

# Research on the Strategy of Integrating Intangible Cultural Heritage into Primary School Art Curriculum in Chongqing

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## ABSTRACT

Intangible cultural heritage, as a non-renewable cultural resource, requires the collective attention, protection, and inheritance of the entire society. With the development of the economy and changes in people's lifestyles, the inheritance of local intangible cultural heritage is facing an unprecedented crisis. Starting from Chongqing intangible cultural heritage, this article explores the implementation path of integrating it into primary school art curriculum. Proceeding with Chongqing intangible cultural heritage resources and the content of primary school art curriculum, it attempts to integrate Chongqing's regional culture into the curriculum, enrich the content of art curriculum, and promote the inheritance of intangible cultural heritage.

**Keywords:** Primary school art curriculum, Chongqing intangible cultural heritage, Regional intangible cultural heritage inheritance.

## 1. INTRODUCTION

"Intangible cultural heritage refers to various traditional cultural expressions passed down from generation to generation by people of all ethnic groups and considered as part of their cultural heritage, as well as physical objects and places related to traditional cultural expressions." [1] Chongqing is the birthplace of Ba culture and Wu culture, with a long history of civilization. Various cultures exchange and integrate here, resulting in rich intangible cultural heritage, a considerable part of which is reflected in artistic forms, such as Chongqing's working songs on Chuanjiang, Liangping New Year wood-block prints, Tongliang dragon dance, Mudong folk song, Liangping Laizi gongs and drums, and Tujia hand-shaking dance.

Chongqing intangible cultural heritage, as a local culture, has unique artistic charm and can reflect some of the local customs and habits. However, in the compulsory education stage, most schools have insufficient awareness of the importance of art curriculum, and now many students don't understand the local intangible cultural heritage culture. From the perspective of teaching value, integrating the inheritance of

intangible cultural heritage into primary school art curriculum can improve students' comprehensive qualities such as ideological, historical, and aesthetic qualities. From the perspective of classroom teaching, integrating the inheritance of intangible cultural heritage into primary school art curriculum will enrich the learning content of primary school art classrooms and activate the content of primary school art curriculum. Therefore, primary schools should be regarded as the starting point for the inheritance and creativity of intangible cultural heritage. Through art curriculum inheritance, not only can intangible cultural heritage be quickly and comprehensively disseminated, but also can promote the continuation and development of intangible cultural heritage.

## 2. OVERVIEW OF INTEGRATING CHONGQING INTANGIBLE CULTURAL HERITAGE INTO PRIMARY SCHOOL ART CURRICULUM

To explore how Chongqing's intangible cultural heritage can be better integrated into art curriculum, it is not only necessary to clarify the current

situation of Chongqing's intangible cultural heritage inheritance, but also to sort out the current situation of Chongqing's intangible cultural heritage being integrated into primary school art curriculum.

## 2.1 Current Situation of Intangible Cultural Heritage in Chongqing

There are various types of intangible cultural heritage in Chongqing, among which art related intangible cultural heritage projects account for a large proportion, providing rich soil for the development of primary school art curriculum.

### 2.1.1 Current Status of Protection of Intangible Cultural Heritage in Chongqing

Chongqing has a long history. In the late Paleolithic of 20,000 to 30,000 years, there was "Tongliang culture", and Chongqing's culture has been continuing, and rich intangible cultural heritage culture is bred here. "There are over 700 intangible cultural heritage projects at or above the municipal level in Chongqing, with 563 inheritors at or above the municipal level, including 40 national level inheritors. However, the quantity and quality of intangible cultural heritage protection in Chongqing are insufficient."<sup>[2]</sup> Chongqing has far fewer national level intangible cultural heritage projects than other cities in the southwest region,

and the number and quality of representative projects in Chongqing are also far lower than those in Sichuan, Guizhou, Yunnan, and other regions in the southwest region. It can be seen that although Chongqing has a large number of intangible cultural heritage projects, the protection measures are insufficient and the inheritance effect is poor.

### 2.1.2 Quantity and Types of Intangible Cultural Heritage in Chongqing

From "Table 1", it can be seen that the number of national level intangible cultural heritage projects is relatively small, with "a larger number of traditional handicrafts and traditional music; while the majority of municipal level intangible cultural heritage projects are traditional handicrafts, traditional music, traditional dance, traditional art, and folk customs."<sup>[3]</sup> Among them, after integrating national level and municipal level intangible cultural heritage in Chongqing, traditional music accounts for 19.3% of the total quantity, traditional dance accounts for 9.6%, traditional handicrafts accounts for 31.8%, traditional drama accounts for 4.9%, and folk art accounts for 3.9%. The intangible cultural heritage projects in the art category account for at least 69.5%, which is a considerable proportion. These rich intangible cultural heritage resources can provide rich teaching materials for the development of primary school art curriculum.

Table 1. Proportion of national level and municipal level intangible cultural heritage quantity and types in Chongqing

Chongqing national level intangible cultural heritage project		Chongqing municipal level intangible cultural heritage project		Proportion of Chongqing intangible cultural heritage projects
Type	Number of projects	Type	Number of projects	Total number of projects/total number (%)
Traditional music	14	Traditional music	95	19.3
Traditional dance	4	Traditional dance	50	9.6
Traditional art	7	Traditional art	45	9.2
Folklore	3	Folklore	21	4.2
Traditional handicrafts	7	Traditional handicrafts	172	31.8
Traditional medicine	4	Traditional medicine	20	4.2
Traditional drama	2	Traditional drama	26	4.9
Folk art	6	Folk art	16	3.9
Folk customs	4	Folk customs	42	8.1
Total	51	Total	511	562 (100.0)

## 2.2 Current Situation of Integrating Intangible Cultural Heritage into Primary School Art Curriculum in Chongqing

The Compulsory Education Curriculum Standards: Arts (2022 Edition) published in 2022 in China has put forward new requirements for primary school art curriculum: "Art curriculum is a comprehensive curriculum that integrates music, art, drama, dance, film and television, and other art categories, which has the characteristics of humanism, comprehensiveness, creativity, pleasure, and classicality." [4] Under the new curriculum standards, Chongqing actively responds to the call of policies. According to the third batch of National List of Excellent Chinese Traditional Culture Inheritance Schools in Primary and Secondary Schools issued by the Ministry of Education of the People's Republic of China in 2021, a total of 59 schools in Chongqing are listed, but only 8 of them have inheritance projects that belong to Chongqing's local intangible cultural heritage. From this, it can be seen that "Primary and secondary schools in Chongqing have a certain degree of attention to China's intangible cultural heritage, and the development of art courses is also very diverse, but the emphasis on local intangible cultural heritage is not enough." [5]

From "Table 2", it can be seen that although some primary schools in cities and towns have carried out intangible cultural heritage art curriculum, the development of intangible cultural heritage curriculum in northeast and southeast Chongqing is still relatively less compared to the main city. The reasons are that, firstly, due to the differences in economic development between districts and counties, the degree of development of intangible cultural heritage in different districts and counties of Chongqing is not sufficient; secondly, schools lack emphasis on art curriculum in pursuit of higher enrollment rates, which also hinders the development of art curriculum. Although the school has established art curriculum according to requirements, graduation and admission rates are more important. In order to improve students' exam scores, teachers and parents have to sacrifice art subjects such as art and music, making many art curriculums superficial. Therefore, there is great room for progress in the integration of intangible cultural heritage into the primary school art curriculum in Chongqing. Schools can focus on the main city and its surrounding areas, allowing a small number of schools to increase both the scale

and quality to drive the development of art curriculum in surrounding schools.

Table 2. Current situation of integrating intangible cultural heritage into campus areas in Chongqing

Area	Quantity/Project	Proportion(%)
Main city	18	30.5
Surrounding areas of the main city	21	35.5
Northeast Chongqing	12	20.3
Southeast Chongqing	9	15.2
In total	59	100.0

## 3. THE IMPORTANCE OF INTEGRATING CHONGQING INTANGIBLE CULTURAL HERITAGE INTO PRIMARY SCHOOL ART CURRICULUM

The integration of Chongqing's intangible cultural heritage into primary school art curriculum is of great significance for the reform of primary school art curriculum and the inheritance of intangible cultural heritage.

### 3.1 It Is Beneficial to the Learning of Intangible Cultural Heritage Knowledge

The knowledge contained in intangible cultural heritage is endless, and the most basic aspect of cultural education is the understanding and identification of the knowledge content. By learning new knowledge about intangible cultural heritage, students can improve their knowledge reserves, continuously acquire new knowledge, and lay the foundation for absorbing positive energy. Primary school students often have a lower understanding of the internal culture and spirit of intangible cultural heritage, as well as a lower understanding of its external forms and skills. However, with the development of art curriculum on intangible cultural heritage, designing art curriculums with intangible cultural heritage as the main body is a brand new knowledge system for primary school students compared to common education in the past. As a way for primary school

students to absorb intangible cultural heritage, the intangible cultural heritage art classroom continuously provides new knowledge supply for primary school students with energy sources. By studying the cultural connotations of intangible cultural heritage, elementary school students can not only understand the skills of culture itself, but also understand the social customs and the spirit of the intangible cultural heritage tradition at that time, and experience the people's resilience to the ups and downs of life. In primary school art classes, students' interest in learning can be aroused in a lively manner, and through the use of school art curriculums, their understanding of intangible cultural heritage can be deepened, thereby realizing the cultural value of intangible cultural heritage in primary schools.

### ***3.2 It Is Beneficial to the Cultivation of Cultural Confidence***

"Children aged 6 to 12 generally receive primary education. These children are in a transitional stage of physical and mental development, and also have complex psychological development states. Their worldview, moral qualities, political thinking, and other aspects are in the early stages of establishment, with strong imitation and plasticity, and are more susceptible to external influence."<sup>[6]</sup> Teenagers are the masters of future society and they are one of the core audiences for the inheritance of intangible cultural heritage, playing a crucial role in the protection and inheritance of intangible cultural heritage. Therefore, in primary schools, students can easily and joyfully accept knowledge of intangible cultural heritage through art curriculums, and only by fully understanding their own culture can they arouse their interest in China's ethnic folk culture. Primary school students should be exposed to regional intangible cultural heritage from an early age and the seeds of cultural self-awareness should be deeply planted in school education, gradually enabling them to shift from cultural self-awareness to cultural confidence.

### ***3.3 It Is Beneficial to the Inheritance of Regional Intangible Cultural Heritage***

"The regional intangible cultural heritage contains regional cultural genes and national memories, as well as rich social history and cultural resources. Inheriting and protecting regional non-traditional culture is an excellent tradition for promoting national culture and has profound

significance for enhancing national cultural confidence and promoting regional economic and cultural construction."<sup>[7]</sup> Students learn about local culture and art, discover the unique charm of traditional culture, and enhance their confidence in national culture through the learning activities of intangible cultural heritage art curriculums. Intangible cultural heritage, bearing the spiritual needs of local residents, is the crystallization of excellent culture precipitated in the long-term historical development process, and has a subtle impact on every student, which can nourish local feelings and strengthen cultural identity. Integrating Chongqing intangible cultural heritage into primary school art classrooms can not only deepen students' understanding of excellent local culture, but also improve their cultural and artistic literacy, which can also stimulate students' confidence in local culture and art, and enhance their sense of national identity and cultural identity.

## **4. THE FEASIBILITY OF INTEGRATING CHONGQING INTANGIBLE CULTURAL HERITAGE INTO PRIMARY SCHOOL ART CURRICULUM**

In the context of exam-oriented education, art is often seen as a "minor course", and some parents don't value or even oppose their children's learning of art. At present, most schools usually prioritize main subjects over aesthetic education, and there are no strict regulations on the teaching content of art curriculums. Most art teachers choose their own teaching content based on the actual situation. At the same time, schools' evaluation of the teaching outcomes of art curriculums is ambiguous and lacks a strict and orderly evaluation standard. But one of the important goals of primary school art curriculums is that students, through learning, form the correct values, character, and various abilities that meet the needs of personal lifelong development and social development. "Therefore, a curriculum can't be competent, but should run through the entire process of school education and teaching, with the construction of art curriculum as the main body, integrating the curriculum goals and systems of various disciplines, fully mobilizing the school's social resources, and participating in the construction of a broad pattern of aesthetic education."<sup>[8]</sup>

Nowadays, China's economy is developing rapidly and its international status has improved. Chongqing has also become a new first-tier city,

and due to its unique geographical location, the tourism industry has also been very prosperous in recent years. The improvement of economic strength can provide strong support for the transformation of art curriculums. Integrating traditional Chongqing intangible cultural heritage into primary school art curriculums can not only continue culture but also give students a sense of cultural protection, and also give every primary school in Chongqing its own unique artistic charm. Improving the importance of art curriculums is also a major trend in education today.

#### **4.1 Function Fit**

Firstly, both have educational functions. In terms of aesthetic functions, Chongqing intangible cultural heritage has various forms such as literature, music, and performance, which not only have cultural connotations but also aesthetic functions. In terms of moral education, intangible cultural heritage, as a representative of China's excellent traditional culture, contains profound cultural heritage and a profound philosophy of life. In the classroom, instead of directly instilling moral concepts, teachers help students understand the ideological connotation of Chongqing intangible cultural heritage culture through artistic language and convey the values, thoughts and feelings behind the culture to students in a silent way. In terms of intellectual education functions, music and drama in Chongqing intangible cultural heritage both contain rich musical elements such as melody, singing, and rhythm, and "Their works contain profound emotions. The art curriculum also mainly focuses on stimulating students' emotional abilities, enabling them to obtain novel aesthetic experiences and stimulating their desire and pursuit of knowledge and truth." [9]

Secondly, both inherit the function of inheritance. "There is a natural connection between culture and subject curriculum. Curriculum is the main means of cultural inheritance and an effective mechanism for cultural innovation and development." [10] Similarly, the intangible cultural heritage plays a role in consolidating and expanding the foundation of subject curriculum content in the historical process. On the one hand, it is accumulated and passed down through history; on the other hand, it transforms the content of modern life by using elements such as music, dance, and popular songs in form, making it more vivid and lively. In short, the innovation and continuation of art curriculums can't be separated from the

inheritance of intangible cultural heritage, and the continuation and development of intangible cultural heritage also can't be separated from art curriculums. The two complement each other.

#### **4.2 Content Fit**

Intangible cultural heritage contains rich art curriculum resources, which are highly compatible with the content of modern art curriculums. Taking working songs on Chuanjiang as an example, the music culture of working songs on Chuanjiang includes vocal music, instruments, melody, origin, the meaning of working songs on Chuanjiang, and Yangtze River culture. These resources can become a fusion point of clear sound and art. The music culture of working songs on Chuanjiang originated from the work and life of boatmen. Based on the water potential, water quality, and the harm of reef to ships, working songs on Chuanjiang create different rhythms, tones, and emotions according to the labor rhythm of rowing and pulling boats. There are different types of cavities in working songs on Chuanjiang, including siping cavity category, lazy person big radial category, strange and abundant radial category, fast second rate category, and floor cavity category and so on. In these timbres, the rhythm of the trumpet prelude has undergone changes in standard, with more use of locular coloratura, with a certain degree of improvisation. Therefore, there is a saying that ten different interpretations for ten songs. The unique musical elements of these trumpets of streams and rivers are closely related to primary school music education. In music classes, teachers can fully explore the musical elements of pure tones, guide students to appreciate pure tone repertoire, vocal music, instruments, and the cultural background behind them, and enable students to master the overall performance of streams and rivers.

### **5. RESEARCH ON THE STRATEGIES OF INTEGRATING INTANGIBLE CULTURAL HERITAGE INTO PRIMARY SCHOOL ART CURRICULUM IN CHONGQING**

To integrate Chongqing's intangible cultural heritage into primary school art curriculum, it is necessary to comprehensively explore the selection of intangible cultural heritage elements, the selection of teaching models, and the cultivation of teaching staff.

## **5.1 Extraction of Teaching Elements of Intangible Cultural Heritage in Chongqing**

Due to the rich variety of intangible cultural heritage in Chongqing, the art main category alone includes five categories: music, dance, art, folk art, and opera. Extracting excellent elements from intangible cultural heritage into primary school art curriculum has become one of the primary focuses of attention.

### **5.1.1 Paying Attention to the Audience and Being Suitable for Students' Learning**

"Intangible cultural heritage can be divided into cultural spaces related to oral tradition, traditional performing arts, folk activities and rituals, festivals, folk traditional knowledge about nature and the universe, practices, traditional handicraft skills, and traditional cultural manifestations according to their specific contents." [11] The types of intangible cultural heritage vary and the focus of learning will also vary. Therefore, due to the imbalance in students' physical and mental development, some types of intangible cultural heritage are not very suitable for all primary school stages of learning. In the teaching elements of intangible cultural heritage, teachers should consider students' learning acceptance and gradually arrange art curriculum teaching. In fact, in order to adapt to the physical and mental development of primary school students, different levels of learning can be arranged for the extraction of intangible cultural heritage elements. For example, in the art class, the extraction of the art elements of Dazu rock carvings can be divided into line drawing class — print class — sculpture class, gradually laying the foundation for students' art accumulation. For lower grade students, attention can be paid to cultivating their ability to explore and appreciate beauty, while for higher grade students, higher hands-on skills can be required.

### **5.1.2 Respecting the Essence of Intangible Cultural Heritage and Inheriting Folk Culture**

The essence of art classroom teaching, with intangible cultural heritage as the main body, is the most representative morphological feature it possesses. Therefore, the most important thing is to respect the essence of intangible cultural heritage art in the classroom, especially the extraction of educational elements. In terms of traditional

cultural ideology, it is necessary to avoid the "destructive" legacy caused by excessive "innovation" or "standardization", deviating from the original intention of introducing traditional culture into the art classroom. To avoid excessive pursuit of novelty and standardization and loss of original colors, it is necessary to extract, classify, and adapt traditional cultural materials.

Working songs on Chuanjiang are folk songs that has been sung throughout the country and even introduced abroad from the Three Gorges of the Yangtze River, and are known as the "Chinese Volga Boatman's Songs". "Dark clouds cover the Yangtze River heavily. Let's wave the oars together, pulling away the clouds and mists and welcoming the sun." These lines of lyrics are a song of life forged with the blood and sweat of boatmen fighting against dangerous shoals and treacherous waters, a witness to the Yangtze River waterway transportation and a cultural treasure in history. This type of art form can be combined with music and drama classrooms. In the music classroom, one can integrate working songs on Chuanjiang into it, for example, different horn sounds of working songs on Chuanjiang can be used as musical elements, and the special musical beat of working songs on Chuanjiang can be well utilized. In the drama classroom, students can adapt historical stories and legends into script forms for creative performances.

The intangible cultural heritage of working songs on Chuanjiang itself is a manifestation of the indomitable resistance and bold spirit of the working people in various river basins in the face of dangerous natural environments. The dance elements contained in working songs on Chuanjiang can also be combined with elementary school dance classes, and students can personally experience the hardships of boatmen through their own interpretation of the man-powered boat. By deeply exploring the connection between the art discipline and Chongqing intangible cultural heritage, using primary school art classrooms as a carrier can deepen students' understanding of intangible cultural heritage culture in a subtle way. On the other hand, the educational goals of art curriculums can be achieved, allowing students to form a comprehensive and accurate understanding of intangible cultural heritage.

### **5.2 Selection of Teaching Models for Intangible Cultural Heritage in Chongqing**

"Art is more about emotional thinking. Compared with intellectual education and moral education, aesthetic education has higher requirements for intuitive teaching resources and participation in teaching activities. Schools should adapt to the characteristics of art education and carry out educational and teaching model reforms." [12]

Firstly, it's needed to integrate online and offline services. In terms of teaching technology, primary schools should strengthen the digital construction and utilization of curriculum resources, vigorously promote the "Internet plus", apply modern information technologies such as virtual reality, and realize the networking, digitalization and personalization of teaching through online open courses, such as virtual simulation experiment teaching projects and online exhibition halls, so as to make teaching more intuitive, vivid and rich, and constantly improve the effect of art teaching.

The second is to integrate theory with practice. In terms of teaching methods, it is necessary to emphasize interactive teaching, weaken teacher-led teaching, and strengthen students' self-construction. Emphasis should be placed on experiential teaching, with the development of three major categories: primary school intangible cultural heritage art workshops, primary school intangible cultural heritage art festivals, and primary school intangible cultural heritage art volunteer service centers. Efforts should be made to ensure that every student achieves the "three arts", namely attending art classes, participating in art clubs (activities), learning art skills, so as to increase opportunities for students to express and experience intangible cultural heritage art.

The third is to adhere to the combination of off-campus activities. On the one hand, schools should be good at "inviting in". Schools need to organize various artistic activities on campus, hire inheritors of intangible cultural heritage to enter classrooms, and hold lectures by art celebrities. On the other hand, schools also need to "go out" and rely on public cultural service institutions such as museums and art galleries to innovate diversified collaborative education models, and integrate and expand high-quality art education resources in schools.

### **5.3 Training of Teaching Staff for Intangible Cultural Heritage Cultural and Art Curriculums**

"It's important to organize inheritors of intangible cultural heritage to teach teachers and solve the problem of teaching staff for intangible cultural heritage teachers. School teachers should be the main force of campus activities and disseminators of intangible cultural heritage on campus." [13] Schools need to enable the "inheritors" of intangible cultural heritage enter the classroom. If schools rely solely on inheritors to carry out intangible cultural heritage activities on campus, the learning of intangible cultural heritage will be very slow. It is very urgent to address the lack of understanding of intangible cultural heritage among school teachers. Teachers have a rich cultural background, strong learning ability, and rich teaching experience, so schools can try to use the inheritors of intangible cultural heritage as guides to carry out teacher learning activities or curriculums. Firstly, systematic training can be organized for teachers in the local area or school, and then the development of campus activities for intangible cultural heritage in the local area can be promoted step by step to solve the problem of a shortage of intangible cultural heritage cultural and art teachers.

Schools need to build a campus intangible cultural heritage learning base. This is not only limited to art curriculums, but also allows intangible cultural heritage to enter the campus more, faster, and better, developing from primary school art classrooms to the artistic characteristics of the entire campus. By hiring intangible cultural heritage intellectuals as activity teachers for art curriculums, the intangible cultural heritage base can be integrated into teaching practice, allowing children to experience it on-site and opening up a new way for the inheritance of intangible cultural heritage. Schools not only fully leverage the advantages of universal education and scientific research innovation, but also lead young students to inherit intangible cultural heritage and promote excellent traditional culture. "In carrying out intangible cultural heritage education and inheritance activities, campus transfer bases not only firmly grasp the core of curriculum (training), but also actively build platforms for showcasing performances, community exchanges, and other activities, forming an educational form that combines 'curriculum, activity, and community.'" [14]

#### 5.4 Construction of Characteristic Curriculums for Intangible Cultural Heritage Cultural and Art Curriculums

"In order to break the drawback of traditional education's 'one-size-fits-all approach', more and more primary and secondary schools are starting to seek their own educational characteristics and create their distinctive brands through the development of school's characteristic curriculums, promoting the development of students." [15] Some schools in Chongqing also have their own unique art curriculums. For example, Longgang No. 1 Primary School in Dazu District of Chongqing has explored the development of Dazu rock carvings, Chongqing's intangible cultural heritage culture, into school-based curriculum since its early days, and has now begun to focus on building the campus into an "international reception hall for children with stone carvings culture". Longgang No. 1 Primary School has devoted itself to the "rock carving culture" for many years, devoting itself to the reform and exploration of classroom teaching. Starting from the home culture, it has absorbed the aesthetic essence of Dazu rock carvings, a world cultural heritage, and developed more than 10 rock carving education curriculums related to Dazu rock carvings, such as Dazu rock carving clay sculpture, Dazu rock carving print, Dazu rock carving paper cutting, etc. ("Figure 1", "Figure 2")

According to "Table 1", cultural types that can be applied in art curriculums can be extracted, and according to the distribution areas of different types, unique campus cultures can even be formed. Although some primary schools in Chongqing offer curriculums on intangible cultural heritage, they have not formed their own characteristics, and a considerable portion of them inherit non-Chongqing intangible cultural heritage. "Table 3" refers to the schools that have inherited regional intangible cultural heritage in some primary and secondary schools in Chongqing, as found in the National List of Excellent Chinese Traditional Culture Inheritance Schools in Primary and Secondary Schools. In the construction of "One School, One Characteristic" in Chongqing, each school can fully utilize local cultural and artistic resources to create its own art brand projects. Schools in the same region focus on the arts and culture of the region, share resources, and break the boundaries between schools. The integration of different regions promotes the diversified development of art.



Figure 1 Intangible cultural heritage curriculum practice of Dazu rock carvings — Dazu Longgang No. 1 Primary School rock carving clay workshop.



Figure 2 Intangible cultural heritage curriculum practice of Dazu rock carvings — Dazu Longgang No. 1 Primary School rock carving paper cutting.



Table 3. Chongqing regional intangible cultural heritage inheritance school: primary schools

Serial number	School name	Inheritance project
1	Echi Town Central School, Qianjiang District, Chongqing	Nanxi working songs
2	Yuxin Primary School, Dadukou District, Chongqing	Print
3	Chongqing Hechuan Bashu Primary School	Sanjiang working songs
4	Panlong Town Central Primary School, Liangping District, Chongqing	Taier tune
5	Huangshui Town Primary School, Shizhu County, Chongqing	Hand-shaking dance
6	Wuyang Street Central School, Xiushan County, Chongqing	Bamboo dance
7	Chongqing Pengshui County Third Primary School	Miao drum

## 6. CONCLUSION

In summary, integrating Chongqing intangible cultural heritage into the art curriculum of primary schools can not only create a distinctive culture of local schools, but also effectively promote and inherit intangible cultural heritage, actively exploring ways or models of integrating intangible cultural heritage projects into primary school art curriculums, promoting the development of intangible cultural heritage through new ways and vitality, and adding new strength to the protection and inheritance of intangible cultural heritage.

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