

Intangible Cultural Heritage Education and Ideological and Political Integration: Research on Party Building Assisting Rural Talent Revitalization

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Abstract: *With the deepening of the rural revitalization strategy, the education of intangible cultural heritage (referred to as "intangible cultural heritage") has been paid more and more attention. From the perspective of intangible cultural heritage education and ideological and political integration, this paper discusses how Party building can help the revitalization of rural talents. Firstly, we analyze the status quo of intangible cultural heritage education in rural areas and its value to rural talents, highlighting its important role in cultivating rural talents, inheriting culture and improving the effect of ideological and political education.*

Keywords: *Intangible cultural heritage education; Ideological and political integration; Party building; Rural revitalization; Talent strategy*

1. Introduction

Countryside, as an important carrier of Chinese culture and history, has long played an indispensable role in the country's economic, cultural and social development. But in recent years, faced with problems such as brain drain, cultural forgetting and lagging economic development, rural revitalization has become an important part of the national strategy. Rural talents are the key force to promote rural revitalization, and how to train and retain these talents has become the core issue of rural revitalization. At the same time, intangible cultural heritage - referred to as "intangible cultural heritage" - as the cultural essence of the Chinese nation, is also facing the risk of being forgotten and lost. Therefore, intangible cultural heritage education and rural talent training have become the two major focuses of rural development at present. However, in practice, intangible cultural heritage education and rural talent training are often separated and lack of effective combination between them. And Party building, especially the construction of grassroots party organizations, provides an effective combination point for the two major priorities. Through party building, intangible cultural heritage education and rural talent training can promote each other and jointly promote rural revitalization. In this context, this paper puts forward a new perspective, that is, the integration of intangible cultural heritage education with ideology and politics, to explore how party building can help the revitalization of rural talents. We believe that intangible cultural heritage education is not only a tool for inheriting culture, but also a way of ideological and political education. Through intangible cultural heritage education, rural talents can better understand and accept the Party's ideology, thus becoming a strong force for rural revitalization. Intangible cultural heritage, as the essence of Chinese culture, is the core of rural culture. If intangible cultural heritage education can be effectively combined with ideological and political education, it can not only cultivate rural talents with red genes, but also provide strong cultural support for the long-term development of rural areas. In addition, the role of party building in rural areas is not only to organize and lead, but also to guide values. In the cultivation of rural talents, Party building can provide the right value orientation for talents and make them more determined to work for rural revitalization. At the same time, in intangible cultural heritage education, Party building can ensure that the inheritance of intangible cultural heritage is positive and beneficial, and avoid the intangible cultural heritage being distorted or distorted. To sum up, the integration of intangible cultural heritage education with ideology and politics, and the revitalization of rural talents through party building are important directions for current rural development. From this perspective, this paper will conduct an in-depth discussion on relevant issues to provide theoretical support for rural revitalization.

2. The status quo and value of intangible cultural heritage education

Intangible cultural heritage, or "intangible cultural heritage", represents a nation's history, culture and tradition. Under the influence of globalization and modern lifestyle, these traditional cultures are gradually facing the crisis of being marginalized or even disappearing. Therefore, intangible cultural heritage education has gradually become the main method to save and pass on these valuable cultural heritages. The Chinese government has attached great importance to the protection and inheritance of intangible cultural heritage in recent years. From the central government to local governments, a series of policies and measures have been introduced to promote the inheritance and development of intangible cultural heritage. The Ministry of Education works closely with the Ministry of Culture and other institutions to incorporate intangible cultural heritage knowledge and practices into school education, so that generations of students can understand and value their cultural heritage^[1]. However, despite the remarkable results that have been achieved, intangible cultural heritage education still faces some challenges in practice. For example, the deep cultural value of intangible cultural heritage is still relatively shallow in some regions; For some important intangible cultural heritage projects, it is difficult to get long-term and systematic education promotion due to the shortage of resources; And the combination of intangible cultural heritage and modern education, etc., are all issues that need to be discussed and solved in depth. The value of intangible cultural heritage education is multi-layered. First of all, non-heritage works are the cultural genes of a nation, which contain rich historical and cultural memory. Through intangible cultural heritage education, these valuable cultural heritages can be passed on continuously and will not be forgotten by time. Secondly, the philosophical thoughts and life wisdom contained in intangible cultural heritage provide students with valuable thinking and inspiration, helping them to form solid values. For rural students, through understanding and learning intangible cultural heritage, they can establish a deeper emotional connection with their hometown, which is of great significance for the cultivation and retention of rural talents. In addition, although intangible cultural heritage is traditional, it is not isolated or closed. Studying intangible cultural heritage not only gives students a deep understanding of tradition, but also inspires them to combine tradition with modernity and find new paths for developing innovation in the future. In general, the value of intangible cultural heritage education lies not only in the inheritance of traditional culture, but also in the positive role it plays in the cultivation of rural talents^[2], rural revitalization and future development.

3. The relationship between party building and rural talent revitalization

As a long-term strategic task, Party building has a far-reaching impact on the country's politics, economy, culture and other aspects. Rural revitalization is an important strategy in the new era. Its core goals are agricultural modernization, rural beauty and rural prosperity. In this context, talent has become a key driving force. To this end, we will delve into the intrinsic connection between party building and the revitalization of rural talents. Party building ensures the correctness of the strategy and direction of rural revitalization. Rural revitalization involves not only the economic level, but also cultural, educational, ecological and other dimensions. In this process, the Party's organizational strength and policy guidance have ensured that rural revitalization has always moved in the right direction. For example, in the face of some poor areas with backward infrastructure, party building helps formulate key development strategies and ensure the rational allocation of resources^[3]. At the same time, Party building is also deeply involved in the cultural and ideological construction of the countryside, focusing on cultivating correct values and world views, thus promoting the harmony and stability of rural society. Furthermore, Party building has also played an important role in the cultivation and retention of rural talents. Through various forms such as training courses and study groups, Party organizations provide rural residents with the opportunity to study and further their education, so as to improve their cultural quality and professional skills and build a talent pool for rural development. At the same time, facing the problem of brain drain in rural areas, the Party has created a more livable and developing environment for rural talents through a series of policy measures, including preferential policies, financial support and project cooperation. Combined with improved infrastructure, rich cultural activities and quality public services, this has enhanced the attractiveness of rural areas and encouraged the return of rural talents. More core, the values and beliefs advocated by the party building have provided a strong spiritual pillar for rural talents. When they believe that their efforts have been affirmed by the Party and society and supported by the broad masses of the people, they will be more determined to devote themselves to rural construction and make greater contributions to rural revitalization. In general, there is a natural connection between party building and the revitalization of rural talents. Strengthening the party building work can undoubtedly better promote the cultivation and retention of rural talents, and then inject strong impetus into the overall revitalization of rural areas^[4].

4. The importance of intangible cultural heritage education and ideological and political integration

Rural revitalization is not only a matter of economy and technology, but at a deeper level, it is a matter of culture and values. Rural revitalization needs talents with deep cultural heritage and the support of red genes. This is exactly what the integration of intangible cultural heritage education and ideological and political education can provide. Intangible cultural heritage education emphasizes the traditional culture and history of the Chinese nation, which covers our customs, crafts, arts, customs and so on. It is the root and soul of the Chinese nation as well as the cultural basis for rural revitalization. Ideological and political education, from a larger perspective, provides us with an interpretation of the country, society and history. It is our belief and direction. When the two are integrated, what we get is a rural talent with deep cultural heritage and firm beliefs and values. They can not only cherish and pass on our traditions, but also be clear about their own historical mission and future direction. First of all, what rural talents learn in intangible cultural heritage education is to respect and identify with tradition. They understand that no matter how The Times develop, we should never forget our roots. This respect and recognition of tradition makes them cherish every inch of land and every tradition in the countryside more. In ideological and political education, rural talents also learn a firm belief in the Party and the country. They understand that it is precisely because of the leadership of the Party that our country can stand up from poverty and weakness and go to such a height today. This faith and loyalty makes them all the more determined to work for rural revitalization. More importantly, the integration of intangible cultural heritage education and ideological and political education also provides a more open and inclusive way of thinking for rural talents. They have learned to respect tradition while daring to innovate and change; And the ability to think independently and critically while holding firm to their beliefs. To sum up, the importance of intangible cultural heritage education and ideological and political integration is self-evident. Only through this integration can we cultivate rural talents with real red genes, deep cultural accumulation and high comprehensive quality, so as to provide solid support for the comprehensive revitalization of the countryside^[5].

5. The strategy of Party building assisting intangible cultural heritage education to promote the revitalization of rural talents

5.1 Strengthen the ideological and political curriculum integration of intangible cultural heritage resources

In the cultivation of rural talents, the integration of intangible cultural heritage resources and ideological and political education is the key. Intangible cultural heritage is the root and soul of a nation, while ideological and political education is the thought and action orientation of rural talents. In order to realize the organic combination of the two, the strategy should pay attention to the integration of intangible cultural heritage resources in the ideological and political curriculum, combine the core values of traditional culture with the core values of socialism, and form a distinctive ideological and political education content. This requires the cooperation of education departments, intangible cultural heritage protection institutions and party organizations at all levels to sort out the ideological and political elements in intangible cultural heritage resources, formulate corresponding courses and textbooks, and combine them with practical activities, such as visits and field trips, so that rural talents can deepen their understanding of intangible cultural heritage and ideological and political theories in their actual experience.

Known as a "living epic", the Yao ethnic group's Grand Song is a true portrayal of their history, culture and life. In a village school, educators combined ideological and political courses to introduce the Yao Songs into the teaching. In the course of teaching, experts first introduced the historical background, cultural connotation and artistic characteristics of the Song to students in detail. Then, some passages in the song correspond to socialist core values, so that students can realize that although the song comes from ancient traditional culture, the values of justice, harmony and patriotism conveyed by the song are highly consistent with contemporary socialist core values. In addition, the school also organized students to go to the Yao inhabited areas to communicate with local residents and experience the singing and learning of the Yao songs on the spot. Such practical activities make students more deeply feel the charm and depth of the intangible cultural heritage, and also make them more firmly believe in the core socialist values.

5.2 The deep cooperation between rural cultural inheritors and ideological and political educators has been steadily promoted

In order to combine intangible cultural heritage education with ideological and political education, the key is to realize deep exchanges and cooperation between rural cultural inheritors and ideological and political educators. Strategically, we can consider establishing a long-term and systematic training and exchange platform, so that cultural inheritors can understand the importance of modern ideological and political education, and ideological and political educators can have a deep understanding of rural culture and tradition. Through regular seminars, workshops and field trips, the two sides can learn from each other and exchange ideas. Further, a teaching model of "two teachers in one" can be considered, in which a rural cultural inheritor and an ideological and political educator jointly teach, so that intangible cultural heritage content and ideological and political theory can be integrated into one, providing students with a three-dimensional and rich learning experience.

In a mountainous county town, the local Party committee and the education bureau jointly launched a "red intangible cultural heritage" education project. The project invited famous local handicraft inheritors and middle school teachers with rich experience in ideological and political teaching. In the teaching, the handicraft inheritors first introduced the unique local handicraft skills and the cultural traditions behind them to the students. Then, the ideological and political teachers combined these cultural contents to explain the history of the Party, the heroic deeds of revolutionary martyrs and the core values of socialism, so that students can understand the deep red genes behind these traditional cultures. The program has been well received by students and their parents. Many students said that through this teaching method, they not only learned about the local intangible cultural heritage, but also deepened their understanding of the Party's history and theory, and their feelings for the Party became firmer in their hearts.

5.3 The construction of a digital intangible cultural heritage education resource bank in rural areas helps the innovation and popularization of ideological and political education

With the increasing development of digital technology, rural education should also keep pace with The Times, and use digital means to contribute to the integration of intangible cultural heritage and ideological and political education. Strategically, education departments at all levels and intangible cultural heritage protection institutions should join forces to build a rural digital intangible cultural heritage education resource bank. This resource bank not only collects all kinds of intangible cultural materials, such as video, audio, text, pictures, etc., but also combines ideological and political content to form a complete teaching module. The digital resource library allows rural educators and students to study and explore anytime and anywhere, and it is more convenient to combine intangible cultural heritage with ideological and political education, providing a richer and three-dimensional teaching experience.

Huashan rock paintings, as a precious heritage of ancient Chinese civilization, have rich historical and cultural value. An education department in a certain place, in cooperation with the intangible cultural heritage protection institution, has incorporated them into the digital intangible cultural heritage education resource bank, and integrated them with the ideological and political education content. During the teaching, educators first show students the spectacular scenes and details of Huashan rock paintings through high-definition video materials. Then, combined with the content of the rock paintings, they explained the excellent traditional culture and historical process of the Chinese nation. Finally, ideological and political educators combine with the rock paintings to derive ideological and political theories such as loyalty to the Party and the country and pride of the nation from the rock paintings. Through this digital teaching method, students can not only get close contact with the precious intangible cultural heritage, but also deepen their understanding of the Party's history and ideological and political theory in the study, so as to realize the perfect combination of intangible cultural heritage and ideological and political theory.

6. Conclusion

In the great journey of building a socialist modern country in an all-round way, the rural revitalization strategy is undoubtedly an important part of it. Behind this strategy, the role of talents has been highlighted, and the deep integration of intangible heritage education and ideological and political education has laid a solid foundation for the cultivation of rural talents. This paper deeply discusses the

close relationship between party building and the revitalization of rural talents. Through the Party's strong organizational ability and policy orientation, rural revitalization has always been able to move steadily in the right direction. At the same time, the integration of intangible cultural heritage education and ideological and political education not only enriches the connotation of rural culture, but also injects red genes into the cultivation of rural talents and improves their comprehensive quality. Several strategic practices, such as the curriculum setting of local intangible cultural education combined with ideological and political education, and the construction of rural digital intangible cultural education resource bank, have provided strong support for rural revitalization. Practical examples prove the effectiveness and prospect of these strategies. Looking back, the Party has always been the most solid backing for rural China, and today's rural revitalization is also inseparable from the Party's leadership. Looking into the future, we have reason to believe that with the further integration of intangible cultural heritage education and ideological and political education, the quality and quantity of rural talents will usher in a new leap forward, and the goal of rural revitalization will be realized step by step.

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