose value guidance, formalistic activities leave evaluation without basis, and simplistic evaluation in turn solidifies the existing model. To break through the predicament, systematic pathway reconstruction is required.

4. Practical Pathways for Integrating Hongquan into Middle School I&P Courses

The above dilemmas indicate that the integration of Hongquan into I&P courses is by no means a patchwork of scattered activities, but requires the construction of a closed-loop system composed of resource supply, curriculum transformation, activity deepening, and evaluation feedback. Resource development provides the content foundation for

curriculum implementation, curriculum teaching lays the cognitive prerequisite for activity extension, activity experience provides the performance field for process evaluation, and evaluation results inversely drive resource iteration and curriculum improvement. The four dimensions operate synergistically, jointly pointing to the dual goals of "living inheritance" and "entering the mind and heart." The following sections elaborate on the specific construction strategies of the four-dimensional pathway.

4.1. Resource Dimension: Developing a "Living Resource Repository"

Resource construction is the starting point for integrating into I&P courses. The core is to transform Hongquan from "technical materials" into "ideological and political teaching resources," achieving an educational translation from "static records" to "living narratives."

First, excavate "living" ideological and political materials. Going beyond routine compilation, systematically sort out Hongquan historical anecdotes, martial ethics admonitions in quanpu formulas, and inheritors' oral histories, focusing on dynamic materials that reflect "living" characteristics—such as the differentiated interpretations of the same movement by different schools. On this basis, establish a "Hongquan Ideological and Political Case Library," marking the connectable textbook knowledge points. For example, the tension between "showing red upon striking" and "stopping at the point" can correspond to the topic of "friendliness" and "harmony" in the ninth-grade unit "Gathering Value Pursuits"; the inheritance history of the Gao School of Hongquan's "inclusiveness and integration" can correspond to the teaching content of "cultural innovation" in the senior high school compulsory course four; and the memory of modern masters devoting themselves to national salvation can correspond to the narrative of "patriotism" in senior high school compulsory course one.

Second, develop "living" media carriers. Targeting middle school students' high acceptance of digital media, develop 5–8 minute Hongquan ideological and political micro-courses, using animations to decompose the dialectical thinking and mechanical principles in movements; produce VR virtual apprenticeship scenarios, simulating the apprenticeship ceremony and fist practice in Guanzhong martial arts halls; edit documentary films of inheritors' oral histories, using first-person narration to enhance emotional immersion. Multimedia resources break through the geographical limitations of Hongquan inheritance, enabling students in non-Guanzhong regions to perceive the cultural charm and spiritual core of Hongquan.

Third, introduce "living" inheritance subjects. Establish a mechanism of "ICH inheritors entering campuses," inviting inheritors to regularly enter I&P classrooms for demonstrations, narratives, and interactions. Inheritors themselves are "walking ideological and political textbooks"—their bodily demonstrations of persisting in practice and their experience narratives full of historical warmth can compensate for the deficiencies of textual materials in emotional concentration and bodily infectiousness. Implement a "dual-teacher" system of "I&P teacher + inheritor": the inheritor is responsible for ensuring technical accuracy and safety, while the I&P teacher is responsible for topic design and value guidance, achieving a complementary advantage of professional authority and educational wisdom.

4.2. Curriculum Dimension: Designing an "Embodied Experience Chain"

The curriculum dimension is the "main battlefield" for integrating into I&P courses. The core is to transform the gene of "bodily presence" into an "embodied experience chain," achieving a teaching transformation from "sitting and talking about the Way" to "bodily practice."

First, situational creation. Drawing on the concept of activity-based disciplinary courses, create simulated teaching situations such as "Hongquan Martial Arts Hall," "Master-Disciple Succession," and "Weibei Gathering of Heroes," allowing students to experience martial ethics spirit through role-playing and ritual simulation. For example, in the simulation of "apprenticeship initiation," students experience the connotation of "respecting teachers and valuing the Way" through performing the fist-holding salute and presenting the apprenticeship letter; in "fist principle debate," they argue around the question "Why does Hongquan emphasize 'combining hardness and softness' rather than 'overcoming with hardness'?" connecting the dialectical thinking in fist principles to materialist dialectics knowledge, achieving the bidirectional activation of bodily experience and theoretical viewpoints.

Second, topic-driven teaching. Set up speculative teaching topics around curriculum standards to guide students in autonomously constructing cultural identity. For example, topics such as "Do traditional martial arts like Hongquan still have practical combat value in contemporary society?" "Why has Hongquan been able to 'live' to this day?" and "As teenagers, what can I do for ICH inheritance?" follow the requirements of "discriminatory learning," enabling students to achieve a paradigm shift from "passive acceptance" to "active identification" in the conflict and discrimination of multiple viewpoints.

Third, bodily participation. Select basic movements with high safety and low space requirements (such as "cheng bu" "mo shou," and "zhan shou"), and intersperse 5–10 minutes of practice in I&P courses. Before practice, the inheritor or physical education teacher provides movement demonstrations and safety reminders; during practice, students are guided to pay attention to bodily sensations and movement meanings—"cheng" is defense, "bu" is counterattack, experiencing the interdependence of contradictory sides in the offensive and defensive transitions; "mo shou" uses softness to overcome hardness, feeling the dialectical wisdom of "overcoming hardness with softness." This is not martial arts training but uses bodily participation to promote value experience, achieving "body movement" promoting "heart movement."

Fourth, class hour coordination. In response to tight class hours, a "5-minute micro-integration" strategy can be adopted—reserving 5 minutes in each class for Hongquan case introduction, body rhythm experience, or topic discussion introduction; or permeating Hongquan elements into theme class meetings, comprehensive practical activities, and after-school services, forming a pattern of "I&P courses as the main channel leading, with the grand I&P course coordinated by multiple parties," avoiding excessive encroachment of single class hours.

4.3. Activity Dimension: Constructing an "Extended Experience Field"

The activity dimension is the key field where curriculum

teaching extends to social life. The core task is to expand Hongquan from the "classroom situation" to the "life situation," achieving the transformation from "one-time experience" to "sustained practice," and completing the solidification of values in the real social and cultural ecology.

First, the "walking I&P course." Organize students to conduct field study tours at Hongquan inheritance bases and the communities where inheritors live, observing living inheritance patterns in real cultural ecology—morning practice master-disciple teaching, community performances during festivals—enabling students to complete the leap from "book knowledge" to "life experience." Study tours should avoid "visiting-style" superficial experiences; pre-set inquiry tasks: such as "recording an inheritor's daily inheritance activities," "comparing the technical differences between eastern and western Guanzhong Hongquan," and "interviewing community residents about their understanding of Hongquan." Task-driven observation and interviews enable students to construct meaning in social interaction.

Second, the normalization of Hongquan clubs. Relying on school sports clubs or after-school services, establish Hongquan inheritance clubs, hiring inheritors as instructors. Club activities are regularized: fixed times each week for basic practice, monthly internal exchanges, and thematic achievement reports each semester. The club charter should integrate ideological and political education goals—taking "respecting teachers and valuing the Way, emphasizing righteousness and keeping trust, unity and mutual assistance, and striving for self-improvement" as core norms, enabling students to continuously internalize value requirements in daily interactions. The club is not only a place for technical inheritance but also a community of moral practice.

Third, thematic exhibitions and value externalization. Combining campus culture and art festivals, traditional festival celebrations, and other opportunities, organize Hongquan thematic exhibitions or cultural salons. Exhibitions adopt a fusion mode of "technical display + fist principle explanation + background narrative," presenting the cultural meanings of movements, the inheritance stories of inheritors, and regional culture to the audience. Students gain a sense of achievement in the process of "being seen," and complete the self-confirmation and externalized expression of value concepts in "telling their practice stories," achieving the transformation of cultural confidence from "internalization in the heart" to "externalization in action."

4.4. Evaluation Dimension: Establishing an "Embodied Growth Portfolio"

The evaluation dimension is the guarantee mechanism for integrating Hongquan into I&P courses. The core task is to break through the limitations of paper-and-pencil testing and establish a processual, performance-based, and developmental evaluation system that measures "embodied" growth.

First, processual recording. Establish an "embodied growth portfolio" for each student, recording their participation in resource learning, bodily performance in classroom practice, role assumption in clubs, and reflection logs in study tours. The portfolio takes "bodily participation," "emotional attitude," "value identification," and "behavioral performance" as dimensions, using "growth curves" to dynamically describe changes instead of score-based evaluation, presenting students' trajectories of change.

Second, performance-based evaluation. Design tasks such

as "Hongquan Spirit Micro-Speech," "My Hongquan Story," "Martial Ethics Situational Drama," and "Fist Principle Debate Competition" to comprehensively examine students' depth of understanding of Hongquan spiritual connotations and their ability to transform values. Develop a "Hongquan Spirit Points Card" to provide immediate recording and positive motivation for students' perseverance, collaborative spirit, and respectful behavior demonstrated in practice, embedding evaluation into the teaching process and achieving the integration of "teaching—learning—evaluation."

Third, multi-subject participation. Establish a multi-subject mechanism of inheritor evaluation, peer mutual evaluation, and self-evaluation. Inheritors provide professional judgments on technical normativity and depth of cultural understanding; peers possess unique perspectives on observing team contributions in collaborative tasks; students cultivate value reflection awareness through writing practice reflection logs. Multi-subject evaluation enhances the comprehensiveness of feedback and also transforms students from "the evaluated" to "evaluation participants" and "self-educators," aligning with the evaluation orientation of core competency development[12].

The above four-dimensional pathways are not isolated from each other but a synergistically operating educational system. Resource development solves "what to teach," curriculum transformation solves "how to teach," activity extension solves "how to deepen," and evaluation feedback solves "what is the effect." The four constitute a closed loop of "supply — transformation — deepening — feedback — optimization," enabling the "living" genes of Hongquan to be transformed into the educational effectiveness of "entering the heart" in I&P courses through systematic educational design.

5. Conclusion

The "living inheritance" of Hongquan and the goal of "entering the mind and heart" in I&P courses share an isomorphism in the dimension of "the unity of knowledge and action." The living genes of Hongquan—"bodily presence, life embeddedness, and dynamic meaning generation"—provide cultural resources and methodological inspiration for resolving the dilemma of "the disconnect between knowledge and action" in I&P courses. However, between theoretical compatibility and classroom reality, there lie structural obstacles such as fragmented resources, absence of curriculum experience, formalistic activities, and simplistic evaluation. The four-dimensional pathway constructed in this paper supplies content foundations through a living resource repository, reshapes classroom ecology through an embodied experience chain, expands life situations through an extended experience field, and guarantees process feedback through an embodied growth portfolio. The four constitute a closed-loop system of "supply — transformation — deepening — feedback — optimization," enabling the "living" genes of Hongquan to be transformed into the educational effectiveness of "entering the heart" through educational design.

This pathway not only provides an action framework for the campus-based inheritance of local ICH but also offers ideas for the transformation of I&P courses from "knowledge transmission" to "value recognition." This paper focuses on the theoretical construction of the pathway and has not yet been tested through large-scale teaching experiments. In the future, quasi-experimental designs can be adopted to test

educational effects from dimensions such as core competency development and degree of value identification; other regions can also follow the principles of "embodied experience, inheritor participation, life situation embeddedness, and closed-loop design" to substitute local ICH such as paper-cutting, shadow puppetry, and traditional opera into the same framework for testing. The mutual empowerment of ICH protection and I&P course reform still awaits further exploration.

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