

A Study on the Path of Integrating Bashu Sports Intangible Cultural Heritage into the Practical Teaching of Ideological and Political Courses in Universities to Foster Morality and Cultivate Talent

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Abstract: *Fostering virtue through education is the fundamental guiding principle for the development of ideological and political theory courses in Chinese universities. Bashu sport-related intangible cultural heritage embodies educational values associated with embodied practice, collective cooperation, cultural identity, and commitment to the nation, thereby providing locally grounded cultural resources and experiential pedagogical vehicles for practice-based teaching. Its current integration, however, is constrained by insufficient pedagogical transformation of heritage resources, limited instructional settings, superficial experiential engagement, and weak collaborative mechanisms. This article argues that Bashu sport-related intangible cultural heritage should be integrated through the curriculum-based transformation of heritage resources, situated instructional design, project-based experiential activities, digitally enabled teaching, and university-community collaboration. These pathways can shift its role from cultural display to value formation and from local material to an educational resource, thereby enhancing the appeal, emotional resonance, and effectiveness of practice-based teaching in ideological and political theory courses.*

Keywords: *Fostering Virtue through Education, Bashu Sport-Related Intangible Cultural Heritage, Practice-Based Teaching In Ideological And Political Theory Courses, Value Formation, Implementation Pathways*

1. Introduction

Fostering virtue through education (lǐde shùen) is the fundamental mission of higher education in China and the normative objective of ideological and political theory (IPT) courses ^[1]. As an important extension of classroom-based theoretical instruction, practice-based teaching in IPT courses enables students to deepen theoretical understanding and develop identification with shared values through social practice, cultural experience, and engagement with real-world contexts. It is therefore crucial to improving the accessibility and educational effectiveness of these courses ^[2]. However, practice-based teaching in some universities remains characterized by homogenized content, activity-centered implementation, and superficial experience. Weak connections with local cultural resources, students' lived experiences, and embodied participation limit the depth and effectiveness of experiential education ^[3]. Bashu sport-related intangible cultural heritage (hereafter, Bashu sport ICH) represents an embodied expression of China's fine traditional culture within the Bashu region. It embodies educational values such as collective cooperation, perseverance, commitment to virtue and propriety, cultural identity, and devotion to the nation ^[4]. Integrating Bashu sport ICH into practice-based IPT teaching should not be reduced to project demonstrations or cultural introductions. Rather, heritage experience, cultural interpretation, situated participation, and value reflection should guide students to understand the spiritual meaning of China's fine traditional culture through embodied practice, strengthen cultural confidence through identification with local culture, and internalize values through collective cooperation ^[5].

Guided by the principle of fostering virtue through education, this article examines the educational value, practical challenges, and implementation pathways associated with integrating Bashu sport ICH into practice-based teaching in university IPT courses. It argues that Bashu sport ICH should move from

"cultural display" to "value formation" and from "local material" to "educational resource." This transition can be achieved through the curriculum-based transformation of heritage resources, situated instructional design, project-based experiential activities, digitally enabled teaching, and university-community collaboration, thereby increasing the cultural substance, experiential depth, and educational effectiveness of practice-based IPT teaching.

2. Educational Significance of Integrating Bashu Sport ICH into Practice-Based Teaching in University IPT Courses

Integrating Bashu sport ICH into practice-based teaching in university IPT courses has clear value for cultural transmission. Rooted in local social life, folk rituals, and communal interaction, Bashu sport ICH constitutes an important component of China's fine traditional culture ^[6]. Its incorporation into practice-based IPT teaching can move traditional cultural education beyond text-based instruction and factual introduction. Through embodied activities such as dragon and lion dances, traditional martial arts, and folk sports competitions, students can experience the historical continuity, spiritual meaning, and contemporary vitality of traditional culture, thereby deepening their understanding of and identification with China's fine traditional culture ^[7].

Beyond cultural transmission, Bashu sport ICH can also provide value-oriented guidance. It is not merely a display of skills; it embodies collective cooperation, perseverance, respect for teachers and their teachings, and commitment to virtue and propriety. These values are intrinsically consistent with the education of ideals and convictions, moral development, and cultural confidence emphasized in university IPT courses ^[8]. Practical experience followed by classroom reflection can guide students from seeing ICH to understanding it and ultimately to identifying with its cultural values, thus transforming cultural experience into value formation.

Such value-oriented guidance cannot be achieved through abstract didacticism alone; it must be grounded in concrete and perceptible experience. Bashu sport ICH can substantially strengthen the experiential and participatory dimensions of practice-based IPT teaching. Conventional practice-based teaching can become overly focused on visits or stand-alone activities, producing formal participation without sufficient value reflection ^[9]. Because embodied participation is a defining feature of sport ICH, it can foster emotional engagement through firsthand experience, cultivate an understanding of collective responsibility through teamwork, and deepen theoretical understanding through reflective practice. This sequence of embodied participation, emotional engagement, and value reflection can enhance the accessibility and emotional resonance of practice-based IPT teaching ^[10].

The educational value of Bashu sport ICH extends beyond the classroom to the connections between universities and local cultural spaces. For locally situated universities, Bashu sport ICH is both regionally distinctive and readily accessible, enabling meaningful links among IPT teaching, local cultural transmission, and social practice. University-community collaboration, jointly established practice bases, heritage bearers' participation in classroom teaching, and student visits to heritage sites can extend practice-based IPT teaching from the campus into local cultural settings and integrate cultural transmission, value guidance, and experiential education ^[11].

3. Practical Challenges in Integrating Bashu Sport ICH into Practice-Based Teaching in University IPT Courses

Despite its substantial cultural value and educational potential, the pedagogical transformation of Bashu sport ICH continues to face inadequate resource integration, weak instructional design, superficial experiential engagement, and underdeveloped collaborative mechanisms. These constraints prevent its educational functions from being fully realized.

3.1. Insufficient Resource Transformation and Weak Alignment between ICH Culture and IPT Learning Objectives

Bashu sport ICH encompasses rich cultural meanings and diverse forms of practice. In practice-based IPT teaching, however, some activities remain limited to project introductions, image displays, video viewing, or brief participation, with insufficient attention to the historical memory, values, and educational meanings underlying the heritage ^[12]. In other words, ICH resources may enter an instructional setting without being transformed into pedagogically usable resources for IPT courses.

Because practice-based IPT teaching emphasizes value guidance and intellectual development, failure to align the collective cooperation, cultural identity, devotion to the nation, and perseverance embodied in Bashu sport ICH with course objectives can result in "resources without effective transformation" and "culture without meaningful education."

3.2. Fragmented Instructional Design and Weak Integration of Practice with Theoretical Teaching

When integrating ICH into practice-based IPT teaching, some universities prioritize activity organization while paying insufficient attention to instructional design. Common problems include unclear alignment between practice themes and course content, limited problem framing before activities, insufficient task-based guidance during activities, and a lack of theoretical reflection and value development afterward. Students may consequently interpret ICH practice as a general cultural activity rather than an integral component of IPT teaching. Practice-based IPT teaching should not pursue activity for activity's sake or participation as an end in itself. Instead, it should establish a coherent sequence of theoretical learning, practical experience, critical reflection, and value formation around clearly defined learning objectives, ensuring that ICH practice contributes to students' intellectual and ethical development ^[13].

3.3. Superficial Experience and Insufficient Value Reflection and Emotional Identification among Students

The distinctive strength of sport ICH lies in embodied participation and situated experience. If practice-based teaching merely allows students to watch performances, briefly imitate movements, or complete attendance and check-in tasks, it is unlikely to generate deep emotional identification or value internalization ^[14]. Although students may take part in ICH activities, they may not understand their cultural meanings or spiritual values and may remain at the sensory level of finding them visually appealing, entertaining, or novel. Integrating Bashu sport ICH into practice-based IPT teaching therefore requires avoiding superficial experientialism and guiding students from embodied participation to cultural understanding, from emotional response to value identification, and from activity experience to theoretical reflection ^[15].

3.4. Weak Collaborative Mechanisms and Limited Capacity for Sustained University-Community Cooperation

The transmission and development of Bashu sport ICH depend on the combined participation of local cultural settings, heritage bearers, folk organizations, and social institutions ^[16]. If universities rely solely on IPT teachers, implementation is likely to be constrained by limited access to resources, professional expertise, and suitable practice conditions ^[17]. Stable partnerships have not yet been established between some universities and local ICH protection agencies, cultural centers, sports authorities, and heritage bases, resulting in temporary, fragmented, and short-term initiatives. Mechanisms for bringing heritage bearers into classrooms, taking students to practice bases, and incorporating ICH projects into course curricula also remain underdeveloped, limiting the continuity and standardization of Bashu sport ICH integration.

3.5. Narrow Evaluation Methods and Limited Feedback on Educational Outcomes

Evaluation of practice-based IPT teaching should examine not only whether students participate but also whether that participation produces changes in understanding, emotional identification, and value-oriented action ^[18]. Existing evaluation practices in some universities, however, still rely primarily on practice reports, attendance records, and reflective essays, which cannot fully capture students' cognitive development or value formation during ICH experiences ^[19]. The integration of Bashu sport ICH should therefore be accompanied by a more multidimensional evaluation framework that includes process engagement, teamwork, cultural understanding, reflective expression, and value identification, rather than assessing only the formal completion of activities.

Overall, the central question is not whether Bashu sport ICH resources are abundant, but whether they can be effectively transformed; not whether activities are conducted, but whether they generate educational meaning; and not whether students participate, but whether their participation develops theoretical understanding, cultural identification, and value internalization. Subsequent pathway design should therefore focus on resource transformation, instructional reconstruction, in-depth experience,

collaborative education, and evaluative feedback, thereby converting Bashu sport ICH from a local cultural resource into an educational resource for practice-based IPT teaching.

4. Implementation Pathways for Integrating Bashu Sport ICH into Practice-Based Teaching in University IPT Courses

To address insufficient resource transformation, weak instructional design, limited experiential depth, underdeveloped collaborative mechanisms, and narrow evaluation methods, integration should remain firmly oriented toward the principle of fostering virtue through education. Bashu sport ICH should be transformed from a "cultural resource" into a "teaching resource," from "activity material" into an "educational vehicle," and from "project experience" into "value formation," thereby continuously improving the effectiveness of practice-based IPT teaching.

4.1. Transform ICH Resources into Curriculum Content to Strengthen the Substance of Practice-Based IPT Teaching

The first question in integrating Bashu sport ICH into practice-based IPT teaching is what should be integrated. Bashu sport ICH resources should be systematically reviewed and converted into curriculum content in accordance with IPT learning objectives, translating their cultural ethos, value orientations, and practical forms into resources that are teachable, experientially accessible, and assessable. For example, the spirit of collective cooperation embodied in dragon and lion dances, the commitment to virtue and propriety expressed in traditional martial arts, and the local identity and community consciousness found in folk sports can be connected with education on cultural confidence, collectivism, patriotism, and the core socialist values. The resulting thematic resource packages may combine case texts, audiovisual materials, biographical narratives, practical tasks, and reflection questions. Through such integration, Bashu sport ICH can become a substantive component of practice-based IPT teaching rather than merely supplementary cultural material.

4.2. Develop Situated Models of Practice-Based Teaching to Enhance Participation and Value Perception

The key to practice-based IPT teaching is enabling students to experience and reflect within authentic or near-authentic settings. Because Bashu sport ICH is strongly embodied and context dependent, situated instructional design should be used to strengthen students' practical perception. Teaching may be organized around the sequence of problem framing, cultural experience, theoretical interpretation, and value reflection. Before an activity, instructors can pose questions about why ICH traditions endure and how traditional culture can be translated into contemporary value. During the activity, students can participate in heritage practices, interview heritage bearers, conduct local cultural fieldwork, and complete collaborative tasks. Afterward, classroom discussion, practice reports, and thematic presentations can help students translate sensory experience into theoretical understanding. This process can move students from participating in activities to understanding culture and from having an experience to identifying with its values.

4.3. Implement Project-Based Activities to Deepen the Integration of ICH Experience and IPT Education

The integration of Bashu sport ICH should not be limited to one-off visits or brief experiences. A project-based approach can strengthen instructional continuity and support the gradual generation of educational meaning. In accordance with course content and student characteristics, universities can design projects such as "Research on Bashu Sport ICH," "Oral History Interviews with ICH Bearers," "Campus ICH Performances and Value Interpretation," and "Sport ICH and Cultural Confidence." Working in groups, students can collect materials, undertake field experiences, record interviews, analyze cases, and present their findings. Sustained project participation enables students to understand the historical logic, cultural ethos, and contemporary relevance underlying ICH. It can also develop responsibility, collective awareness, and the capacity for social participation through teamwork, thereby integrating knowledge acquisition, competence development, and value formation.

4.4. Strengthen Digital Enablement to Extend the Temporal and Spatial Boundaries of Practice-Based IPT Teaching

Within digitally mediated learning environments, the integration of Bashu sport ICH should include the development of digital resources and platform-based dissemination. Universities can use the Xuexitong learning platform, virtual simulation platforms, short-video repositories, official WeChat accounts, and campus networks to establish a digital resource bank for Bashu sport ICH in practice-based IPT teaching. Such a resource system may include project introductions, historical development, profiles of heritage bearers, audiovisual materials, teaching cases, practical tasks, and evaluative feedback. Combining online preparation, virtual observation, offline experience, and online reflection can overcome constraints of time, space, and resource availability. Students can also present their practical outcomes through short videos, micro-lectures, digital stories, and research reports. These forms not only enhance communication skills and awareness of dissemination but also support the creative transformation and innovative development of Bashu sport ICH among university students.

4.5. Improve University-Community Collaborative Education to Support Sustained Implementation

Bashu sport ICH is inherently place based, and its effective integration requires coordinated support from universities and local social resources. Universities should establish long-term partnerships with local culture and tourism departments, sports authorities, ICH protection centers, cultural centers, heritage bases, and heritage bearers to jointly develop practice sites, course cases, and teaching projects. Mechanisms such as "heritage bearers entering the classroom," "students visiting heritage bases," "ICH projects entering the campus," and "student outcomes returning to the community" can create a collaborative educational structure involving universities, local institutions, heritage communities, and students. This approach can improve the authenticity and professional quality of practice-based IPT teaching while enabling universities to contribute to local cultural transmission, thus creating reciprocal interaction between ideological and political education and heritage safeguarding.

4.6. Establish Multidimensional Evaluation to Strengthen Feedback on Educational Effectiveness

The ultimate purpose of integrating Bashu sport ICH into practice-based IPT teaching is to promote changes in students' understanding, cultural identification, and value-oriented behavior. Evaluation should therefore move beyond attendance records, reflective essays, and practice reports and adopt a multidimensional approach that combines process and outcome evaluation, teacher assessment and peer assessment, and knowledge assessment and value assessment. Evaluation should consider not only whether students participate but also how they demonstrate cultural understanding, problem analysis, teamwork, reflective expression, and value identification. Practice journals, interview records, project presentations, classroom reports, reflective reports, and peer assessment can be used to dynamically examine students' cognitive development and value formation during ICH practice. A stronger evaluation mechanism can shift practice-based IPT teaching from "completing activities" to "producing educational outcomes" and from "formal participation" to "in-depth education."

5. Conclusion

Integrating Bashu sport ICH into practice-based teaching in university IPT courses provides an important means of linking the creative transformation and innovative development of China's fine traditional culture with reforms in university ideological and political education. Its value lies not merely in adding local cultural cases or new activity formats to IPT courses, but in transforming the collective cooperation, commitment to virtue and propriety, perseverance, cultural identity, and devotion to the nation embedded in Bashu sport ICH into educational resources that students can perceive, experience, and internalize through embodied participation, cultural experience, emotional resonance, and value reflection. In this way, integration can enrich the cultural substance, emotional engagement, and educational depth of practice-based IPT teaching^[20]. In practice, however, integration continues to face insufficient resource transformation, fragmented instructional design, superficial experience, weak collaborative mechanisms, and narrow evaluation methods^[21]. These problems demonstrate that the presence of ICH resources in an IPT course does not in itself constitute educational transformation, just as conducting practical activities does not necessarily produce value identification. Rather than treating Bashu sport ICH simply as cultural display, activity experience, or local material, practice-based IPT teaching should incorporate it into course objectives, teaching content, practical processes, and

assessment systems in accordance with the fundamental mission of fostering virtue through education. This approach can establish a systematic transformation mechanism from cultural resources to teaching resources and from practical experience to value formation ^[22].

Accordingly, the integration of Bashu sport ICH should follow curriculum-based, situated, project-based, digital, and collaborative approaches. Curriculum-based resource transformation can strengthen the substantive content of practice-based teaching; situated instructional design can deepen participation and value perception; project-based activities can integrate ICH experience with IPT education; digital platforms can extend the temporal and spatial boundaries of teaching; and university-community collaboration and multidimensional evaluation can support sustained implementation and effective feedback. Together, these pathways can move Bashu sport ICH from "cultural display" to "value formation" and from "local material" to "educational resource," thereby integrating cultural transmission, value guidance, and practice-based education ^[23-25].

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