

THE INTEGRATION OF INTANGIBLE TIE-DYE CULTURE INTO PRIMARY SCHOOL EDUCATION MINORITY AREAS: A CASE STUDY OF YUNNAN PROVINCE

Yangyingying Pan ^{1*}

¹ MBA International College, Siam University

* **Corresponding Author, E-mail:** 476424929@qq.com

Abstract: For the development of intangible cultural heritage, Yunnan ethnic areas have unique advantages, and integrating the curriculum of intangible cultural heritage into the primary education in Yunnan province is an important approach to protect intangible cultural heritage.

Research objectives: 1) To analyze the overall situation of the integration of tie-dye culture in primary school intangible tie-dye culture in primary school education in Yunnan province; 2) To explore the effective methods of intangible tie-dye culture in primary school education in Yunnan province.

The teachers of a primary school in Yunnan were selected as the subjects, and a total of 58 questionnaires were collected for analysis. This study found that: 1) The tie-dye culture course in primary schools in Yunnan province areas is underdeveloped, the popularity is low and the teaching quality needs to be improved; 2) In view of the problems, according to the data analysis of the questionnaire, the feasible methods are as follows: training professional teachers, carrying out extracurricular activities, developing school-based curriculum, adopting extracurricular practice, and building a more comprehensive primary education management system from a macro perspective.

The practical significance of this study is that it not only improves the part of primary education management for developing students' aesthetic education, but also explores the inheritance path of intangible cultural heritage in primary schools in minority areas.

Keywords: Intangible Cultural Heritage, Tie-Dye Culture, Primary Education Management System

Introduction

With the rapid development of science and technology, the country has an increasing demand for innovative talents. Innovation is the primary driving force for development. We will strengthen the development of the national innovation system and train a large number of high-level innovation personnel and innovation teams. Today, with the rapid development of information science and technology, education cannot be ignored in the national development strategy, especially basic education plays an important role in promoting social development and improving the quality of

development.

Firstly, from the perspective of the background and inheritance of intangible cultural heritage as well as the specific situation of children's learning of intangible cultural heritage, intangible cultural heritage, as an important part of national culture and even the entire cultural inheritance, has its significance not only in protecting and inheriting excellent cultural heritage, but also in cultivating national cultural quality, improving cultural soft power and promoting economic development.

In China, as of December 2023, a total of 730 intangible cultural heritage items have been included in UNESCO's intangible Cultural Heritage List, corresponding to 145 countries, among which China has 43 intangible cultural heritage items, ranking first in the world, and is the country with the richest intangible cultural heritage in the world. Up to now, China has more than 100,000 intangible cultural heritage projects at all levels. Among them, there are 1,557 national intangible cultural heritage representative projects (Hu, 2020).

At present, China's national and provincial intangible cultural heritage projects exist the phenomenon of "reiterating the report, light protection". As the country attaches great importance to the work of non-genetic inheritance, more and more regions begin to compete for the application of intangible cultural heritage projects, which makes the inheritance work of intangible cultural heritage projects only stop at the display, and the core technology and core value connotation of various intangible cultural heritage projects have not been inherited and protected. Especially in less developed areas, there is a shortage of educational resources. Although the local ethnic culture has good inheritance, the excellent tie-dye culture is only limited to the inheritance of local craftsmen and their apprentices without the help of better platforms, so the tie-dye culture and other excellent intangible cultural heritage have not been better developed (Zhang, 2024).

From the point of view of the artistic value and aesthetic value of tie-dye, tie-dye can be regarded as a kind of handicrafts with great aesthetic feeling and unique aesthetic charm.

Children, as the future pillars of the country, are also indispensable carriers for the inheritance of intangible cultural heritage. They should give full play to their initiative in learning intangible cultural heritage and promote the inheritance and development of the protection of excellent intangible cultural heritage. Intangible cultural heritage, as an excellent cultural crystallization selected by the country and The Times, has unique exquisite skills and profound cultural deposits. Children can learn about the cultural background of intangible cultural heritage and explore its cultural development process. Schools can also organize study Tours of the birthplace of intangible cultural heritage and carry out school-based courses in schools (Li & Chi, 2024).

Research Objectives

As part of the national intangible cultural heritage, the traditional tie-dye culture is widely

known in Yunnan, but few people have mastered the technology that is not widely developed. The purpose of this paper is as follows:

- 1) To analyze the overall situation of the integration of tie-dye culture in primary school education in Yunnan province.
- 2) To explore the effective methods of integrating tie-dye culture into primary school education in Yunnan province.

Literature Review

Intangible Cultural Heritage (ICH)

Intangible cultural heritage refers to those intangible cultural expressions that reflect the cultural diversity and creativity of human society. In the Convention for the Safeguarding of the Intangible Cultural Heritage, UNESCO defines intangible cultural heritage in detail, interpreting it as the practices, expressions, expressions, knowledge and skills that communities, groups and individuals regard as part of their cultural heritage, as well as the tools, objects, artefacts and cultural places involved in these activities. This definition highlights the broad and diverse range of intangible cultural heritage, including a wide range of categories from traditional music, dance and drama to celebrations, as well as handicrafts and oral traditions (Xu, 2023).

In 2005, the Interim Measures for the Application and Evaluation of Representative Works of National Intangible Cultural Heritage promulgated by The State Council further defined the categories of intangible cultural heritage, including customs festivals, traditional handicrafts, traditional natural science and technology and their practice, artistic interpretation and oral literature. In 2011, the Law of the People's Republic of China on Intangible Cultural Heritage, adopted by the 11th National People's Congress, defined intangible cultural heritage as traditional cultural expressions and related objects and places passed down from generation to generation by people of all ethnic groups, and divided it into six categories. This reflects China's improvement and expansion of the definition of intangible cultural heritage on the basis of inheriting international conventions and combining with its own national conditions.

At the same time, the law clarifies the relationship between intangible cultural heritage and material carriers, ensuring a broader scope of protection and leaving room for future legal amendments (Xu, 2023).

Tie-dye Culture

In the article "Analysis of the Status Quo and Development of Yunnan Big Tie-dye", Ping (2023) introduced in detail the status quo, development history and obstacles to the development of intangible cultural heritage of Bai people in Dali, Yunnan.

In Yunnan, tie-dye is mainly distributed in Zhou Cheng of Dali City and Weishan Yi

Autonomous County, and its production process includes six steps: drawing, tying flowers, dyeing, rinsing, drying and ironing, which are similar to other tie-dye techniques. However, the Bai tie-dye dyeing method is cold dyeing, which does not mean tying, binding, sewing and other flower tying techniques, and soaking in indigo dye to form colors and patterns. Compared with the coastal cities, the traditional and ancient hand-dyeing skills of ethnic minorities are still retained. However, the study found that even if the tie-dyeing skills of the Bai people in Dali are intact, there are still problems of inheritance. The existence of such problems makes the development of Bai tie-dye relatively slow (Ping, 2023).

First of all, guide students to create, let them through their own imagination and creation, the traditional tie-dye techniques applied to art works, and encourage students to modern aesthetic concepts and traditional tie-dye technology to closely combine, form a modern, personalized aesthetic creation, cultivate students' aesthetic creation core quality (Chen, 2023). This emphasized the importance of students' understanding and application of color in teaching, so that they can understand the relationship between different colors and how to use colors to express emotions and themes, so that students can form a new understanding of color matching and cultural expression of tie-dye (Chen, 2023).

In exploring the path of integrating tie-dye skills into the classroom, Chen's article adheres to the "people-oriented" education concept and aims to improve students' comprehensive quality. Chen's article first pointed out that it is necessary to enrich the teaching content and integrate the traditional tie-dyeing process materials. The specific operations are as follows: explore topics in groups, discuss and communicate, design and create, display and evaluate. In addition, from the perspective of curriculum innovation, the traditional tie-dye community activities are carried out to introduce innovative scientific processing training.

Chen (2023) also stressed that learning should not stop at the classroom, and traditional tie-dye inheritors can be invited to carry out live exchanges. Finally, from the perspective of curriculum evaluation, the intelligent evaluation system is constructed to optimize the evaluation guidance. As the main guiding theory of this paper, the author points out the authority and influence of Dewey's "Learning by doing" theory in the analysis of the enlightenment of Dewey's "learning by doing" thought to our country's basic education from the perspective of core literacy. "Learning by doing" plays a certain role in stimulating students' interest, arousing students' intrinsic motivation for learning, giving full play to students' potential wisdom, and guiding students to pay attention to and solve practical problems in reality (Wang & Zhang, 2020).

Dewey's "Learning by Doing" Theory

As the main guiding theory of this paper, the author points out the authority and influence of Dewey's "Learning by doing" theory in the analysis of the enlightenment of Dewey's "learning by doing" thought to Chinese basic education from the perspective of core literacy. "Learning by doing"

plays a certain role in stimulating students' interest, arousing students' intrinsic motivation for learning, giving full play to students' potential wisdom, and guiding students to pay attention to and solve practical problems in reality (Wang & Zhang, 2020).

This paper also mentions that the essence of "learning by doing" is to return to the original meaning of "experience." The important point to correct the misunderstanding of "learning by doing" is to accurately understand the core connotation of Dewey's educational concept of "learning by doing" - "experience", because "doing" is "experience" (Wang & Zhang, 2020).

The meaning of "experience" is broader, it is not limited to our experience of feeling, but includes everything that people do, think and feel. The brilliance of Dewey's transformation of experience lies in its transcendence from the traditional epistemology, expanding the connotation of experience, emphasizing not only the initiative of experience but also the passivity of experience, and involving the situation and continuity of experience. "Experience" is "doing and receiving", which is the continuous exploration of life in the living environment. Experience means that when people actively try to interact with the environment, they also have to bear the inevitable results, and constantly explore to adapt to the changing life, that is, to transform or restructure the experience. In other words, experience is not only the starting point and means of finding problems and acquiring knowledge, but also the original field of testing the rationality of acquired knowledge (Wang & Zhang, 2020).

In Dewey's educational philosophy, experience, or "doing", is not only the end of learning, but also the starting point of the next understanding. Experience is continuous. "Past experience is a tool and not a final thing." (Fu, 2005).

From the perspective of practice in labor education, Dewey's theory of "learning by doing" emphasizes that students should explore and study in practice, learn and make progress in practice, and pay attention to practice. When Dewey explained what is "learning by doing", he clearly pointed out that all activities involved in children's "doing" are activities that allow children to think purposefully, operate consciously and work hard in order to achieve the results of activities (Wang, 2022).

It can be a variety of skills consciously acquired through the use of materials and tools, it can be purposeful construction and invention of the processing of raw materials, it can also be artistic and manual activities. The idea of "learning by doing" is to guide students to learn knowledge and skills through personal participation and specific operations. It requires students to feel real things through the use of a variety of sensory organs, grow continuously on the basis of acquiring experience, and have the ability to live a happy life (Wang, 2022).

People-oriented Education Concept

The concept of people-oriented education is a new educational concept that conforms to the development of The Times. It not only improves students' discipline literacy and comprehensive quality, but also focuses on students' survival and development, which is an educational concept that pays more

attention to the process than the result.

In Yang's (2019) Research on the Strategy of Applying the People-oriented Concept in Primary School Education Management, he pointed out that in the process of primary school education management, the integration of the people-oriented concept requires school administrators to optimize the educational management plan from the perspective of students and apply a reasonable and effective educational management model in combination with students' physical and mental growth needs and cognitive characteristics. Promote the healthy development of students and ensure that students can adapt to the changing learning and living environment faster and better (Yang, 2023).

As for how to implement the people-oriented education concept into the primary education system, former Liu (2023) in the article "People-oriented concept in the practice of primary education management", students, teachers and parents as the management and service objects, from their needs and interests, from five aspects of opinions. First, student management focuses on the development of students. Second, teacher management should be teacher-oriented. Third, construct a people-oriented classroom management system. Fourth, build a people-oriented campus environment. Fifth, establish people-oriented home-school collaboration (Liu, 2023).

School-based Curriculum

As for the research of school-based curriculum, there are a lot of existing literatures on the research of school-based curriculum, and the literatures in China and other countries have detailed explanations from different aspects.

On the future trend of school-based curriculum development policy. According to the definition of the development of school-based curriculum, the development of school-based curriculum is an overall planning and adjustment of the school curriculum according to the national policy, the school is led by the school, and the local characteristics and the teaching philosophy of the school. It also points out the problems existing in the development of school-based curriculum. During the implementation of the school-based curriculum development policy, there are some problems such as lack of management mechanism, arbitrary development, weak implementation and weak effectiveness, which are due to the fuzziness of the school-based curriculum policy, lack of supporting conditions and insufficient experience summary and extraction (Hu, 2020).

In solving the above problems, Hu (2020) put the perspective to the world and finds that the development of school-based curriculum does have the problem of decline. Under the background of economic globalization, it is pointed out that curriculum development should shift from focusing on students' differences and individual development to becoming each student's essential knowledge. Curriculum objectives should also encourage students to shift from soft knowledge such as communication in the learning process to hard subject knowledge necessary to meet the needs of society (Hu, 2020).

Hu (2020) provided suggestions on improving the development of school-based curriculum from the following six aspects: First, improve the three-level curriculum management system, and make different provisions on the subject, content and mode of school curriculum development according to the differences in school curriculum development ability in different regions. Second, the three-level curriculum management policy moves towards the three-level curriculum collaborative governance. Third, from school independent curriculum development to regional, school collaborative development. Fourth, comprehensively improve school curriculum leadership and teachers' curriculum development ability. Fifth, the development of curriculum should be combined with the top-down design of school curriculum and the bottom-up reflection of school curriculum action. Sixth, plan, implement and evaluate the curriculum according to the requirements of high-quality development of students' comprehensive personality (Hu, 2020).

Training of Teachers

Professional teachers are needed to carry out the inheritance of intangible heritage tie-dye. In their article "Training of high-quality Teachers from the Perspective of High-quality Development of Compulsory Education", Ji &Hu (2023) pointed out the lack of high-quality teachers in weak areas and the shortage of education supply in less-developed areas such as Yunnan where ethnic minorities gather.

Ji &Hu (2023) pointed out the shortcomings of training high-quality teachers from the following aspects: First, there is a shortage of high-quality students, standardized training and professional training. There is also a relative lag in the cultivation of cutting-edge professional teachers, which is more obvious in the development of non-heritage tie-dyeing courses in Yunnan minority areas. Yunnan region is not only short of educational resources, the number of professional teachers who master tie-dye is small, and the systematic organization of teacher training is also relatively short (Ji & Hu, 2023).

Methodology

This study adopted the quantitative method to study the development path of intangible tie-dye culture in ethnic areas. A questionnaire survey was conducted in a primary school in Yunnan Province. The survey subjects were 58 primary school teachers. The questionnaire contains four parts: First, the degree of recognition of intangible cultural heritage. Second aesthetic education theory and people-oriented education concept. Third, training of teachers Fourth, Dewey's "Learning by Doing" theory on the school curriculum.

The questionnaire data are sorted and analyzed, and the SPSS software was used to evaluate and analyze the survey results. In combination with the literature research, this study drew on the previous research results on the development of intangible cultural heritage, and summarized and interpreted the people-oriented education concept, aesthetic education in schools, tie-dye culture, the general situation

of non-genetic inheritance in ethnic areas and the curriculum system setting of primary education.

The survey was conducted from February 27, 2024 to March 20, 2024, considering the fast and effective distribution and collection of questionnaires. The questionnaire was distributed online. In the process of filling in the questionnaire, the respondents were allowed to put forward corresponding opinions on the questionnaire. The questionnaire consists of four parts. The first part is about the interviewees' different jobs, their understanding of the intangible heritage tie-dye culture and their attitudes. The second part analyzes the influence of intangible cultural heritage on students from the perspective of people-oriented and aesthetic education theory. The third part is to analyze the methods of training professional teachers. The fourth part analyzes the influence of Dewey's "learning by doing" theory on the school education management system. The values of 5,4,3,2 and 1 on the five-point Likert scale represent complete agreement, relatively agreement, uncertainty, relatively disagreement, and complete disagreement, respectively. A total of 58 questionnaires were received during the survey, 58 were distributed, 58 were received and considered valid, with a validity rate of 100%.

Results

1) Overall situation of tie-dye culture integration in primary schools in Yunnan minority areas

According to the analysis and investigation results of literature analysis and questionnaire survey, there are still deficiencies in the development of intangible cultural heritage in primary schools in Yunnan minority areas. First of all, the emphasis on the development of intangible cultural heritage is not enough. According to the investigation and analysis, there are still many primary school students in Yunnan who have not been exposed to the courses related to intangible cultural heritage. According to the results of the survey report, some teachers still do not pay attention to the role of intangible cultural heritage in promoting students' all-round development and practical ability.

2) Effective methods of integrating tie-dye culture in primary school education in Yunnan minority areas

The integration of tie-dye culture in primary schools in minority areas can be carried out in the following ways:

Curriculum: Design the intangible cultural tie-dye course, so that students can understand the value and significance of traditional culture, and learn the history, technology and skills of tie-dye.

Hands-on experience: Arrange students to participate in practical tie-dyeing activities, such as tie-dyeing workshops or extra-curricular activities, so that they can experience the process of tie-dyeing themselves.

Campus display: Organize exhibitions of tie-dye works or cultural programs to allow more teachers and students to participate in them and increase students' interest and understanding of tie-dye culture.

Community interaction: Students are encouraged to interact with local tie-dye artists or cultural inheritors to gain an in-depth understanding of the inheritance and development of tie-dye culture.

Selection of textbooks: Select tie-dye cultural textbooks that meet students' age, understanding ability and interest, and combine vivid and interesting illustrations and cases to guide students to understand the origin, development and characteristics of tie-dye.

Interdisciplinary integration: The tie-dye culture is integrated into the teaching activities of different disciplines, such as the narration of tie-dye related folklore and poetry in Chinese class, the experience of tie-dye techniques in art class, and the discussion of tie-dye status in local culture in social science courses.

School resource integration: Use school resources, such as art room, library or multimedia equipment, to create a display area or multimedia materials of tie-dye culture, so that students can contact and learn tie-dye culture on campus at any time.

Teacher training: Provide teachers with training and materials related to tie-dye culture, enhance their ability and enthusiasm to teach tie-dye culture, and integrate traditional culture into teaching practice.

Student participation: Students are encouraged to participate in cultural heritage activities, such as visiting tie-dye workshops, learning traditional tie-dye techniques, or participating in tie-dye competitions, so as to cultivate students' love and protection awareness of intangible cultural heritage.

Through the above methods, the promotion and inheritance of intangible tie-dye culture in primary schools in minority areas can be promoted, so that more students can love and inherit this precious cultural heritage.

Conclusions

1) No coherent and systematic teaching evaluation system has been formed

"Teaching evaluation refers to the activity courses that use scientific and feasible evaluation methods according to certain teaching objectives to give value judgments to the teaching process and teaching effectiveness and provide reliable information and scientific basis for improving teaching and improving teaching quality." For intangible cultural heritage education, teaching evaluation is like a "booster".

It can for teachers to guide the direction of teaching, according to the objectives of the arrangement of teaching plans to adjust the teaching progress, to achieve teaching effect

Maximize; It can also help teachers diagnose the problems and deficiencies in teaching and make timely adjustments. It can also enable students to check the learning effect spontaneously, check the gaps and improve the learning quality. Therefore, establishing a perfect evaluation system for intangible cultural heritage teaching is the guarantee for further development of intangible cultural

heritage education.

2) *Lack of qualified non-genetic teachers*

As the saying goes: the hope of revitalizing the nation lies in education, and the hope of revitalizing education lies in teachers. The basic function of teachers lies in "preaching, teaching and solving doubts", which plays a self-evident role in school education. Whether schools can effectively carry out intangible cultural heritage education is bound to be closely related to teachers' interests. For the intangible cultural heritage education in schools, the lack of qualified teachers will directly lead to problems such as disjunction, fragmentation and fragmentation of the campus inheritance of intangible cultural heritage.

3) *Methods of Integrating Intangible Cultural Heritage into Primary School Education*

Based on the information obtained from the questionnaire survey and previous literature review, this paper answers the path and curriculum integration of the development of intangible cultural heritage in primary schools from the following aspects: Bring the intangible tie-dye culture to the primary art curriculum. This paper can set up a special tie-dye craft course or bring tie-dye elements to a beginner art course.

Interdisciplinary teaching: Design interdisciplinary teaching activities by combining intangible cultural heritage tie-dye culture with knowledge of other disciplines, such as history, geography, literature, etc., to help students understand and experience tie-dye culture more comprehensively.

Practical experience: Arrange students to participate in tie-dyeing workshops or field trips, so that they can experience the process of tie-dyeing and cultivate practical ability and creativity.

Display and exchange: Organize students to display tie-dye works, and can hold exhibitions or participate in competitions and exchange activities on campus to enhance students' self-confidence and sense of achievement.

Cultural inheritance: In the teaching process, the significance of inheritance of intangible tie-dye culture should be emphasized, and students should be guided to cherish and inherit traditional culture.

References

- Chang, & Luo. (2017). Dewey's systematic explanation of "learning by doing" and enlightenment of teaching reform. *Contemporary Educational Science*, 2017(2), 77-79.
- Chen. (2023). The strategy of integrating traditional tie-dyeing techniques into primary school art classroom teaching. *Heilongjiang Education · Education and Teaching*, 73-75.
- Cheng, & Cheng. (2021). Study on the influence of Dewey's thought of "learning by doing" on China's educational practice. *Teaching of Forestry Region*, 295(10), 2-4.
- Dewey, J. (1916). *Democracy and education*. Beijing: People Teach Education Publishing House.

- (2012). 113-114.
- Hu, & Chang, X. (2022). Cooperation, education, wholeness, regulation and quality: An analysis of the trend of school-based curriculum development in Beijing. *Curriculum and Teaching*, 75-80.
- Hu. (2020). On the future direction of the school's course opening policy. *Curriculum, Teaching Material and Method*, 40(9), 26-33.
- Lang. (2022). On art appreciation teaching in primary school guided by aesthetic education. *Art Education Research*, 184-186.
- Li, & Chi. (2024). The practice path of integrating "intangible cultural heritage" into ideological and political education in colleges and universities. *Journal of Baicheng Normal University*, 38(1), 2-7.
- Li. (2022). Research on the teaching management mode of primary education under the concept of "people-oriented." *China Academic Journal Electronic Publishing House*, 272003, 2-4.
- Lu, & Gao. (2024). Research on the inheritance status and innovative development path of the textile intangible cultural heritage of Han embroidery, 19-29.
- Ping. (2023). Analysis on the present situation and development of tie-dyeing of Bai nationality in Dali, Yunnan. *Special Investigation*, 102-104.
- Wang, & Zhang. (2020). Contemporary educational science. *Journal of Chengdu University*, 36(2), 35-40.
- Wang. (2023). We will steadily promote the high-quality development of aesthetic education in schools in the new era. *Educational Research*, 527(12), 4-11.
- Xin. (2022). On the application of people-oriented concept in primary school management. *Extramural Education in China*, 88-91.
- Xu. (2023). The protection of China's intangible cultural heritage under the perspective of intellectual property rights: Dilemma and path research. *Comparative Study of Cultural Innovation*, 194-198.
- Yang. (2022). Strengthen the cultivation of endogenous development capacity of intangible cultural heritage poverty alleviation results in ethnic minority areas. *Social Scientist*, 30(4), 60-67.
- Zhao. (2021). Research on the penetration and application of people-oriented concept in primary school teaching management. *Bulletin of Chinese Language Teaching*, 14(11), 85-86.