

# Research on the Curriculum Transformation and Application of Oral History of Rural Intangible Cultural Heritage Inheritors in School Aesthetic Education

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**Abstract:** The oral history of rural intangible cultural heritage (ICH) inheritors carries the essence of craftsmanship, cultural memories and aesthetic genes, serving as high-quality resources for school aesthetic education. Based on the reality of rural education, this paper explores the core aesthetic education value of the oral history of rural ICH inheritors and constructs a curriculum transformation framework of "resource screening - content transformation - teaching implementation - evaluation and feedback". It analyzes the application paths and effects combined with practical cases in various regions, points out the current problems such as insufficient resource integration, poor transformation mechanism and weak teacher support, and puts forward targeted optimization strategies. This research provides theoretical reference and operational paradigms for rural schools to carry out aesthetic education practice relying on local cultural resources.

**Keywords:** Rural Intangible Cultural Heritage; Oral History; School Aesthetic Education; Curriculum Transformation; Application Path

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In the process of modernization, rural ICH is facing a dual crisis of inheritor fault and cultural context dissipation. Approximately 58% of local ICH projects in China are in an endangered state, and the younger generation's cognition of local culture is becoming increasingly weak. As the main position of cultural inheritance, schools shoulder the important mission of cultivating cultural confidence and shaping aesthetic character through aesthetic education. The oral history of rural ICH inheritors records the aesthetic experience, creative wisdom and humanistic feelings in the inheritance of craftsmanship in a living narrative way. Its embodied aesthetic elements, emotional cultural expressions and localized living scenes are highly consistent with the educational goals of school aesthetic education. Transforming such oral history resources into aesthetic education courses can not only solve the predicament of insufficient aesthetic education resources in rural schools, but also realize the two-way empowerment of the living inheritance of ICH and aesthetic education<sup>[1]</sup>. At present, the introduction of ICH into schools mostly remains in one-time experience activities, lacking systematic curriculum transformation design, resulting in the insufficient release of the aesthetic education value of oral history. Based on this, this paper studies the curriculum transformation logic and practical application of the oral history of rural ICH inheritors, providing a new path for the localized and characteristic development of rural aesthetic education.

## 1.The Core Aesthetic Education Value of the Oral History of Rural ICH Inheritors

### 1.1 Aesthetic Cognitive Value in Craftsmanship Inheritance

The oral history of rural ICH inheritors is a living carrier of craftsmanship aesthetics. Through the inheritors' narration of craft details, it presents the aesthetic components of ICH projects. For example, the narration of pattern

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design and forging temperature by inheritors of the Miao silver forging craft reveals the traditional aesthetic principles of "symmetry and balance" and "interrelation of virtual and real"; the explanation of singing rhythm and facial makeup colors by inheritors of the Bai Chui Chui Qiang (a local opera) contains the unique aesthetic standards of the ethnic group. Such oral content transforms abstract aesthetic concepts into concrete and perceptible craftsmanship descriptions, helping students understand the internal connection between traditional aesthetics and life practice and form a cognitive framework for local aesthetics. Research shows that the accuracy rate of students who have taken ICH oral history courses in identifying the aesthetic characteristics of traditional crafts has increased by 32% compared with the control group, reflecting the significant role of oral history in cultivating aesthetic cognition.

### **1.2 Aesthetic Emotional Value in Cultural Narrative**

The oral history of rural ICH is not only a record of craftsmanship, but also a cultural narrative bearing collective memories. The learning experience, perseverance stories and cultural feelings integrated by inheritors in their narration endow ICH craftsmanship with emotional warmth. The oral history of "three generations sticking to the bamboo weaving craft" told by a bamboo weaving inheritor in southwest China conveys the spiritual core of "craftsman's perseverance in inheriting skills"; the memory of the "Silk Road" recalled by inheritors of the sericulture and silk weaving craft in the Jiangnan region shows the cultural tension of traditional crafts. These emotional narratives can arouse students' emotional resonance, making students generate a sense of identity and belonging to local culture while perceiving beauty<sup>[2]</sup>. The cultivation of such aesthetic emotions is the core of aesthetic education transcending skill training and realizing the improvement of humanistic literacy.

### **1.3 Aesthetic Creative Value in Life Practice**

Rural ICH is essentially a practical product of life aesthetics, and the oral history of inheritors contains a lot of aesthetic creation experience related to daily life. For example, the narration of paper-cut design for festival decorations and daily utensils by folk paper-cut inheritors reflects the life aesthetic concept of "utility is beauty"; the story of "dialogue between clay and life" told by traditional pottery inheritors reveals the close connection between ICH creation and the natural environment and life needs. Such oral content provides students with a life-oriented perspective of aesthetic creation, guiding students to discover beauty in life and transform aesthetic cognition into practical ability. In Changxin Central Primary School in Yunlong County, Dali Prefecture, students integrated traditional patterns into modern clothing design based on the oral records of senior embroidery women, completing creative practices with both traditional aesthetics and contemporary characteristics, which highlights the empowering value of oral history in aesthetic creation.

## **2.The Curriculum Transformation Logic of the Oral History of Rural ICH Inheritors**

### **2.1 Content Selection Adapting to Aesthetic Education Goals**

The premise of curriculum transformation is to screen oral history resources based on aesthetic education goals. The screening should follow three principles: first, aesthetic adaptability, giving priority to selecting oral content that contains clear aesthetic elements and is easy for students to perceive, such as craftsmanship technique descriptions and aesthetic standard interpretations; second, age appropriateness, adjusting the depth of content according to students' cognitive level - focusing on craft stories and simple aesthetic experience at the primary school stage, and increasing the analysis of aesthetic principles and cultural connotations at the middle school stage; third, regional relevance, giving priority to selecting oral history of local representative ICH projects to enhance students' cultural affinity. When screening the oral history resources of "bartering chickens for sugar" (a local folk custom), Yangcun Experimental Kindergarten in Yiwu, Zhejiang Province focused on the inheritors' description of prop production and hawking rhythm, adapting to the aesthetic cognitive characteristics of young children and achieving good teaching effects.

## 2.2 Reconstruction from Oral Texts to Curriculum Content

Content transformation is the core link of curriculum construction, which requires reconstructing fragmented oral texts into systematic curriculum content. First, sort out the texts, convert oral recordings into standardized texts and extract core aesthetic information; second, integrate disciplines, combine oral history content with art, music, Chinese and other subjects, such as integrating the oral history of traditional opera into the singing appreciation of music courses and the literary appreciation of Chinese courses; third, design activities, transform oral content into operable teaching activities, such as interview practice, craft experience and creative design. The Primary School Affiliated to Peking University Health Science Center transformed the oral history of paper-cut inheritors into a "hierarchical and classified" curriculum system - focusing on oral story listening and simple paper-cut experience for lower grades, and focusing on craft principles and creative design for higher grades, realizing the gradient curriculum transformation of oral history resources.

## 2.3 Presentation from Single Narrative to Diversified Teaching

To improve teaching effectiveness, it is necessary to transform a single oral narrative into diversified teaching forms. The dual-track mode of "inheritors entering campuses + video teaching" can be adopted, allowing students to listen to inheritors' narration face to face and realizing normalized teaching through recorded oral videos; construct a teaching chain of "interview - experience - creation", organize students to participate in oral history interview practice, deepen understanding through experience and realize transformation through creation; use digital means to combine oral history with VR technology to create immersive teaching scenarios. The mode of "museum object teaching + research scene teaching + interactive experience teaching" constructed by Qingdao University provides a reference form transformation example for rural schools, enhancing the attractiveness of oral history courses through diversified presentation methods.

## 3. Application Paths of the Oral History of Rural ICH Inheritors in School Aesthetic Education

### 3.1 Basic Application in Classroom Teaching

Classroom teaching is the main channel for the aesthetic education application of oral history, which can be carried out in three forms: first, special teaching, setting up a special course of "Aesthetic Appreciation of ICH Oral History" to systematically explain the aesthetic elements and cultural connotations in oral history; second, disciplinary infiltration, integrating oral history content into existing courses, such as combining the oral history of wood carving inheritors with modeling design teaching in art classes, and relying on the oral history of folk ballads to carry out vocal training in music classes; third, case analysis, selecting typical oral history cases to guide students to discuss their aesthetic characteristics and cultural values<sup>[3]</sup>. Many schools in Dongguan, Guangdong Province have adopted a "menu-based" docking model, incorporating 191 ICH oral history resources into disciplinary teaching and forming a classroom application pattern of "one school, one characteristic".

### 3.2 Extended Application in Club Activities

Club activities provide a personalized and in-depth application platform for oral history aesthetic education. Schools can set up ICH oral history research clubs, organize students to go into rural communities, conduct interviews and records of local ICH inheritors, and learn oral history collection methods and aesthetic analysis capabilities in practice; establish ICH creative clubs to carry out creative practice based on oral history records, such as conducting cultural and creative design according to the oral history of traditional patterns and compiling campus plays combined with the oral history of folk opera. Through the mode of "club activities + festival performances", Changxin Primary School in Yunlong County, Dali Prefecture allows students to learn the singing skills narrated by inheritors in the Chui Chui Qiang club and realize the transformation from "onlookers" to "performers" in the Spring Festival performances, effectively improving students' aesthetic practical ability.

### **3.3 Immersive Application in Campus Culture**

Constructing an immersive campus cultural environment is an important extension of the aesthetic education application of oral history. The results of oral history interviews can be displayed in the public space of the campus, such as setting up an "ICH Oral History Corridor" to exhibit oral texts, interview photos and creative works sorted out by students; integrate the aesthetic elements in ICH oral history into campus environment design, such as designing campus landscape sketches according to the construction techniques narrated by traditional architecture inheritors; hold the "ICH Oral History Culture Festival" regularly, inviting inheritors to carry out oral sharing and craft displays. Liangxiang Central Primary School in Fangshan District, Beijing applied the traditional patterns in ICH oral history to campus decoration, allowing students to continuously feel the influence of local aesthetics in the daily environment and realize the normalized infiltration of aesthetic education.

## **4. Problems in Practical Application and Optimization Strategies**

### **4.1 Main Practical Problems**

At present, the aesthetic education application of the oral history of rural ICH inheritors has three prominent problems: first, insufficient resource integration, rural schools lack a systematic oral history resource database, a large number of scattered inheritors' narrations have not been effectively sorted out, and high-quality resources are seriously lost; second, poor transformation mechanism, some schools simply move oral recordings into the classroom, lacking aesthetic refinement and teaching reconstruction of the content, resulting in poor teaching effects; third, weak teacher support, rural teachers lack the professional ability of ICH aesthetics and oral history teaching, and it is difficult to effectively guide students to conduct aesthetic exploration. A survey of rural schools in a central province shows that 78% of teachers said they "lack the ability to tap the aesthetic education value of oral history", which has become a key factor restricting the application effect.

### **4.2 Optimization and Implementation Strategies**

In response to the above problems, three optimization strategies are proposed: first, build a regional shared resource database, led by the education department and jointly with cultural centers and university teams, systematically collect and sort out the oral history of rural ICH inheritors, establish aesthetic theme resource databases by category, and provide standardized teaching materials for schools; second, improve the curriculum transformation mechanism, set up a transformation team composed of ICH inheritors, aesthetic education experts and front-line teachers, and form a standardized curriculum plan in accordance with the process of "aesthetic element extraction - teaching goal setting - activity design"; third, strengthen the professional training of teachers, improve teachers' ability to interpret oral history and teach aesthetic education through the mode of "inheritor mentoring + expert lectures + practical research". The ICH team of Qingdao University has provided oral history curriculum design training for rural teachers through the pairing assistance of "universities + rural schools", which has increased the teaching ability score of trained teachers by 41%, verifying the effectiveness of this strategy.

## **5. Conclusion**

As a living resource bearing local aesthetics and cultural memories, the oral history of rural ICH inheritors provides an important support for the localized development of school aesthetic education. Its curriculum transformation and application can not only enrich the content system of rural aesthetic education and solve the predicament of resource shortage, but also cultivate students' cultural confidence and aesthetic literacy, realizing the dual goals of the living inheritance of ICH and aesthetic education. The curriculum transformation framework of "resource screening - content transformation - teaching implementation - evaluation and feedback" and the trinity application path of classroom teaching, club activities and campus culture constructed in this paper provide an operable practical paradigm for rural schools. Future research needs to further focus on the construction of the evaluation system and digital transformation path of oral history courses to promote the sustainable development of

rural ICH aesthetic education. Under the background of rural revitalization, carrying out aesthetic education practice relying on the oral history of ICH inheritors is not only the inheritance and promotion of traditional aesthetics, but also the deepening and expansion of the connotative development of rural education, which will surely lay a solid foundation for cultivating a new generation of teenagers with cultural confidence and aesthetic ability.

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