

Research on the Practical Teaching Pathways of Integrating Northern Frontier Culture into the "Walking Ideological and Political Course" in Universities

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Abstract: Northern Frontier Culture is the result of a long period of contact, exchange and integration among many ethnic groups in the northern frontier area with Inner Mongolia as the core area, and it provides a good teaching material for strengthening the sense of community of the Chinese nation. There are many problems in the teaching transformation of adding it to the "Walking Ideological and Political Course" at universities, such as semiotic translation, spatial adaptation and meaning creation. *Spatial Narrative and Embodied Experiential Quality of Walking-based Teaching: Addressing the Problem of Ideological and Political Education and Building a Hierarchical Model for Internalising Cultural Identity in Practice.* Based on the above, this paper studies the coupling conditions of regional cultural traits and mobile teaching forms, develops a progressive sequence from cultural perception to political identity, and explains the logic of collaborative integration and dynamic adaptation of teaching elements. *Teaching Strategies for Scene Reconstruction and Spatial Activation Based on Cultural Geography* have been proposed; *Multimodal Encoding of Cultural Resources and Curriculum Embedding Methods* have been developed; and the *Interactive Paths of Meaning Generation and Value Internalisation in Learning Subjects* have also been studied. The purposes of this paper are to offer a theoretical basis for the good integration of Northern Frontier Culture in the "Walking Ideological and Political Course", promote the systematic use of regional cultural resources for ideological and political education, and contribute to strengthening the sense of belonging of the Chinese nation.

Keywords: Northern Frontier Culture, Walking Course, Teaching Transformation, Cultural Perception, Spatial Activation, Meaning Generation

Introduction

Northern Frontier Culture is a type of culture that has developed in the northern frontier area, with Inner Mongolia as its core, and is the result of the interaction, exchange and integration of many ethnic groups; it can also be used as an excellent teaching material to strengthen the sense of national identity among the Chinese people. Add it to the "Walking Ideological and Political Course" to help students gain an intuitive understanding of the various and combined patterns of the Chinese nation through embodied spatial movement, strengthen their sense of belonging to society, etc. The three problems of pedagogical reform are semiotic translation, spatial adaptation and meaning construction. Traditional classrooms are not suitable places to present the rich and colourful culture of the Northern Frontier; thus, the Walking Ideological and Political Course will use spatial displacement as a cognitive tool to create a new form of cultural education. Most of the current research is still in an empirical form, and there is no system for organising semiotic translation and meaning creation. The purpose of this study is to discover the interaction mechanism of cultural genes and teaching forms, promote the utilisation of Northern Frontier cultural resources for ideological and political education, and achieve the general goal of cultivating virtue and nurturing talent.

1. Logic of Educational Transformation for Northern Frontier Culture and the Value Foundation of the Walking Course

1.1 The Mechanism of Teaching Transformation for the Symbolic System of Northern Frontier Culture

There are many carriers of the symbolic system of Northern Frontier Culture, such as geographical landscapes, folk activities, art, daily life objects, etc.; the generation of meaning is also limited by specific regional contexts and community-shared interpretation rules. In the context of ideological and political education, the selection of cultural symbols should be in line with the unity of ideological orientation and regional specificity, giving more weight to themes such as all ethnic groups jointly building China and jointly resisting foreign invasion, so that the process of teaching transformation can be combined with that of value transmission. The main purpose of teaching transformation is to modify these symbol systems that were originally part of daily life so that they can be used as cognitive tools in the teaching at school. Therefore, in line with the semiotic idea of reorganising the signifier and the signified, the original meaning of the signs is preserved, and new, teachable features for analysis, comparison and application are added. The three stages of the conversion are to extract the cognitive schemas of the symbols, abstract concrete forms into conceptual nodes, and construct cross-contextual semantic association networks^[1-3].

Under some operating conditions, the teaching reform should be aware of all kinds of symbolic connotations and the receptive limits of students. A Modality Conversion Strategy is employed to convert the material symbols of traditional costumes and architecture into two-dimensional pictures, three-dimensional models, digital twins, etc., in line with the presentation needs of all kinds of teaching situations. Decomposition diagrams and process scripts are used to keep and reproduce the time structure of behavioural symbols, such as festival ceremonies and labour techniques. The process of transformation should also establish meaning anchors so that the symbols do not deviate from or change in the absence of their original contexts; thus, the accuracy and comprehensibility of cultural information in instructional transmission can be guaranteed, and the value core of ideological and political education resources can be preserved throughout the transcoding process.

1.2 The Spatial Narrative and Embodied Experience Attributes of Walking-Based Teaching

Walking-based teaching has students learn by moving their bodies, and it is a type of teaching that connects movement with knowledge; it can be divided into two general categories: small-group and large-group. Not only is it not a fixed-location class, but the Walking Ideological and Political Course also has many culturally rich places, and each place is connected to a specific theme; at the same time, the walking path itself is also a hidden way to tell a story. Spatial narrative is shown here by having the sequence of places form a structure of beginning, development, turning point and end; the length, direction and topographical undulations of the route are used to regulate the speed of attention and the distribution of information density. Space is no longer empty; it can also be used to create meaning in this work now.

The other is an extension of perception in the course of learning. All the senses of the body, such as sight, hearing, touch, movement, etc., are used to learn about the ground, weather and materials by walking. It is in line with the system of cultural symbols and cross-modal cognitive imprints. By changing one's body position, such as climbing, stopping and leaning to the side, one can alter the amount of energy expended and thus affect how deeply information is processed and how emotionally responsive one is. Irregularities in the rhythm of walking can also be regarded as cases of sudden thoughts and are likely to be more memorable^[4]. The combination of body, space and mind forms the basic values for the Walking Ideological and Political Course, and this is not a fixed teaching. Therefore, in line with the direction of ideology and politics, it is necessary to integrate theory and practice to enhance the sense of theory through embodied experience and thus deepen it into value identification.

1.3 The Hierarchical Model of Internalisation of Cultural Identity in Times of Change

According to the Marxist practical epistemology, the construction of cultural identity is the result of people's perception and practice. Through space, the path of walking can help deepen the integration of students' knowledge and behaviour in the Walking Ideological and Political Course. The four stages of this process can be considered to be: cognitive recognition, emotional response, value exploration and

behavioural intention. Cognitive identification is the learner's exact recognition and factual memory of the cultural symbols in the North. The extent of emotional participation is derived from the feelings inspired by scenes, other people and one's own body during walking, and it can be manifested as happiness, wonder, a sense of belonging, etc. Learners should be able to compare and contrast the cultural norms they have learned with their own value systems at the level of value negotiation, and then set new standards for evaluation. The level of behavioural intention is one's wish to continue participating voluntarily in related cultural activities after the class is over, and based on this, increasing identification with the sense of community of the Chinese nation. These four levels do not need to be in order, and moving to a different field will result in a jump or drop among the levels.

The promotion effect of the dynamic course at the above levels can be seen in several ways. At different times in the process of walking, many cognitive frames of reference are established; thus, learners need to employ processing resources at various levels repeatedly and gradually move from recognition to experience. Some senses can help increase people's attention span and provide more ways to learn values. In other words, when the local culture is different from that elsewhere, people will pay more attention to it. In addition, many other incidental and unexpected events in daily life, such as talking casually with local people or discovering a new place, can also evoke strong emotions and lead to all kinds of internalisation. The above model can be used to study the teaching effect of the Walking Ideological and Political Course in more detail; that is, we can determine whether there have been significant changes in students' cultural-psychological structures and whether this knowledge has been transformed into values, thereby achieving the original goals of cultivating virtue and nurturing talent in the ideological and political course^[5].

2. Design of an Integrated Framework for the Integration of Cultural Genes and Walking Courses

2.1 Coupling Conditions of Regional Cultural Traits and Mobile Teaching Forms

The three basic characteristics of the region's culture are the density of distribution, landscape legibility and the seasonal cycle of ritual behaviour. The distribution of cultural carriers in the northern frontier area is that of scattered points and linear corridors, so mobile teaching will naturally have a path of dependency. The first requirement for coupling is that the time features of the cultural elements should be in line with the diachronic structure of the walking course; periodic cultural events are suitable for being added to walking sequences at regular intervals, and incidental events need to be dealt with dynamically in response windows. Mobile teaching has many ways of travelling and many stops, and there are many ways to present information; thus, it can absorb random fluctuations in regional culture.

The other condition for coupling is that the density of cultural information and the walking load should be balanced. The density of cultural symbols per unit area is used to set the speed of teaching; in high-density areas, one needs to reduce the travel distance and increase the number of stops, and in low-density areas, new knowledge can be added by adding transition zones and thought-provoking problems. In addition, there is a relationship between the terrain conditions and the physical load; too much exercise will exhaust one's mind and reduce the ability to learn cultural information, and very flat walking paths may not be interesting enough to attract people. The goal of coupling optimisation is to find an optimal range for matching the intensity of cultural presentation with the level of body language so that they can be used together rather than in opposition, thus achieving effective dissemination of educational information and strengthening the sense of community among the Chinese nation.

2.2 The Progressive Structural Sequence of Cultural Perception in the Walking Course

Cultural perception in the Walking Ideological and Political Course is presented in a series, and at different times, it is moved from external recognition to internalisation. The first is to find places; learners will learn to recognise the boundaries and various kinds of different places to build geographical and cultural associations. The second is feature extraction; that is, one collects repeated cultural attributes by observation and comparison. The third type is relational construction; learners gather information from all over and find cultural links and changes in different places. The first reason for the progressive structure mentioned above is to guide learners from cultural cognition to political identification and a sense of belonging to the Chinese nation, thus moving from "knowing" to "believing".

The first motive force of the progressive structure is the spatial logic of the walking path. The organisation of the route can be in the form of a radial, chain or loop; these have different topologies and can present cultural information in various ways: A radial type sets the core location as the origin and branches out to many peripheral points; a chain type links various places sequentially along a straight line to show the process of cultural diffusion; and a loop type connects the start and end, suitable for illustrating cyclical changes in culture^[6-8]. Transitional Links are added to the perception sequences to organise the collected information and create a sense of problem for the next step. The above structure is not to separate culture from cognition; rather, each place on the walking path is an essential part of the whole.

2.3 Collaborative Integration and Dynamic Adaptation Logic of Teaching Elements

The teaching elements of the Walking Ideological and Political Course include walking subjects (learners), walking routes, stop nodes, information carriers (graphics, audio-visuals, physical objects), and interaction rules. The above items should have good function cooperation and be distributed reasonably in time and space. Stop nodes are rich in information, so at this time, the role of information carriers is to encode and decode; moving routes are used for cognitive distancing and emotional regulation to reduce the intensity of information carriers to low-intensity prompts or background noise, and walking subjects can begin to explore meaning informally through speech. The Rules of Interaction specify how much information should be given; a very regular set of rules is suitable for analysing difficult cultural concepts, and a loosely structured rule is suitable for open sensory experience or group discussion.

Modify the Parameters according to the current conditions of the environment. The input indicators are attention decay curves, energy consumption levels, and the frequency and type of questions; when the attention decay is rapid, the moving interval is shortened or unexpected nodes appear; if the energy consumption is too high, the speed is reduced and silent observation periods are extended; and if there are many questions, the stop duration is prolonged and additional information is provided. People learn in different ways, so some are more interested in picture books, and others need to be able to do some hands-on activities and learn by touching. According to the state space of elements and adjustment actions, mapping rules can be established for individual adaptation and stability of the structure; thus, it is possible to promote the development of transforming cultural knowledge into value cognition^[9].

3. Strategies for Constructing Teaching Pathways and Operating Models

3.1 Reconstruction of Teaching Scenes and Spatial Activation based on Cultural Geography

The first framework for setting teaching areas is based on cultural and geographical conditions; that is to say, there are differences in terrain, types of vegetation, distribution of water systems, and locations of cultural and historical sites. Teaching Scene Reconstruction can keep the original geographical features of a place and add signs, paths, information centres, etc., to make it more suitable for teaching. In accordance with the idea of preserving the spirit of place, reconstruction work will keep the original sensory qualities of the sites and add cognitive-guiding devices; for example, observation platforms and comparative view corridors will be constructed on stepped terrain, and pause nodes will be established along flow corridors to divide movement units, thus meeting the educational demand of fostering students' ideological and political literacy through the "moisten things silently" method.

Spatial activation can be used to pique people's interest in culture and geography for learning by experience. Activation Strategies are Functional Superposition and Path Weaving. Functional superimposition is the addition of teaching functions at the original places in addition to their daily functions; for example, a livestock watering point can be turned into a water-culture cognition station, and thus an information-output dimension is added without altering the original character of the place. Path weaving links the various areas of culture in a network of teaching footpaths by adding a short link or using the existing footpaths. Activation can be employed to reduce the intensity of intervention so that it does not result in excessive artificialisation and lose the original character of the landscape; it can keep the teaching area close to the lives of the people and help achieve the goals of moral education and talent cultivation in a real cultural environment^[10].

3.2 Multimodal Encoding of Cultural Resources and Curriculum Embedding Methods

Cultural resources in the North are classified into three types according to their carriers: Material, Behavioural and Environmental. All kinds of mode encodings have different transformation rules; material resources are presented as combinations of pictures, three-dimensional models and touchable replicas to keep the shape, material and colour of objects; behavioural resources are organised in sequences of photographs or videos and augmented by motion trajectory diagrams and rhythm markers so that changes in behaviour can be observed several times; and environmental resources are shown with landscape annotations and orientation symbols to present hidden spatial knowledge in an explicit way. Encoding produces cross-modal alignment anchors and forms intertextual relations.

The three stages of curriculum embedding are as follows: First, the original carrier is directly observed by the learners in their studies to learn the knowledge; Second, there is an information station that presents multi-modally encoded materials and comparative interpretations at different times; Finally, there is an extension area for independent study by the learners using mobile devices or handbooks. The three levels have decreased the time density and increased the spatial distance from the original location; thus, there is now a gradient of strong embedding to weak embedding. The time to present the resources should be in line with the cognitive load curve; that is to say, difficult content should be placed in parts that require prolonged attention, and easy content should be distributed in the transition sections to spread out cognitive resources evenly. First, we need to spread the spirit of community among the students and foster good moral character and talent.

3.3 Meaning Generation of Learning Subjects and Interactive Interpretive Pathways

Construction of meaning refers to how learners organise the external cultural knowledge they have learned in their own knowledge systems during the process of learning. In line with the first principle of constructivism, meaning is not an external attribute of cultural resources to be discovered; rather, it is produced through the active participation and experience of learners in interacting with scenes, carriers and other people. According to Marxist practical epistemology, it is a way for learners to move from perception and cognition to rational thought through walking experience. Changes in spatial references, comparisons of multimodal information and alterations in bodily states are the conditions for the creation of meaning in the Walking Ideological and Political Course. When students are in different places, changes in their environments will cause all sorts of cognitive disorders; if visual images and tactile models show all sides of the same cultural symbol, cross-modal integration needs to be used to explore its deep connotations, and when physical fatigue or excitement affects people's ability to learn, emotions are also altered and influence the assignment of personal values to meaning.

An interactive interpretation path is an ordered way of creating meaning. The three ways mentioned above are used to create different kinds of interactions: directed observation tasks of individuals and scenes have learners fill in descriptions, drawings or notes at specific locations and create their own initial texts; comparative dialogues in learning groups have participants take turns presenting their own notes and pointing out differences, integrating interpretations from all sides; and indirect dialogues between learners and course designers are carried out via preset reflection cards, and open-ended questions are printed on these cards for learners to compare their own understanding with the predetermined knowledge framework of the course. The three kinds of interaction occur sequentially along the walking path, and the output of the first interaction is used as the input for the second, and so on; thus, they form an interpretation chain. The chain does not provide a single correct answer but rather shows all the different ways of thinking; thus, it has changed the cultural dissemination function of the Walking Ideological and Political Course from one-way indoctrination to multi-directional creation. Given the current situation of ideology and politics, interactive interpretation can help students independently build a sense of identity in the Chinese nation by creating meaning in the process, thus achieving the educational goals of moral education and talent cultivation.

Conclusion

This paper studies how to integrate Northern Frontier Culture into the "Walking Ideological and Political Course" at universities, and based on the theoretical framework of semiotic translation for teaching application, aims to promote a sense of community for the Chinese nation through walking activities. Based on the idea of values, a four-level model for the internalisation of cultural identity in accordance with Marxist practical epistemology has been proposed. The general situation of the

connection between regional characteristics and mobile teaching is shown above, and a progressive sequence of cultural perception and a logic of dynamic adaptation have been added to all sections. At the level of construction strategies, tiered embedding has been applied to scene reconstruction, spatial activation and multimodal encoding, and an interactive interpretation path for meaning generation has also been put forward. The purpose of this study is to promote virtue and cultivate talent, and it will also help to use cultural resources for ideological and political education. In the future, we will carry out empirical tests of the internalisation model, study the promotion effect of digital technology, and investigate the cross-regional transferability of the framework.

Fund Projects

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