

# How do you enter colleges and universities with intangible cultural heritage treasures?-Explore the inheritance and development of Manchu Yangko,a popular rural folk dance in colleges and universities

Zhiwei Zhang\*

Dalian Jiaotong University,Dalian Jiaotong University Aesthetic Center, Dalian 116028, China

**Abstract:** Nowadays, intangible cultural heritage is facing a severe situation of endangerment. To protect the inheritance and development of intangible cultural heritage and improve cultural confidence, starting from the Manchu local yangko, intangible cultural heritage is penetrating the aesthetic education of colleges and universities, and investigating the development background of intangible cultural heritage and the problems that arise in the inheritance process. Through survey methods and practices such as questionnaires, we can disseminate and learn intangible cultural heritage, find measures to solve the endangerment of intangible cultural heritage, and conduct deeper exploration of intangible cultural heritage in colleges and universities.

**Keywords:** Manchu local yangko, intangible cultural heritage, college education, inheritance

**DOI:**10.12417/3029-2344.25.12.029

Abbreviations: ICH: Intangible Cultural Heritage

## 1.Introduction

In an era of globalization, China's Manchu Ground Yangko, a Qing Dynasty folk dance and intangible cultural heritage (ICH) symbolizing Manchu identity, is threatened by urbanization, changing lifestyles and weakened intergenerational transmission. Distinguished by dynamic movements like raising, squatting and stomping, the dance embodies the Manchu martial spirit and cultural ethos, with its postures and rhythms reflecting the ethnic group's agrarian and warrior heritage, labor rituals and social values—yet modernization risks reducing it to fragmented, decontextualized performances.

Integrating Manchu Yangko into university aesthetic education is a strategic solution. It consolidates the ICH's historical status by preserving its culture-steeped movements and rituals, and enriches classroom content by fostering interdisciplinary learning between art education, anthropology and history, such as analyzing the dance's symbolic steps and headdresses. Most importantly, it boosts students' cultural confidence by turning them into active heritage participants, who internalize core values like discipline and respect through hands-on practice, aligning with national cultural pride cultivation strategies. The dance's embedded etiquette also offers timeless interpersonal lessons relevant to modern society.

Despite these merits, pedagogical barriers exist: universities lack faculty with expertise in the dance's cultural and historical context, and students often view ICH as archaic. Innovative approaches—such as VR reconstructions of historical performances and collaborations with ICH inheritors—are thus needed. Addressing these gaps can transform Manchu Yangko from a fading relic into a dynamic educational tool, safeguarding it as a cultural legacy and a catalyst for modern creativity.

## 2.METHODS

### 2.1 Literature Research Method

In order to develop and disseminate Manchu yangge in Fushun area, Liaoning, first of all, in order to understand this intangible cultural heritage, we have consulted a large number of documents, and in order to let everyone better understand this activity, we divided it into the following items according to the documents we have reviewed: First, we found the form of Manchu yangge - some typical dance segments and dance areas it has; according to its cheerful

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Acknowledgments: The work was supported by a grant from the National Social Science Fund of China (Grant No: 21BMZ085) and a grant from the Ministry of Culture and Tourism of China (Grant No: 2023HCYJ001), both awarded to Dr. Zhiwei Zhang.

movement form, we investigated the role of Manchu yangge at that time; next we traced back to the source of the formation of Manchu yangge, and followed the footsteps of history to investigate its development process step by step; but due to the particularity of the living environment, the regional distribution of Manchu yangge also has certain limitations; finally, based on the reviewed documents, we realized that although Manchu yangge, an intangible cultural heritage, has been discovered by people, more Manchu cultures have disappeared or are disappearing. In this regard, we analyzed the current situation of Manchu culture and formulated some implementable protection measures for its current situation.

**2.2 Questionnaire survey method**

First, the group communicated internally on the purpose of the survey, the population, and expectations for the survey results, and made it clear that our real purpose was to investigate the degree of understanding of the Manchu yangko students in colleges and universities, and whether this survey was suitable for the questionnaire method. Then, through mind maps, card methods, etc., analyze the problem design logic, aggregate the problem, etc., to form the first draft of the online questionnaire. The small sample pretest checks possible problems in the questionnaire and modifies and adjusts the first draft, such as whether the problem design is easy to understand, whether the logical jump is smooth, etc. Finally, it is sent to major universities by scanning the QR code and then filling in an online questionnaire. Within a certain period, the questionnaire results were classified and summarized to summarize the degree of understanding of the Manchu yangko and the understanding of the inheritance of intangible cultural heritage by college students.

**2.3 SWOT analysis method**

Based on internal and external competitive environment and competitive condition, our group conducted a situation analysis of the spread of Manchu yangko in colleges and universities. We listed the various main internal advantages, disadvantages, external opportunities, and threats closely related to the spread of Manchu yangko in colleges and universities through investigation and arranged them in a matrix form. Then, using the idea of systematic analysis, various factors are matched and analyzed, and a series of corresponding conclusions are drawn from it.

Table 1. SWOT analysis of the spread of Yangko in Manchu

	<p style="text-align: center;"><b>Strengths</b></p> <p>1.As traditional culture can arouse the curiosity of students</p> <p>2.We learn the typical dances of the rice-planting songs so that the students can learn them easily.</p>	<p style="text-align: center;"><b>Weaknesses</b></p> <p>1.The content of the show is complicated,and students may not have the patience to learn it.</p>
<p style="text-align: center;"><b>Opportunities</b></p> <p>1.Higher education students have more ample time after school</p> <p>2.High school students are curious about new things</p>	<p style="text-align: center;"><b>Opportunities-strength strategies</b></p> <p>1.Utilizing students'curiosity to disseminate Manchu rice-planting songs</p> <p>2.Allow students to understand and learn about Manchu rice-planting songs after school.</p>	<p style="text-align: center;"><b>Opportunities-weakness strategies</b></p> <p>1.Split up the Manchu rice-planting songs into several parts and let the students learn one part at a time after school.</p>
<p style="text-align: center;"><b>Threats</b></p> <p>1.Electronics take up a lot of students'time</p> <p>2.The birthplace of the Manchu rice-planting song is relatively remote,with</p>	<p style="text-align: center;"><b>Threats-strength strategies</b></p> <p>1.Recorded Manchu rice-planting songs into videos and posted them on the Internet for dissemination and understanding.</p>	<p style="text-align: center;"><b>Threats-weakness strategies</b></p> <p>Offline activities to attract university students by performing Manchu rice-planting songs.</p> <p>Publishing information about Manchu rice-planting songs on the Internet,or</p>

environmental limitations.		creating a separate website for dissemination.
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(Note: Continued Table)

### 2.4 Induction and summary method

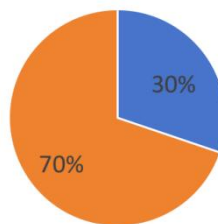
First, we sent a questionnaire about the degree of understanding of Manchu yangko to some universities. Based on the feedback from the questionnaire, students in colleges and universities have less knowledge of Manchu yangko and do not know how to use or understand Manchu yangko. But after learning about this intangible cultural heritage, college students are still willing to learn and understand. By summarizing the information we obtained from the questionnaire, we can conclude that college students have little understanding of some intangible cultural heritage and have no specific channels to understand it. But students are still enthusiastic about spreading Chinese traditional culture, so they are willing to learn more, learn and spread intangible cultural heritage.

### 2.5 Questionnaire survey

We produced a questionnaire of "University Students Understand the Manchu Yangon" and used the form of an online questionnaire, and sent it to colleges and universities to obtain 202 questionnaires. The survey targeted 202 college students, of whom 141 chose to "not understand" the question, "Do you understand Manchu yangko?". According to the survey results, it can be seen that most college students do not understand the intangible cultural heritage of Manchu Yangko, so it can be seen that it is particularly important to find a suitable way to promote and let more college students understand this intangible cultural heritage. The questionnaire is shown in Figure 1.

Do you know about Manchu Di-yangge?

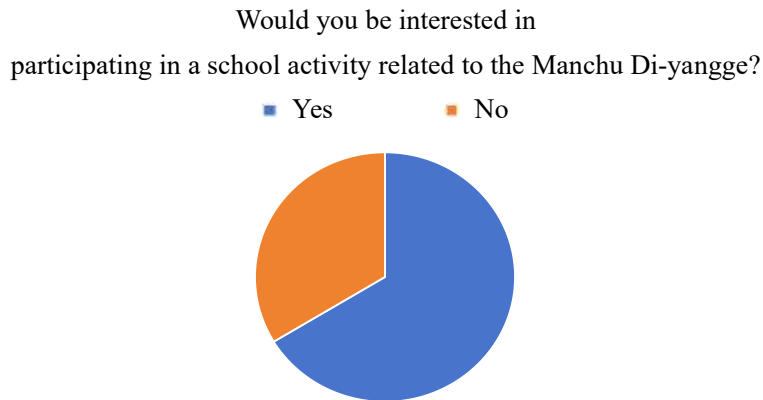
■ Knowledge ■ ignorance



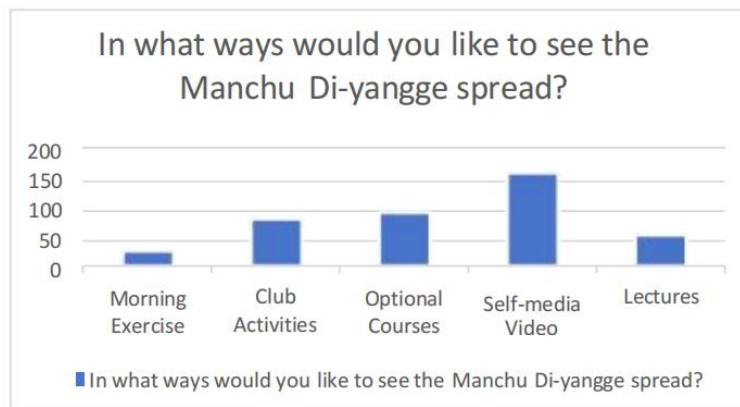
Among the college students who understand Manchu yangko, 43 students chose to learn about Manchu yangko through the Internet. The number of students who understand Manchu yangko through reading books and participating in related courses is equivalent. A small number of students who understand through lectures are also a very small number of students who learn about it through news and local performances. The results of this survey show that most students learn about Manchu yangko through the Internet, and Manchu yangko has less offline actual publicity, so it is necessary to solve this problem. The questionnaire is shown in Figure 2.



Among the 202 survey subjects, 134 college students were interested in participating in the relevant activities carried out by the school, accounting for the vast majority. This shows that most college students are curious about Manchu yangko and want to learn more about relevant knowledge, which also lays a good foundation for us to promote Manchu yangko. The questionnaire is shown in Figure 3.



College students widely accept the dissemination of Manchu Yangko via short videos on social media platforms. A questionnaire survey (Figure 4) shows that when asked about preferred dissemination methods for Manchu Yangko, most students opted for social media short videos, far more than for social activities, optional courses or lectures. In this digital age, students favor fragmented learning, acquiring knowledge through video browsing in their spare time. While a small number are reluctant to participate in offline educational activities, most are willing to join such events to expand their horizons. Thus, social media short videos should serve as the primary dissemination method, supplemented by offline activities. This approach lets students gain a preliminary understanding of Manchu Yangko in their preferred way, and engage in offline activities for deeper learning as they wish.



The widespread dissemination of intangible cultural heritage in colleges and universities. Although some college students do not know about Manchu yangge, they still have a rich understanding of other intangible cultural heritages. According to the word cloud map, we can learn that intangible cultural heritage such as "Peking Opera", "Sichuan Opera", "Twenty-Four Solar Terms", and so on have a deep memory, which shows that contemporary college students have a high sense of national pride and identity. They have a great sense of mission for the inheritance of intangible cultural heritage, so they will take the initiative to learn, understand the knowledge related to intangible cultural heritage, and better protect, inherit, and develop it.

### 3.RESULTS

Intangible cultural heritage (ICH), a core carrier of Chinese traditional culture, is facing inheritance dilemmas under globalization and modernization. As key cultural inheritance hubs, universities play a vital role in ICH protection and innovation. This study explores ICH inheritance in university aesthetic education through the case of Manchu Rice-Planting Song, identifying three critical issues: over 65% of students have basic cognitive gaps in such

ICH, traditional dissemination fails to engage them, and insufficient professional faculty and teaching materials limit teaching effectiveness, hindering the full realization of ICH's educational value.

A "three-in-one" solution is proposed: building a digital communication system with short videos and VR/AR for immersive learning; innovating curriculum models to integrate ICH into general, professional courses and club activities; establishing school-local cooperation mechanisms to combine theoretical teaching with practical experience via on-campus inheritors and off-campus workshops.

Pilot results show remarkable effects: a 300% year-on-year increase in ICH course participation and 150% in club activities, with students' cultural identity and aesthetic ability significantly enhanced and 90% showing stronger interest in traditional culture. Future efforts should focus on cross-disciplinary ICH and modern art research, improving ICH education evaluation systems, and expanding international exchanges to promote Chinese ICH overseas, achieving its living inheritance among youth and boosting cultural nation construction.

## 4.DISCUSSION

### 4.1 Suggestions

Colleges and universities need to deepen students' systematic understanding of Manchu Yangge, an intangible cultural heritage (ICH). Currently, the lack of dedicated learning environments, relevant textbooks and effective access channels in campuses leads to students' superficial comprehension of this heritage. To address this, an online-offline hybrid aesthetic education model should be implemented. Colleges are plagued by faculty shortages, uneven resource allocation and overloaded art teachers, while integrating ICH into aesthetic courses demands teachers' in-depth expertise in ICH theory and practice as well as interdisciplinary knowledge of aesthetics and art education—goals hard to achieve with existing curricula. The hybrid model can help build a teaching team rooted in traditional culture and adapted to the new-era aesthetic education requirements. Additionally, modern imaging technology should be leveraged for the preservation and inheritance of Manchu Yangge. Social transformation and population mobility have caused massive ICH loss; collecting, sorting and digitizing Yangge's visual materials, and compiling them into portable digital collections, can realize long-term heritage protection. This digital approach also enables people to perceive the unique and enduring cultural charm of Manchu Yangge intuitively and objectively.

### 4.2 Countermeasures

Integrating vibrant Manchu Yangge into college morning exercises not only enhances physical fitness but also deepens students' cultural understanding and fosters affection for this intangible heritage. Student clubs serve as ideal platforms to gather enthusiasts, organize campus promotions, and invite local inheritors or cultural centers for on-campus exhibitions, enriching the on-campus heritage atmosphere.

Incorporating Manchu Yangge into elective courses is pivotal for systematic education. By developing structured textbooks and implementing credit systems, schools can correct students' attitudes, broaden their horizons, and strengthen their cultural identity.

In the new media era, adopting an online-offline hybrid teaching model is essential. Building high-quality MOOCs and leveraging various platforms facilitate resource sharing. Practical courses, in collaboration with off-campus bases and studios, offer immersive experiences, while theoretical courses rely on live streams and shared resources to transcend time-space limitations.

Multimedia and social media serve as powerful tools for dissemination. Creating short videos, documentaries, and micro-films vividly presents Yangge's history and spirit, boosting students' cultural confidence. Finally, supporting senior folk artists through subsidies and establishing training programs with universities ensure effective succession and cultivate young inheritors, securing the future of Manchu Yangge.

## 5.CONCLUSIONS

The national characteristics contained in the Manchu yangge are the representatives of the dynamic culture and

the sustenance of the national spirit. It maintains the inheritance of the culture of satisfaction, promotes the cultural identity of the Chinese nation, further enhances national unity, and promotes social stability. Therefore, the inheritance and protection of Manchu yangge culture cannot be ignored. Colleges and universities have important positions and outstanding advantages in talent training, cultural inheritance, and innovation, and serve society, and shoulder the important task of promoting social development and progress. In recent years, aesthetic education courses have gradually been integrated into college education and teaching activities to promote the all-around development of college students. For the protection of intangible cultural heritage, the value and importance of aesthetic education courses are more prominent. Therefore, we need to start from universities and the future talents of the country, and use new media digital communication technology to penetrate the Manchu yangge into the aesthetic education teaching courses of colleges and universities, build a space for communication aesthetics in different dimensions, incorporate intangible cultural heritage into the talent training system of colleges and universities, improve the aesthetic education capabilities of colleges and universities, cultivate the national spirit of college students, and protect and promote the excellent traditional Chinese culture. Through the organic combination of intangible cultural heritage and college aesthetic education courses, we can effectively make up for the lack of national culture among college students and promote the inheritance and protection of intangible cultural heritage.

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