



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

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**AN INDEPENDENT STUDY SUBMITTED IN PARTIAL FULFILLMENT  
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This Independent Study has been Approved as a Partial Fulfillment of the  
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### ABSTRACT

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

The research objectives were: 1) To analyze the overall situation of the integration of tie-dye culture into primary education in Yunnan province; 2) To explore the effective methods of integrating intangible tie-dye culture into primary education in Yunnan province.

The teachers of a primary school in Yunnan were selected as the subjects, and a total of 58 questionnaire were collected. This study adopted the quantitative method using a questionnaire survey to collected data for analysis. The 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 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.

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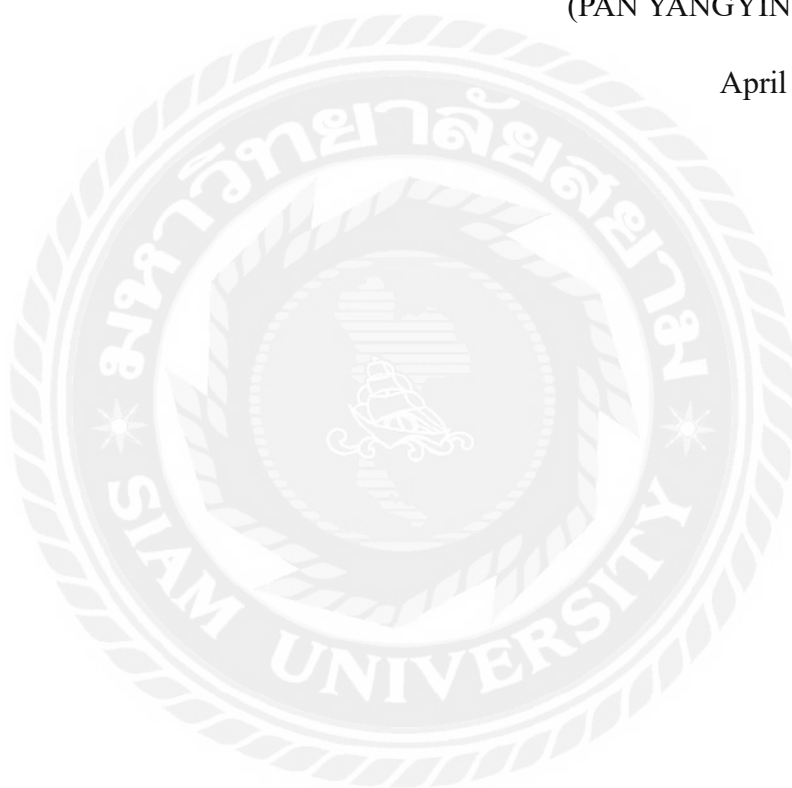
## Declaration

*I, PAN YANGYINGYING, hereby declare that the research included in this independent study entitled "The Integration of Intangible Tie-Dye Culture into Primary Education in Minority Areas - A Case Study of Yunnan Province" is original and has not been submitted to any other university or institution for a higher degree.*

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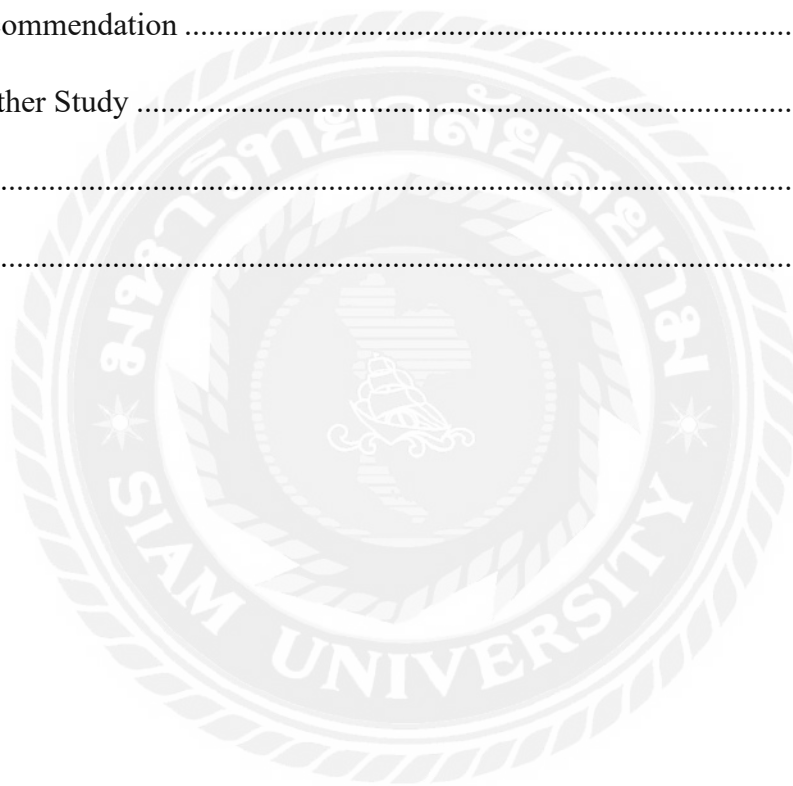
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# Chapter 1 Introduction

## 1.1 Background of the Study

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).

In 2006, the tie-dyeing technique of the Bai ethnic group in Dali, Yunnan province, was listed as a national intangible cultural heritage. As an ancient and traditional dyeing technique in China, tie-dyeing first appeared in the Han Dynasty along the Yellow River basin, and then gained great development in the Tang and Song dynasties, and was favored by the Tang nobility. Subsequently, due to the complicated operation and

high labor cost of tie-dyeing process, it gradually declined in modern times due to the influence of Western culture and dyeing process. However, in recent years, with the state's attention and protection of the tie-dye process, as well as the improvement of the national aesthetic ability and the wide spread of national culture, tie-dye has been applied in a variety of fields, and the process has attracted more and more young people's attention and love (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).

Secondly, from the perspective of the primary education system and the existing traditional education management mode, the advantages and disadvantages of the existing mode are analyzed, and it is found that the traditional education management mode does not pay enough attention to the improvement of comprehensive quality. Some students only adhere to the subject textbook knowledge, which does not meet the requirements of moral education first and the all-round development of morality, intelligence, physical education, the United States and labor. The teaching activities about tie-dye culture in Yunnan are helpful to develop students' aesthetic education, enhance their practical ability, enrich their cultural knowledge and improve their aesthetic sentiment. In addition, the implementation of intangible cultural heritage in schools will not only improve the comprehensive quality of students, but also bring challenges and progress to teachers and school management teams. How to motivate students to independently learn intangible cultural heritage in the traditional school education management mode without increasing pressure or destroying the benefits of the original traditional education management mode? (Li & Chi, 2024). To optimize and train a group of primary school teachers who undertake the task of inheriting intangible tie-dye culture, and to set interesting, highly accepted and properly popularized courses on non-genetic tie-dye learning are an indispensable part of school education management in Yunnan Province.

At present, the traditional education management mode in Yunnan region lacks the problem of improving comprehensive quality and aesthetic education consciousness. On the one hand, these problems are reflected in the lack of knowledge of students and teachers about tie-dyeing culture, and their lack of interest in non-heritage tie-dyeing techniques. On the other hand, it is reflected in the single school-based curriculum, which leads to the weak practical ability of students, and the comprehensive quality of students needs to be improved.

Based on Dewey's theory of "learning by doing", this theory emphasizes the promotion of learning and understanding of knowledge through practical hands-on ability and practical experience. The application of this theory to the primary school tie-dyeing curriculum requires reasonable school-based curriculum arrangement and training of a teacher who can master the manual technology of non-heritage tie-dyeing. Based on the concept of people-oriented education, the author proposes to optimize the curriculum model under the traditional school education management, and increase the setting of aesthetic education courses related to intangible cultural heritage tie-dye culture.

What aspects should this study optimize in the traditional education management mode and integrate the intangible cultural tie-dye course into the primary school teaching? Based on the actual survey report and the real feedback from students and teachers, this study explores how to fully embody the people-oriented aesthetic education concept in primary schools under the optimized education management mode, so that students can "learn by doing", and then explores the integrating strategy of intangible cultural heritage tie-dye culture.

Based on the problems existing in the traditional educational management mode, this study integrated the tie-dye course into the school-based curriculum of primary schools from the perspective of improving the comprehensive quality of students. Guided by Dewey's theory of "learning by doing", aesthetic education theory and all-round human development theory, and based on previous studies, this study laid a theoretical foundation for integrating intangible cultural heritage tie-dye into primary school curriculum and changed the traditional teaching mode in primary school education management. Based on the theories proposed above, this study adopted the quantitative research and case study methods to investigate the situation and methods of introducing tie-dye courses in primary schools in Yunnan.

## **1.2 Questions of the Study**

In general, the research questions of this paper mainly include:

- 1) What is the overall situation of the integration of tie-dye culture into primary education in Yunnan province?
- 2) What are the effective methods for primary schools to integrate intangible tie-dye culture into primary education in Yunnan province?

## **1.3 Objectives of the Study**

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 not widely developed. The purpose of this paper is as follows:

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

## **1.4 Scope of the Study**

In order to explore the development methods of intangible cultural heritage (ICH) in Yunnan minority areas, this study adopted the quantitative method and investigated 58 teachers in a primary school in Yunnan. A questionnaire survey was conducted on the school teachers' cognition of ICH, their mastering of the ICH process, the necessity of ICH culture entering the campus, and the frequency of arranging tie-dye courses. Based on the teachers' understanding and cognition of intangible tie-dye culture and the necessity of integrating the tie-dye culture, the feedback of teachers on carrying out the intangible tie-dye course was investigated for analysis. Based on the actual investigation report and the feedback from teachers, this study analyzed the problems existing in the existing traditional education management mode to optimize the curriculum structure, adjust the educational concept, give full play to Dewey's teaching method of "learning by doing", train a group of teachers with excellent intangible cultural quality, improve students' intangible cultural quality, and develop students' aesthetic education. Then, it explored methods of integrating tie-dye culture in Yunnan region.

## **1.5 Significance**

### **1.5.1 The theoretical significance**

Through the quantitative analysis and literature analysis, this study compiled and summarized the domestic and foreign theories about Dewey's "learning by doing" theory mixed with aesthetic education theory, updated the curriculum in the traditional primary education management system, and studied various curriculum forms such as school-based curriculum and extra-curricular practice activities in order to enrich the classroom teaching mode and curriculum settings. Therefore, this study supplements the existing literature in both theoretical research and curriculum design.

### **1.5.2 The practical significance**

This investigating study the understanding of tie-dye culture and the necessity of learning intangible cultural heritage. The teacher will adjust and update the curriculum according to the actual survey results. From the perspective of cultural development, promoting the progress of intangible cultural heritage in ethnic minority areas and improving the quality of school education not only improve students' hands-on ability and teachers' comprehensive teaching ability, but also further optimize the traditional primary education management system.

## Chapter 2 Literature Review

### 2.1 Introduction

This chapter provides a comprehensive literature review in the field of primary education management, aiming to summarize and analyze the current research status of the curriculum setting of intangible tie-dye culture in primary education management. The study explores the development strategy of intangible tie-dye culture in Yunnan ethnic areas, from the introduction of school-based curriculum, off-campus activities of intangible cultural heritage tie-dye research and training of related teachers. Based on Dewey's theory of "learning by doing", people-oriented education concept, a method of optimizing traditional education mode is adopted to achieve the purpose of optimizing the school education management, cultivating students' aesthetic development and improving their overall quality.

### 2.2 Literature Review

#### 2.2.1 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).

#### 2.2.2 Tie-dye Culture

In the article "Analysis of the Status Quo and Development of Yunnan Big Tie-dye", Ping Tianjiao (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).

After analyzing the background and development of the tie-dye culture, another document, "Strategies for integrating traditional tie-dye techniques into primary school art classes", mentioned the feasible methods and opinions on integrating intangible tie-dye into the classroom, and further explained the significance and influence of integrating intangible tie-dye into primary school classrooms.

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 article emphasizes 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).



### 2.2.3 Dewey's "Learning by Doing" Theory

As the main guiding theory of this study, the authority and influence of Dewey's "Learning by doing" theory on Chinese basic education is pointed out. "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).

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). Both "experience" and "activity" in "learning by doing" are closely related to the introduction of intangible cultural heritage tie-dye courses in primary schools. The tie-dye course is set up in the school to allow teachers with experience and familiar with the tie-dye intangible cultural heritage to carry out practical teaching activities, so that primary school students can learn the tie-dye production process by participating in the tie-dye course activities. Courses such as tie-dyeing courses that

focus on cultivating students' labor ability and aesthetic education can bring intangible cultural heritage from just showing it in books to real life work.

#### **2.2.4 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 Weiyang's article "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 Chunsheng 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).

#### **2.2.5 Implementation of Aesthetic Education Theory in Schools**

As an important part of education, how to develop and implement aesthetic education has become a difficult point in introducing non-inherited curriculum in schools. As for the teaching strategy of how to carry out the aesthetic education-oriented art appreciation course, the former mentioned that to carry out the aesthetic education-oriented art appreciation course, if you want to choose the appropriate method and strategy, you should first fully understand and follow the characteristics of aesthetic education, and at the same time, you should note that aesthetic education belongs to an education, and the factors of the educated must be taken into account when teaching. Only in this way can we find the appropriate method to carry out the appreciation course. In order to cultivate the students' aesthetic attitude, we should pay attention to the teaching of fine arts language and the creation of aesthetic artistic conception (Lang, 2024).

#### **2.2.6 Primary Education Management System**

Nowadays, there are a lot of literature and materials discussing the shortcomings of the current primary education management system. In his research on the Application strategy of People-oriented Concept in Primary Education Management, Yang Weiyang pointed out the problems of "not scientific management mode" and "not fully implemented management" in current primary education management. Part of the

primary education management mode is the school administrators to discuss together and complete the development of management planning (Yang, 2023). And in this educational management mode, the formulation of management rules is not in line with the actual demands of teachers and students, resulting in the management mode is not in line with the real needs of teachers and students, and the education work fails to reflect the personalization and pertinency, exposing the fundamental problem of insufficient scientific management mode. Primary education is the initial stage of the implementation of quality education, and it is also a key stage to promote the healthy and happy growth of students. School administrators should start from the perspective of students' growth, combine with the needs of teachers' teaching level improvement to carry out humanized and scientific management, and give full play to the teaching value. However, school administrators fail to implement the people-oriented concept in depth, which makes it difficult to carry out education management. Moreover, they do not take teachers as the core of management and ignore the actual needs of students, which is not conducive to the comprehensive and healthy development of students. Some teachers do not have a comprehensive understanding of the school management system when they carry out their work, resulting in inadequate implementation, which has become one of the reasons for the difficult implementation of quality education (Yang, 2023).

### **2.2.7 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.

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).

Starting from the basis and pursuit of the development of school-based curriculum, Hu (2020) analyzes the difficulties and reasons of the implementation of the policy of school-based curriculum development, and points out the future development and trend of the policy of school-based curriculum development. Hu (2020) believes that there are many problems in the course of school-based curriculum development. First of all, it points out that the management mechanism of school-based curriculum development is insufficient, and secondly, there are some problems in the development process, such as lack of basis, lack of top-level planning and design, one-sided development and lack of scientific development. In addition, the author also questions the effectiveness of school-based curriculum development, and thinks that some of the slogans of school-

based curriculum development knowledge have not been implemented, and there are problems of low quality of school-based curriculum.

In solving the above problems, Hu (2020) puts 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) provides 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).

### **2.2.8 Practical Activities in and out of School**

In the current situation and countermeasures of students' practice activities outside school, Liu (2021) pointed out that practice activities outside school is a supplement and extension of classroom teaching, which is not only conducive to the development of students' personality, but also enrich their life experience. In this article, the author summarizes the actual out-of-school activities of primary school students. Based on the principle of providing a broader space for the healthy development of pupils' physical and mental health, this paper analyzes the problems existing in pupils' practical activities from the following aspects: First, the planning of pupils' practical activities is insufficient. Second, the support of primary school parents is not high. Thirdly, the necessary evaluation mechanism is lacking (Liu, 2021).

The practice activities outside school play an indispensable role in the development of pupils' physical and mental quality. We should adjust the curriculum structure under the management of primary school education and plan the program and goal of teaching practice activities inside and outside school. Following the principle of people-oriented and all-round development, the author puts forward the following suggestions on how to carry out after-school practice activities in primary schools.

First, create off-campus practice bases to provide conditions for students.

Second, standardize off-campus practice programs to provide resources for students.

Third, give play to the characteristics of off-campus practice to provide cultural security for students.

Fourth, expand the off-campus practice mechanism to provide service guarantee for students.

Fifth, pay attention to off-campus practice report, to provide students with growth security (Liu, 2021).

From the aspects of evaluation mechanism, construction method and guarantee, the author puts forward some suggestions for the construction of off-campus activities in primary schools.

Secondly, it is also one of the most important goals to improve the comprehensive quality of primary school students by carrying out practical activities inside and outside the school. In her article "How to Improve the comprehensive quality of primary school students in comprehensive practice activities", predecessors pointed out the characteristics of practicality, autonomy and comprehensiveness of comprehensive practice activities in primary school (Lu, 2023).

Based on these characteristics, Lu (2023) points out that integrated practical activities in primary schools, as an interdisciplinary practical curriculum, are an important part of the primary education system. Compared with cultural courses, the teaching of comprehensive practical activity courses pays more attention to students' actual life and social life, and selects reasonable topics according to the actual needs of students' development. Through the design and arrangement of teaching activities, students are more intuitive and deeply aware of the knowledge they have mastered, and the practical ability of students is unconsciously trained. Promoting the cultivation of students' thinking ability and scientific spirit plays a vital role in promoting students' physical and mental development (Lu, 2023). According to the significance of the author's research, the author also gives the strategies and suggestions for building comprehensive off-campus practice activities. Practice activities inside and outside the school can be promoted by opening the fun situation comprehensive practice activities, developing the family life comprehensive practice activities and developing the social comprehensive practice activities.

### **2.2.9 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) points 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.

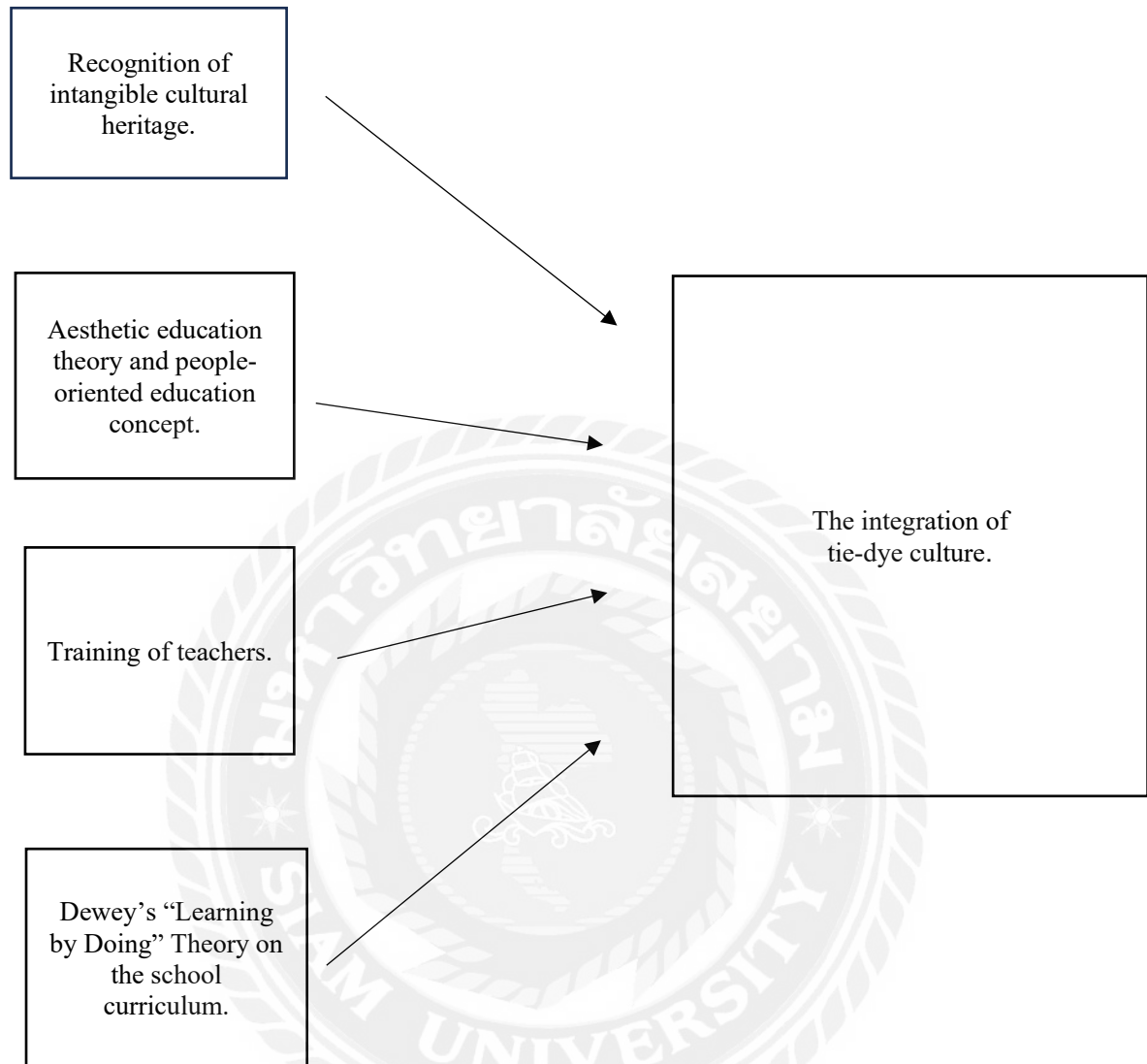
Ji &Hu (2023) points out the shortcomings of training high-quality teachers from the following aspects: First, there is a shortage of high-quality students, standardized training and professional training. There is also a relative lag in the cultivation of cutting-edge professional teachers, which is 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)

In this article, according to the existing problems, the author mentioned for the first time to start the "double introduction" project to expand the supply of teachers. "Double introduction" refers to attracting excellent students and introducing high-quality teachers. On the other hand, the author also mentioned that the detection of the construction of teachers is also an indispensable part of the construction of teachers. To carry out the standardization construction project, improve the quality inspection system, and the professional standards of teachers are important means to improve the quality of teachers, standardize the professional practice of teachers, regulate the profession of teachers and the education system. To build a team of high-quality teachers, first, in accordance with the requirements of high-quality teachers, the standards of professional qualification, professional ethics, professional quality, assessment, management information and other standards should be further adjusted and improved, so as to promote the consistency and systematization of pre-service and post-service training. It is to establish a hierarchical and classified teacher professional standard system for different levels and types of teacher development (Ji &Hu, 2023).

#### **2.2.10 Inheritance of Intangible Cultural Heritage in Ethnic Areas**

In the upgrading stage of poverty alleviation in ethnic minority areas, consolidating the achievements of intangible cultural heritage poverty alleviation, cultivating endogenous development capacity and promoting endogenous development are effective ways for ethnic minority areas to achieve long-term poverty alleviation and common prosperity, and are of great significance for maintaining ethnic unity and progress and promoting rural revitalization (Yang, 2022). The inheritance of intangible cultural heritage in Yunnan, an ethnic minority region, has unique advantages compared with other provinces. These advantages are not only reflected in the multi-ethnic nature of Yunnan, but also because the primary school students in Yunnan are from various ethnic minorities and ethnic minority areas. They have been influenced by folk culture since childhood, so it will be easier to carry out the inheritance of intangible cultural heritage in these areas (Yang, 2022).

## 2.3 Conceptual Framework



## Chapter 3 Research Methodology

### 3.1 Research Design

This study adopted the quantitative method to investigate the development path of intangible tie-dye culture in ethnic areas. A questionnaire survey was conducted in a primary school in Yunnan Province. The scope of this study is four dimensions: firstly, recognition of intangible cultural heritage. Secondly, aesthetic education theory and people-oriented education concept. Thirdly, training of teachers and the Dewey’s “Learning by Doing” theory on the school curriculum.

### 3.2 Items of Questionnaire and Variables

In combination with the literature review, 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 questionnaire has 18 questions, the first two of which are basic information. The third and fourth questions are about the understanding of intangible tie-dye culture, 5 to 9 are about the importance of tie-dye culture and the need to integrate it into primary school curriculum. 10 to 13 are about training of teachers. 14 to 18 are about the path of integrating the intangible cultural heritage into the primary school curriculum.

Table 3.2 Measurement Scale

Constructs	Items
General Information	1. Your gender. 2. Your position in the school.
Recognition of intangible cultural heritage.	3. You have a good understanding of Yunnan Province's intangible heritage tie-dye culture. 4. Do you think we should pay more attention to criticism of traditional culture?
Aesthetic education theory and people-oriented education concept.	5. Intangible cultural heritage should be included in the curriculum of primary schools. 6. You think intangible cultural heritage is important for the growth of students. 7. Do you think that students have a high acceptance for carrying out the course of intangible cultural heritage tie-



	<p>dye?</p> <p>8. You think that learning intangible cultural heritage tie-dye can improve students' practical ability.</p> <p>9. You believe that intangible cultural heritage is significant to the overall development of students.</p>
<p>Training of teachers.</p>	<p>10. Do you believed that the current emphasis and learning environment of primary schools on the learning and inheritance of intangible cultural heritage tie-dye questions need to be improved?</p> <p>11. Are you willing to carry out school-based courses and practical activities on intangible heritage tie-dyeing?</p> <p>12. Are you familiar with the teaching system of intangible cultural heritage tie-dye?</p> <p>13. Do you believe that you have the ability to design a cultural curriculum of intangible cultural heritage that meets the needs of students?</p>
<p>Dewey's "Learning by Doing" theory on the school curriculum.</p>	<p>14. Compared with the traditional education management mode, adding more intangible cultural curriculum is more conducive to improving students' comprehensive quality and developing students' aesthetic education.</p> <p>15. Your level of support for training relevant teachers in the strategy of developing intangible cultural heritage.</p> <p>16. Your level of support for relevant extracurricular practical activities in the strategy of developing intangible cultural heritage.</p> <p>17. Your level support for the implementation of school-based courses in the school's strategy for developing intangible cultural heritage.</p> <p>18. Do you believe that exploring the development strategy of intangible</p>

	cultural heritage in primary schools will not only benefit the all-round development of students, but also enhance the influence of schools?
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### 3.3 Population and Sample

The population of this study was all the teachers in a primary school in Yunnan. The questionnaire survey was conducted on 59 randomly selected teachers. Moreover, this survey was a one-time survey.

### 3.4 Data Collection

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 59 questionnaires were distributed, 59 were received and considered valid, with a validity rate of 100%.

### 3.5 Data Analysis

#### 3.5.1 Reliability analysis of the scale

Reliability and validity are the basis for measuring the accuracy and stability of a questionnaire test result. Reliability analysis is used to measure whether the sample response results are reliable, that is, whether the sample truly answers the scale items. The higher the reliability coefficient, the more consistent and stable the test results are. In order to verify the reliability of the data, this study uses Cronbach's Alpha value as the index. The alpha coefficient is used to express the internal consistency reliability of the scale. The higher the  $\alpha$  coefficient, the better the consistency of the scale. Generally speaking, if the reliability coefficient is greater than 0.9, the reliability is pretty good; 0.8 to 0.9 is very good; 0.7 to 0.8 is good; 0.6 to 0.7 is acceptable; but if it is less than 0.6, it needs to be modified.

Table 3.5.1 Reliability statistics

Variable	Number of items	Cronbach's Alpha
Recognition of intangible		

cultural heritage.	4	0.894
Aesthetic education theory and people-oriented education concept.	5	0.903
Training of teachers.	4	0.915
Dewey's "Learning by Doing" theory on the school curriculum.	5	0.961

It can be seen from the above table that the Cronbach's a coefficient value of the degree of recognition of intangible cultural heritage is 0.894, the Cronbach's a coefficient value of aesthetic education theory and an education philosophy centered on people is 0.903, the Cronbach's a coefficient value of is training of teachers. 0.915, the Cronbach's a coefficient value of the Dewey's "Learning by Doing" theory on the school curriculum is 0.961. The Cronbach's a coefficient value of each of the above variables is greater than 0.7, which shows that the table has good reliability, and the data can be analyzed in the next stand Validity analysis is used to measure whether the item design is reasonable and verified through factor analysis.

### 3.5.2 Validity analysis of the scale

Perform KMO and Bartlett tests: For KMO tests, 0.9 is very suitable for factor analysis: 0.8-0.9 is suitable: 0.7-0.8 is suitable: 0.6-0.7 is acceptable: 0.5-0.6 indicates the difference: It should be abandoned under 0.5. KMO value test shows that there is correlation between item variables, which meets the requirements of factor analysis. For Bartlett's test, if the significance is less than 0.05, the null hypothesis is rejected, indicating that factor analysis can be performed; if the null hypothesis is not rejected, indicating that these variables may provide some information independently, which is not suitable for factor analysis.

Table 3.5.2 Table Output result: KMO test and Bartlett test

KMO test and Bartlett test		
The KMO value		0.871
	Chi-square	950.238
Bartlett sphericity test approximates	df	120
	P	0.000003

The above table shows the results of KMO test and Bartlett sphericity test to analyze whether factor analysis can be performed.

- If it passes the KMO test ( $KMO > 0.6$ ), it indicates that there is a correlation between the variables of the item, which meets the requirements of factor analysis.

- If the Bartlett test is significant:  $P < 0.05$ , then factor analysis can be performed. The results of KMO test show that the value of KMO is 0.871; meanwhile, the results of Bartlett sphericity test show that the significance P value is 0.000003, showing significance at the level, rejecting the null hypothesis, correlation between variables, effective factor analysis, and the degree is suitable.

Both reliability and validity analysis were conducted for each variable, demonstrating good independence for each dimension. The ultimate results reveal that the questionnaire has good reliability and validity.

### 3.6 Data analysis

Finally, 59 valid questionnaires were recorded into SPSS 25.0, and descriptive statistical analysis of the samples was conducted, as shown in the following table.

Women accounted for the vast majority of participants, accounting for 79.7%, while men accounted for only 20.3%. It reflects that female teachers and educators occupy a relatively high proportion in primary education in minority areas. Considering that traditional handicrafts such as tie-dyeing may be more likely to be mastered and inherited by women in some areas, this gender ratio has an impact on the transmission mode and effect of intangible cultural heritage in primary schools.

Teachers accounted for the vast majority, accounting for 86.4%, and school administrators accounted for 13.6%. It shows that the participants of the study are mainly teaching staff, who are directly responsible for curriculum design and implementation, and have a direct impact on the integration of intangible cultural heritage and the innovation of teaching methods. Although the proportion of school administrators is relatively small, their role in policy formulation, resource allocation and other aspects cannot be ignored, and they also have an important impact on the development path of intangible cultural heritage tie-dye in primary schools.

Table 3.6.1 Descriptive statistical analysis results

Item	object	quantity	proportion
sexual	male	12	20.3%
	female	47	79.7%
Post	school manager	8	13.6%
	teacher	51	86.4%

The relevant results show (Table 3.6.2) that the attitudinal cognitive dimension is closely related to the teaching practice dimension ( $r=0.309$ ,  $p < 0.051$ ).

Table 3.6.2 Results of correlation analysis among variables

	teaching practice	attitudinal cognitive
teaching practice	1	
attitudinal cognitive	0.309*	1

Note: \* indicates a significant correlation at the 0.05 level

Table 3 presents the gender comparison between attitude cognition dimension and teaching practice dimension. The data shows that the mean value of teaching practice dimension for male students is 3.139, and the standard deviation is 1.57; the mean value of teaching practice dimension for female students is 2.511, and the standard deviation

is 0.948. Through the independent sample T-test, the T-value is 0.002, but the corresponding P-value is 0.208, which is greater than 0.05. Therefore, the null hypothesis cannot be rejected, that is, there is no significant difference between boys and girls in the dimension of teaching practice.

Table 3.6.3 Gender differences between attitudinal cognitive dimension and teaching practice dimension

	sexual	Number of cases	Mean value	Standard deviation	Mean standard error
Teaching practice	male	12	3.139	1.57	0.454
	female	47	2.511	0.948	0.138
Attitudinal cognitive	male	12	1.763	0.721	0.208
	female	47	1.584	0.410	0.060

Table 3.6.4 Independent sample t test

		Levin's test for variance equality		Mean equivalence t test					Difference 95% confidence interval	
		F	Significance	t	DOF	Sig.	Mean difference	Standard error difference	Lower limit	Upper limit
Teaching practice	Assumed equal variance	10.387	0.002	1.77	57	0.082	0.628	0.355	-0.082	1.338
	Equivariance's not assumed			1.324	13.106	0.208	0.628	0.475	-0.396	1.653
Attitudinal cognitive	Assumed equal variance	10.818	0.002	1.137	57	0.260	0.1785	0.157	-0.136	0.493
	Equivariance's not assumed			0.825	12.871	0.424	0.1785	0.216	-0.289	0.647

Table 5 shows the comparison between the attitudinal cognitive dimension and the teaching practice dimension. The data shows that the average value of the teaching practice dimension of school administrators is 3.250, and the standard deviation is 1.004; the average value of the teaching practice dimension of teachers is 2.543, and the standard deviation is 1.111. Through the independent sample T-test, the T-value is 0.457, but the corresponding P-value is 0.096, which is greater than 0.05. Therefore, the null hypothesis cannot be rejected, that is, there is no significant difference between school administrators and teachers in the dimension of teaching practice.

The mean value of the attitudinal cognitive dimension of school administrators is 1.712, and the standard deviation is 0.516; the mean value of the attitudinal cognitive dimension of teachers is 1.606, and the standard deviation is 0.486. Through the t test of independent samples, the t value is 0.652, but the corresponding p value is 0.574, which is greater than 0.05. Therefore, the null hypothesis cannot be rejected, that is, there is no significant difference between school administrators and teachers in the dimension of attitude cognition.

Table 3.6.5 The difference between the attitudinal cognitive dimension and the teaching practice dimension

	sexual	Number of cases	Mean value	Standard deviation	Mean standard error
Teaching practice	School manager	8	3.250	1.004	0.355
	Teacher	51	2.543	1.111	0.156
Attitudinal cognitive	School manager	8	1.712	516	0.183
	Teacher	51	1.606	486	0.068

Table 3.6.6 Independent sample t test

Independent sample t test

		Levin's test for variance equality		Mean equivalence t test					Difference 95% confidence interval	
		F	Significance	t	DOF	Sig.	Mean difference	Standard error difference	Lower limit	Upper limit
Teaching practice's	Assumed equal variance	0.560	0.457	1.693	57	0.096	0.708	0.418	-0.129	1.544
	Equivariance's not assumed			1.825	9.899	0.098	0.708	0.388	-0.157	1.572
Attitudinal cognitive	Assumed equal variance	0.206	0.652	0.565	57	0.574	0.105	0.186	-0.268	0.478
	Equivariance's not assumed			0.540	9.053	0.602	0.105	0.195	-0.335	0.546

## Chapter 4 Findings

### 4.1 Introduction

Based on the research design and data collection, this chapter analyzes the corresponding data to summarize the specific problems and explore the path for integrating intangible cultural heritage in secondary education in Yunnan Province, and provides corresponding suggestions.

### 4.2 Description of Statistical Variables

#### 4.2.1 Teachers' understanding of intangible cultural heritage

According to the Figure 4.1 and Figure 4.2, out of the surveyed teachers, whether male or female, school administrators or school teachers, 90% of them agree that they have some understanding of the intangible tie-dye culture. Only five percent of the teachers said they were completely unaware of tie-dye culture. This shows that on the whole, the teachers in this school have a certain degree of understanding of tie-dye culture.

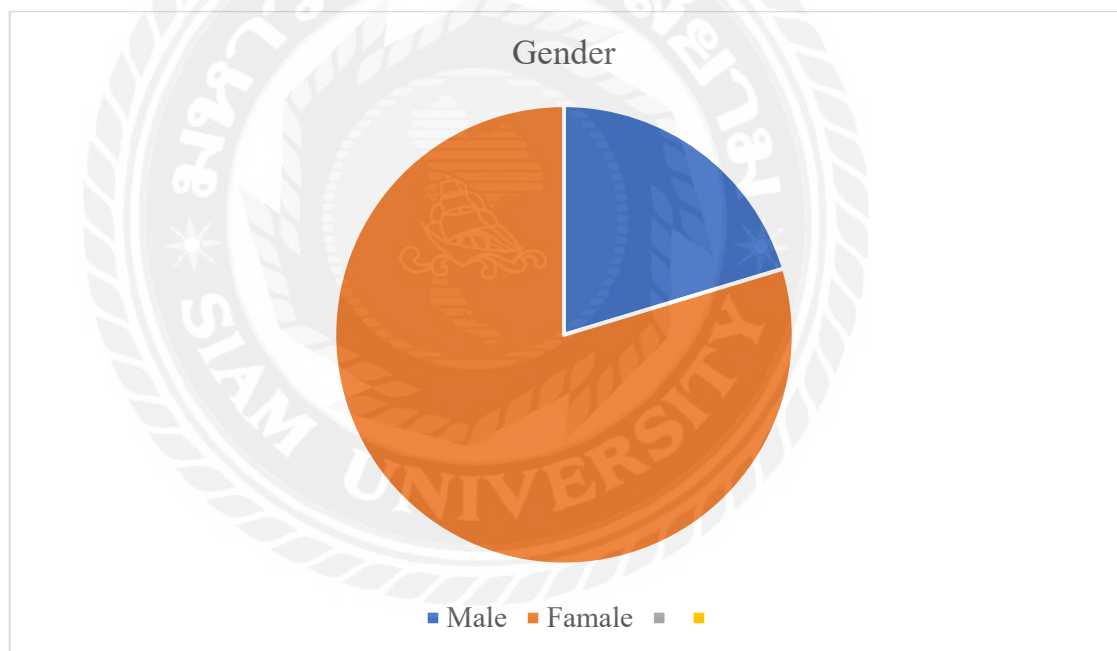


Figure 4.1 Gender

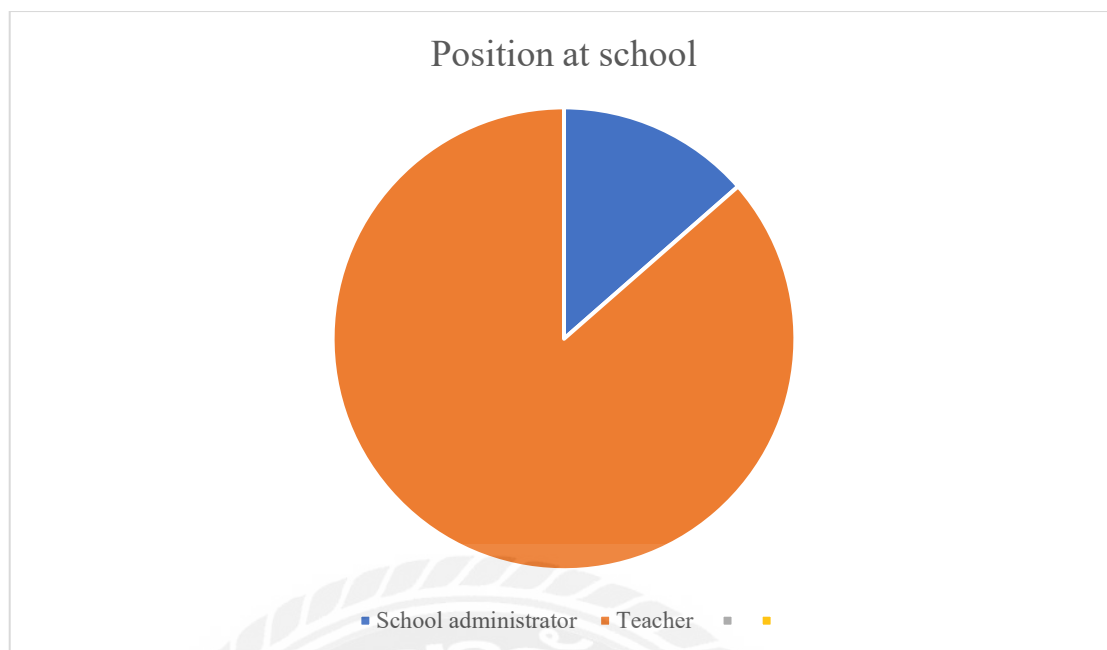


Figure 4.2 Position at school

#### 4.2.2 Teachers' willingness and attitude towards integrating intangible cultural heritage into primary schools

According to the results of Table 4.1 and Table 4.2, even though a small number of school teachers think that they do not understand the intangible cultural heritage, they support the integration of the intangible cultural heritage into the primary school curriculum, and most of them think that it is necessary to include the intangible cultural heritage in the primary school curriculum. The result shows that teachers realize that the development of intangible cultural heritage can indeed improve students' aesthetic taste and awareness of aesthetic education, so as to promote the all-round development of people.

Table 4.1 Do you have a good understanding of Yunnan Province's intangible tie-dye culture?

Options	Frequency	Percentage
Complete agreement	3	5.08%
Relatively agreement	19	32.2%
Uncertainty	17	28.81%
Relatively disagreement	17	28.81%
Complete disagreement	3	5.08%
Valid number of respondents	59	

Table 4.2 Do you think we should pay more attention to inheritance of intangible traditional culture?



Options	Frequency	Percentage
Complete agreement	43	72.88%
Relatively agreement	15	25.42%
Uncertainty	1	1.69%
Relatively disagreement	0	0%
Complete disagreement	0	0%
Valid number of respondents	59	

#### 4.2.3 The necessity of intangible cultural heritage for students' development

Table 4.3 Intangible cultural heritage should be included in the curriculum of primary schools.

Options	Frequency	Percentage
Complete agreement	32	54.24%
Relatively agreement	24	40.68%
Uncertainty	2	3.39%
Relatively disagreement	1	1.69%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.4 Do you think intangible cultural heritage is important for the growth of students?

Options	Frequency	Percentage
Complete agreement	34	57.63%
Relatively agreement	23	38.98%
Uncertainty	2	3.39%
Relatively disagreement	0	0%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.5 Do you think that students have a high acceptance for carrying out the course of intangible cultural heritage tie-dye?

Options	Frequency	Percentage
Complete agreement	34	57.63%
Relatively agreement	21	35.59%
Uncertainty	4	6.78%
Relatively disagreement	0	0%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.6 Do you think that learning intangible cultural heritage tie-dye can improve students' practical ability?

Options	Frequency	Percentage
Complete agreement	36	61.02%
Relatively agreement	21	35.59%
Uncertainty	2	3.39%
Relatively disagreement	0	0%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.7 Do you believe that intangible cultural heritage is significant to the overall development of students

Options	Frequency	Percentage
Complete agreement	35	59.32%
Relatively agreement	23	38.98%
Uncertainty	1	1.69%
Relatively disagreement	0	0%
Complete disagreement	0	0%
Valid number of respondents	59	

According to the survey data, most school teachers believe that intangible cultural heritage is of great significance to the development of primary school students. It also holds that intangible cultural heritage can cultivate students' aesthetic and practical ability. It is very important to cultivate the aesthetic ability of primary school students. The concept of aesthetic life or aesthetic activity includes all the concepts related to

beauty, including aesthetic emotion, aesthetic ability, aesthetic taste, etc. High-quality aesthetic activity can make people obtain the whole category of aesthetic emotion, aesthetic ability, aesthetic behavior, aesthetic desire, aesthetic time, aesthetic object choice and so on. Intangible cultural heritage is the crystallization of the life wisdom of a certain ethnic group after a long time of interaction with nature, which is manifested as the psychological state and physical temperament of a certain ethnic group. In the process of social development and historical inheritance, the past life history evolves, condenses, sublimates and transforms into a spiritual cultural form, which is manifested as a unique image symbol, local knowledge, imagination and emotional experience of a cultural group, that is, aesthetic experience in the most fundamental sense. Aesthetic experience is the long-term accumulation of aesthetic activities. Intangible cultural heritage is transformed into curriculum resources with high quality, so that students can taste the true emotions of real life, cultivate students' aesthetic life awareness, and achieve the effect of educating people with aesthetics and transforming people with emotions (Ou, 2021).

#### 4.2.4 The training of teachers

According to the results of the Table 4.8, Table 4.9, Table 4.10, Table 4.11 and Table 4.12, most teachers believe that they have the willingness and ability to set up courses and practical activities related to intangible cultural heritage in primary schools. However, there are some difficulties in how to set up relevant courses. To this end, through the literature research method, according to the previous research results, the author summarized the following solutions: invite intangible cultural heritage experts to make up for the shortcomings of teachers.

Teachers are one of the core subjects of curriculum implementation, and also the leader of teaching. Any curriculum implementation can't be carried out without teachers. Therefore, the faculty is an important factor to ensure the smooth implementation of the curriculum. Intangible cultural heritage is a folk culture, and after it is included in school education, intangible cultural heritage courses are relatively professional courses. However, few teachers understand intangible cultural heritage, and even fewer teachers have a profound grasp of it. Through the interaction with the intangible cultural heritage experts, the school not only receives professional support in curriculum development, but also supplements the teachers' strength in curriculum implementation (Ou, 2021).

Table 4.8 Do you believe that the current emphasis and learning environment of primary schools on the learning and inheritance of intangible cultural heritage tie-dye questions need to be improved?

Options	Frequency	Percentage
Complete agreement	31	52.54%
Relatively agreement	24	40.68%
Uncertainty	3	5.08%
Relatively disagreement	1	1.69%

Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.9 Are you willing to carry out school-based courses and practical activities on intangible heritage tie-dyeing?

Options	Frequency	Percentage
Complete agreement	23	38.98%
Relatively agreement	27	45.76%
Uncertainty	4	6.78%
Relatively disagreement	3	5.08%
Complete disagreement	2	3.39%
Valid number of respondents	59	

Table 4.10 Are you familiar with the teaching system of intangible cultural heritage tie-dye?

Options	Frequency	Percentage
Complete agreement	10	16.95%
Relatively agreement	16	27.13%
Uncertainty	9	15.25%
Relatively disagreement	13	22.03%
Complete disagreement	11	18.64%
Valid number of respondents	59	

Table 4.11 Do you believe that you have the ability to design a cultural curriculum of intangible cultural heritage that meets the needs of students?

Options	Frequency	Percentage
Complete agreement	11	18.64%
Relatively agreement	13	22.03%
Uncertainty	10	16.95%
Relatively disagreement	12	20.34%

Complete disagreement	13	22.03%
Valid number of respondents	59	

Table 4.12 Compared with the traditional education management mode, adding more intangible cultural curriculum is more conducive to improving students' comprehensive quality and developing students' aesthetic education.

Options	Frequency	Percentage
Complete agreement	31	52.54%
Relatively agreement	22	37.29%
Uncertainty	4	6.78%
Relatively disagreement	2	3.39%
Complete disagreement	0	0%
Valid number of respondents	59	

#### 4.2.5 The path of non-heritage tie-dye culture entering primary education management system construction

Table 4.13 Your level of support for training relevant teachers in the strategy of developing intangible cultural heritage.

Options	Frequency	Percentage
Complete agreement	26	44.07%
Relatively agreement	31	52.54%
Uncertainty	2	3.39%
Relatively disagreement	0	0%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.14 Your level of support for relevant extracurricular practical activities in the strategy of developing intangible cultural heritage.

Options	Frequency	Percentage
Complete agreement	29	49.15%
Relatively agreement	28	47.46%
Uncertainty	1	1.69%

Relatively disagreement	1	1.69%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.15 Your level support for the implementation of school-based courses in the school's strategy for developing intangible cultural heritage.

Options	Frequency	Percentage
Complete agreement	28	47.46%
Relatively agreement	28	47.46%
Uncertainty	2	3.39%
Relatively disagreement	1	1.69%
Complete disagreement	0	0%
Valid number of respondents	59	

Table 4.16 Do you believe that exploring the development strategy of intangible cultural heritage in primary schools will not only benefit the all-round development of students, but also enhance the influence of schools?

Options	Frequency	Percentage
Complete agreement	27	45.76%
Relatively agreement	31	52.54%
Uncertainty	0	0%
Relatively disagreement	1	1.69%
Complete disagreement	0	0%
Valid number of respondents	59	

According to the questionnaire data, 90% of the teachers surveyed, whether male or female, school administrators or school teachers, all agree that they have some understanding of the intangible cultural heritage tie-dye culture. Only five percent of the teachers said they were completely unaware of tie-dye culture. This shows that on the whole, the teachers in this school have a certain degree of understanding of tie-dye culture. Besides, according to the results of the questionnaire, even though a small number of school teachers think that they do

not understand the intangible cultural heritage, they support the development of the intangible cultural heritage in the primary school curriculum, and most of them think that it is necessary to include the intangible cultural heritage in the primary school curriculum. The result shows that teachers can realize that the development of intangible cultural heritage can indeed improve students' aesthetic taste and awareness of aesthetic education, so as to achieve all-round development of human beings.

According to the survey data, most school teachers believe that intangible cultural heritage is of great significance to the development of primary school students. It also holds that intangible cultural heritage can cultivate students' aesthetic and practical ability. It is very important to cultivate the aesthetic ability of primary school students. The concept of aesthetic life or aesthetic activity includes all the concepts related to beauty, including aesthetic emotion, aesthetic ability, aesthetic taste, etc. High-quality aesthetic activity can make people obtain the whole category of aesthetic emotion, aesthetic ability, aesthetic behavior, aesthetic desire, aesthetic time, aesthetic object choice and so on. Intangible cultural heritage is the crystallization of the life wisdom of a certain ethnic group after a long time of interaction with nature, which is manifested as the psychological state and physical temperament of a certain ethnic group. In the process of social development and historical inheritance, the past life history evolves, condenses, sublimates and transforms into a spiritual cultural form, which is manifested as a unique image symbol, local knowledge, imagination and emotional experience of a cultural group, that is, aesthetic experience in the most fundamental sense. Aesthetic experience is the long-term accumulation of aesthetic activities. Intangible cultural heritage is transformed into curriculum resources with high quality, so that students can taste the true emotions of real life, cultivate students' aesthetic life awareness, and achieve the effect of educating people with aesthetics and transforming people with emotions (Ou, 2021). According to the results of the questionnaire survey, most teachers believe that they have the willingness and ability to set up courses and practical activities related to intangible cultural heritage in primary schools. However, there are some difficulties in how to set up relevant courses. To this end, through the literature research method, according to the previous research results, the author summarized the following solutions: invite intangible cultural heritage experts to make up for the shortcomings of teachers.

### **4.3 Research Results**

#### **4.3.1 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.

#### **4.3.2 Effective methods of integrating tie-dye culture in primary 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 love and inherit this precious cultural heritage.



## **Chapter 5 Conclusion and Recommendation**

### **5.1. Conclusion**

#### **5.1.1 No coherent and systematic teaching evaluation system has been formed**

Educational evaluation is to judge and evaluate the teaching process and teaching results in a systematic, scientific and reliable way according to certain teaching objectives. The purpose is to provide reliable evaluation results and activity courses with scientific basis in order to improve the teaching process, improve the teaching results and improve the teaching quality. For intangible culture, reasonable teaching evaluation can provide guidance for intangible cultural heritage to carry out teaching activities in primary schools in ethnic minority areas, correct problems and difficulties in implementing teaching courses, and diagnose shortcomings in the teaching process, such as the lack of professional teachers, boring teaching courses, and teaching methods limited to book knowledge without practice. Students' practical ability is poor and so on.

Appropriate teaching evaluation can guide the teaching direction, adjust the teaching progress according to the teaching objectives, and achieve the maximum teaching effect. It can also enable students to spontaneously check the learning effect, check the gap, and improve the quality of learning. Therefore, the establishment of a perfect intangible cultural heritage teaching evaluation system guarantees the further development of intangible cultural heritage education.

#### **5.1.2 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.

#### **5.1.3 Methods of Integrating Intangible Cultural Heritage into Primary Education in Yunnan Province**

Based on the information obtained from the questionnaire survey and literature review, this study finds the path and curriculum integration of the intangible cultural heritage in primary schools from the following aspects.

**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.

## **5.2 Recommendation**

As a national education system, primary school education is an important way for the majority of children to acquire knowledge, improve their ability and achieve all-round development. Primary education is the most important part of China's compulsory education and basic education. Although it is difficult to integrate intangible cultural heritage into the primary school curriculum system, intangible cultural heritage as a part of school education content, on the one hand, intangible cultural heritage itself contains various educational content, and under the background of quality education of "cultivating all-round development of people", intangible cultural heritage is the most important part of education. Introducing it into campus can serve for quality education. (Xiang, 2017). More importantly, from the current situation, the protection and inheritance of intangible cultural heritage can not be separated from the systematic and specialized platform of the school, China's primary school basic education coverage is wide, for the development of the development of intangible cultural heritage in Yunnan region has a rare advantage.

## **5.3 Further Study**

From the perspective of teachers and schools, this study analyzed the methods and paths in terms of the cognition of intangible cultural heritage tie-dye, the setting of criticism courses, and the practical activities of intangible cultural heritage. There is still room for improvement in the method and research object of this paper. Intangible cultural heritage tie-dye culture can be developed in schools not only from the aspects of teacher training and curriculum setting, but also from the aspects of home-school cooperation.

At the same time, the development of intangible cultural heritage is not limited to schools. In Yunnan, the development of intangible cultural heritage is carried out to the social level.

### **1) The policy guarantees the development of intangible cultural heritage**

The main reason for the destruction and loss of intangible cultural heritage is the lack of legislation and corresponding policies and measures. The government should legislate to protect the intangible cultural heritage according to the existing problems and defects and prevent the destruction of the intangible cultural heritage.

### **2) Social organizations should pay more attention (Li & Chi, 2024).**

Social organizations led by "intangible cultural heritage" inheritors and groups should also pay more attention to the integration of "intangible cultural heritage" with ideological and political education in colleges and universities. First of all, inheritors of "intangible cultural heritage" should realize the real value of "intangible cultural heritage" and recognize that the essence of "intangible cultural heritage" inheritance is

to promote the cultural spirit of "intangible cultural heritage", and should not stay at the surface of the inheritance. Secondly, inheritors of "intangible cultural heritage" should recognize that students are important subjects in the future "intangible cultural heritage". By mobilizing participation and in-depth teaching, they should stimulate students' enthusiasm for understanding "intangible cultural heritage" and inheriting "intangible cultural heritage", and expand the inheriting subjects of "intangible cultural heritage", which means that it is particularly important to make full use of ideological and political education in colleges and universities. To further provide the backbone for the integration of the two (Li & Chi, 2024).



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## Appendix

Dear teacher:

The following is our questionnaire about the development of intangible cultural heritage tie-dye culture in Yunnan ethnic areas. Please answer it honestly and seriously. Thank you for your cooperation.

The questionnaire consists of two parts, part 1 and part 2.

**PART 1:**

1. Your gender. A. Male. B. Female.
2. Your position in the school. A. School administrator. B. Teacher.

**PART 2:**

Please indicate the extent to which you agree with the following statements. Choose the most appropriate option and place a "√" on the corresponding number. The questionnaire uses a Likert scale, with scores ranging from 1 to 5. 1 indicates complete agreement, 2 indicates relatively agreement, 3 indicates uncertainty, 4 indicates relatively disagreement, and 5 indicates complete disagreement.

Questions	Complete agreement	Relatively agreement	Uncertainly	Relatively disagreement	Complete disagreement
3. You have a good understanding of Yunnan Province's intangible heritage tie-dye culture					
4. Do you think we should pay more attention to criticism of traditional culture?					
5. Intangible cultural heritage should be included in the curriculum of primary schools.					
6. You think intangible cultural heritage is important for the growth of students.					
7. Do you think that students have					

<p>a high acceptance for carrying out the course of intangible cultural heritage tie-dye?</p>					
<p>8. You think that learning intangible cultural heritage tie-dye can improve students' practical ability.</p>					
<p>9. You believe that intangible cultural heritage is significant to the overall development of students.</p>					
<p>10. Do you believe that the current emphasis and learning environment of primary schools on the learning and inheritance of intangible cultural heritage tie-dye questions need to be improved?</p>					
<p>11. Are you willing to carry out school-based courses and practical</p>					

activities on intangible heritage tie-dyeing?					
12. Are you familiar with the teaching system of intangible cultural heritage tie-dye?					
13. Do you believe that you have the ability to design a cultural curriculum of intangible cultural heritage that meets the needs of students?					
14. Compared with the traditional education management mode, adding more intangible cultural curriculum is more conducive to improving students' comprehensive quality and developing students' aesthetic education.					
15. Your level of support for training relevant					

teachers in the strategy of developing intangible cultural heritage.					
16. Your level of support for relevant extracurricular practical activities in the strategy of developing intangible cultural heritage.					
17. Your level support for the implementation of school-based courses in the school's strategy for developing intangible cultural heritage.					
18. Do you believe that exploring the development strategy of intangible cultural heritage in primary schools will not only benefit the all-round development of students, but also enhance the influence of schools?					