

A Study on the Integration of Wanjiang Culture into the Integrated Construction of Ideological and Political Courses across Primary, Secondary, and Higher Education

Jiawu Li *

School of Marxism, Anhui University of Finance and Economics, Bengbu, Anhui, 233030, China

* Corresponding author Email: 120160002@aufe.edu.cn

Abstract: As the core carrier of the Yangtze River culture in the Anhui section, Wanjiang Culture embodies the openness of water culture, the transformative spirit of modern transition, and the tradition of revering culture and knowledge. These traits resonate deeply with the educational field, response to the times, and educational foundation of the integrated construction of ideological and political courses across primary, secondary, and higher education. However, in integration practice, structural challenges persist, including the absence of stage-appropriate transformation and articulation fractures in cultural resources, the weakness of value elevation in cultural spirit, and the coexistence of methodological innovation and evaluation lag in cultural teaching. On the basis of systematically expounding the three cultural logics of Wanjiang Culture and their internal connection with ideological and political courses, this paper analyzes the practical challenges in integration, and then constructs a "four-stage progressive" teaching objective system, a "four-dimensional integrated" teaching content system, a "three-dimensional linked" teaching method system, and a "four-party collaborative" educational community from the four dimensions of stage articulation, value transformation, methodological innovation, and collaborative support, with a view to providing reference ideas for the integration of regional culture into the integrated construction of ideological and political courses across primary, secondary, and higher education.

Keywords: Wanjiang Culture; Integration of Ideological and Political Courses Across Primary, Secondary, and Higher Education; Cultural Logic.

1. Introduction

Advancing the integrated construction of ideological and political courses across primary, secondary, and higher education is an important proposition for the reform of ideological and political education in the new era. In 2019, General Secretary Xi Jinping explicitly proposed "coordinating the advancement of the integrated construction of ideological and political courses across primary, secondary, and higher education" at the Symposium for Teachers of Ideological and Political Theory Courses in Schools, providing fundamental guidance for related work. Subsequently, documents such as *the Several Opinions on Deepening the Reform and Innovation of Ideological and Political Theory Courses in Schools in the New Era* and *the Outline for Building a Leading Country in Education (2024–2035)* were issued successively, further promoting implementation at the institutional level, marking the integrated construction of ideological and political courses across primary, secondary, and higher education as a core agenda of the Party and the state's educational enterprise.

Fine traditional Chinese culture is the foundational strength of ideological and political course construction. The Ministry of Education's *Guidelines for Incorporating Fine Traditional Chinese Culture into Primary and Secondary School Curricula and Textbooks* explicitly requires that fine traditional Chinese culture education run through all stages of primary and secondary schools. However, transforming macro-level culture into operable course content cannot be achieved without the intermediary of regional culture.

Regional culture is the localized expression of fine traditional Chinese culture and a natural bridge connecting cultural genes with educational practice. As one of the five major regional cultures of Anhui, Wanjiang Culture contains three cultural logics: the openness of water culture, the transformative spirit of modern transition, and the tradition of revering culture and knowledge [1], which can provide unique resources for the integrated construction of ideological and political courses across primary, secondary, and higher education.

In recent years, Anhui Province has already undertaken relevant explorations. In 2025, the third special training session on the integration of ideological and political courses across primary, secondary, and higher education in Anhui Province took "Integrating the Yangtze River Culture (Anhui Section) into the Integrated Construction of Ideological and Political Courses across Primary, Secondary, and Higher Education" as its theme; Ma'anshan City launched the "Classroom on the River" brand, transforming riverside parks, the Lingjiatan National Archaeological Site Park, and other sites into open classrooms. This indicates that the integration of Wanjiang Culture into the integrated construction of ideological and political courses across primary, secondary, and higher education has entered the stage of practical exploration. However, existing explorations largely remain at the activity level and have not yet formed a systematic theoretical framework or replicable implementation pathway; breakthroughs are still needed in key areas such as the stage-appropriate transformation of cultural resources, value elevation, and stage articulation. On the basis of expounding the three cultural logics of Wanjiang Culture and their internal connection with ideological and political courses, this paper

analyzes the practical challenges currently faced in integration, and then attempts to construct a systematic implementation mechanism from the four dimensions of stage articulation, value transformation, methodological innovation, and collaborative support, with a view to providing some reference ideas for the integration of regional culture into the integrated construction of ideological and political courses across primary, secondary, and higher education.

2. The Three Cultural Logics of Wanjiang Culture and Their Internal Connection with Ideological and Political Courses

Wanjiang Culture is not a closed cultural sphere with clear boundaries and unified connotations. As Mr. Tan Jiasheng points out, "It does not possess the cultural homogeneity of a cultural region, but rather has rich diversity; it is a multi-natured cultural complex" [2]. In terms of cultural traits, Wanjiang Culture contains at least three interrelated yet distinct logics: the openness of water culture, the transformative spirit of modern transition, and the tradition of revering culture and knowledge. (In his article *"The Characteristics of Wanjiang Culture—A Comparison with Huai River Culture and Huizhou Culture,"* Mr. Zhu Hong points out that Wanjiang Culture is characterized by water culture, modern and contemporary culture, and the promotion of education and the valuing of knowledge.) These three logics are not simply parallel but form a deep structure from geographical space to historical evolution to value core, respectively connecting with the educational field, response to the times, and educational foundation of the integrated construction of ideological and political courses across primary, secondary, and higher education.

2.1. The Water Culture Logic: Openness and the Educational Field of Ideological and Political Courses

The "water" of Wanjiang is both the Yangtze River system in a geographical sense and a spiritual image in a cultural sense. The Yangtze River not only shaped the rice agriculture and migration patterns of the Wanjiang region but also cultivated a cultural character of openness, fluidity, and inclusiveness. Compared with the "mountain culture" traits of Huizhou culture, Wanjiang Culture presents distinctive "water culture" features: openness, fluidity, and fusion [1]. It is precisely for this reason that the Wanjiang region became an active arena where various regional cultures met, clashed, and fused.

The openness of water culture provides a unique educational field for the integrated construction of ideological and political courses across primary, secondary, and higher education. The essence of ideological and political courses is value guidance and ideological shaping; value internalization cannot be achieved through closed indoctrination but must be gradually generated through perception, experience, and dialogue in an open cultural field. The water culture traits of Wanjiang Culture provide precisely such a cultural soil. From the Hexian Man site and Xuejiagang Culture to the Chan Buddhist establishment and teaching, and the enduring literary lineage of the Tongcheng School, Wanjiang Culture maintained its capacity to absorb and integrate foreign cultures throughout its long historical evolution [3]. This

cultural gene determines that ideological and political course teaching using Wanjiang Culture as a resource inherently possesses an open vision that transcends single textbooks, classroom spaces, and stage barriers.

More importantly, the "fluidity" imagery of water culture resonates spiritually with the "articulation" demand of the integrated construction of ideological and political courses across primary, secondary, and higher education. The core challenge of this integrated construction lies in achieving effective articulation across stages—not simple repetition of content, but a spiral ascent of cognition; not mechanical addition of objectives, but layered deepening of values. The fluidity and connectivity of water culture provide inspiration at the level of cultural imagery for resolving this challenge: just as river water flows from its source to the sea through different reaches yet always maintains internal coherence, the cultural education of ideological and political courses should also maintain value continuity and logical progression across different stages.

2.2. The Modern Transformation Logic: The Spirit of Change and the Response to the Times in Ideological and Political Courses

Wanjiang Culture played an exceedingly unique role on the historical stage of modern China. Mr. Li Liangyu defined modern Wanjiang Culture as a "transitional period" of culture [4]: this was not a passive period of reception, but an active period of transformation. The Anqing Inner Arsenal initiated the dawn of modern Chinese industry; Chen Duxiu launched the New Culture Movement, opening a new chapter of intellectual enlightenment; the uprisings at the Police Academy by Xu Xilin and at the Horse-Artillery Camp by Xiong Chengji sounded the prelude to the 1911 Revolution [5]. It was precisely this spirit of change bred during the modern transformation that distinguished Wanjiang Culture from those regional cultures that tended toward conservatism or decline under external impact.

This spirit of change is inherently aligned with the response to the times in ideological and political courses. The fundamental mission of ideological and political courses is not to restate the past but to respond to the times, answering the question of the era: "What kind of people to cultivate, how to cultivate them, and for whom to cultivate them." The modern transformation logic of Wanjiang Culture provides a cultural paradigm of "responding to the times through transformation": from the pragmatic exploration of the Self-Strengthening Movement to the fierce critique of the New Culture Movement, the spirit of change demonstrated at different historical junctures is essentially culture's response to the propositions of the times. This response itself can serve as vivid teaching material for ideological and political courses to guide students in understanding "what constitutes responsibility for the times."

From the perspective of the integrated construction of ideological and political courses across primary, secondary, and higher education, this spirit of change also holds special value for stage-appropriate adaptation. At the primary school stage, students can sense the ethos of "daring to be the first" through the story of Chen Duxiu founding *the Anhui Vernacular News*; at the secondary school stage, students can understand the historical logic that "science and technology are the primary productive force" through the historical fact of the Anqing Inner Arsenal manufacturing China's first steam engine; at the university stage, students can systematically

trace the transformation lineage of Wanjiang Culture from "ancient Wan culture" to "Tongcheng culture" to "New Culture," deepening their theoretical understanding of the "second integration" [5]. That a single cultural resource can adapt to the teaching needs of different stages is precisely its unique advantage for integration into the integrated construction of ideological and political courses across primary, secondary, and higher education.

2.3. The Reverence-for-Culture-and-Knowledge Logic: The Tradition of Esteeming Learning and the Educational Foundation of Ideological and Political Courses

The Wanjiang region has long had the folk saying "In poverty, never forsake books; in wealth, never forsake pigs," and the cultural tradition of revering culture and knowledge is deeply rooted [6]. From Wen Weng's founding of the commandery school in the Western Han Dynasty—pioneering the official school system of the Han Dynasty—to the Tongcheng literary school's heyday in the Ming and Qing dynasties when "all literature under heaven came from Tongcheng," to the educational heritage of Jingfu Academy as the "provincial school" of Qing-era Anhui and the birthplace of modern higher education, the tradition of esteeming learning in Wanjiang Culture endured for over two millennia [7]. This tradition is reflected not only in the density of educational institutions and the abundance of educational achievements but also in a cultural faith deeply embedded among the people: reading and seeking knowledge were not means to an end but the foundation for establishing oneself in life.

There is a deep congruence between the cultural logic of revering culture and knowledge and the educational foundation of ideological and political courses. The essence of ideological and political courses is "shaping souls and nurturing people," and what "soul-shaping" relies upon is precisely the power of culture—not merely the infusion of knowledge, but the edification of spirit; not merely the preaching of theory, but the permeation of values. The tradition of esteeming learning in Wanjiang Culture provides an educational paradigm of "educating through culture": in the Tongcheng School's triad of "argumentation, textual research, and literary craft," what students learn is not only the method of composition but also the way of being a person; in the educational philosophy of "respectful teaching" at Jingfu Academy, what students feel is not only the sincerity of seeking knowledge but also the foundation of cultivating virtue. This cultural and educational tradition that unifies "learning" and "being" is highly isomorphic in spirit with the fundamental task of "fostering virtue through education" in ideological and political courses.

Particularly noteworthy is that the logic of revering culture and knowledge in Wanjiang Culture also embodies an educational philosophy that transcends utilitarianism. A common dilemma in current ideological and political course teaching is that students view course learning as a "tool for earning credits" rather than a "pathway for self-cultivation." This utilitarian tendency runs directly counter to the tradition of "learning for oneself" in Wanjiang Culture. Fang Yizhi's scholarly ambition of "gathering the wisdom of millennia," Wu Rulun's educational philosophy of "saving the nation through education," and Zhu Guangqian's maxim of self-

cultivation—"perseverance, tranquility, sincerity, and courage"—all embody a cultural consciousness that integrates the pursuit of knowledge with self-cultivation, and scholarship with being a person [8]. Integrating this cultural consciousness into ideological and political course teaching helps guide students to transcend the narrow horizons of "exam-oriented" and "utilitarian" thinking and to renew their understanding of the meaning and value of learning.

3. Practical Challenges in Integrating Wanjiang Culture into the Integrated Construction of Ideological and Political Courses across Primary, Secondary, and Higher Education

Although a deep connection exists between Wanjiang Culture and the integrated construction of ideological and political courses across primary, secondary, and higher education, the transformation from concept to practice, from cultural resources to educational outcomes, still faces a series of structural challenges involving core aspects such as teaching objectives, content organization, method application, and evaluation mechanisms.

3.1. The Absence of Stage-Appropriate Transformation and Articulation Fractures

Wanjiang Culture boasts rich and diverse resources, from the archaeological remains of Xuejiagang Culture to the literary classics of the Tongcheng School, from the cultural heritage of Chan Buddhist ancestral temples to the industrial relics of the Anqing Inner Arsenal, and from the theatrical art of Huangmei Opera to the scientific spirit of Deng Jiaxian. Different cultural resources carry different levels of cultural information and educational value [9]. The integrated construction of ideological and political courses across primary, secondary, and higher education requires that stages proceed "progressively and in a spiral ascent," neither simply repeating nor severing from one another. However, in the teaching practice of integrating Wanjiang Culture into ideological and political courses, the absence of stage-appropriate transformation and articulation fractures coexist, constituting a prominent bottleneck restricting educational effectiveness.

This absence is first manifested in the lack of clear stage awareness in resource development and utilization: either all resources are presented indiscriminately across stages, or they are mechanically arranged in chronological order rather than being layered progressively according to students' cognitive patterns. The direct consequence is stage misalignment: primary school students may be required to understand overly abstract cultural concepts, while university students repeat cultural knowledge already mastered at the primary and secondary levels. Looking further, this misalignment is specifically manifested in stage articulation as both content repetition and content disconnection. In terms of content repetition, the same cultural material appears repeatedly across different stages in nearly identical fashion, for example, the story of Deng Jiaxian is taught from primary to secondary school, and "Chen Duxiu and the New Culture Movement" is taught from secondary school to university, with highly similar story content, interpretive perspectives, and

conclusions, which both wastes teaching time and dampens students' learning interest and intellectual vitality [10]. In terms of content disconnection, primary school stages focus on story-based, vivid content, secondary school stages suddenly shift to theoretical, abstract cultural concepts, and university stages abruptly ascend to academic cultural research, with no necessary cognitive transition or logical scaffolding in between. As a result, the perceptual understanding formed at the primary stage fails to become the foundation for rational understanding at the secondary stage, and the theoretical framework formed at the secondary stage fails to become the starting point for in-depth inquiry at the university level, creating a teaching pattern of "each stage managing its own segment" that greatly diminishes the overall effectiveness of cultural education [11].

3.2. The Weakness of Value Elevation Mechanisms for Cultural Spirit

If stage-appropriate transformation addresses the question of "what to teach," then value elevation addresses the question of "why teach." The fundamental purpose of integrating Wanjiang Culture into ideological and political courses is not merely to have students remember a few Wanjiang luminaries or learn a few segments of Wanjiang history, but to achieve value guidance through cultural education, enabling students to comprehend universal value concepts such as devotion to family and nation, social responsibility, spirit of innovation, and cultural confidence from the concrete cultural phenomena of Wanjiang Culture.

However, a prevalent tendency of "emphasizing historical facts while neglecting values" exists in current teaching practice. When teaching about Chen Duxiu, teachers tend to focus on the historical facts of the New Culture Movement rather than its spiritual value of "saving the nation through culture"; when introducing Deng Jiaxian, teachers tend to focus on the enumeration of achievements of the "founding father of the Two Bombs" rather than the life choices and value pursuits behind his "thirty years of anonymity." The deeper reason for this tendency lies in the fact that the elevation of cultural resources from "historical facts" to "values" requires educators to possess a high level of cultural interpretation ability—not only "knowing" what a cultural phenomenon is, but also "understanding" its spiritual core, and being able to translate this understanding into appropriate pedagogical language.

The weakness of value elevation mechanisms is also manifested in another extreme, namely equating cultural value with moral preaching. Teachers attempt to extract abstract moral admonitions such as "one should be patriotic," "one should be diligent," and "one should be honest" from every Wanjiang cultural story, yet they overlook the basic principle of value education: values are not transmitted through "telling" but generated through "experiential understanding." Just as the "yielding" spirit embodied in the story of the Six-Foot Alley in Wanjiang Culture, its educational power lies not in the teacher repeatedly emphasizing "one must learn to yield," but in the life realm and practical wisdom of "what harm is there in yielding three feet?" presented by the story itself.

3.3. The Coexistence of Methodological Innovation and Evaluation Lag in Cultural Teaching

Methodological innovation and evaluation reform are the

"two wings" of the integrated construction of ideological and political courses across primary, secondary, and higher education, and neither can be dispensed with. However, in the practice of integrating Wanjiang Culture, the development of these two wings is highly unbalanced—exploration at the teaching method level is relatively active, while reform at the evaluation mechanism level is clearly lagging.

In terms of methodological innovation, some schools have already undertaken active exploration. The situational experience method has been used for on-site teaching at cultural landmarks such as Jingfu Academy, Duxiu Park, and the Six-Foot Alley; the inquiry-based discussion method has been used for seminars and debates on themes such as "The Modern Transformation of Wanjiang Culture and Its Implications"; the project-based practice method has been used for Wanjiang cultural fieldwork and cultural and creative product design. The common feature of these methodological innovations is the attempt to break through the traditional "classroom lecture plus knowledge assessment" model, allowing students to experience, understand, and practice culture through actual participation.

However, the effectiveness of methodological innovation must ultimately be tested and safeguarded by the evaluation mechanism. The current evaluation system remains dominated by knowledge-based assessment, testing how much students "have memorized" rather than how much they "have understood," "have identified with," or "have practiced." A student may accurately name the "Three Founders of the Tongcheng School" in an exam yet not truly understand the spiritual essence of the Tongcheng School's "literature as a vehicle of the Way"; may fluently recite the definition of the "Two Bombs and One Satellite" spirit yet not internalize it as a personal value pursuit. This evaluation orientation of "separation of learning from application" makes it difficult for the educational effects of methodological innovation to be effectively confirmed and continuously improved. As scholars have pointed out, current traditional culture education evaluation "over-relies on 'knowledge assessment,'" "neglecting core dimensions of traditional culture learning such as 'emotional experience,' 'behavioral manifestation,' and 'practical participation'" [12].

4. Implementation Mechanisms for Integrating Wanjiang Culture into the Integrated Construction of Ideological and Political Courses across Primary, Secondary, and Higher Education

Based on the aforementioned three cultural logics and three practical challenges, this paper constructs, from the four dimensions of stage articulation, value transformation, methodological innovation, and collaborative support, a "four-stage progressive" teaching objective system, a "four-dimensional integrated" teaching content system, a "three-dimensional linked" teaching method system, and a "four-party collaborative" educational community, forming a closed-loop structure of "objectives guiding content—content determining methods—methods relying on collaboration—collaboration safeguarding objectives."

4.1. The Stage Articulation Mechanism: Constructing a "Four-Stage Progressive" Teaching Objective System

The core question the stage articulation mechanism must address is: to what degree should Wanjiang Culture be taught at different stages? To answer this question, it is necessary to combine the cognitive development levels of students at each stage with the knowledge and value tiers of Wanjiang Culture itself, constructing a four-stage progressive objective system of "cultural perception and emotional affinity—cultural understanding and value identification—cultural critical thinking and rational cognition—cultural inheritance and innovative responsibility."

Primary school stage: cultural perception and emotional affinity. Primary school students rely primarily on concrete, sensory experience with image-based thinking, so the objective should be positioned at "cultural perception and emotional affinity." Using concrete carriers such as nursery rhymes, legends, festivals, and intangible cultural heritage, students establish a sense of intimacy with their hometown culture through "visible and tangible" experiences. For example, students can feel the beauty of Wanjiang opera through classic Huangmei Opera arias, experience the wisdom of "yielding" through the story of the Six-Foot Alley, and touch the warmth of history through the ancient city walls of Anqing and the Zhenfeng Pagoda. This stage does not pursue systematic knowledge or profound understanding but focuses on emotional germination and interest stimulation, making students "like" Wanjiang Culture is more important than "remembering" it.

Junior secondary school stage: cultural understanding and value identification. Junior secondary students begin to develop abstract thinking abilities, can understand conceptual relationships, and make preliminary value judgments. The objective should be elevated to "cultural understanding and value identification," guiding students to understand the spiritual core of Wanjiang Culture from Tongcheng literary selections, biographies of Wanjiang luminaries, and modern historical events. For example, through Fang Bao's theory of "principle and method (*yifa*)," students understand the traditional cultural concept of "literature as a vehicle of the Way"; through studying Chen Duxiu's *On Literary Revolution*, they understand the era's responsibility of "saving the nation through culture"; through learning about Deng Jiaxian's deeds, they understand the value choice of "serving the nation through science." The key at this stage is enabling students to move from "knowing what" to "knowing why"—not only knowing "what" Wanjiang Culture has but also understanding "why it is important."

Senior secondary school stage: cultural critical thinking and rational cognition. Senior secondary students have developed strong logical and critical thinking abilities, can handle complex theoretical issues, and make independent judgments. The objective should be elevated to "cultural critical thinking and rational cognition," conducting teaching around issues such as the modern transformation of Wanjiang Culture, comparisons among regional cultures, and the contemporary value of traditional culture. For example, organizing students to analyze historical materials and debate viewpoints on "how Wanjiang Culture achieved transformation in the modern era," comparing the similarities and differences between Wanjiang Culture, Huizhou culture, and Huai River culture and analyzing the causes, and

exploring the contemporary value and limitations of the Tongcheng School's "literature as a vehicle of the Way" tradition. This stage is not about having students accept ready-made conclusions but about cultivating their independent thinking and rational judgment abilities.

University stage: cultural inheritance and innovative responsibility. University students possess systematic theoretical literacy and preliminary academic research capabilities, can examine cultural issues from multidisciplinary perspectives, and make innovative responses. The objective should be positioned at "cultural inheritance and innovative responsibility," guiding students to fulfill their inheritance mission through academic research, social practice, and cultural creativity. For example, through systematic study of the position and contributions of Wanjiang Culture in the history of Chinese culture, students deepen their understanding of the "second integration"; through participation in the protection and revitalization of Wanjiang cultural heritage, they translate cultural identification into action; through the design and development of cultural and creative products, they explore pathways for the creative transformation and innovative development of traditional culture. The core of this stage is enabling students to "act" on the basis of "understanding," transforming from learners and identifiers into inheritors and innovators.

The essence of the four-stage progressive objective system is to transform Wanjiang Culture from a "knowledge object" into an "educational resource." Students at different stages face the same cultural tradition but encounter it in different ways: primary school students encounter it through emotion, junior secondary through understanding, senior secondary through critical thinking, and university through action. These four encounters are progressively layered and interlocked, forming a complete chain of cultural education.

4.2. The Value Transformation Mechanism: Constructing a "Four-Dimensional Integrated" Teaching Content System

The stage articulation mechanism answers "to what degree to teach," while the value transformation mechanism answers "what to teach": among the rich resources of Wanjiang Culture, which content holds the greatest ideological and political educational value? How should it be organized into an organic whole?

The six spiritual traits embodied in fine traditional Chinese culture—valuing benevolence, emphasizing the people, upholding integrity, revering justice, championing harmony, and pursuing the Great Harmony—are both the value core of Wanjiang Culture and the spiritual interface connecting it with socialist core values [13]. However, from spiritual traits to teaching content, a structured transformation is still needed. This paper proposes a "four-dimensional integrated" content organization framework, organizing Wanjiang cultural materials along four dimensions of "traditional virtues—humanistic spirit—philosophical ideas—contemporary value" [14], forming a progressive structure from the concrete to the abstract, from history to the present.

The traditional virtues dimension focuses on concrete cultural phenomena with moral educational functions, such as the family ethics of the Tongcheng family precept of "farming and studying as family tradition," the yielding spirit of the Six-Foot Alley's "yielding three feet," and the family concept of "filial piety as the foremost of all virtues" in the culture of

filial devotion. These materials are concrete, sensory, and close to daily life, making them suitable as carriers for moral and emotional cultivation at the primary and junior secondary stages. Teaching should not simply "narrate" virtue stories but should guide students to think: what life wisdom lies behind Zhang Ying's "yielding three feet"? Does this wisdom still hold value in interpersonal interactions today?

The humanistic spirit dimension focuses on cultural phenomena embodying human value pursuits and spiritual realms, such as Fang Yizhi's scholarly ambition of "gathering the wisdom of millennia," Mei Wending's scientific spirit of "integration of Chinese and Western learning," and Hu Shi's enlightenment consciousness of "storming the Confucian shop." These materials possess a spiritual appeal that transcends eras, making them suitable as value guidance materials at the junior and senior secondary stages. Teaching should guide students to understand: Fang Yizhi's "gathering the wisdom of millennia" is not merely a scholarly attitude but a cultural breadth of mind. At the intersection of ancient and modern, Chinese and Western, how can one both hold fast to cultural roots and maintain an open mindset?

The philosophical ideas dimension focuses on content with theoretical depth and systematic thought, such as the Tongcheng School's literary theory of "argumentation, textual research, and literary craft," Fang Yizhi's scientific methodology of "empirical investigation (*zhice studies*)," and Chen Duxiu's ideological proposition of "democracy and science." These materials are academic and intellectual in nature, suitable as theoretical cognition objects at the senior secondary and university stages. Teaching should guide students in in-depth textual study and intellectual analysis: what is the connection between the Tongcheng School's "principle and method" theory and the Chinese classical literary theory tradition? In what sense does Fang Yizhi's "empirical investigation" embody the scientific spirit of "investigating things to extend knowledge"?

The contemporary value dimension focuses on the creative transformation of Wanjiang cultural spirit in the present, exploring how traditional spirit responds to modern issues. For example, how does "valuing benevolence" transform into contemporary social care? How does "emphasizing the people" connect with the "people-centered" approach? How does "championing harmony" provide cultural resources for the community with a shared future for mankind? How does "pursuing the Great Harmony" form a value resonance with the communist ideal? This dimension is suitable for the university stage, guiding students to understand the contemporary and global significance of traditional culture through dialogue between past and present and comparison between Chinese and Western.

The essence of "four-dimensional integration" is to transform Wanjiang Culture from a "material repository" into a "chain of meaning": traditional virtues provide the value foundation, humanistic spirit provides value guidance, philosophical ideas provide the value basis, and contemporary value provides the value direction. The four dimensions mutually support and progressively build: humanistic spirit without traditional virtues is hollow, philosophical ideas without humanistic spirit are cold, and contemporary value without philosophical ideas is superficial.

4.3. The Methodological Innovation Mechanism: Constructing a "Three-Dimensional Linked" Teaching Method System

Teaching content must be transformed into students' cognition and competencies through appropriate methods. The methodological innovation of integrating Wanjiang Culture into ideological and political courses should, while upholding the educational essence of ideological and political courses, fully utilize its resource characteristics and regional advantages. This paper proposes a "three-dimensional linked" teaching method system of "situational experience— inquiry-based discussion—project-based practice," with the three corresponding to different teaching objectives and content dimensions, complementing and reinforcing each other.

Situational experience method: making culture "sensible." Its core is to create real or simulated cultural situations, allowing students to experience the charm of culture through immersive experience [15]. Wanjiang Culture provides uniquely advantaged resources for the situational experience method, cultural landmarks such as Jingfu Academy, Duxiu Park, the Six-Foot Alley, and the Anqing Inner Arsenal site are themselves natural "situational classrooms." Teaching can organize students to enter cultural sites and feel the warmth of history in real settings; it can also use VR/AR technology to recreate historical scenes, allowing students to "travel" to the Tongcheng School's lecture hall or the Anqing Inner Arsenal factory in virtual space. The value of the situational experience method lies not in how much knowledge is "transmitted" but in how much emotion is "awakened". When students stand on the stone-paved road of the Six-Foot Alley, Zhang Ying's "yielding three feet" is no longer an abstract moral concept but tangible life wisdom. The primary school stage's objective of "cultural perception and emotional affinity" particularly depends on this method.

Inquiry-based discussion method: making culture "thinkable." Its core is to organize research, discussion, and debate around cultural issues with critical value, deepening rational cognition through the collision of viewpoints [16]. The richness and complexity of Wanjiang Culture provide ample material for inquiry-based discussion: how should the historical contributions and contemporary value of the Tongcheng School be evaluated? Was the modern transformation of Wanjiang Culture a "passive response" or an "active transformation"? What regional cultural patterns do the similarities and differences among Wanjiang Culture, Huizhou culture, and Huai River culture reflect? These issues have no standard answers yet are precisely effective carriers for cultivating critical thinking and value judgment abilities. The value of the inquiry-based discussion method lies in not having students "accept" conclusions but having students "construct" conclusions—through gathering materials, analyzing arguments, and expressing viewpoints, students not only "know" Wanjiang Culture but also "understand" it. The secondary school stage's objectives of "cultural understanding and value identification" and "cultural critical thinking and rational cognition" are highly congruent with this method.

Project-based practice method: making culture "actionable." Its core is to design practical cultural projects, guiding students to "learn by doing" and achieve the unity of knowledge and action [16]. Wanjiang Culture provides rich topics: conducting fieldwork on folk literature in the Wanjiang region, designing Wanjiang culture-themed cultural

and creative products, planning Wanjiang cultural heritage dissemination programs, and participating in Huangmei Opera campus inheritance activities. The value of the project-based practice method lies in transforming students from "cultural bystanders" to "cultural participants", in practice, students not only "understand" culture but also "practice" it. The university stage's objective of "cultural inheritance and innovative responsibility" requires the project-based practice method to achieve the leap from cognition to action.

The three methods are not substitutes for one another but complements: the situational experience method addresses the problem of "feeling," the inquiry-based discussion method addresses the problem of "thinking," and the project-based practice method addresses the problem of "acting." From "feeling" to "thinking" to "acting," they form a complete cultural education process. Different stages may emphasize different methods: primary schools focus on situational experience supplemented by preliminary inquiry; secondary schools focus on inquiry-based discussion supplemented by situational experience and practical projects; universities focus on project-based practice supplemented by in-depth inquiry. The three methods are organically linked, enabling the integration of Wanjiang Culture into ideological and political course teaching to move from "one-way indoctrination" to "multi-dimensional interaction" and from "knowledge transmission" to "competency development."

4.4. The Collaborative Support Mechanism: Constructing a "Four-Party Collaborative" Educational Community

Any teaching reform ultimately depends on people to implement. Integrating Wanjiang Culture into the integrated construction of ideological and political courses across primary, secondary, and higher education requires building a multi-party, collaboratively empowered educational community. This paper proposes a "four-party collaborative" support mechanism of "teacher collaboration—resource collaboration—school-locality collaboration—evaluation collaboration," with the four forming an interactive relationship of "teachers as the core, resources as the foundation, school-locality partnerships as the platform, and evaluation as the lever."

Teacher collaboration: a teaching-research community that breaks down stage barriers. One of the greatest bottlenecks in integrating Wanjiang Culture into ideological and political courses is the lack of effective communication among teachers across stages: primary school teachers do not know what secondary schools teach, secondary school teachers are unclear about what universities require, and university teachers do not grasp what foundation primary and secondary schools have laid. To resolve this dilemma, a cross-stage teaching-research community of ideological and political course teachers across primary, secondary, and higher education must be established. Specifically, regular collective lesson preparation can be organized around Wanjiang Culture, with teachers from different stages presenting their teaching designs on the same cultural theme, clarifying teaching boundaries and articulation nodes through comparison; "same lesson, different designs" activities can be organized, where the same cultural material is presented differently across stages, inspiring each other through observation; a teaching reflection and feedback mechanism can be established, where teachers, after completing their stage's teaching, feed back students' cognitive foundations and learning outcomes to

adjacent stages, providing reference for subsequent teaching. The core of teacher collaboration is to move different-stage teachers from "each managing its own segment" to "planning the whole together."

Resource collaboration: a co-developed and shared digital resource repository. Wanjiang cultural resources are widely distributed and diverse in form, scattered across museums, archives, folk communities, and the internet. Integrating these resources into a systematic material repository for ideological and political course teaching is a foundational project for reducing lesson preparation costs and improving teaching quality. A digital resource repository of Wanjiang Culture for ideological and political courses can be built, with materials categorized and labeled by stage, theme, and format, enabling the co-development and sharing of quality teaching materials across stages and regions [17]. Resource repository construction should not be a one-time "collection and organization" but a continuous "dynamic update"—new research findings, new teaching cases, and new technological tools should all be promptly incorporated. The core of resource collaboration is to enable every teacher to conveniently access high-quality resources, avoiding starting from scratch and "fighting alone."

School-locality collaboration: expanding the spatial network of practical teaching. The unique advantage of Wanjiang Culture lies in its "locality"—a large number of cultural resources are right beside students, visible, tangible, and reachable. Promoting the establishment of long-term cooperation mechanisms between schools and museums, memorial halls, intangible cultural heritage transmission bases, and former residences of notable figures is the key to transforming "nearby resources" into "classroom resources." "Museum-school cooperation" can be promoted, transforming museum exhibition content into ideological and political course teaching cases, with students serving as museum volunteer docents; "intangible cultural heritage in schools" can be promoted, with heritage bearers entering classrooms to teach skills and students going off campus to participate in heritage protection; "walking ideological and political courses" can be promoted, linking cultural landmarks into practical teaching routes, allowing students to experience cultural transmission while walking. The core of school-locality collaboration is to move ideological and political courses from "four walls" to "the world at large," and cultural education from "talk on paper" to "action underfoot."

Evaluation collaboration: constructing a multidimensional competency evaluation system. Evaluation is the "baton" of teaching, whatever is tested is what teachers teach and what students learn. If evaluation remains at the level of knowledge memorization, even the best teaching methods will be dissolved by "exam-oriented" logic. Constructing a multidimensional evaluation system encompassing cultural cognition, emotional identification, and behavioral practice is the key to ensuring the effectiveness of integrating Wanjiang Culture into ideological and political courses. A student cultural competency growth tracking system can be explored, where grades are not determined by a single exam but by continuously tracking the deepening of cultural cognition, strengthening of emotional identification, and improvement of behavioral practice across stages; multiple evaluation subjects can be introduced, including teachers, students, parents, and society; evaluation formats can be enriched, adding project outcome presentations and creative works in addition to written tests [18]. The core of evaluation

collaboration is to transform evaluation from "the endpoint of learning" to "the guide of learning," guiding teachers to focus on students' holistic development and guiding students to focus on their own competency development.

The essence of "four-party collaboration" is to elevate the integration of Wanjiang Culture into ideological and political courses from "an individual teacher's teaching behavior" to "a multi-party systematic project." Teacher collaboration addresses "who teaches," resource collaboration addresses "what to teach with," school-locality collaboration addresses "where to teach," and evaluation collaboration addresses "how well it is taught". All four are indispensable, together constituting a complete support system.

5. Conclusion

Integrating Wanjiang Culture into the integrated construction of ideological and political courses across primary, secondary, and higher education is both a cultural inheritance proposition and an educational reform proposition. The former asks: how can the spiritual wealth accumulated in Wanjiang Culture be transmitted to the next generation through education? The latter asks: how can the integrated construction of ideological and political courses across primary, secondary, and higher education take root and flourish with the help of concrete cultural resources?

The study finds that a deep congruence exists between the three cultural logics of Wanjiang Culture and the integrated construction of ideological and political courses across primary, secondary, and higher education: the openness of water culture provides a unifying educational vision, the transformative spirit of modern transition injects value-driven momentum for responding to the times, and the tradition of revering culture and knowledge establishes the educational foundation of educating through culture. However, from cultural congruence to educational outcomes, three structural challenges remain: the absence of stage-appropriate transformation and articulation fractures, weak value elevation, and the coexistence of methodological innovation and evaluation lag. Resolving these challenges requires systematic mechanism reconstruction from the four dimensions of stage articulation, value transformation, methodological innovation, and collaborative support—the "four-stage progressive" teaching objective system addresses "to what degree to teach," the "four-dimensional integrated" teaching content system addresses "what to teach," the "three-dimensional linked" teaching method system addresses "how to teach," and the "four-party collaborative" educational community addresses "who teaches, what to teach with, where to teach, and how well it is taught." The four mechanisms mutually support and progressively build, forming a complete closed loop from objectives to content, from methods to support.

Of course, this paper remains a theoretical framework construction, and many specific issues await practical deepening. For example, how should the "critical points" between stages in the "four-stage progressive" objective system be precisely defined? How should the proportions of each dimension in the "four-dimensional integrated" content system be scientifically allocated? How should the combination strategies of the "three-dimensional linked" method system be optimized? How should the rights and responsibilities of each party in the "four-party collaborative" support system be clearly delineated? These questions all need to be gradually answered through practical exploration.

What is certain, however, is that integrating regional culture into the integrated construction of ideological and political courses across primary, secondary, and higher education is by no means a simple "material substitution" or "case update," but a systematic transformation involving objectives, content, methods, and evaluation. Only by examining problems with a systemic perspective and resolving them through mechanism building can Wanjiang Culture truly become a spiritual source nourishing ideological and political courses, and can ideological and political courses truly become an educational front for transmitting Wanjiang Culture.

Author Biography

Jiawu Li (1985-), male, from Shucheng, Anhui Province, associate professor at the School of Marxism, Anhui University of Finance and Economics, PhD in philosophy, master's supervisor, research direction: traditional culture and ideological and political education.

Acknowledgments

This work is supported by Key Teaching and Research Project for Provincial Quality Engineering Ideological and Political Theory Courses in Anhui Province's Higher Education Institutions in 2024: "Research on the Construction of Teaching and Research System for Ideological and Political Courses across Primary, Secondary, and Higher Education" (2024sxzz029); Key Teaching and Research Project of Anhui University of Finance and Economics in 2024: "Integrated Research on Ideal and Belief Education of Ideological and Political Courses across Primary, Secondary, and Higher Education" (acjyzd2024012).

References

- [1] Zhu, H. (2008). The characteristics of Wanjiang culture—A comparison with Huai River culture and Huizhou culture. *Academic Circles*, (5), 278–282.
- [2] Tan, J. S. (2017). Cultural region, regional culture, and Wanjiang culture—An analysis of the concept and open characteristics of "Wanjiang culture". *Journal of Anqing Normal University (Social Science Edition)*, 36(6), 92–96.
- [3] Zhong, Y. H. (2005). The characteristics of Wanjiang culture and the construction of a harmonious society. *Journal of Anqing Normal University (Social Science Edition)*, (6), 9–10.
- [4] Li, L. Y. (2009). On Wanjiang culture. *Journal of Anhui Normal University (Humanities and Social Sciences Edition)*, 37(3), 333–336.
- [5] Sun, Y. Y. (2005). The classification of the basic connotations of Wanjiang culture. *Journal of Anqing Normal University (Social Science Edition)*, (3), 62–64.
- [6] Fang, X. Z. (2005). Macroscopic reflections on Wanjiang culture. *Journal of Anqing Normal University (Social Science Edition)*, (3), 64–67.
- [7] Yang, P. (2019). The characteristics and inheritance approaches of Wanjiang culture. *Journal of Huainan Vocational and Technical College*, 19(5), 128–130.
- [8] Xu, X. N. (2020). A study on the value of local fine traditional culture for college students' happiness education—Taking Wanjiang culture as an example. *Journal of Social Sciences of Jiamusi University*, 38(5), 83–85.
- [9] Li, L. (2013). The connotation and principles of constructing a Wanjiang culture characteristic database. *Journal of Anqing Normal University (Social Science Edition)*, 32(6), 120–123.

- [10] Ren, X. L. (2025). Enhancing the overall effectiveness of the teaching-research mechanism for the integration of ideological and political courses. *Ideological and Political Course Teaching*, (5), 86–90.
- [11] Zheng, S. Y., & Zhang, Y. (2021). A study on the education of fine traditional culture in universities from the perspective of the integration of ideological and political courses across primary, secondary, and higher education. *Journal of Bohai University (Philosophy and Social Sciences Edition)*, 43(6), 100–104.
- [12] Huang, C. (2025). An analysis of teaching integration pathways for fine traditional Chinese culture from the perspective of the integration of ideological and political courses across primary, secondary, and higher education. *Public Relations World*, (21), 181–183.
- [13] Wang, S. H. (2017). A study on Wanjiang culture and socialist core values. *Journal of Huangshan University*, 19(4), 43–46.
- [14] Nie, X. W., & Liu, Z. M. (2025). A probe into the bidirectional construction of fine traditional Chinese culture and the integration of ideological and political courses across primary, secondary, and higher education. *Journal of Hubei University of Education*, 42(1), 8–13.
- [15] Liu, H. T., & Cheng, F. (2025). Integration of red cultural genes and stage articulation: An analysis of the pathway for the integrated construction of ideological and political courses across primary, secondary, and higher education in Anhui Province. *Journal of Chizhou University*, 39(4), 117–120.
- [16] Li, M. J., Xu, Y. X., & Fan, Y. J. (2026, April 22). A study on the current situation and issues of integrating fine traditional Chinese culture into ideological and political courses across primary, secondary, and higher education. *Tonghua Daily*, p. 004.
- [17] Huang, Y. Y. (2026). The theoretical logic, practical issues, and implementation pathways of integrating fine traditional Chinese culture into the integrated teaching of ideological and political courses across primary, secondary, and higher education. *Guangxi Education*, (6), 35–39.
- [18] Sun, X. K. (2026). Construction and adjustment: A study on the integration of fine traditional Chinese culture education in ideological and political courses across primary, secondary, and higher education. *Century Bridge*, (10), 79–81.