

The Construction and Implementation of Shu Culture Curriculum in Kindergarten

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Abstract: The construction of the Shu Culture Curriculum in kindergarten is grounded in the demands of the times and the inheritance of local culture, with policy orientation, practical challenges, and the developmental patterns of young children serving as its three foundational logics. The overarching goal of the curriculum is to promote the holistic development of children's moral, intellectual, physical, and aesthetic capacities, with each developmental domain further refined into specific objectives. The selection of curriculum content emphasizes authenticity, experientiality, age-appropriateness, and integration, prioritizing elements of Shu culture that align with children's lived experiences and can be directly perceived. Curriculum implementation primarily revolves around children's daily activities, with teachers employing games, situational creation, and intuitive demonstration methods. Curriculum evaluation focuses on the life-relevance of assessment content, the diversity of evaluators, the variety of evaluation methods, and the continuity of the evaluation process. Through systematic assessment, the curriculum is continuously optimized to effectively support children's growth, ultimately achieving the organic unity of regional cultural inheritance and the comprehensive development of young children.

Keywords: Shu Culture; School-based Curriculum; Shu Culture Curriculum.

1. Introduction

The development of the Shu Culture Curriculum for kindergartens is not built on sand; its design and implementation respond to core demands at three levels—macro policy guidance, meso practical needs, and micro child development—which together form the "triple logic" of its framework. At the policy level, the 2014 *Guidelines for Strengthening Education on Chinese Excellent Traditional Culture* by the Ministry of Education stipulated that "local schools should fully explore and utilize regional cultural resources to develop specialized local and school-based curricula" [1]. This was reinforced by the 2017 *Opinions on Implementing the Inheritance and Development Project of Chinese Excellent Traditional Culture*, which emphasized "integrating traditional culture throughout all stages of national education, from early childhood to higher education, with a focus on curricula and textbooks for young children, primary, and secondary students" [2]. As a distinctive branch of Chinese culture, Shu culture—with its historical legacy, humanistic spirit, and artistic value—deserves systematic transmission during early childhood education. At the practical level, the curriculum addresses the urgent need to preserve regional identity amid globalization and modernization. Even children raised in Sichuan show dwindling familiarity with local traditions like Sichuan opera, dialect, cuisine, history, and geography, highlighting the risk of intergenerational cultural erosion and the necessity of this curriculum. At the child development level, the Shu Culture Curriculum aligns with the intrinsic patterns of young learners' lives and growth. It embodies the principles of the *Kindergarten Work Regulations*—"making play the core activity and embedding education in diverse experiences" [3]—and the *Early Learning and Development Guidelines for 3–6-Year-Olds*, which advocate "respecting individual differences and understanding children's unique

ways of learning" [4]. By rooting instruction in children's familiar cultural and daily contexts, the curriculum seamlessly blends cultural immersion with organic learning, ensuring knowledge emerges naturally from lived experiences.

2. Shu Culture Curriculum in Kindergartens: Connotation and Value Implications

The essence of the Shu Culture Curriculum in kindergartens lies in its deep roots in the rich historical heritage and distinctive regional culture of Sichuan (Shu), transforming the natural landscapes, humanistic spirit, and life wisdom nurtured by the "Land of Abundance" into vibrant local educational resources. This curriculum is not merely about transmitting regional knowledge but serves as an early cultivation of cultural identity and life temperament. It guides young children to perceive the resilience and creativity of their ancestors in adapting to and reshaping nature through the hardships of the "Shu Roads" and the ingenuity of the Dujiangyan irrigation system; to appreciate the craftsmanship of excellence and the ecological philosophy of harmony through cultural symbols like Sichuan tea, Shu embroidery, and panda habitats; and to experience the humor, openness, and unique charm of Shu culture through Sichuan opera face-changing, dialect nursery rhymes, and traditional festivals. At its core, it integrates the leisurely yet pioneering spirit of Sichuan—embracing both a "relaxed" attitude toward life and a "dare-to-innovate" ethos—into children's daily experiences. Through a series of life-oriented and engaging learning activities, it plants the seeds of local identity in young hearts, fosters cultural belonging, and ignites love and pride for their homeland. This early foundation cultivates broad cultural horizons, inclusive mindsets, and vibrant, well-rounded personalities in childhood.

Local culture holds profound significance in early childhood education, serving both as a vital vehicle for cultural transmission and a bridge for children to establish cultural identity. [5] As one of China's most distinctive regional cultures, Shu culture—with its pronounced local characteristics—provides a wealth of resources for early education. Integrating this culturally proximate content into kindergarten curricula yields multifaceted positive impacts on child development. First, the Shu Culture Curriculum holistically enhances cognitive growth. Sichuan's rich cultural assets, such as the enigmatic bronzes of Sanxingdui, the hydraulic ingenuity of Dujiangyan, and the agroecological systems of Western Sichuan's forested farmsteads, embed knowledge spanning history, science, engineering, and mathematics. Through observing, comparing, questioning, and hands-on engagement with these phenomena, children expand their foundational understanding of the world, constructing knowledge networks intrinsically tied to their homeland. Second, the curriculum deeply nurtures emotional and social development. The ethos of resilience, optimism, and inclusive innovation embodied by Sichuanese culture, alongside the communal harmony of teahouse interactions and the shared joy of regional cuisine, offers vibrant material for affective education. This fosters a sense of familiarity and cultural belonging while helping children comprehend interpersonal warmth and social bonds, laying the groundwork for lifelong attachment to their hometown and nation. Third, it actively stimulates inquiry-driven learning. The whimsy of face-changing opera, the intricacy of bamboo weaving, and the mystique of panda habitats—all inherently playful and explorative—naturally align with children's curiosity. By adopting game-based and life-oriented approaches, the curriculum guides children to identify and solve problems within familiar cultural contexts, transforming learning into an intrinsically motivated joy that seeds lifelong intellectual habits. Thus, by merging the depth of Shu culture with developmentally appropriate pedagogy, the Shu Culture Curriculum ignites exploratory interest and serves as a comprehensive pathway for cognitive, emotional, and social growth.

3. The Goal Setting of the Shu Culture Curriculum in kindergarten

The primary task of constructing the Shu Culture Curriculum system in kindergarten is to clarify the curriculum objectives, which can be approached from two levels: the overarching goals and the specific goals. The overarching goals are centered on promoting the holistic and coordinated development of children in physical, intellectual, moral, and aesthetic aspects [6], while each developmental domain can be further refined into corresponding specific goals to form a systematic curriculum objective framework.

The overarching goal in moral education is to cultivate children's affinity for Shu culture and establish regional identity and family emotional bonds. Specific objectives unfold across three dimensions: the cultural-emotional connection dimension, which uses tangible cultural elements such as dialect nursery rhymes, Sichuan opera masks, and traditional festivals to spark children's interest and sense of belonging to Shu culture; the regional identity construction dimension, which guides children to understand the meaning of "Shu identity," such as the significance of symbols like dialects, cuisine, and historical figures; and the family-social

synergy dimension, which uses Shu culture as a medium to design parent-child collaborative activities, enhancing interaction quality while fostering social skills like communication through group cooperative games. The overarching goal in intellectual education is to stimulate children's scientific curiosity through Shu elements and develop foundational cognitive and problem-solving skills. Specific objectives unfold across three dimensions: the observation training dimension, which enhances sensory acuity and precision through sustained multisensory observation of Shu-themed elements; the logical thinking dimension, which builds skills in comparing, classifying, summarizing, and reasoning to form structured thought patterns; and the scientific inquiry dimension, which introduces the "question-hypothesis-test-conclusion" process to cultivate problem-solving methods and habits. The overarching goal in physical education is to promote gross motor development through indigenous Shu sports games while fostering collaboration and resilience. Specific objectives unfold across three dimensions: the physical coordination dimension, which systematically enhances large muscle group coordination, balance, and motor control through traditional Shu games; the teamwork dimension, which cultivates rule-following, communication, and collective pride via cooperative play; and the adaptability dimension, which strengthens environmental adaptability and perseverance through diverse movement challenges. The overarching goal in aesthetic education is to nurture children's artistic perception and creative expression through Shu art forms. Specific objectives unfold across three dimensions: the aesthetic sensitivity dimension, which guides children to appreciate colors, shapes, and rhythms in traditional arts like Sichuan opera and Shu embroidery; the imagination dimension, which expands associative thinking using cultural motifs like Sanxingdui patterns or panda-themed aesthetics; and the artistic expression dimension, which supports personalized creations through painting, crafts, and movement, fostering unique expressive abilities grounded in Shu artistic elements.

4. The Selection of Content for the Shu Culture Curriculum in Kindergarten

The selection of content for the kindergarten Shu Culture Curriculum should focus on Shu cultural elements that effectively stimulate children's vitality and promote their holistic physical and mental development, prioritizing materials that align with children's growth patterns and are rich in regional cultural characteristics. Only those elements that are consistent with the direction of children's life growth—meaning they align with the curriculum objectives [7]—are the most suitable content.

(1) Selecting authentic Shu cultural content from children's daily lives

In The selection of content for the Shu Culture Curriculum should be closely tied to children's daily life experiences, focusing on familiar elements and experiential materials. Through localized content design across four dimensions—natural ecology, family life, social culture, and historical culture—it constructs authentic, vivid, and perceptible learning experiences. In natural ecology, the curriculum can guide children to observe pandas' eating habits and bamboo growth processes, using experiments simulating the Dujiangyan irrigation system to understand ancient wisdom

and natural laws. For family life, it integrates Sichuan-flavored practical activities, such as parent-child collaboration in making classic dishes like mapo tofu or Zhong dumplings, learning dialect nursery rhymes like "Pang Wa Pang Du Du," and practicing basic Shu embroidery stitches to create coasters or bookmarks. In social culture, children watch Sichuan opera face-changing performances and mimic expressions with painted masks, role-play in a "traditional teahouse" setting to experience long-spout tea art and lively storytelling, and engage in festive activities like crafting lanterns for Chengdu's Sun Festival. For historical culture, the curriculum selects exaggerated bronze masks from Sanxingdui for clay modeling, uses shadow puppetry to dramatize Three Kingdoms tales from Wuhou Shrine, and helps children grasp cultural meanings through touch, imitation, and recreation. While grounded in daily life, teachers must transform abstract regional culture into hands-on experiences. Multi-sensory activities cultivate observation, practical skills, and cultural identity: sensing heat control while cooking Sichuan dishes, appreciating dialect rhythms through nursery rhymes, or marveling at traditional artistry while mimicking face-changing. This approach unifies knowledge acquisition with emotional nurturing, laying a profound foundation of local cultural affinity for young learners.

(2) Selecting experiential Shu cultural content accessible to children

The content of the Shu Culture Curriculum should be personally experienced and physically engaged by young children, as only such experiential and hands-on content can better stimulate children's actions and process-oriented thinking [8]. Experiential curriculum content must first align with children's cognitive development levels, ensuring the design dimensions fall within the scope of their experiential capacity. For example, guiding children to create simplified versions of Sanxingdui masks with colored clay allows them to intuitively grasp the symbolic features of ancient Shu civilization through molding and imprinting, rather than demanding the replication of intricate bronze artifacts. Secondly, deep integration of playfulness is essential, using gamified and scenario-based designs to spark children's proactive exploration. This could include role-playing games like "Panda Courier," where children naturally acquire spatial awareness and map symbols while simulating delivery tasks, or "Sichuan Spice Mystery Box" activities that trigger multisensory exploration of regional cuisine through smell and taste. Thirdly, the organic infusion of educational value is crucial, constructing scaffolds for deeper learning during experiences. For instance, in the "Dujiangyan Hydraulic Experiment," children not only observe water flow interacting with sandbox terrain but also tackle mission-based challenges like water storage and diversion, fostering teamwork and problem-solving strategies tied to engineering principles. When selecting experiential Shu cultural content for young learners, educators must consistently adopt a child-centered perspective, keenly identifying their points of interest in Shu culture. By transforming these culturally resonant elements into tangible, interactive, and expandable experiential mediums, they form the core of the Shu Culture Curriculum, bridging curiosity with meaningful engagement.

(3) Selecting age-appropriate Shu cultural content for children

The selection of content for the Shu Culture Curriculum should adhere to the principles of scientific rigor, systematic

structure, and developmental appropriateness while aligning with children's cognitive characteristics, respecting individual differences, and integrating local with multicultural perspectives. First, the content must correspond to the cognitive development levels of different age groups. For younger children (3-4 years) in the sensory exploration phase, emphasis should be placed on multisensory experiences and emotional engagement—such as identifying colors, smells, and tastes of Sichuan ingredients, touching the intricate textures of Shu brocade, or listening to simplified Sanxingdui myths—to foster initial cultural awareness. For middle and older children (4-6 years), whose thinking transitions to concrete operations and early logic, introduce tangible cultural symbols and encourage simple associations, like collaboratively building Dujiangyan water systems with blocks, role-playing ancient Shu trade routes, or designing simplified Sichuan opera masks to grasp cultural connections through hands-on activities. Second, individual differences in interests, learning styles, and talents must be honored. Teachers should offer diversified options, such as providing extra craft opportunities for kinesthetic learners or encouraging verbal children to create stories about Shu culture, based on ongoing observation. Third, while rooted in Shu traditions, content must organically merge with children's lived experiences—inviting parents to share dialect nursery rhymes, celebrating local festivals, or weaving family narratives into activities—to transform cultural transmission from external instruction to endogenous growth within children's authentic lives, fostering meaningful understanding and identity formation.

(4) Selecting integrated Shu cultural content

The selection of content for the Shu Culture Curriculum must fully integrate diverse cultural elements such as history, art, and folklore to meet the multidimensional learning needs of young children. When choosing content, teachers should prioritize comprehensive themes that organically combine various Shu cultural elements, thereby guiding children to form more systematic and holistic cognitive understandings. For example, the theme "Exploring the Ecology of Western Sichuan Forested Farmlands" encompasses traditional hydraulic engineering wisdom, the architectural aesthetics of Western Sichuan dwellings, and concepts of ecological conservation and sustainable development, demonstrating high levels of integration and educational inspiration. Teachers can use vivid storytelling to spark children's interest, guide them to observe and appreciate the beauty of nature-culture integration through hands-on exploration, enhance their creative expression through craft activities, and deepen emotional engagement via role-playing and other immersive teaching methods. This multifaceted approach allows children to perceive the rich connotations of Shu culture from different perspectives. When selecting integrated Shu cultural content, teachers must balance thematic breadth and depth to promote the coordinated development of children's cognition, emotions, and social skills while embodying the cultural transmission and educational value of Shu culture in teaching practice.

5. The Implementation Strategies of the Shu Culture Curriculum in Kindergarten

The Shu Culture Curriculum in kindergarten is primarily implemented through children's daily life activities. Teachers

should bridge children's connection to Shu culture by grounding activities in real-life contexts, immersing them in a vibrant and diverse cultural atmosphere. By guiding children to actively explore the living imprints of Shu culture through participation, the curriculum systematically fosters their cognitive understanding, emotional connection, and expressive actions related to Shu culture, planting the seeds of cultural heritage in their young minds and allowing Shu culture to take root and flourish.

(1) Teachers should implement the Shu Culture Curriculum through play

Among various activities in early childhood, play is the most frequent and longest-lasting autonomous activity beyond daily routines and structured learning. This is why the principle of "play as the fundamental activity" has become a consensus in preschool education reform.[9][10] Additionally, the *Guidelines for the Learning and Development of Children Aged 3-6* emphasize that "children's learning is based on direct experiences, occurring through play and daily life, highlighting the unique value of play and real-life engagement." [11] In implementing the Shu Culture Curriculum, play can concretely recreate scenes of Shu culture, such as marketplaces and ancient plank roads, transforming abstract cultural concepts into tangible, interactive content that aligns with children's concrete thinking patterns, allowing cultural symbols to be naturally perceived and embraced. Role-playing, performance games, and cooperative play enable experiential learning—for instance, simulating merchant transactions allows children to personally experience the frustration of deception or the joy of honesty, fostering spontaneous moral understanding through genuine emotional interactions. This emotionally driven, practice-supported learning is far more impactful and lasting than one-directional instruction. Furthermore, setting challenging tasks in group play, such as collaboratively building a plank road, naturally encourages social behaviors like division of labor and negotiation, transforming abstract virtues like cooperation and perseverance into practical problem-solving tools, thereby internalizing moral values through real interactions. This process—from cultural symbols to play behaviors to character formation—ensures cultural transmission is not an external dogma but a living experience integrated into children's behavioral logic and emotional framework, making play an effective medium for cultural heritage and moral development.

(2) Teachers should implement the Shu Culture Curriculum through contextualized learning

Contextualized teaching creates vivid, concrete learning environments that help children connect content with life experiences, immersing them in perception, understanding, and participation.[12] In the Shu Culture Curriculum, contextualized experiences allow children to intuitively grasp the essence of Shu culture. First, teachers can play videos or audio showcasing Shu's majestic landscapes and historical scenes, bringing towering mountains and ancient plank roads to life, enabling children to vicariously experience the terrain and build initial sensory impressions. Second, carefully designed role-playing activities, such as "Journey Through the Shu Roads," let children simulate ancient travelers' movements and logistics, enhancing physical coordination while deepening their appreciation for the perseverance and ingenuity embedded in these paths. Additionally, teachers can create Shu-themed environments in classrooms—displaying images of plank roads or setting up miniature mountain

trails—so children naturally encounter cultural symbols during daily play, achieving seamless cultural integration. These thoughtfully constructed contexts form a dynamic, multidimensional learning space that not only sparks children's curiosity but also subtly guides them from perception to understanding and emotional resonance with Shu culture, effectively promoting its legacy.

(3) Teachers should implement the Shu Culture Curriculum through direct demonstration

Unlike contextualized learning's immersive approach, the core of direct demonstration lies in clear, step-by-step presentations that directly engage children's senses, constructing accurate and vivid first impressions of Shu culture. For example, teachers can use a large, colorful 3D map of Shu to visually depict the rugged terrain of the Qinling-Bashan mountains and the winding ancient roads, transforming the abstract notion of "the difficulty of Shu roads" into a concrete geographic image that lays the foundation for spatial cognition. Similarly, using blocks, planks, and ropes, teachers can demonstrate the arduous process of building cliffside plank roads, breaking down the ancient engineering wisdom of "flying wooden scaffolds" into observable, understandable steps. Moreover, displaying real or high-fidelity replicas of artifacts like horse saddles and bamboo backpacks, paired with detailed explanations and demonstrations of their use, turns abstract cultural knowledge into tangible, observable experiences, deepening children's understanding of Shu lifestyles at a sensory level. This method, with its explicit directionality and logical clarity, builds a direct and efficient bridge between children's cognition and Shu culture, enhancing their cultural perception.

6. The Evaluation of the Shu Culture Curriculum in kindergarten

The evaluation of the kindergarten Shu Culture Curriculum serves as a critical component of curriculum practice, with its core value lying in systematically assessing the effectiveness of curriculum implementation to provide a scientific basis for diagnosis, optimization, and adjustment, thereby continuously improving curriculum quality and fostering children's holistic development. When conducting curriculum evaluation, teachers should anchor their approach in the close connection between the Shu Culture Curriculum and children's daily lives, employing evaluation methods that align with children's cognitive characteristics and life experiences, ensuring the evaluation process naturally integrates into their real-life contexts.

(1) Emphasizing the life-connected nature of curriculum content

Evaluation should revolve around the principle that "life is education," using children's real-life scenarios as practice settings to observe the multidimensional developmental impacts of curriculum content. Specifically, assessment focuses on three dimensions: tracking children's direct experiential gains (cognitive construction, emotional engagement, and practical skills); evaluating how effectively the curriculum sparks sustainable qualities like curiosity, inquiry skills, and autonomy; and prioritizing "life before learning" by analyzing natural behaviors—sensory acuity, participation initiative, and problem-solving—to measure goal attainment. Only through authentic, life-embedded evaluation can continuous curriculum optimization be driven, achieving the dual aims of "improving through assessment"

and "educating through improvement."

(2) Ensuring multi-stakeholder participation in evaluation

With the curriculum spanning all aspects of daily routines, evaluation requires collaboration among teachers, children, parents, and administrators. Teachers, as implementers, assess goal relevance and developmental outcomes via instructional observations, activity records, and reflective journals. Children, as primary beneficiaries, provide core feedback through engagement levels, competency demonstrations, and growth trajectories captured via play observations, work samples, and dialogues. Parents, as key partners, contribute satisfaction data on content and home-school synergy through surveys, communication logs, and event participation. Administrators synthesize these inputs to macro-evaluate systemic coherence, resource allocation, and teacher development. This collective approach refines the curriculum's structure, enriches its life-connected and localized content, and better aligns with Shu cultural traits and children's evolving needs.

(3) Adopting diverse evaluation methodologies

A multidimensional system integrating holistic, partial, and micro-level assessments combines standardized objectivity, comparative relativity, and individualized differentiation. Teachers flexibly employ tools like observational notes, interviews, questionnaires, portfolio reviews, tests, and checklists—tailored to objectives and content—to create a dynamic mechanism. [13] Evaluations balance cognitive progress with non-intellectual factors (attitudes, social skills), quantitative outcomes with qualitative growth nuances, ensuring comprehensive and authentic documentation of learning trajectories. Findings should immediately feed into curricular adjustments, establishing an iterative improve-feedback-optimize cycle to ground enhancements in evidence.

(4) Prioritizing process-oriented continuous assessment

Guided by process-focused principles, evaluation emphasizes longitudinal tracking and dynamic feedback to detect behavioral nuances and subtle developmental shifts. Children's growth—a fluid, generative process rooted in lived experiences—requires sustained observation, interaction, and documentation within real contexts to accurately identify current states and emerging needs. As children's lives evolve, so must the curriculum, absorbing new elements and adapting iteratively. Teachers thus adjust strategies responsively, strengthening the curriculum's support for individual development and overall relevance, ensuring it remains a living, growth-serving framework.

7. Conclusion

The practical exploration of the kindergarten Shu Culture Curriculum offers a reference model for integrating cultural heritage with holistic child development in early childhood education. Amid globalization and modernization, this curriculum—rooted in local cultural soil—not only safeguards cultural diversity but also enriches children's cognitive growth, emotional nurturing, and social development through profound cultural immersion. Future advancements should balance cultural authenticity with innovative adaptations: deepening alignment with modern pedagogical principles, strengthening home-school-community collaborative mechanisms, and leveraging digital tools to expand the scope and depth of cultural experiences.

By evolving as both a living vessel of cultural transmission and an effective pathway for child development, the curriculum can realize its educational vision of "cultivating character through culture and nurturing beauty through aesthetics," ultimately contributing practical wisdom to building a distinctive Chinese early education system.

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