Proceedings of ICILLP 2025 Symposium: Psychological Perspectives on Teacher-Student Relationships in Educational Contexts
DOI: 10.54254/2753-7048/2025.NS27226

The Deviation from and Return to Local Features in Rural Education

Xiangyu Wang

Department of Elementary Education, Shandong Normal University, Jinan, China
2568144086@qq.com

Abstract. The essence of rural education lies in the preservation and advancement of rural cultural. Rural schools play a pivotal role in the continuation and dissemination of local social culture. Since the 1990s, rapid urbanization has significantly transformed the landscape of "rural China", ushering in an era of rural-urban migration and deepening the urban-rural divide. As the educational focus shifted from "bringing literacy to the countryside" to "cultural upliftment," several challenges have emerged in rural school education, including the neglect of student autonomy in the classroom, the formalization of curriculum development, and the disconnection between educational subjects and local contexts.This paper examines the current state of rural education, tracing the underlying reasons to conceptual, student-centered, and assessment-driven factors. It then proposes a development path for rural education, addressing educational philosophy, curriculum design, teacher training, and the recalibration of evaluation criteria, with the aim of reclaiming the essence of rural education and its vital role in preserving and advancing local cultural .

Keywords: rural schools, local culture, rural education

1. Introduction

As urbanization progresses, rural education increasingly diverges from its traditional roots, with schools becoming disconnected from local communities due to consolidations and shifts toward urban models. This detachment results in a loss of cultural heritage and value within the urban-rural dichotomy. General Secretary Xi Jinping emphasized the essential role of rural education in revitalization efforts. By mobilizing multiple actors to develop and participate in curricula with local characteristics, building an interconnected social network, and promoting the integration of education into real rural life, we are exploring, under the concept of urban-rural equivalence, the paths of educational practice that will enable rural schools to play the role of a cultural highland, continue local civilization, and cultivate a new generation of people of the times.

© 2026 The Authors. This is an open access article distributed under the terms of the Creative Commons Attribution License 4.0 (https://creativecommons.org/licenses/by/4.0/).

DOI: 10.54254/2753-7048/2025.NS27226

2. The withering and distortion of the social and cultural functions of rural schools

2.1. Classroom space justice is lost and students lack spiritual freedom

Space is a combination of material and social attributes, a dynamic social product, and inevitably has the operation of power internally, which is manifested externally through discourse. Therefore, in the field of education, the extent to which students have a say is an important factor in the classroom space, reflecting students' thoughts, emotions and values, and influencing fairness and justice. In the actual teaching process, the class is mainly characterized by the teacher's closed questioning and lecturing, while students lack independent thinking and hands-on practice. Given that the majority of students in rural areas suffer from problems such as lack of family education, psychological inferiority, weak learning motivation, and significant polarization, teachers actually have considerable power in the classroom space and control students through explicit words.In reality, some teachers' behaviors are distorted and their power is improperly used, which dissolves students' discourse power. As a result, problems such as the content of statements being ignored, doubts being hard to solve, and obvious hierarchical differences among groups occur. The classroom space is a kind of spiritual and cultural space where teachers guide students to exchange knowledge, emotions and values [1]. In equal communication and dialogue, students use their active shaping ability to perceive space and exercise their respected right to speak to express their rational thinking, so as to achieve spiritual freedom. However, in rural schools, this process and the just practice behind it that pursues relative educational equity are gradually being lost.

Under the slogan of "Get out of the mountains and change your destiny", in an atmosphere where certificates are awarded only based on academic performance, trapped in the cage of "no speaking dialects", rural students, who were already in a disadvantaged position, gradually denied their individual identity, blindly promoted urban culture, and lost resonance with the rural society. Teachers in the classroom neglect emotional education and the guidance of local values, completely disciplinating students in accordance with urban education. As a result, students passively skip the spiritual perception of local culture and lack a sense of identity. The profound pursuit of spatial justice in the classroom is to enable students to recognize themselves in the equal coexistence of different cultures and to ensure the presence of subjectivity; such a large number of symbolic references will lead to the oppression of students' spiritual freedom and gradually create a sense of alienation from the local culture.

2.2. The development of school-based courses is formalized and the process of resource utilization is rigid

The purpose of developing school-based courses is to "make up for the lack of uniformity in the national curriculum, cultivate students with different local cultural connotations through characteristic courses, and enable students to truly become representatives of local cultures." [2] In the curriculum development of rural schools, the course content is mainly formed by experienced teachers integrating local resources to create teaching materials applicable to teaching, thereby transforming abstract concepts into specific teaching contents. However, in this process, developers often have problems such as cognitive limitations and insufficient content selection and utilization in the application of local resources, which leads to a superficial and passive teaching process.

At present, schools focus on the overall coverage of local resources horizontally, aiming to enable students to have a comprehensive understanding of rural social life. However, they neglect the vertical sorting and outlook of resources, merely confining themselves to the integration of past

DOI: 10.54254/2753-7048/2025.NS27226

traditional culture and current characteristic culture. This can easily lead to a biased cultural pragmatism in the teaching process, moving towards formalism and instrumentialization. The selection of resources in the teaching materials is disconnected from reality. It merely emphasizes existing experience and lacks reflection on the "real problems" of the real world. Teaching lacks practical knowledge and action on social transformation, merely a cycle of existing knowledge, and ultimately leads to the structured reproduction of lower social classes.

Furthermore, the writing of local textbooks has gradually distanced itself from the goal of cultural education, and the objects of educational services have shifted from people to resources.First, knowledge is confined to "locality" and lacks connections with other regions, which is detrimental to the establishment of national consciousness. Second, the presentation of repetitive knowledge and homogeneous resources weakens the cultivation of emotions and is not conducive to the development of students' personalities.

2.3. Relationships in the rural field are fractured, and education and life are separated

The physical distance further leads to the estrangement of emotional connections at the cognitive level. The interactive relationships among individuals and groups such as students, teachers and parents in the rural field are fragmented. "Teacher identity is essentially a relational phenomenon" [3], and rural teachers should ensure information communication between the countryside and the outside world. As the connection and interaction between teachers and students and their families and communities decrease, the bridge for villagers to exchange information with the outside world breaks, and the role of schools as cultural highlands weakens. The cultural radiation, guidance and development functions of school culture for rural communities have been stripped away [4]. The school field that has been enclosed lacks the role of various relationships, and the "degree of autonomy" keeps expanding. The producers in this field only produce for the producers in that field, such as students, rather than for the villagers in the social field. In short, if village schools are focused on exam-oriented and subject-based education, students will find it difficult to be immersed in the local culture.

The spatial isolation of schools and society will affect the gradual separation of rural education and rural life. School curricula are limited to cultural subjects, with little relevance to local resources such as agricultural knowledge and cultural practices, and few social practice courses. Moreover, social practice classes are conducted in school labor areas, abandoning farmland and wasting the ecological resources of the countryside. The acquisition of life skills by students does not come from teaching by word and example, but rather from mandatory assignments that can further alienate students from the countryside. The acquisition of life skills by students does not come from teaching by word and example, but rather from mandatory assignments that may further alienate students from the countryside.

3. Causes of socio-cultural deprivation in rural schools

3.1. Marginalization of local culture in the process of urban-rural integration

The closed and conservative nature of native culture contradicts the openness and efficiency of modern civilization, and the cultural value is misunderstood by the public stereotypes. "Once a stable cultural pattern has been established, it is difficult to change it within a given period of time and instinctively excludes the influence of other cultural forms." [5] Rural culture has relative independence in space and continuity in time, so the native culture is conservative, but this is

DOI: 10.54254/2753-7048/2025.NS27226

backward in the eyes of modern people. Rural culture has gradually been hollowed out by marketization, model competition and other preoccupations, showing an imbalance of "inequality and integration".

In addition, there is a failure to grasp the interaction and connection between urban and rural cultures in urban-rural integration, which is viewed as a dichotomy of separate development. The high productivity level of the city and its unlimited development possibilities indirectly justify the superiority of urban civilization over rural civilization and its direct substitution for rural civilization in promoting rural development. "In this paradoxical pattern of dichotomy, the city owns more and more public resources and continues to appropriate and plunder the public resources of the countryside." [6] Modern civilization intervenes in the countryside as a "leader", the distribution of educational resources tends to be irrational, the decision-making power of education is in the hands of the city government, students receive more city-oriented values, and the mission of village schools to take charge of local culture is missing.

3.2. Rural education lacks humanity in test-oriented orientation

Rural schools should be based on the students "to become what kind of person", the correct positioning of talent training goals and direction, rather than blindly in a variety of problems to choose the fastest to achieve the goal of the test method. "The functions that people actually perform make them hierarchical" [7], i.e., the first question that rural teachers, students, and parents think about in education is "what should be done" and what can be done to achieve social advancement. For example, when parents with a certain level of education decide to give up rural education when they see that it is difficult to achieve success in rural education, schools are forced to do everything they can to improve their performance to retain students. Rural schools have gradually lost the support of rural society in the impact of modernization, and can only adopt test-based education to satisfy people's pursuit of optimal results that meet their expectations, and become a springboard for satisfying private interests.

As a gateway to the distribution of people's social status, it is especially important to emphasize intellectual education and get high grades in exams, as opposed to fostering students' identification with their native culture. As a result, the value of rural schools is expected to become a series of figures stacked up in the promotion rate. In addition to the solidification of people's pre-existing ideas, there is actually a logical role behind this in the tendency to privatize that puts public policy in a difficult position. First,local government favorable selection. Under the premise of considering the public interest in local education, in the face of scarce resources, it is necessary to select relatively outstanding students to realize greater talent benefits. Secondly, the selfishness of parents seeking stability and security. Parents subconsciously approve of exams to gain access to higher social classes and the lack of objective measures of morality and culture, so there is a deep and broad social basis for the implementation of test-oriented education. And its long-term implementation has been paralyzed by its "not broken not established" heart, if you want to change, you need to break through the various interests of the main body and its interrelationship with the bondage, but also damage their own interests. Rural education is bound to lose its own characteristics if it is confined to test-oriented scores, exams and knowledge to the neglect of the comprehensive quality training of students.

DOI: 10.54254/2753-7048/2025.NS27226

3.3. Rural students detached from rural society in cultural heritage

Education focuses on the subjective human being, taking care of the "non-subjective, foundational, subjective and intuitive" [8] life world of students in the context of the temporal and spatial spheres, social relations and bodily norms that they subjectively experience. paper must have three to five keywords. If more than one is specified, please use a comma as a separator. In the current rural education, families and communities are absent from school education. In contemporary rural education, families and communities are absent from school education, rural schools lose the support of the external environment, and rural students' cultural acquisition is blocked, with insufficient direct experience and practice.

Faber has mentioned that "all our inability to resolve our identity means that we are completely submerged in meaning, and that our discomfort comes from some kind of excess of meaning rather than an absence of meaning." [9] With the development of science and technology, in the minds of rural students, cell phones, computers and other entertainment games gradually replace the vernacular culture to occupy the main position of their psychological space, seriously interfering with the normal learning life, and long-term life in the popular culture will annihilate their own cultural personality. Inadequate supervision by parents and elders and perfunctory town custodianship contribute to students' boredom with learning and add to the burden of schooling. The "absence" of the subject of cultural learning makes it more difficult for rural schools to carry out educational work and demonstrate moral and spiritual leadership.

3.4. Gradual formalization of rural education in quantitative evaluation statutes

Educational evaluation, as a means of testing the quality of education, can be alienated into a tool for the strict top-down application of power if its value proposition is focused on management. With the upward shift of national education management, rural schools have gradually been deprived of their autonomy to run their own schools and have become a training ground for the transformation of the countryside into an urban area, stereotypical implementation of national education policies, quantitative evaluation based on certain criteria, and a lack of consideration of the social context and educational resources of the countryside.The evaluation method of "servitude materialization" [10] makes the standard of measuring the quality of education become the quantification of subject knowledge, ignoring the process and dynamic evaluation of teachers' and students' local identity and spiritual cultivation, which is not conducive to the overall development of students, and the evaluation of the "fall but not real".

The evaluation of education is not a matter for the schools themselves, and the lack of multiple interactions among schools, families and communities in rural cultural education has deprived the schools of direct practice in the performance of their socio-cultural functions. "Along with the institutionalization of schooling, it has gained prominence in the overall education system, and to some extent has weakened the functions of family and social education, becoming the 'axis' of education." [11] As a result, students seldom participate in social activities, and educational evaluation is gradually detached from the socio-cultural function of education, paying no attention to students' responsibility and value cultivation, and is becoming monotonous and formalized.

DOI: 10.54254/2753-7048/2025.NS27226

4. The practical path for rural schools to take on the mission and function of social and cultural transmission

4.1. Guiding students to identify with local culture and integrate into the building and development of rural society

"From an anthropological point of view, education is cultural transmission" [12], and rural students are the practicing army that transmits and develops vernacular culture. The key to helping students better understand and identify with local culture is to let them truly integrate into village life, break through the limitations of the field of knowledge learning, release the cultural capital bundle of "space-tested", and build an embedded relationship between village studies and the community.First, we should promote structural embedding, fully mobilize resources from all sides, encourage schools to organize students to follow traditional craftsmen to learn skills, go into the community to participate in cultural advocacy activities, research on the reality of the village to form a research report; at the same time, we can open the door of the school to the village people, to open the "family day", "labor day" and other practical activities to pull students into the emotional connection with the villagers, strengthen the students' cultural concepts. At the same time, schools can open their doors to the villagers and offer practical activities such as "family day" and "labor day" to bring students into emotional contact with the villagers and strengthen their cultural concepts. The second is to deepen the environment-based embedding, "nature education has always been a tool for the growth of human consciousness and wisdom" [13], the school should deeply explore the village farms, bases and other natural resources, and based on this design of labor practice classes that fit the countryside, exercise the practical skills of the students, and relate to the economic and social development of the countryside, and train the students to become the future construction of the village The new power army.

Schools should inspire students to think about how to utilize their subjective initiative to promote the creative transformation of local culture and the innovative development of rural society. Based on the three points of the past, the reality and the future, it inherits the tradition and introduces new ideas, eliminates the backward concepts and draws on the advanced cultural concepts of modern culture. "The human being in education is a living being, and this life is the unity of the natural, social, cultural and spiritual life of the human being." [14] Students nurtured in rural schools are not only the memory of theory, but also the builder of practice. They have to carry the feelings of the countryside, discover the problems based on the real life, think about the reasons and study the way out, and take the mission of social civilization inheritance and sustainable development of the countryside society in the vast countryside and the humanistic society where villagers are interacting with each other with their firm action.

4.2. Developing teaching materials for local cultural resources and building a high-quality local curriculum system

Curriculum is a process of "conversation" between different educational actors based on a certain cultural and ecological context. The local curriculum is the grounding point for local cultural understanding and value development, and local teaching materials are important carriers and core elements of the local curriculum [15]. The logic of the overall development lies in the territory-wide search for local resources and their incorporation into the teaching materials, so that students can enhance their understanding of the concepts of rural revitalization and urban-rural equivalence and

DOI: 10.54254/2753-7048/2025.NS27226

intermingling and construct their spiritual homes through learning and understanding of local culture and integrating urban culture.

Focusing on the development of "grounded" local teaching materials to promote the structural coupling of the individual with the natural and socio-cultural environment [16]. Schools should explore in depth the regional cultural resources of the countryside, including the natural environment, agricultural production skills, living etiquette and customs, traditional cultural virtues, as well as folk culture and traditional crafts, etc., and make reference to the thematic arrangement of anthology-type teaching materials to deepen students' understanding of natural life, humanities and arts, and to cultivate physically and mentally healthy and emotionally agreeable "life presence" youth. In addition, on the basis of integrating existing cultural resources, it is necessary to explore the commonalities of local culture from the perspective of the whole nation and to relate it to the cultural construction of villages in other countries, so as to broaden the horizons of students in the process of opening up and integrating and to enhance the readability of local teaching materials.

Focusing on the construction of the entire local curriculum system, as far as the main body of curriculum development is concerned, it is necessary to integrate the strengths of all sectors of society, make use of modern digital resources, mobilize curriculum experts, education officials, scholars and other experts to jointly analyze the problem of resource utilization, and conduct interviews and field research to base on the development needs of the rural society, encourage students, parents and village people to participate in the organization and design of curricula, and enhance the extent of curriculum adaptation problems. The extent to which the problem of curriculum adaptation has been solved. The local curriculum should inspire students to live authentically in the rural society, and schools need to offer a wide range of activity courses to guide them to learn skills through practical methods such as observation, manipulation, and practice, and to form experiences in the interaction between the body and the environment. No matter how the curriculum is designed, the value of nurturing people is ultimately implemented. Tao starts from students' individual differences, takes care of students' real life, and realizes the unity of local and universal knowledge; introduces generative goals appropriately, encourages them to do self-study, and sets goals that fit their own interests and abilities; attaches importance to emotional education and spiritual cultivation, and mobilizes students' diversified senses, so as to cultivate diversified developmental talents with knowledge, emotion, righteousness, faith, and behavior for the development of rural society.

4.3. Cultivating teachers with a sense of local flavor, and thickly planting the mission and responsibility of educating people

"The essence of education is firstly to improve the quality of life and secondly to enhance the value of life." [17] Rural teachers are both professional and public, solving professional problems in the field of education in the school, caring about social problems in the countryside and participating in rural governance, integrating into the society in their work and life practices, focusing on the coupling of classroom teaching and life, and cultivating new-age youths who will revitalize the countryside.

Rural teachers should aim at realizing human development in classroom teaching, break the hegemony of words, build an equal dialogue relationship with students, and stimulate the "double subject consciousness". Through daily teaching teachers should pay attention to the students' psychological and growth status and demands, integrate the inheritance of rural culture into the comprehensive quality training of morality, intelligence, physical fitness, aesthetics and labor, get out of the misunderstanding that rural education teaches farmers to turn into nerds, and pay attention

DOI: 10.54254/2753-7048/2025.NS27226

to the development of the cognitive and spiritual fields of the students, such as free thinking and emotional resonance.

Promoting the interactive integration of teachers' professionalism and publicity is conducive to teachers' clarification of their own social identity, the formation of a sense of cultural self-awareness, and the strengthening of the concept of responsibility. In reality, rural teachers are expected to continue to develop research on local culture in the field of teaching, supplemented by reserves of modern technology and knowledge, to explore the link between local civilization and modern civilization. This will not only help to enhance their own professionalism, but also benefit the future transformation and development of rural schools and society. In the process of getting along and getting to know students and villagers, teachers gradually form the professional mission of "My home is where my heart is", manifest their will in the development and inheritance of local resources, cultivate pillars for the rural society, and contribute to the inheritance of local culture.

4.4. Redesignating the evaluation criteria for rural schools and establishing a dynamic evaluation system for local cultural functions

Incorporating the function of local culture into the dynamic development system of rural students is a sure way to break the "one-size-fits-all" approach and focus on long-term development. First of all, it is necessary to clarify the value objectives and guide students' identification with native culture and the cultivation of comprehensive quality through educational evaluation. In the face of the current situation of the decline of rural culture, it is necessary to develop content about local traditional customs, knowledge of production and life, moral and spiritual qualities, etc., to shape students' values in the dynamic development, and strictly implement the "evaluation-feedback-improvement" [18] mechanism, so as to diagnose, discover and predict possible problems in students' development. On this basis, we should break away from the vicious circle of "valuing only scores and college admission rates", return to the cultivation of spiritual and moral qualities, solve social reality problems in a dynamic way, and promote rural education to shift from the geographical meaning of "in the countryside" to the social and humanistic meaning of "being in the countryside". Secondly, to promote feasibility assessment in due course, that is, to evaluate the rationality of developing local resources in schools in the context of social development and the need to pass on and innovate the culture. Considering comprehensively the teachers, environment and management mechanism of the school, and examining whether the evaluation is carried out in accordance with the relevant education policies, whether it is in line with the cultural heritage of the local community, and how it mobilizes the interaction between the school, the family and the community, and how they can participate together, so as to provide the prerequisites for forming the evaluation criteria in writing. Third, the pursuit of dynamic evaluation. Rural culture has deep connotations and is ephemeral, and rural students are affected by individual differences and uncertainty in their development, which determines that the evaluation of school education should not be based on a single summative or outcome evaluation, but should focus on value-added evaluation. The developmental and programmable evaluation process of "not taking students' performance as the only criterion, but vertically comparing the development of rural schools, mainly looking at the changes in the function of rural schools in giving full play to the local culture, looking at the progress of the present and the past, and comparing the initial state and the final state" [19] has got rid of the static and one-sidedness, and has always been compared with the development of the schools themselves, and has standardized the variables. The variables have been harmonized, and the influence of "internalization" and "examinationization" has been better mitigated, which is conducive to the development of evaluation standards and principles applicable to local education.

DOI: 10.54254/2753-7048/2025.NS27226

Finally, focusing on comprehensive impact prediction, the effectiveness of educational evaluation is analyzed in terms of long-term development and extensiveness, and whether it is truly conducive to the cultural characteristics of rural society and the development of the times. The evaluation process needs to comprehensively predetermine the impact on the participation of rural social subjects in rural governance, the sustainable development of vernacular resources and the social, ecological, cultural and economic development of the countryside; at the same time, it helps students to build up their self-awareness in the inheritance of the vernacular culture, and provides guidance for their future development planning. Rural society in the change of the times is constantly moving forward and developing, the local culture in the generations of inheritance over time, when the rural school education evaluation needs to be a combination of tradition and innovation, to find the value of the landing point, the development of a variety of special evaluation methods, the establishment of a dynamic evaluation system, and effectively help the rural school to play the social and cultural functions.

5. Conclusion

Rural schools bear important social and cultural missions to rural society. Based on the dynamic cultural concept, rural education is examined from many dimensions such as curriculum and teaching, teachers and students, family and society, educational concept and evaluation. It is embodied in the criticism and selection of native curriculum, the cultivation of students 'cultural inheritance and subject consciousness, and the humanistic orientation of educational evaluation of native cultural function. In the future, in the promotion of urban and rural China, we should further strengthen the function of schools as cultural communication centers, perfect the teachers who undertake the reconstruction of rural public living space, and cultivate individual students with unique cultural subjectivity. Rural schools should work together with families and other social support systems to create a good atmosphere for cultural inheritance, and promote the "cognitive socialization" of students through the teaching of knowledge and skills and the "moral socialization" of students to form socially desirable values and behavioral patterns. And interact with the family and society in the demonstration of leading and inculcation, so that rural education is no longer closed and distorted, and really return to the countryside, return to the community, and in the interaction of pluralistic relations continue to generate a new rural education space adapted to the development of the times.

References

[1] JiCun, X. and Wei, J. (2012) Classroom Space: Essence and Reconstructions. Contemporary Education Sciences, 19, 16-19.
[2] LuCeng, Z. and XueXin, H. (2022) The Realistic Dilemma and Path of Rural School-based Curriculum Development. Teaching & Administration, 3, 78-82.
[3] QingXia, W. (2023) Attribution and Reconstruction of Lost Identity among New Generation Rural Teachers. Theory and Practice of Education, 43(17), 24-28.
[4] Ye, Z. (2017) The socio-cultural functions of village studies and the impact of withdrawal. Social Science Front, 2, 245-252.
[5] Li, F. (2024) On the Ecological Turn of Rural School Culture. Contemporary Education and Culture, 1, 37-42.
[6] ChangJuan, L, JueJing, W. and ZhunSheng Z. (2016) The Disruption and Inheritance of Vernacular Culture from the Perspective of Rural School Education. Teaching & Administration, 16, 5-8.
[7] Agnes, Heller. (2012) Can Modernity Survive?(XiuMin, W. Trans.) Harbin : Heilongjiang University Press.
[8] Edmund, Husserl. (1970) The Crisis of European Sciences and Transcendental Phenomenology. Evanston : Northwestern University Press.

DOI: 10.54254/2753-7048/2025.NS27226

[9] Michelle, Fabre. (2014) Education in the Problem World.(XiaoXiang. and WenJing, B. Trans.) Beijing : China Social Sciences Publishing House.
[10] ChengKe, Z. and DongQing, L. (2024) The Dilemma and Solution of Quality Evaluation of Rural Compulsory Education. The Scientific Exploration of Education, 42(2), 43-49.
[11] JingYing, X. (1996) A Preliminary Discussion on the Concept of Educational Evaluation. Journal of Northeast Normal University(Philosophy and Social Sciences Edition), 3, 82-83.
[12] CuiYun, F. (2012) The Dilemma of the Rural Culture Inheritance Analysis under the Background of School Layout Adjustment. Tsinghua Journal of Education, 33(2), 96-99.
[13] IBE. (1996) Learning To Be: the World Of Education Today And Tomorrow. Beijing : Educational Science Publishing House.
[14] XiaoHe, L. and ZhiJun, H. (2021) The Theory, Form and Method of School Curriculum Integration from the Perspective of Five-Dimension Educating Integration. Curriculum, Teaching Material and Method, 41(3), 4-9+22.
[15] Xing, T. and HongTing, L. (2022) PAY ATTENTION TO THE DEVELOPMENT AND RESEARCH OF LOCAL TEACHING MATERIALS AND ADVOCATE MULTICULTURAL INTEGRATION EDUCATION: Also On The Five Basis Of Local Teaching Materials Helping National Unity And Progress. Guangxi Ethnic Studies, 1, 27-33.
[16] Wei, M. (2015) Body, Situation and Cognition: Embodied Cognition and Its Philosophical Exploration. Beijing : China Social Sciences Press.
[17] MingYuan, G. (2018) Rethinking the Essence of Education and Education Values In Memory of 40th Anniversary of Reform and Opening-up. Educational Research, 39(5), 4-8.
[18] RongWei, Y. and WeiHao, L. (2023) The Restrictive Factors and Relief Paths in the lmplementation of Educational Evaluation Reform Policy in the New Era. University Education Science, 2, 51-60.
[19] Ye, Z. and Haohao, X. (2021) The Function of Local Culture: the Innovation and Development ofRural School Evaluation Content. Contemporary Education Sciences, 2, 53-58.