

THE PRACTICE AND EXPLORATION OF INTEGRATING THE NATIONAL NON-FOREIGN HERITAGE "CAI LI FO QUAN" COURSE INTO THE CIVIC EDUCATION OF COLLEGE STUDENTS IN THE CONTEXT OF "CURRICULUM CIVIC EDUCATION"

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ABSTRACT- The preservation, TRANSMISSION, and development of "Cai Li Fo Quan" as part of China's non-hereditary heritage is receiving more and more attention. The Intangible Cultural Heritage is not only the inheritance of non-heritage itself but also the inheritance of excellent ideology and culture. The higher education curriculum is a crucial way to implement the purpose of moral education and a meaningful way to realise the three aspects of education. This paper addresses the problems of Jiangmen Vocational and Technical College, such as the inadequacy of ideological education for higher education students, the inadequacy of the local cultural advantages and the inadequacy of the practical teaching methods. This paper explores the political thinking elements of the national intangible cultural heritage "Cai Li Fo Quan". It implements the political thinking education of the curriculum "to transform people through martial arts". Through constructing the model of integrating the national intangible heritage "Cai Li Fo Quan" curriculum into university students' thinking and politics education, specific directions and ideas are proposed in conjunction with practical work, providing a scientific method for better guidance in practice. The aim is to build a pathway for implementing "Curriculum Civics" in public courses in colleges and universities based on fully exploring the Civics elements of the national intangible cultural heritage "Cai Lifuquan" curriculum.is not only the inheritance of non-heritage itself but also the inheritance of excellent ideology and culture. The higher education curriculum is a crucial way to implement the purpose of moral education and realise the three aspects of education. This paper addresses the problems of Jiangmen Vocational and Technical College, such as the inadequacy of ideological education for higher education students, the inadequacy of the local cultural advantages and the inadequacy of the practical teaching methods. This paper aims to explore the political thinking elements of the national intangible cultural heritage "Cai Li Fo Quan" and implement the political thinking education of the curriculum "to transform people through martial arts". Through constructing the model of integrating the national intangible heritage "Cai Li Fo Quan" curriculum into university students' thinking and politics education, specific directions and ideas are proposed in conjunction with practical work, providing a scientific method for better guidance in practice.

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INTRODUCTION

The origin of Cai Li Fo Quan can be traced back to Guangdong Province, China, with a development history spanning over 170 years. Cai Li Fo Quan encompasses the cultural influences of Confucianism, Taoism, and Buddhism, drawing its theoretical foundation from traditional Chinese culture. Taoism in China advocates the concept of "harmony between man and nature" and "the natural way," while Confucianism emphasises the principles of "benevolence, righteousness, propriety, wisdom, and faith." Buddhism emphasizes

"thoughtlessness as the ultimate goal" and the concept of "the realm of true reality." Within the practice of Cai Li Fo Quan, these three philosophical schools are well-preserved and harmoniously integrated, demonstrating the Chinese nation's traditional virtues and cultural essence and reflecting the moral principles of martial arts. The origin of Cai Li Fo Quan can be traced back to Guangdong Province, China, with a development history spanning over 170 years. Cai Li Fo Quan encompasses the cultural influences of Confucianism, Taoism, and Buddhism, drawing its theoretical foundation from traditional Chinese culture. Taoism in China advocates the concept of "harmony between man and nature" and "the natural way," while Confucianism emphasises the principles of "benevolence, righteousness, propriety, wisdom, and faith." Buddhism emphasises "thoughtlessness as the ultimate goal" and the concept of "the realm of true reality." Within the practice of Cai Li Fo Quan, these three philosophical schools are well-preserved and harmoniously integrated, demonstrating the Chinese nation's traditional virtues and cultural essence and reflecting the moral principles of martial arts. Martial arts. The origin of Cai Li Fo Quan can be traced back to Guangdong Province, China, with a development history spanning over 170 years. Cai Li Fo Quan encompasses the cultural influences of Confucianism, Taoism, and Buddhism, drawing its theoretical foundation from traditional Chinese culture. Taoism in China advocates the concept of "harmony between man and nature" and "the natural way," while Confucianism emphasises the principles of "benevolence, righteousness, propriety, wisdom, and faith." Buddhism emphasises "thoughtlessness as the ultimate goal" and the concept of "the realm of true reality." Within the practice of Cai Li Fo Quan, these three philosophical schools are well-preserved and harmoniously integrated, demonstrating the Chinese nation's traditional virtues and cultural essence and reflecting the moral principles of martial arts.

On another note, most vocational colleges need help with the need for more emphasis and implementation of ideological and political education. The value of ideological and political courses in the overall development of students is often overlooked, and teaching staff may not invest adequate time and effort. This situation results in a lack of significant progress in student awareness and understanding of traditional Chinese culture and the core socialist values during the courses. Monotonous content and uninspiring teaching methods can further diminish students' enthusiasm for ideological and political classes, hindering the effectiveness of such courses in vocational colleges. On another note, most vocational colleges need help with the need for more emphasis and implementation of ideological and political education. The value of ideological and political courses in the overall development of students is often overlooked, and teaching staff may not invest adequate time and effort. This situation results in a lack of significant progress in student awareness and understanding of traditional Chinese culture and the core socialist values during the courses. Monotonous content and uninspiring teaching methods can further diminish students' enthusiasm for ideological and political classes, hindering the effectiveness of such classes in vocational colleges. On another note, most vocational colleges need help with issues related to the need for more emphasis and implementation of ideological and political education. The value of ideological and political courses in the overall development of students is often overlooked, and teaching staff may not invest adequate time and effort. This situation results in a lack of significant progress in student awareness and understanding of traditional Chinese culture and the core socialist values during the courses. Monotonous content and uninspiring teaching methods can further diminish

students' enthusiasm for ideological and political courses, hindering the effectiveness of such classes in vocational colleges.

Cai Li Fo Quan's philosophical content addresses the deficiencies in ideological and political education for vocational college students. These students commonly need help in their growth, including a need for more emphasis on teacher respect and integrity and strong willpower to overcome difficulties in moral development. Regarding cultural identity, they often need a greater understanding of outstanding Chinese traditional culture and hold a narrow perspective on local culture. Existing ideological and political education programs often need to address these issues effectively. Additionally, a lack of a consistent physical education regimen leads to the absence of a habitual fitness routine and a lifelong commitment to physical activity. Cai Li Fo Quan's philosophical content addresses the deficiencies in ideological and political education for vocational college students. These students commonly need help in their growth, including a need for more emphasis on teacher respect and integrity and strong willpower to overcome difficulties in moral development.

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To address the issues mentioned earlier, this project utilises the local national-level intangible cultural heritage, Cai Li Fo Quan, as a platform. It aims to comprehensively implement "character development through martial arts" education for students at Jiangmen Vocational and Technical College, contributing to the inheritance of intangible cultural heritage and reforming ideological and political education in vocational colleges. Critical education in vocational colleges.

PROBLEM STATEMENT

The transmission of non-traditional culture is affected by various subjective and objective factors, and the influence of its transmission tends to be slightly weaker.

Cai Li Fo Quan has been included in provincial and national intangible cultural heritage lists. Both federal and local governments are engaged in its protection and inheritance through project listings, an inheritance system, and protective measures encompassing "rescue," "productive," and "comprehensive" aspects, as well as exhibitions, performances, academic research, and talent pool development. However, through surveys and investigations, it has been observed that there are still some issues in the protection and inheritance of Cai Li Fo Quan. Policies and regulations for protecting and inheriting Cai Li Fo Quan as a national-level intangible cultural heritage need further improvement. Since 2012, progress has been made at national and local levels regarding legal systems, protection mechanisms and conservation methods. Still, many existing laws and regulations are mainly administrative, needing more relevant supporting systems implementation details and clarity. We have found that, although the national and local governments have recognised and rewarded the inheritors, and from 2006 to 2011, subsidised Cai Lifu Quan in terms of financial support, such as the publication of novels, film collections, film and television productions, and exchanges, there is no

corresponding regulatory mechanism in place. It has also failed to provide incentives for heritage groups regarding taxation, financing land use, etc. (Wu,2018) (Wu,2018)

On the other hand, ideological and political education in colleges and universities, especially in higher education institutions, has a single nature and some shortcomings, contradicting the lack of ideological and political education for students in higher education institutions. On the other hand, ideological and political education in colleges and universities, especially in higher education institutions, has a single nature and some shortcomings, contradicting the lack of ideological and political education for students in higher education institutions.

Jiangmen has rich and diverse cultural resources for the overseas Chinese community. The school has introduced the best of them into its student activities, cultural propaganda and environmental decoration, which are promising materials for cultural education. Still, they have not been well translated into the public curriculum to incorporate the connotations of patriotism and love for the hometown and moral and cultural education. It has introduced the best of them into its student activities, cultural propaganda and environmental decoration, and suitable materials for cultural education. Still, they have not been well translated into the public curriculum to incorporate the connotations of patriotism and love for the hometown and moral and cultural education.

In addition, more ways to promote practical teaching in Civic Education must be explored. It is worth thinking about how to let students apply what they have learned to practice, learn and understand in practice and further consolidate the effectiveness of thinking and education.

LITERATURE REVIEW

An Overview of Literature Review

Cai Li Fo Quan entered the National Intangible Cultural Heritage Protection list in 2008. As one of the outstanding styles of Southern Boxing in China, it has created and precipitated the characteristics of "attack and defence as one", "continuous", and "unpredictable" in its long history and has been passed down to this day. "It has been handed down to this day. The Cai Lifu Quan Beisheng school not only has the vitality and finesse of the Southern style but also incorporates the harshness and dominance of the Northern style. Also, through generations of exploration and research, it has gradually developed into the modern gongfu training style that is now beautiful, rigid, flexible and has health value. Cai Li Fo Quan entered the National Intangible Cultural Heritage Protection list in 2008. As one of the outstanding styles of Southern Boxing in China, it has created and precipitated the characteristics of "attack and defence as one", "continuous", and "unpredictable" in its long history and has been passed down to this day. "It has been handed down to this day. The Cai Lifu Quan Beisheng school not only has the vitality and finesse of the Southern style but also incorporates the harshness and dominance of the Northern style. Also, through generations of exploration and research, it has gradually developed into the modern gongfu training style that is now beautiful, rigid, flexible and has a health value.

However, with the changing times, intangible cultural heritage such as Cai Lifu Quan faces "extinction", which is a far cry from the path of Chinese traditional culture. Cai Lifu Quan has

rich cultural values. Not only is it a form of martial arts, but it is also culturally rich, representing resilience and perseverance. Regarding cultural heritage, firstly, Cai Li Fo Quan requires the Buddhist "heart of compassion" to be reflected in the art practice and advocates "forgiveness where there is mercy". Secondly, it incorporates the essence of Taoism and Confucianism, which supports not provoking others, not bullying the weak or fearing the wicked. At the same time, martial arts teaching takes the Confucian concept of "benevolence" as the basic philosophy of education. It teaches students to "respect their teachers and love the Tao" and not to act out of evil and not out of sound. This value of righteousness and trustworthiness was not only of great value at the time but is equally relevant in contemporary society. (Li,2022) In addition, the "loose" and "drunken" style of Cai Lifu Quan emphasises the softness of the style and the need to "overcome the rigid with the soft" and has the spirit of "attacking first". "The martial artist's spirit is to break the shackles, which is also of great value in contemporary times. (Wu,2018) Wu,2018)

Analysis Of the Literature Review

According to the survey, different inheritors of Cai Li Fo Quan in other locations, namely Guangzhou, Foshan, and Jiangmen, have varying degrees of satisfaction with the government. Masters Huang Zhenjiang and Liang Weiyong express satisfaction with the government's level of attention, primarily because the Foshan municipal government has long held Hongsheng Cai Li Fo Quan in high regard. They have implemented measures to protect the Hongsheng Hall Cai Li Fo Quan martial arts hall and its inheritors. Generally, the satisfaction level of provincial-level inheritors of Cai Li Fo Quan, an intangible cultural heritage, with the government's level of attention is moderate. According to the survey, different inheritors of Cai Li Fo Quan in other locations, namely Guangzhou, Foshan, and Jiangmen, have varying degrees of satisfaction with the government. Masters Huang Zhenjiang and Liang Weiyong express satisfaction with the government's level of attention, primarily because the Foshan municipal government has long held Hongsheng Cai Li Fo Quan in high regard. They have implemented measures to protect the Hongsheng Hall Cai Li Fo Quan martial arts hall and its inheritors. Generally, the satisfaction level of provincial-level inheritors of Cai Li Fo Quan, an intangible cultural heritage, with the government's level of attention is moderate.

Firstly, the government should formulate relevant measures to protect the legitimate rights and interests of inheritors, enhance recognition and protection of Cai Li Fo Quan inheritors, and supervise related work. Secondly, the evaluation of Cai Li Fo Quan's inheritors should be based on individual contributions to the inheritance and development of Cai Li Fo Quan. It should allocate more opportunities to young people engaged in Cai Li Fo Quan teaching-related work, incentivising the younger generation to continue and develop Cai Li Fo Quan. With the support of local governments and relevant departments, this can effectively promote the development of provincial-level inheritors of Cai Li Fo Quan's inheritance endeavours, providing strong security for the livelihood and growth of inheritors.

At the same time, inheritors should understand their responsibilities and obligations and conscientiously carry out relevant work as Cai Li Fo Quan inheritors. Government departments should protect and support Cai Li Fo Quan martial arts halls, allocating land or renting space to some Cai Li Fo Quan inheritors for teaching purposes, among other activities. Finally, the

government should fully use the advanced conditions provided by contemporary electronic information technology. This includes producing teaching videos of relevant martial arts techniques and organising materials such as books, audio, and video to ensure standardised and systematic transmission of the methods. The government and related departments should actively encourage individuals, enterprises, and social organisations to donate and support the protection of Cai Li Fo Quan.

Cai Li Fo Quan inherits rich cultural connotations and educational elements from local cultural resources. Utilising these resources for ideological and political education can make the abstract content of ideological and political education more concrete, increase its affinity, and effectively expand the leading platform for ideological and political education. Cai Li Fo Quan inherits rich cultural connotations and educational elements from local cultural resources. Utilising these resources for ideological and political education can make the abstract content of ideological and political education more concrete, increase its affinity, and effectively expand the central platform for ideological and political education. Cai Li Fo Quan inherits rich cultural connotations and educational elements from local cultural resources. Utilising these resources for ideological and political education can make the abstract content of ideological and political education more concrete, increase its affinity, and effectively expand the leading platform for ideological and political education.

METHODOLOGY

Through surveys conducted among individuals involved in practising Cai Li Fo Quan, such as at martial arts studios, we aim to gather information regarding the duration of active duration and the avenues through which they initially became interested in Cai Li Fo Quan. This will enable us to gain a more comprehensive understanding of the current promotional channels for Cai Li Fo Quan and identify directions for enhancing its promotion. This information will be invaluable for improving our future promotional efforts. Through surveys conducted among individuals involved in practising Cai Li Fo Quan, such as at martial arts studios, we aim to gather information regarding the duration of their practice and the avenues through which they initially became interested in Cai Li Fo Quan. This will enable us to gain a more comprehensive understanding of the current promotional channels for Cai Li Fo Quan and identify directions for enhancing its promotion. This information will be invaluable for improving our future promotional efforts.

Research Design

This paper adopts a quantitative research approach to investigate the promotion and adoption of Cai Li Fo Quan learning in vocational colleges in Guangdong Province. The survey covers two main aspects: the total duration of students' practice on and off-campus and their sources of knowledge about Cai Li Fo Quan. A total of 50 questionnaires were distributed, resulting in 46 valid responses, with an effective response rate of 92%.

Population and Sampling

Considering the difficulty in collecting samples and our capacity to process survey questionnaires, we have chosen to conduct surveys among 50 Cai Li Fo Quan participants. We aim to maximise the sample size within manageable limits.

Results

Table 1. Years of practice among students of Cai Li Fo Quan in higher vocational institutions in Guangdong Province

Practice Years Distribution					
	N	Minimum	Maximum	Mean	Standard Deviation
Practice Years	46	0.4	18.0	3.709	4.0923
Effective Sample Size	46				

According to the statistical results, there is a significant variability among individuals in the "years of practice" within the study sample. The average duration of practice in years is approximately 3.709 years, but the standard deviation is relatively high at 4.0923 years. This suggests a considerable divergence among individuals regarding their years of practice. The minimum observed value is 0.4 years, while the maximum is 18.0 years. This indicates a substantial disparity in the years of practice among the surveyed individuals, suggesting a wide range of experience levels in Cai Li Fo martial arts within this sample.

Table 2. Ways in which trainees learn about Cai Li Fo Quan

	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Newspapers and Books	6	13.0	13.0	13.0
Sports Competitions	8	17.4	17.4	30.4
CDs	3	6.5	6.5	37.0
Radio and Television	6	13.0	13.0	50.0
Influence of Friends and Family	4	8.7	8.7	58.7
Internet	9	19.6	19.6	78.3
Martial Arts School	6	13.0	13.0	91.3
School	4	8.7	8.7	100.0
Total	46	100.0		

According to the survey results in Table 2, it is evident that 13% of the students first learned about Cai Li Fo martial arts through martial arts schools, while 8.7% were introduced to Cai Li Fo through schools. Additionally, 17.4% of students were initially exposed to Cai Li

Fo through related sports competitions. Another 13% of students gained their first exposure to Cai Li Fo through newspapers and books.

The primary channel of initial exposure to Cai Li Fo martial arts are schools and martial arts schools. Students who initially learned about Cai Li Fo through schools likely benefited from the collaboration between schools and martial arts institutions. As the partnership between educational institutions and martial arts schools deepens, more students are expected to become familiar with Cai Li Fo. The primary channels for initial exposure to Cai Li Fo martial arts are schools and martial arts schools. Students who initially learned about Cai Li Fo through schools likely benefited from the collaboration between schools and martial arts institutions. As the cooperation between educational institutions and martial arts schools deepens, more students are expected to become familiar with Cai Li Fo.

Furthermore, 13% of individuals discovered Cai Li Fo martial arts through radio and Television. Like traditional broadcast media, the Internet is a channel for information dissemination and communication. Internet media offers numerous advantages, including high-speed transmission, extended retention time, comprehensive coverage, global reach, and efficient dissemination. As a result, 19.6% of individuals first encountered Cai Li Fo through online media. This indicates that the full potential of online media in promoting Cai Li Fo martial arts has yet to be realised.

An additional 8.7% of Cai Li Fo students first became acquainted with it through the influence of friends and family. Short transmission paths, slower speeds, and spatial limitations characterise interpersonal communication channels. This suggests a relative need for more promotion and dissemination of the intangible cultural heritage of Cai Li Fo martial arts in society, which requires various forms of promotion and outreach efforts. An additional 8.7% of Cai Li Fo students first became acquainted with it through the influence of friends and family. Short transmission paths, slower speeds, and spatial limitations characterise interpersonal communication channels. This suggests a relative need for more promotion and dissemination of the intangible cultural heritage of Cai Li Fo martial arts in society, which requires various forms of promotion and outreach efforts. An additional 8.7% of Cai Li Fo students first became acquainted with it through the influence of friends and family. Short transmission paths, slower speeds, and spatial limitations characterise interpersonal communication channels.

DISCUSSION

As an essential component of China's outstanding traditional culture, traditional martial arts embody the Chinese nation's unique ideological concepts and represent humanity's collective wisdom. Today, many traditional martial arts have successfully been inscribed on cultural heritage lists, supported by corresponding national protective mechanisms. This has made conventional martial arts's distinctive spirit and philosophical concepts more widely known. The inheritance and development of traditional martial arts represent a wealth accumulated by generations of martial artists throughout history and are treasures of global civilisation.

However, based on the survey results, it is apparent that the popularity and practice rate of Cai Li Fo martial arts are low. It should be disseminated through various means and channels to promote and preserve this excellent Chinese intangible cultural heritage.

From a promotional perspective, interpersonal communication still holds significant weight, while utilising widely accepted mass media for promotion is relatively low. This significantly impacts the effectiveness and reach of Cai Li Fo martial arts dissemination. In this regard, there is a need to enhance guidance in communication channels to disseminate Cai Li Fo martial arts. In this regard, there is a need to strengthen guidance in communication channels.

Cai Li Fo martial arts, as a part of traditional martial arts, has absorbed many essential ideas from Chinese traditional martial arts culture, serving as a vital theoretical foundation for its own martial arts system. The profound conceptual theories and diverse movement forms within Chinese conventional martial arts have earned admiration from people of various nations. Consequently, traditional martial arts are not merely physical exercises but also a unique cultural form and a valuable cultural heritage of the Chinese government. As individuals, each person has a role to play in actively participating in the inheritance and development of traditional martial arts culture.

From the perspective of higher vocational colleges, considering the current implementation status of ideological and political education courses and the generally low political awareness levels among students, integrating Cai Li Fo martial arts into ideological and political courses is an excellent mode of inheriting intangible cultural heritage. It also represents a valuable means of reform and enhancement for ideological and political education courses.

Conclusions and Insights

Culture serves as a symbol of a nation's identity. China's National Intangible Cultural Heritage, Cai Li Fo martial arts, is not merely a form of combat but also a profound cultural expression. Therefore, Cai Li Fo martial arts represents not just the acquisition of physical skills but also the nurturing and development of emotions and spirits among the people of Wuyi. It embodies the inheritance and continuation of cultural heritage in Wuyi's overseas Chinese communities.

Government departments at the national level can integrate specific initiatives with regional folk culture, such as Cai Li Fo martial arts. This integration can further enhance the cultural significance of Cai Li Fo martial arts and imbue it with cultural connotations that align with contemporary developments and mainstream values.

From the perspective of ideological and political education at higher education institutions, utilising these resources for ideological and political education can make abstract ideological education content more tangible, increasing its appeal and expanding the main battlefield of ideological and political education. By leveraging the nationally recognised intangible cultural heritage, Cai Li Fo martial arts, originating in Jiangmen and expanding globally, higher education institutions can break away from the traditional martial arts instruction model. They can introduce Cai Li Fo martial arts into their curriculum, pairing martial arts instructors with ideological and political teachers. This collaboration can strengthen the ideological and political content within martial arts instruction, enabling students to not only master martial arts skills but also grasp the cultural essence of respecting teachers and showing patriotism and love for one's homeland. From the perspective of ideological and political education at higher education institutions, utilising these resources for ideological and political education can make abstract ideological education content more tangible, increasing its appeal and expanding the main

battlefield of ideological and political education. By leveraging the nationally recognised intangible cultural heritage, Cai Li Fo martial arts, originating in Jiangmen and expanding globally, higher education institutions can break away from the traditional martial arts instruction model. They can introduce Cai Li Fo martial arts into their curriculum, pairing martial arts instructors with ideological and political teachers. This collaboration can strengthen the ideological and political content within martial arts instruction, enabling students to not only master martial arts skills but also grasp the cultural essence of respecting teachers and showing patriotism and love for one's homeland. They can break away from the traditional martial arts instruction model. They can introduce Cai Li Fo martial arts into their curriculum, pairing martial arts instructors with ideological and political teachers. This collaboration can strengthen the ideological and political content within martial arts instruction, enabling students to not only master martial arts skills but also grasp the cultural essence of respecting teachers and showing patriotism and love for one's homeland. From the perspective of ideological and political education at higher education institutions, utilising these resources for ideological and political education can make abstract ideological education content more tangible, increasing its appeal and expanding the main battlefield of ideological and political education. By leveraging the nationally recognised intangible cultural heritage, Cai Li Fo martial arts, originating in Jiangmen and expanding globally, higher education institutions can break away from the traditional martial arts instruction model. They can introduce Cai Li Fo martial arts into their curriculum, pairing martial arts instructors with ideological and political teachers. This collaboration can strengthen the ideological and political content within martial arts instruction, enabling students to not only master martial arts skills but also grasp the cultural essence of respecting teachers and showing patriotism and love for one's homeland.

Considering the current state of Cai Li Fo martial arts development as an intangible cultural heritage, innovative approaches can be explored in heritage conservation and the work of ideological and political education at higher education institutions. (Hou, 2021) Considering the current state of Cai Li Fo martial arts development as an intangible cultural heritage, innovative approaches can be explored in heritage conservation and the work of ideological and political education at higher education institutions. (Hou, 2021)

Concrete measures include establishing a comprehensive educational implementation system that cultivates moral values and ethics. To achieve the goal of nurturing moral and ethical individuals, a Cai Li Fo martial arts educational system led by moral education is implemented, using teaching materials developed by the school. These materials emphasise the reciprocal promotion of military virtues and moral values. Students are guided to create a strong sense of patriotism, socialism, and individual responsibility through martial arts, thereby enhancing their moral character and life principles. This approach unifies the cultivation of martial arts skills and character development. Concrete measures include establishing a comprehensive educational implementation system that cultivates moral values and ethics. To achieve the goal of nurturing moral and ethical individuals, a Cai Li Fo martial arts educational system led by moral education is implemented, using teaching materials developed by the school. These materials emphasise the reciprocal promotion of military virtues and moral values. Students are guided to create a strong sense of patriotism, socialism, and individual responsibility through martial arts, thereby enhancing their moral character and life principles. This approach unifies the cultivation of martial arts skills and character development.A

qualified teaching staff is essential to introduce Cai Li Fo martial arts to campuses effectively. Teacher qualifications are critical to the success of the reciprocal promotion of military virtues and character development. By combining the recruitment of external martial arts talents with internal staff training, an appropriately skilled teaching staff can be established to ensure the quality and effectiveness of character development through martial arts. Recruiting martial arts experts is crucial, and the school actively seeks postgraduate students to undertake Cai Li Fo martial arts education and teaching tasks. This approach ensures a steady stream of talent for the long-term development of Cai Li Fo martial arts on campus. (Zeng, 2014) A qualified teaching staff must effectively introduce Cai Li Fo martial arts to campuses. Teacher qualifications are critical to the success of the reciprocal promotion of military virtues and character development. By combining the recruitment of external martial arts talents with internal staff training, an appropriately skilled teaching staff can be established to ensure the quality and effectiveness of character development through martial arts. Recruiting martial arts experts is crucial, and the school actively seeks postgraduate students to undertake Cai Li Fo martial arts education and teaching tasks. This approach ensures a steady stream of talent for the long-term development of Cai Li Fo martial arts on campus. (Zeng, 2014) reciprocal promotion of military virtues and character development. By combining the recruitment of external martial arts talents with internal staff training, an appropriately skilled teaching staff can be established to ensure the quality and effectiveness of character development through martial arts. Recruiting martial arts experts is crucial, and the school actively seeks postgraduate students to undertake Cai Li Fo martial arts education and teaching tasks. This approach ensures a steady stream of talent for the long-term development of Cai Li Fo martial arts on campus.

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(Zeng, 2014) In conclusion, introducing Cai Li Fo martial arts into the campus environment enhances students' emotional attachment to traditional culture, enabling them to respond to Western culture and globalisation's influences, effectively enriches campus culture and fosters students' cultural confidence and self-awareness. Building a team of qualified instructors is crucial for the reciprocal promotion of martial virtues and character development. In partnership with ideological and political teachers, martial arts instructors facilitate integrating martial arts culture into ideological and political education. This approach helps students better comprehend martial arts culture and achieve the goal of the reciprocal promotion of military virtues and character development in martial arts education. (Di, 2023) martial arts instructors facilitate integrating martial arts culture into ideological and political education. This approach helps students better comprehend martial arts culture and achieve the goal of the reciprocal promotion of military virtues and character development in martial arts education. (Di, 2023)

DATA AVAILABILITY DECLARATION

The original contributions encompassed within this study are comprehensively documented in the article and accompanying supplementary materials. Should additional inquiries or data-related requests arise, kindly direct them to the attention of the corresponding author.

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