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The Current Status, Challenges and Approaches to Integrating Mindu Culture into the Integrated Development of Moral Education in Primary, Secondary and Tertiary Education: Based on a Survey in the Fuzhou Region

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Abstract: As the core vehicle of Fuzhou's regional culture, Mindu culture embodies a wealth of resources for moral education. Integrating it into the integrated development of moral education across primary, secondary and tertiary institutions not only helps to establish a vertically aligned curriculum system, but also enhances the appeal and impact of moral education courses, thereby promoting the coordinated development of moral education in the region. This paper takes teachers of moral and ethical education in primary, secondary and tertiary institutions in the Fuzhou region as its research subjects. Through questionnaire surveys and semi-structured interviews, it examines the current status and challenges of integrating Mindu culture into these courses. The research reveals that the primary obstacles to the integration of Mindu culture lie not in the abundance or scarcity of resources, but in the absence of a tiered design across educational stages and the lack of a cross-stage coordination mechanism. The former manifests as a lack of systematic organisation in teaching materials and an imbalance in content structure, whilst the latter is reflected in cognitive biases in teaching and ineffective collaboration amongst teaching staff. Accordingly, this paper proposes four strategies to address these challenges: deepening cognitive guidance to foster an awareness of integrated incorporation; optimising the development of teaching materials to construct a curriculum system tailored to different educational stages; advancing digital empowerment to create smart teaching platforms; and strengthening collaboration amongst teaching staff to cultivate cross-stage teaching and research communities.

Keywords: Mindu Culture; Integration of Moral and Ethical Education; Design by Educational Stage; Cross-Stage Collaboration; Fuzhou.

1. Introduction

The integrated development of moral education across primary, secondary and tertiary education is a key initiative in the education sector in the new era. Existing research and relevant policy documents all emphasise the need to advance the coordinated design of moral education curricula across different educational stages in a step-by-step manner, in accordance with the laws of students' cognitive development. Against this backdrop, how to effectively integrate local cultural resources into the integrated development of moral education remains a practical issue requiring in-depth exploration. Based on a survey of the current status of integrated moral education in primary, secondary and tertiary institutions in Fuzhou, this paper focuses on the specific dimension of incorporating Min-du culture, examining its value implications, practical challenges and implementation pathways.

With a history spanning more than 2,200 years, Fuzhou has nurtured the 'Mindu Culture', represented by the Ship Bureau culture, ancient courtyard house culture, culture of famous figures, and fortress village culture. The spiritual qualities of this culture-such as openness and inclusiveness, pioneering spirit, a sense of patriotism and family, and integrity and pragmatism-are highly aligned with public values and moral standards. However, these rich cultural resources have not automatically been transformed into effective teaching resources, and the integration of Mindu culture into the integrated development framework still lacks a smooth mechanism for transformation. How to achieve a gradual integration of Mindu culture

across all educational stages is the core question this paper seeks to address.

Existing research has conducted valuable explorations into the value and pathways of integrating Mindu culture into moral education. Chen Linmin, from the perspective of resource transformation, points out that the integration of Mindu culture faces issues such as cognitive biases in teaching, a lack of systematic teaching materials, and an imbalance in content structure [1]; Liao Zhongyuan, from the perspective of technological empowerment, proposes a pathway whereby smart moral education empowers the cultivation of Mindu culture [2]. Furthermore, Sun Yang has focused on the practical application of locally distinctive resources in the integration of moral education courses [3], whilst Guo Maoxia has discussed pathways for incorporating regional 'red' resources into this integrated framework [4].

The aforementioned studies provide a foundation for this paper; however, as they predominantly address a single educational stage or a single dimension, they fail to address a more fundamental question: how can Minzhou culture be integrated in a graded manner whilst ensuring continuity across all educational stages? Accordingly, this paper focuses on two key aspects: stage-specific, tiered design and cross-stage coordination mechanisms. Through questionnaire surveys and interviews with teachers of ideological and moral education in primary, secondary and higher education institutions across the Fuzhou region, the project team has identified the current situation and challenges; the analysis that follows is based on these findings.

2. The Value and Significance of Integrating Mindu Culture into the Integrated Moral Education System across Primary, Secondary and Tertiary Education

2.1 Contributing to the Development of a Vertically Aligned Moral Education Curriculum

Integrating Mindu culture into the integrated moral education system across primary, secondary and tertiary education enables the formation of a vertically aligned system characterised by local cultural elements. At primary school level, concrete content such as folk tales and historical sites can be selected to cultivate pupils' sense of identity with and belonging to their hometown; at secondary school level, materials such as the deeds of notable figures and historical events can be utilised to guide pupils in understanding a sense of patriotism and national pride, whilst strengthening their sense of local identity and sense of responsibility; at university level, the essence of the philosophy and its value concepts can be explored to help students build cultural confidence and form a correct worldview, outlook on life and values. This teaching system, which progresses from the basic to the advanced in a step-by-step manner, not only aligns with the laws of students' cognitive development but also maintains the continuity and systematic nature of moral and ethical education, thereby avoiding repetition and gaps in the curriculum [5].

It should be noted that the construction of a vertical coherence system relies on one prerequisite: that teachers across all educational stages share a common framework for understanding the spiritual essence of Mindu culture. If, at primary school level, Ship Bureau culture is treated merely as 'storytelling about historical figures'; at secondary school level, merely as 'retelling of historical events'; and at university level, merely as 'listing of historical materials', the progressive design will become a mere formality due to the lack of a shared value anchor.

2.2 Enhancing the Appeal and Impact of Moral Education Courses

Mindu culture possesses distinctive regional characteristics and rich historical significance; integrating it into moral education courses can effectively enhance the approachability and appeal of teaching. When students encounter familiar cultural symbols and settings, they are more likely to experience emotional resonance and a sense of identification. The Three Lanes and Seven Alleys, the Mawei Ship Bureau culture, and the Guleng culture all serve as vivid teaching materials that can render abstract theories concrete and tangible.

Sun Yang's research indicates that locally distinctive moral education resources can transform abstract moral theories into perceptible and experiential practical content, thereby enhancing the approachability, appeal and relevance of moral education [3]. When students visit the Three Lanes and Seven Alleys, they see not merely ancient architecture, but

spaces where historical figures such as Lin Zexu, Yan Fu and Lin Jiemin once lived; when students learn about Ship Administration culture, they encounter not merely historical events, but the spiritual legacy of 'striving for strength through the sea'. However, it is important to bear in mind that cultural appeal does not automatically translate into educational effectiveness. Familiar cultural symbols, if lacking in cognitive challenge, may cause students to remain at the level of 'knowing' rather than progressing to the level of 'understanding'.

2.3 Contributing to the Coordinated Regional Development of Moral Education

As a distinctive regional cultural resource, the integration of Mindu culture into the integrated development of moral education across primary, secondary and tertiary institutions helps to foster a regional community for moral education. Fuzhou has already undertaken active exploration in this regard: the Taijiang-Ninghua district has established an integrated teaching, research and activity community centred on cultural landmarks, covering themes such as Sanfang Qixiang, the preservation of traditional houses and the ecology of inland waterways; certain educational consortia have been continuously conducting joint teaching and research activities across different educational stages for moral education courses. Relevant research emphasises that the promotion of integrated moral education across primary, secondary and tertiary institutions should be based on the development of such communities [6]. As a shared regional resource, Mindu culture can serve as the cultural foundation for a regional community of moral education.

3. Practical Challenges in Integrating Mindu Culture into Ideological and Political Education Courses across Primary, Secondary and Higher Education

3.1 Misconceptions in Teaching

Research indicates that some teachers fail to fully recognise the value of Mindu culture in moral education, simplistically equating it with the local folk culture of Fuzhou and failing to fully explore its spiritual significance and educational value. There is also a disconnect in teachers' understanding of integrating Mindu culture across different educational stages: primary school teachers tend to focus on entertainment value and visual appeal; secondary school teachers, whilst emphasising the transmission of knowledge, lack a deep understanding of its role in ideological and moral education; and university teachers place too much emphasis on theoretical exposition, whilst neglecting practical requirements.

Existing research has pointed out that there is a problem of 'teaching cognitive bias' in the process of integrating Mindu culture into moral and ethical education lessons, with some teachers tending to 'prioritise appearance over substance and form over essence' [1]. This bias makes it difficult to truly achieve the transition from 'resource display' to 'value internalisation' in the integration of Mindu culture. Taking the organisation of a visit to the Sanfang Qixiang district as an example, some teachers set the objective as 'understanding the characteristics of ancient architecture' rather than 'appreciating the patriotic sentiments and cultural heritage embodied in the ancient dwellings'; this deviation from the educational objective directly affects the depth of integration. The causes of this cognitive bias include both subjective factors-such as individual teachers' limited understanding of Mindu culture-and objective factors, such as the inadequacy of cross-stage teaching and research mechanisms and the lack of a reference framework for teachers. In other words, cognitive bias stems not only from the limitations of individual perspectives but is also deeply constrained by the inadequacy of cross-stage collaborative mechanisms.

3.2 Lack of Systematic Teaching Materials

At present, there is a lack of a systematic set of teaching materials for integrating Min-du culture into the Moral Education curriculum. Teachers across different educational stages lack a coordinated plan when selecting Min-Dou cultural materials, leading to arbitrary practices such as 'the repeated use of the same material across different stages' or 'certain important materials appearing only at a single stage'. Taking the culture of the Ship Bureau as an example, whilst it is covered at primary, secondary and university levels, a systematic, tiered design-where 'primary schools focus on biographical stories, secondary schools on historical events, and universities on spiritual significance'-has yet to be established.

Fuzhou has compiled some integrated guidance

manuals for moral education and developed distinctive courses such as *Truth Is Sweet* [7], but the development of stage-specific teaching materials for Minzhou culture remains to be strengthened. The development of teaching materials should adhere to the principles of tiered progression and spiral advancement, ensuring logical continuity between the content of different educational stages [8]. The current shortcoming lies in the lack of a systematic, tiered design. At a deeper level, Mindu Culture is characterised by its interdisciplinary and cross-stage nature, whereas the existing textbook system is organised by educational stage and bounded by subject disciplines; achieving cross-stage coordination of content within this system requires institutional breakthroughs. If the lack of systematic coherence in textbooks reflects problems with the development mechanism, then the imbalance in content structure further manifests as inappropriate content selection and allocation.

3.3 Imbalance in Content Structure

Mindu culture encompasses multiple dimensions-including Ship Bureau culture, ancient courtyard culture, culture of eminent figures, overseas Chinese hometown culture and fortress village culture-and is rich in layers, offering natural scope for progressive development. However, current practice reveals a lack of systematic planning in the selection of Mindu cultural materials across different educational stages; some content is repeated in both primary and secondary schools, whilst other important elements are overlooked. Relevant research summarises this as an 'imbalance in content structure'. This imbalance manifests in two ways: firstly, a horizontal structural imbalance, whereby Ship Bureau culture and traditional architecture culture are frequently utilised, whilst overseas Chinese community culture and fortified village culture are insufficiently integrated; secondly, a vertical structural imbalance, where certain content is simply repeated across primary and secondary education, failing to reflect the progressive nature of the educational stages.

3.4 Inadequate Mechanisms for Teacher Collaboration

The absence of mechanisms for cross-stage teacher collaboration constitutes a deep-seated obstacle constraining the integrated development of Mindu culture. At present, there is a lack of regular platforms for exchange between teachers at the primary, secondary and tertiary levels, resulting in limited mutual understanding of each other's teaching content and standards. Primary school teachers are unclear as to how the teaching of Mindu culture will be deepened at secondary level, whilst secondary school teachers are unaware of the depth of theoretical interpretation required at university level.

Research indicates that teachers' actual contributions to integrated development are largely excluded from the core indicators for professional title evaluation and performance appraisals, leading to a lack of enthusiasm and initiative in their participation. Although Fuzhou has implemented a cluster-based support model whereby 'one key college leads N primary and secondary schools and private higher education institutions', and Fuzhou Business College has been approved as a Fuzhou Municipal Innovative Teaching and Research Team for the Integration of Moral Education across Primary, Secondary and Higher Education Curricula, a cross-stage teaching and research community centred on the theme of Mindu culture has yet to be systematically established. Furthermore, innovation in teaching methods at individual educational stages struggles to yield systematic results due to the lack of cross-stage exchange. Research by Cai Rongjin indicates that teachers' pedagogical competence and research capabilities directly determine the practical effectiveness of integrating cultural resources into moral education lessons. The current absence of a cross-stage collaborative mechanism is precisely what constrains the overall improvement of the teaching community's competence.

4. Practical Approaches to Integrating Mindu Culture into the Unified Moral Education System across Primary, Secondary and Tertiary Education

In response to the four challenges outlined above, this paper proposes four corresponding approaches: using cognitive guidance to address cognitive biases in teaching; developing teaching materials to address systemic shortcomings in the curriculum; integrating resources to address imbalances in content structure; and fostering teacher collaboration to address the lack of cross-stage coordination mechanisms.

4.1 Deepening Cognitive Guidance to Foster an Awareness of Integrated Incorporation

It is recommended that the level of understanding amongst teachers at all educational stages regarding the value of Mindu culture in moral education be enhanced through thematic training and classroom observation sessions. Some schools in Fuzhou have already implemented relevant practices, providing a reference for teachers' shifts in perception. Ms Lin Xiaoyan's course at Fuzhou Gezhi Secondary School draws on local resources such as the Ship Bureau culture and the historical changes of the Min River. Using the true story of 'the Lian family's boat people settling ashore' as a starting point, it has achieved a deep integration of local resources with moral education; such course design experiences are worthy of wider adoption. Some scholars emphasise that teachers serve as the guides, explorers, disseminators and innovators in integrating local cultural resources into moral education lessons. A shift in teachers' perceptions is a prerequisite for the integration of Mindu culture to move from 'superficial display' to 'internalisation of values'.

4.2 Optimising Textbook Development and Establishing a Stage-Based Curriculum System

Cultural research experts, moral education teachers from all educational stages, and scholars specialising in Mindu culture should be brought together to systematically catalogue Mindu cultural resources and compile integrated textbooks on Mindu culture and moral education that span primary, secondary and tertiary education. This should follow the principle of tiered progression: at primary level, the focus should be on selecting short stories about heroic figures, presented in an engaging manner to foster a sense of local identity and patriotism; at secondary level, historical background narratives and interpretations of the historical context should be gradually increased to guide students in understanding the spiritual essence of Mindu culture; at university level, the theoretical value should be explored in depth, guiding students to analyse the contemporary pathways of Mindu culture's transmission from a theoretical perspective.

Fuzhou has already compiled materials for incorporating local practices into the classroom across multiple educational stages, incorporating local stories, thereby providing a model for specialised Min-du culture teaching materials. Some scholars have proposed that teaching materials should be structured in a tiered and progressive manner, following a spiral approach, to ensure logical continuity between educational stages. It is recommended that, building on the existing foundation, the design of Min-du culture teaching materials be refined by educational stage to form replicable curriculum packages. It should be noted that the development cycle for stage-specific teaching materials is relatively long, involving stages such as compilation, review and approval, and pilot testing; 'teaching inserts' or 'resource packs' could be developed prior to formal publication to flexibly meet the needs of frontline educators.

4.3 Promoting Digital Empowerment to Create Smart Teaching Platforms

Smart moral and ethical education serves as the digital engine for Min-du culture-based education, utilising information technology to achieve dynamic integration of teaching environments, cognitive models and curriculum frameworks across different educational stages. It is recommended that, building upon the development plan for Fuzhou's 'e-Moral Education' platform, a digital teaching resource repository for Mindu culture be established. Immersive digital technologies such as virtual reality and augmented reality should be utilised to digitally recreate sites such as the Ship Bureau Ruins and traditional Min-style architecture, thereby creating immersive experience programmes suitable for pupils at different educational stages.

Research has proposed a pathway entitled 'Smart Moral Education Empowering the Cultivation of Mindu Fuzhou Culture', emphasising the reconstruction of a tiered integration system through objective planning, the development of smart educational platforms through content mining, the construction of immersive teaching environments through technological innovation, and the cultivation of a multi-dimensional teaching ecosystem through teacher training. Further research indicates that digital and intelligent technologies can transcend the constraints of time and space to present historical scenes, the chronology of events and spiritual connotations in a three-dimensional and visualised manner. These technological approaches can provide robust support for the

integration of Mindu culture across different educational stages.

(IV) Strengthening Teacher Collaboration to Foster Cross-Stage Teaching and Research Communities

A collaborative teaching and research system for Min-Dou culture and moral education courses should be established, spanning primary, secondary and tertiary education. Regular cross-stage collective lesson planning, classroom observations and thematic forums should be organised to help teachers at all levels accurately grasp the educational objectives and effective methods for integrating Min-Dou culture. The 'cluster-based support model' already implemented in Fuzhou-where 'one key institution leads N primary and secondary schools and private higher education institutions'-provides a practical foundation for the promotion of this mechanism.

It is recommended that, building on this foundation, cross-stage teaching and research communities be formed around the theme of Mindu culture to collaboratively develop teaching resources and establish a replicable model for integrating Mindu culture into the curriculum. Some universities have been approved to establish integrated teaching and research innovation teams for moral education; their experience in 'exemplary teaching by distinguished academics, team collaboration and model innovation' can serve as a reference. Scholars have pointed out that a cross-stage, two-way empowerment system for joint teacher training should be established, with regular activities such as joint lesson preparation, cross-sector teaching and research, and 'same lesson, different approaches' being carried out. The thematic teaching demonstration activities on China's outstanding traditional culture already conducted in Yongtai County-in which four teachers from different educational stages delivered 'same lesson, different approaches' on the same theme-provide a practical model for cross-stage teaching and research centred on Mindu culture.

5. Conclusion

This paper takes the integration of Min Culture as a starting point to examine the current status and challenges of the integrated moral education system in Fuzhou's primary, secondary, and higher education institutions. The survey reveals that the lack of a phased, tiered design and the absence of cross-tier collaboration mechanisms are the primary obstacles, which can be addressed through four pathways: cognitive guidance, textbook development, digital empowerment, and teacher collaboration. The practices of certain districts, schools, and counties in Fuzhou provide preliminary insights for these pathways. Future efforts should further prioritize the integration of Min Culture as a key driver for the unified system, focusing on enhancing "depth of connection" and improving "transformation quality."

This paper argues that the key to integrating Min culture lies not in the quantity of resources but in establishing a tiered design across educational stages and a collaborative mechanism spanning these stages. Only by simultaneously focusing on "depth of integration" and "quality of transformation" can Min culture truly evolve from a local resource into an educational one.

This study has two limitations: first, the cited cases primarily come from urban schools in Fuzhou, with insufficient attention to the integration practices of Min culture in mountainous counties such as Yongtai and Mianyang; second, this paper mainly focuses on the teacher and textbook perspectives, leaving the empirical measurement of student learning outcomes to be supplemented in follow-up research. Subsequent studies will conduct tracking surveys in selected typical schools in accordance with the project's overall arrangement, providing more robust empirical support for the project's conclusion.

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