

# *The Integration Path and Methods of Hainan Intangible Cultural Heritage into Ideological and Political Education in College English Courses*

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**Abstract:** Hainan intangible cultural heritage is a unique spiritual symbol formed by the revolutionary struggles of the Hainan people. The revolutionary course of "the red flag never falling for twenty-three years" has cultivated the Hainan spirit of firm belief, national unity, and arduous struggle, which contains rich ideological and political education resources. Under the dual background of ideological and political construction in curriculum and the construction of Hainan Free Trade Port, integrating Hainan intangible cultural heritage into college English teaching is of great significance for strengthening college students' political identity, enhancing cultural self-confidence, and serving the international communication of local culture. This study systematically expounds the connotation, characteristics, and educational value of Hainan intangible cultural heritage, and extracts its core educational elements from the three dimensions of ideals and beliefs, patriotism, and arduous struggle. By examining the current teaching practice, it analyzes the three integration modes of classroom teaching, practical teaching, and the second classroom, as well as the existing realistic dilemmas, and reveals the deep-seated constraints such as textbook compilation concepts and teacher training systems. From the three dimensions of systematization of teaching resources, integration of classroom teaching, and professionalization of teacher construction, it constructs a practical path, provides theoretical support and practical reference for the ideological and political construction of college English courses, and helps cultivate new era talents with both national sentiments and international communication skills.

## **1. Introduction**

Higher education in the new era bears the fundamental task of fostering virtue through education. Since the concept of "Curriculum Ideology and Politics" was proposed at the National Conference on Ideological and Political Work in Colleges and Universities in 2016, organically integrating ideological and political education into the teaching of various professional courses to achieve the organic unity of knowledge imparting and value guidance has become a core issue in the reform of

education and teaching in colleges and universities[1]. College English, as the most widely attended general compulsory course in colleges and universities, has both instrumental and humanistic attributes and is an important front for the construction of Curriculum Ideology and Politics.

The in-depth advancement of the construction of Hainan Free Trade Port has put forward new requirements for talent cultivation. In the process of building a free trade port with Chinese characteristics that has global influence, cultivating high-quality talents who possess both international vision and intercultural communication skills, and who can also tell Chinese stories well and spread the voice of Hainan, has become a topical issue of the times that foreign language education in colleges and universities urgently needs to address[2]. Hainan intangible cultural heritage is a unique spiritual symbol formed by the Hainan people in their revolutionary struggles. The revolutionary course of "The Red Flag Standing for Twenty-Three Years" has nurtured the Hainan spirit of firm belief, national unity, and arduous struggle, and has produced revolutionary martyrs such as Feng Ping and Yang Shanjie, and created moving chapters such as the perseverance of Mount Mu'er and the oath of allegiance with blood. These local cultural resources are geographically close and emotionally connected to contemporary college students, and have natural advantages in educating people[3]. However, the current application of Hainan intangible cultural heritage in college English teaching is still in a fragmented stage, and there is a lack of systematic research on integration paths and methods. This study focuses on the core question of "how to effectively integrate Hainan intangible cultural heritage into the Curriculum Ideology and Politics teaching of college English."

## **2. Connotation, Characteristics, and Value**

### **2.1 Connotation and Contemporary Characteristics**

Firm belief and persistent struggle are the soul of the Hainan Spirit. Hainan is surrounded by the sea on all sides, with limited room for maneuver, and far from the central government, making the revolutionary struggle more difficult than in other base areas. The Hainan organization twice lost radio contact with the central government for as long as ten years, forcing it to independently solve complex problems, correct the "urban-centered theory," open up rural base areas, and respond to "northward withdrawal and southward withdrawal" instructions, demonstrating the political courage of not being bound by superiors and only seeking truth from facts[4]. National unity and common struggle are the foundation of the Hainan Spirit. The concept of "mountains do not hide people, but people hide people" runs through the entire process, with the Han, Li, and Miao ethnic groups sharing a common hatred and forming a strong revolutionary synergy.

### **2.2 Educational Elements**

Hainan intangible cultural heritage contains rich ideological and political education resources, and its educational elements include ideals and beliefs, patriotism, and hard work. The element of ideals and beliefs education is represented by the heroic deeds of revolutionary martyrs such as Feng Ping and Yang Shanji. Feng Ping shouted "Revolution is not afraid of death, afraid of death is not revolution, killing one Feng Ping, there are thousands of Feng Ping" before his execution, highlighting the power of faith. The element of patriotism education runs through the heroic course of the Hainan Column's resistance against Japanese aggression and national salvation. In 1939, the Tankou Ferry Blockade Battle fired the first shot of the Hainan Anti-Japanese War. The Hainan Independent Brigade grew from more than 300 people to more than 7,700 people, becoming an important force in the main battlefield behind enemy lines in South China. The element of hard work and struggle is concentrated in the perseverance of Mount Murui. Feng Baiju led more than

100 people to persist in the dense forests of Mount Murui for more than eight months, with "the earth as a bed, the stars and moon as a lamp, leaves as a quilt, and wild vegetables to satisfy hunger," and finally only 25 people successfully broke through, preserving the seeds of revolution[5].

### 2.3 Value Implications

The value of cultural inheritance lies in enhancing students' cultural self-confidence with local intangible cultural heritage. Hainan intangible cultural heritage is geographically close to college students and emotionally close to them. Transforming local cultural resources such as Feng Baiju into English teaching materials helps students establish an emotional connection with their own cultural roots in the process of learning English. The value of teaching empowerment lies in enriching the localized teaching resources of ideological and political education in college English courses. At present, there is a relative lack of local cultural content in college English textbooks, and the integration of Hainan intangible cultural heritage is an effective supplement to this situation, making ideological and political education truly "imperceptible." The value of external communication lies in cultivating cross-cultural competence to tell Chinese stories for the construction of Hainan Free Trade Port. The construction of Hainan Free Trade Port requires a large number of high-quality talents with both international vision and national sentiments. Integrating Hainan intangible cultural heritage into English teaching to cultivate students' ability to tell Hainan cultural stories in English is not only a need for cultural inheritance, but also a contemporary proposition for serving local development.

## 3. Real-world Examination

### 3.1 Main Models of Exploratory Teaching Practices

Current exploratory practices of integrating Hainan intangible cultural heritage into college English teaching have formed three main models.

Fragmented integration in classroom teaching is the most basic model. Teachers select elements of Hainan intangible cultural heritage for embedded teaching in conjunction with unit themes. When lecturing on the theme of "patriotism," the deeds of the Hainan Column against Japanese aggression are introduced as introductory material. When conducting translation exercises, proper nouns such as Feng Baiju and Mu Ruishan are selected for terminology translation training. The integration method is relatively flexible, but lacks systematicness and coherence, often stopping at the interspersed single-point knowledge.

Experiential integration in practical teaching is gradually expanding. Some colleges and universities organize students to visit venues such as the Mu Ruishan Revolutionary Base Memorial Garden, arranging for students to write essays or give brief explanations in English on-site after the visit. Students enhance their perceptual understanding of intangible cultural heritage through on-site contact with historical relics. However, this is limited by time and organizational costs, the coverage is limited, and the connection with classroom teaching is not close enough[6].

Activity-based integration in extracurricular activities is becoming increasingly active. English corners, speech contests, essay competitions, and other forms with intangible cultural heritage as the theme are diverse, stimulating students' interest in expressing intangible cultural heritage in English. Some colleges and universities carry out competitions such as "telling Hainan stories well in English," encouraging students to independently collect materials and write speeches. Activity-based integration has high participation and a strong sense of gain, but it is mostly distributed in a dotted manner and lacks the overall support of the curriculum system.

### 3.2 Major Challenges in the Integration Process

Despite the certain successes achieved by the aforementioned three integration models in teaching practice, the application of Hainan culture in college English teaching remains, on the whole, at a fragmented and superficial stage. The integration process faces multiple real-world challenges, which restrict the full realization of its educational function.

At the teacher level, insufficient intangible cultural literacy and a lack of bilingual conversion ability coexist. Most English teachers lack systematic knowledge reserves of revolutionary history, and their understanding of Hainan's revolutionary history and the deeds of important figures remains at a fragmented level. Even if they have the awareness of integration, they find it difficult to deeply explore and accurately convert intangible cultural knowledge points that are in line with the textbook content in teaching. The English translations of intangible cultural terms are not yet standardized, and teachers lack authoritative references in bilingual teaching, which restricts the depth of teaching.

At the student level, the generation gap leads to emotional alienation and cognitive bias. Contemporary college students grow up in an era of peace, with a clear historical distance from the era of revolutionary war. Some students equate intangible culture with "outdated" historical narratives and lack the interest and motivation to learn actively. Under the impact of multiculturalism, students have a much higher acceptance of popular culture than intangible culture and have not yet formed a sound cognitive system of intangible culture. Their sense of identity with the Hainan spirit needs to be improved urgently.

At the teaching level, the integration method is singular, and the phenomenon of "two separate skins" is prominent. Some teachers simplify intangible culture into historical event narration or heroic figure introductions, only as a "decoration" for the classroom introduction, lacking systematic discussion and in-depth value mining. Ideological and political education and language teaching have not achieved organic integration, and the phenomenon of teaching ideological and political content in the first half of the class and language in the second half occurs from time to time. Students have difficulty establishing a direct connection between intangible cultural content and their own lives in the learning process, and the teaching effect remains superficial[7].

### 3.3 Analysis of Deep-Seated Factors Affecting the Integration Effect

A systematic neglect of local culture in the textbook compilation philosophy is a fundamental problem. Current college English textbooks primarily focus on Western culture, with a relatively low proportion of outstanding traditional Chinese culture and even fewer references to local intangible cultural heritage. The selection of textbook content directly influences teachers' teaching orientation. When intangible cultural heritage resources cannot occupy a place in the textbooks, integrating them into teaching becomes an "additional burden" for teachers rather than a "matter of duty." Insufficient consideration of cultural content in the textbook evaluation system further solidifies this situation.

The absence of ideological and political education and cultural inheritance awareness among foreign language teachers is a key constraint. In the pre-service training stage, there is insufficient ideological and political education ability training in the curriculum of teacher-training English majors. In the post-employment development stage, teacher training focuses more on improving language teaching skills, with a lack of specialized training in intangible cultural heritage literacy. The concept of "a teacher must understand the Tao before imparting it" is not fully implemented in the construction of the teaching staff, making it difficult for teachers to consciously undertake the mission of inheriting intangible cultural heritage in their teaching.

The lack of an evaluation mechanism for intangible cultural heritage education is a deep-seated

obstacle. The current college English evaluation system focuses on the quantitative assessment of language skills, with CET-4/6 pass rates and final exam scores being the main measurement indicators. Qualitative indicators such as the learning effect of intangible cultural heritage and the degree of value internalization lack scientific and effective evaluation tools. Although cultural theme assignments can be included in formative evaluations, their weight and assessment standards are not yet clear. The "baton" function of evaluation has not been brought into play, and teachers and students lack sufficient motivation to explore intangible cultural heritage resources. Teachers' investment in ideological and political education is difficult to reflect in performance appraisals, and the lack of incentive mechanisms further weakens the motivation for integration.

## **4. Practical Paths**

### **4.1 Systematization of Teaching Resources**

The systematization of teaching resources is the foundational project for effectively integrating intangible cultural heritage into college English teaching. Its core lies in constructing a four-dimensional support system of "textbooks + readers + corpus + digital platform." The development of school-based textbooks should systematically incorporate Hainan revolutionary stories and heroic figures' deeds into English textbooks. Centering around the main theme of "The Red Flag Unfelled for Twenty-Three Years," classic materials such as Feng Baiju and the defense of Mount Murui should be selected and presented in graded levels of language difficulty. This approach should consider both the principles of language teaching and the goals of ideological and political education, using storytelling to enhance readability, so that students naturally receive intangible cultural heritage edification in the process of language learning[8]. The compilation of bilingual readers should classify and organize classic Hainan cultural works according to four themes: ideals and beliefs, patriotism, national unity, and arduous struggle, forming a graded reading system. Lower grades should focus on short stories and heroic deeds, while higher grades should introduce excerpts from revolutionary documents and in-depth interpretations. Attention should be paid to illustrations and accompanying comprehension questions and language exercises to facilitate classroom teaching and extracurricular expansion. The construction of a Chinese-English parallel corpus should systematically sort out the English translation standards for Hainan intangible cultural heritage proper nouns, historical events, and titles of figures. A searchable bilingual corpus covering various types of texts, such as revolutionary documents, museum guides, and research papers, should be established to provide authoritative references for teachers' lesson preparation and avoid cultural misinterpretations caused by arbitrary translations. The development of a digital resource platform should create a Hainan intangible cultural heritage-themed website or mobile resource library, integrating multi-modal resources such as historical images, documentary clips, VR panoramic exhibition halls, and bilingual audio guides. Teachers can flexibly utilize these resources according to teaching needs, and students can independently expand their learning through the platform, ultimately forming a resource supply system that integrates online and offline components.

### **4.2 Integrated Classroom Teaching**

The integration of classroom teaching aims to organically unify language skills and Hainan intangible cultural heritage through innovative teaching models. Thematic teaching design uses value themes such as "Faith," "Struggle," and "Unity" to govern unit teaching, organically embedding Hainan cultural elements into listening, speaking, reading, writing, and translation. For example, under the theme of "Faith," Feng Ping's last words before his sacrifice are introduced as

translation material; under the theme of "Struggle," the defense of Mount Murui is used as a reading text; and under the theme of "Unity," the oath of blood brotherhood is used as a topic for oral discussion. The thematic approach ensures the systematic and coherent integration of ideological and political education. Task-based teaching practice creates authentic language application scenarios, requiring students to translate short Hainan revolutionary stories into English, carefully considering the handling of culturally loaded words in translation practice, or designing bilingual commentary writing tasks. Taking a certain exhibition area of a cultural venue as the object, students write commentary drafts for international tourists, so that the task results can be used for campus display or venue practice, enhancing the realism and sense of accomplishment of learning. Scenario-based teaching explores the use of VR/AR technology to reproduce historical scenarios such as the defense of the dense forests of Mount Murui and the Baisha Uprising, enabling students to complete language tasks such as English description and role-playing dialogue in an immersive experience. This breaks through the limitations of time and space to obtain embodied cognitive experience, transforming intangible cultural heritage from abstract symbols into perceptible historical sites. Blended teaching expands the space for combining online self-directed learning and offline in-depth discussion. Online platforms publish Hainan intangible cultural heritage micro-lessons, bilingual documentaries, and extended reading materials for students to complete knowledge input before class. Offline classrooms focus on topics such as "Why did the Hainan Revolution persist for twenty-three years?" and "The contemporary value of intangible cultural heritage" to carry out English discussions and exchanges of views, achieving a dual improvement in language application and value thinking.

### **4.3 Professionalization of Faculty Development**

The professionalization of faculty development is the talent guarantee for the effective integration of Hainan's intangible cultural heritage into college English teaching. The specialized intangible cultural heritage training systematically carries out the study of Hainan's revolutionary history and the connotation of the Hainan spirit, invites history experts and researchers to give lectures, and helps teachers deepen from knowledge imparting to value identity, understand the ideological essence and contemporary significance of intangible cultural heritage, and realize the transformation from "knowing" to "believing." Bilingual teaching ability enhancement focuses on terminology translation and teaching transformation. By carrying out intangible cultural heritage terminology translation workshops, discussing the English translation strategies of core concepts such as "The Red Flag Stands for Twenty-Three Years" and "Sworn Allegiance by Smearing Blood," forming school-based translation norms, and organizing teachers to collectively study the teaching design of intangible cultural heritage, historical materials are transformed into operable teaching plans, and the transformation ability from resources to the classroom is improved. The collective teaching and research mechanism establishes a case library and experience sharing platform, collects and organizes excellent cases of intangible cultural heritage integrated into teaching, classifies them into the library according to themes, lesson types, and integration methods, and regularly carries out teaching observations and seminars, so that teachers can reflect on and optimize teaching design in exchanges. Teaching and research results are solidified in the form of papers, courseware, micro-lessons, etc., and finally form teaching resources that can be promoted.

## **5. Conclusion**

The integration of Hainan intangible cultural heritage into ideological and political education in college English courses is an important path to implement the fundamental task of fostering virtue through education and to serve the talent cultivation needs for the construction of Hainan Free

Trade Port. This study systematically explains the connotation and characteristics of Hainan intangible cultural heritage and its educational value. It extracts its core educational elements from three dimensions: ideals and beliefs, patriotism, and hard work. It reveals its value implications in terms of political guidance, cultural inheritance, teaching empowerment, and external communication. Through a review of current teaching practices, the study finds that the existing integration model still faces realistic difficulties in terms of teacher competence, student identity, and teaching methods. Textbook compilation concepts and teacher training systems are the deep-seated factors restricting the integration effect. This study systematically constructs practical paths from three dimensions: systematization of teaching resources, integration of classroom teaching, and professionalization of teacher development, providing theoretical support and practical reference for the construction of ideological and political education in foreign language courses in colleges and universities. The integration of Hainan intangible cultural heritage into ideological and political education in college English courses is a systematic project, which requires the coordinated promotion of teaching resource construction, classroom teaching reform, teacher capacity improvement, and evaluation mechanism innovation, in order to realize the organic unity of knowledge transfer, ability cultivation, and value guidance, and to make Hainan culture radiate new era brilliance in foreign language teaching.

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