

# Research on the development of ideological and political education resources in middle schools empowered by Wuma Street culture

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**Abstract.** The culture of Wuma Street in Wenzhou embodies the composite characteristics of “the integration of commerce and culture, and the resonance between the ancient and the modern.” It can empower the development of ideological and political education resources in middle schools through a threefold process of “historical demonstration, spiritual cultivation, and emotional sublimation.” This study proposes a three-dimensional development framework consisting of “classroom–practice–network.” Specifically, it advocates co-constructing school-based characteristic classrooms and expanding teaching resources to enrich classroom-based educational content, thereby laying a solid foundation of theoretical knowledge for students; strengthening practice-based educational resources by relying on field study activities and school-local cooperation to deepen students’ understanding of practical values; and extending online educational resources through cloud classrooms, resource databases, and new media platforms to broaden students’ technological practice fields.

**Keywords:** Wuma Street culture, middle school ideological and political education, educational resource development, three-dimensional development

## 1. Introduction

Wenzhou’s Wuma Street was first established during the Eastern Jin Dynasty and was named after the legend of “Wang Xizhi’s Five Horses Touring the Street.” As a cultural landmark of the “Millennium Commercial Port,” its core cultural connotation lies in the composite urban spirit characterized by the “integration of commerce and culture, and the harmony between antiquity and modernity.” The culture of Wuma Street is concentrated in the Wuma–Mochi Historical and Cultural Block (hereinafter referred to as the Wuma Historical and Cultural Block), which is composed of “three sections, five lines, thirteen neighborhoods, and multiple points” [1]. In the context of the new era, Wuma Street culture can be defined as a regional cultural ecosystem that takes historic architectural complexes as carriers, integrating commercial ethics and philosophical thought, modern revolutionary spirit, and contemporary urban civilization.

Based on the origins of Chinese socialist culture and the three major sources of cultural confidence (see Table 1), Wuma Street culture can be categorized into three types: excellent traditional Chinese culture, revolutionary culture, and advanced socialist culture. Some representative cultural resources are shown below:

**Table 1.** Cultural classification and representative resources of the Wuma historical and cultural block

Cultural Category	Cultural Resources
Excellent Traditional Chinese Culture	Architecture: Ming and Qing-style buildings, Western-style villas Shops: Traditional commercial stores along stone-paved streets Intangible Heritage: Ouyue embroidery, Ouyue sculpture, and other intangible cultural heritage
Revolutionary Culture	Campuses: Sites such as Wenzhou Normal School, where revolutionary thought was disseminated Revolutionary Sites: The New Fourth Army Liaison Office in Wenzhou on Jiubaiyantou, Gongyuan Road; Site of the KMT–CPC Negotiation
Advanced Socialist Culture	Spirit of Wenzhou Merchants: Time-honored brand shops Innovation and Entrepreneurship: Young entrepreneurs settled in the renovated block Political Landscape: Wuma Subdistrict People’s Congress Working Committee, Wuma Civic Forum

Wuma Street culture, with its distinctive locality, modernity, and educational value, has become a rich source for empowering ideological and political education in middle schools. First, its local characteristics are prominent. With the spatial layout of “east temple, west market, south residence, and north wharf,” Wuma Street embodies the cultural genes of Wenzhou’s unique “city of mountains and waters.” Second, its modern character is distinctive. In the process of renovation and upgrading, the block adheres to the principle of “restoring the old as it was and complementing the new with the new,” thus preserving historical continuity while demonstrating innovative vitality. Third, its educational function is significant. By integrating educational resources such as the Imperial Examination Exhibition Hall and the Revolutionary History Memorial Hall, the district has formed a cultural education space pattern of “one axis and three zones,” providing an important platform for civic and ideological education in the new era.

## **2. The value of empowering the development of ideological and political education resources in middle schools through Wenzhou Wuma Street culture**

### **2.1. Enriching the historical and cultural resources for ideological and political education in middle schools**

In light of the current insufficiency in developing localized historical and cultural resources in middle school ideological and political education, the Wuma Historical and Cultural Block in Wenzhou, with its complete historical narrative system, provides a multidimensional practical model for educational enrichment.

First, the remnants of traditional commercial culture in the Wuma Historical and Cultural Block can help middle school students understand the economic ethics embedded in traditional Chinese culture and grasp the formation and evolution of commercial culture throughout history. The shaping of a distinctive environment is an essential means of preserving and sustaining historical commercial pedestrian streets, serving as a vital foundation for maintaining historical and cultural continuity [2]. The century-old shops in the district, with their antique façades and traditional designs, vividly embody the Yongjia School’s philosophy of “learning for practical application.” Stores such as Wuweihe and Jinsanyi exemplify the principle of integrity in business and the practice of social responsibility, transforming the abstract concept of balancing “righteousness and profit” into tangible cases of commercial ethics.

Second, the Wuma Historical and Cultural Block serves as an important spatial carrier of the scholar-official culture during the Song and Ming dynasties. It preserves knowledge related to the intellectual, educational, and political systems of those eras, thereby helping middle school students understand the cultural foundations of traditional literati ideals. Historical sites such as Mochi Lane, Dengke Lane, and the Wenzhou Imperial Examination Academy form a coherent cultural chain that reflects the talent selection mechanisms of the ancient imperial examination system. Through the interpretation of literati gatherings and the “serving the nation through knowledge” ethos, students can both supplement their understanding of traditional educational systems and revitalize the localized interpretation of contemporary talent cultivation values.

Third, the Wuma Historical and Cultural Block retains various forms of revolutionary historical and cultural resources that can be transformed into educational materials for teaching Party history and the history of New China. For example, the mural of the Yongjia Wartime Youth Service Corps vividly depicts young intellectuals giving street lectures on resisting Japanese aggression and saving the nation. This aligns with the educational principle of “making good use of red resources” and helps students construct a historical framework of revolutionary struggles.

### **2.2. Deepening the humanistic and spiritual connotations of ideological and political education**

From the pioneering and innovative spirit of Wenzhou merchants to the transmission and protection of intangible cultural heritage, the Wuma Historical and Cultural Block demonstrates the Wenzhou people’s traits of boldness, pragmatism, and enterprise. It injects vivid local content into contemporary ideological and political education, giving concrete expression to abstract values such as “cultural inheritance” and “humanistic care.”

First, as one of the birthplaces of the “Wenzhou Model,” the Wuma Historical and Cultural Block embodies the enterprising and innovative spirit of Wenzhou merchants, inspiring students to explore and practice courageously. The district is home to well-known local brands such as Kangnai and Red Dragonfly, whose entrepreneurial histories provide vivid case studies for teaching the history of China’s reform and opening up. These examples help students understand the principles of honesty and social responsibility within a market economy. In recent years, the district’s Maker Market has attracted waves of young entrepreneurs, offering valuable cases for “innovation and entrepreneurship education” in ideological and political classrooms and guiding students to embrace the value that “labor creates happiness.”

Second, the district serves as a space for inheriting national-level intangible cultural heritage such as Ouyue embroidery and Ouyue sculpture. It houses multiple workshops dedicated to traditional crafts and functions as a major venue for intangible cultural heritage performances and artistic events in Wenzhou. Through visits and hands-on participation in heritage activities,

students not only enhance their practical abilities but also gain a deeper appreciation of craftsmanship and cultural transmission, thereby improving their aesthetic sensibilities and humanistic literacy.

Third, as one of the core subdistricts in downtown Wenzhou, Wuma Subdistrict has become a model for bringing legislative research to the grassroots level. It can be transformed into specialized teaching materials to cultivate students' core competencies in public participation. The Wuma Civic Forum, which follows the principles of "staying attuned to the times and rooted in the people," provides a platform for citizens to discuss issues of common concern. This enables students to develop awareness and abilities for lawful and orderly participation in political life, while also fostering a sense of civic responsibility and commitment to their hometown.

### 2.3. Expanding the field of value identification in ideological and political education

Incorporating Wuma Street culture into the development of middle school ideological and political education resources can broaden the field of value identification. By awakening historical memory and enhancing emotional resonance, it deepens students' sense of local identity, responsibility, and national spirit, leading to emotional and moral elevation.

First, the Wuma Historical and Cultural Block, through its tangible historical settings, provides students with a unique window to perceive Wenzhou's cultural heritage and strengthen their sense of hometown identity. The long-standing integrity practices of century-old shops such as Wuweihe and Jinsanyi not only epitomize Wenzhou's commercial civilization but also serve as living embodiments of the Yongjia School's doctrine of integrating righteousness and profit. By engaging in tangible cultural experiences, students transform abstract cultural symbols into perceptible local memories, awakening emotional resonance toward their hometown.

Second, the grassroots governance wisdom embedded in Wuma Street culture provides a vivid context for cultivating students' sense of responsibility. The Wuma Civic Forum, as a grassroots legislative contact point for the Standing Committee of the Zhejiang Provincial People's Congress, operates through a model of "public proposals—democratic consultation—legislative feedback," demonstrating the living practice of whole-process people's democracy at the community level. This "small-scale, local issue" mechanism encourages students to connect personal growth with social development, transforming subjective awareness into concrete practice. Through participation, students internalize civic values and form a virtuous cycle of engaging in public affairs and realizing self-worth.

Third, as a regional embodiment of intangible cultural heritage, Wuma Street culture serves as a bridge between history and the present in cultivating students' national spirit. As the main venue for Wenzhou's Cultural and Natural Heritage Day activities, the Wuma Historical and Cultural Block stands at the forefront of inheriting crafts such as Ouyue embroidery and dragon dance. Through the study and practice of these traditional crafts, students not only appreciate the profound depth of Chinese culture but also grasp the core values of craftsmanship, thereby nurturing their national spirit and cultural confidence.

## 3. Pathways for empowering the development of ideological and political education resources in middle schools through Wenzhou Wuma Street culture

### 3.1. Theoretical teaching: pathways for empowering the development of classroom educational resources through Wuma Street culture

#### 3.1.1. Co-constructing school-based characteristic classrooms

As an essential extension of the national curriculum system, school-based curricula are a core vehicle for implementing the educational philosophy of "adapting to local conditions." They reflect the school's educational philosophy and unique resource advantages.

Building school-based characteristic classrooms involves organizing teaching teams to develop localized curricula and teaching materials themed around Wenzhou's Wuma Street culture. This approach empowers the development of distinctive ideological and political education resources in middle schools and helps construct a regionally exemplary curriculum system. First, it is necessary to comprehensively assess the developmental needs of middle schools and the cultural development requirements of Wuma Street to determine the specific goals of curriculum development. Second, based on the composite cultural characteristics of Wuma Street and rooted in the Yongjia School's philosophy of "learning for practical application," cultural elements such as commercial ethics, revolutionary heritage, and intangible crafts can be transformed into operable curriculum modules. Furthermore, to break disciplinary boundaries, the curriculum can integrate cross-disciplinary content—for instance, exploring innovation in traditional culture through digital design of Ouyue embroidery patterns, or linking Wuma Street content to other subjects such as Chinese language, history, technology, and art to construct interdisciplinary courses.

According to the Outline for Basic Education Curriculum Reform (Trial Implementation), which advocates for "students' active participation and enjoyment in inquiry-based learning," school-based characteristic classrooms should also establish a

collaborative mechanism between teachers and students. Teachers act as “guides,” designing task frameworks, while students act as “explorers,” engaging in data collection and case analysis. This mechanism integrates the entire process of pre-class independent study, in-class collaborative exploration, and post-class reflective feedback. Outcomes such as research reports, short videos, and databases should be regularly refined and consolidated.

### 3.1.2. Expanding classroom teaching resources

The middle school stage is a crucial period for cultivating adolescents’ correct values and moral qualities. The intellectual development of students and the innovative momentum of the digital age both call for innovation and expansion of classroom teaching resources.

On the one hand, ideological and political lessons should be developed around the unique themes of Wuma Street’s cultural resources, enabling schools to independently construct and enrich educational materials. As noted, “the essence of ideological and political education lies in explaining reasoning—but explaining it well is not easy; one must pay attention to methods, and make reasoning profound, thorough, and lively” [3]. In terms of teaching content, Wuma Street culture can serve as the central thread, integrating multiple modules through large-unit, thematic instruction. In terms of teaching methods, educators can utilize various situational and issue-based approaches related to Wuma Street. For example, by simulating the daily work environment of the Wuma Civic Forum staff, teachers can design group activities and teacher–student interactions to explain key concepts such as the People’s Congress system, deputies to the National People’s Congress, and scientific legislation.

On the other hand, ideological and political education should not be confined to political theory courses alone. It should deeply explore ideological and educational elements embedded in various subjects, incorporating Wuma Street’s cultural resources into courses such as Chinese, science, and psychology. This ensures that “curriculum-based ideological education” and “ideological education within all curricula” progress in the same direction [4], allowing every subject to contribute to moral and civic cultivation.

## 3.2. Practical teaching: pathways for empowering the development of experiential educational resources through Wuma Street culture

### 3.2.1. Organizing experiential field study activities

Field study programs are an effective means of bringing the “small classroom” of schools into the “large classroom” of society, fulfilling the experiential and activity-oriented requirements of ideological and political education in middle schools.

As one of the first “urban construction” field study bases, the Wuma Historical and Cultural Block is rich in historical, cultural, and educational resources, supported by a well-established experiential learning system. Leveraging these existing resources to organize field study programs allows students to personally experience the unique charm of Wuma Street culture, representing an important step in developing practical ideological and political education resources. For instance, visiting the historical and cultural block enables students to gain deeper insights into traditional architecture, commercial heritage, and historical figures, fostering an appreciation for the Wenzhou spirit of “pioneering courage and enterprising patriotism.” Additionally, by utilizing the abundant intangible cultural heritage resources in the district—such as Yongjia Opera (Kunqu) and Wenzhou dragon dance—students can engage in hands-on activities at local craft studios [5]. Through this experiential learning, they appreciate the wisdom of their ancestors, develop enthusiasm for the preservation and innovation of intangible heritage, cultivate pride in traditional Chinese culture, strengthen cultural confidence, and compensate for the lack of experiential learning in current ideological and political education.

### 3.2.2. Establishing school–local cooperation mechanisms

Establishing and improving mechanisms for school–local collaboration is the foundational prerequisite for developing practice-oriented ideological and political education resources empowered by Wuma Street culture.

First, both parties should sign cooperation agreements that clearly define their respective rights and obligations, establish regular communication and coordination channels, secure funding mechanisms, and develop evaluation frameworks. A comprehensive development plan for ideological and political education resources should be formulated to ensure the smooth and sustainable progress of collaboration. Second, based on the existing “urban construction” field study base within the Wuma Historical and Cultural Block, schools and local authorities should co-establish ideological and political practice bases to provide stable sites for student activities. In addition, joint school–local research initiatives should be conducted. On one hand, schools can draw on the district’s existing models for exploring and utilizing ideological and political education resources, adapting and expanding them within their own teaching practices. On the other hand, both sides can jointly integrate educational resources, local cultural assets, and developmental needs to identify ideological elements within Wuma Street culture that align with the

practical requirements of middle school education. This collaboration can lead to the creation of targeted and systematic practical courses, providing strong theoretical and practical support for ideological and political education. Ultimately, this dual collaboration fosters mutual benefits—achieving the dual goals of strengthening ideological and moral education in schools and promoting the inheritance of local culture and regional economic development.

### 3.3. Technological teaching dimension: pathways for developing online educational resources in secondary school ideological and political education empowered by Wuma Street culture

#### 3.3.1. Building online educational resource repositories and cloud classrooms

In the era of digital intelligence, online education—with its openness, convenience, and diversity—compensates for the traditional ideological and political education system’s limitations of closure and singularity, offering new developmental pathways.

In terms of content, establishing a Wuma Street culture-based online educational resource repository provides strong technological support for secondary school ideological and political education. The repository should include materials such as historical documents, images, and videos, facilitating teachers’ use, as well as exemplary teaching cases for pedagogical reference. Thus, constructing such a repository requires integrating diverse cultural elements within the Wuma block. Educators should actively select and organize materials in line with the educational goals of fostering moral integrity and the teaching needs of ideological and political education.

In terms of form, leveraging this repository, regions with advanced online education infrastructures—such as Wenzhou—can pilot the integration of Wuma Street culture into online education by developing cloud classrooms. Teachers can vividly present Wuma Street’s historical culture, customs, and values through existing digital platforms, enabling students to appreciate its local sentiment, humanistic spirit, and cultural significance, thereby achieving educational goals. Furthermore, teachers can utilize modern technologies to create virtual “cloud exhibitions” of Wuma Street culture, allowing students who cannot visit in person to experience immersive virtual tours, compensating for the lack of aesthetic field experience in traditional classrooms and improving both informatization and pedagogical effectiveness.

#### 3.3.2. Building a new media matrix for education

The Wuma Street Culture Educational New Media Matrix refers to the integrated use of multiple new media platforms and channels to disseminate and expand the reach of Wuma Street culture, forming a multi-level, coordinated communication system to achieve educational goals. This strategy fully leverages Wuma Street culture’s unique advantages, injecting new vitality into the development of online ideological and political education resources for secondary schools, while also promoting the creative transmission and renewal of Wuma Street culture itself.

“Establishing cross-platform accounts is the primary prerequisite for matrix-based communication on new media platforms” [6]. A comprehensive new media matrix can be formed by integrating platforms such as WeChat, Weibo, and Xiaohongshu, ensuring their coordinated development and interconnectivity. High-quality content is key to the sustainable development of this matrix. Educators and cultural workers can produce systematic, high-quality content about Wuma Street culture aligned with the talent cultivation goals of ideological and political education, enriching both the substance and form of online educational resources. At the same time, teachers can combine this with innovative assignments, encouraging students to participate actively in content creation and sharing. This enhances students’ initiative, expands the influence of ideological and political education, and deepens the development of online educational resources in secondary schools.

## 4. Conclusion

The culture of Wuma Street, with its composite characteristics of “integration of commerce and culture, and harmony of past and present,” provides vibrant, localized resources for Ideological and Political Education (IPE) in secondary schools through a threefold transformation: concretizing historical scenarios, contextualizing humanistic spirit, and operationalizing value recognition. By aligning with the objectives of secondary school IPE and the cognitive characteristics of adolescents, and guided by a “theory–practice–technology” learning pathway, a resource development framework of “classroom–practice–network” is proposed. Specifically, this framework includes: developing characteristic school-based classrooms and expanding classroom teaching resources to enrich instructional content, promoting distinctive and dynamic resource development; leveraging field-based experiential learning and school–community collaborations to enhance practical education resources, fostering localized and project-based development; and integrating networked educational resources through online resource libraries, cloud classrooms, and new media platforms, combining cutting-edge technology and communication strategies to achieve comprehensive and integrated resource expansion. This approach not only realizes the systematic transformation of cultural

resources into educational elements but also, through teacher–student co-creation and technological empowerment, establishes a pedagogical cycle of “cultural immersion—value internalization—action implementation,” facilitating the interactive development of local culture and secondary school ideological and political education.

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