GLOBAL EXPERIENCE IN ETHNIC MINORITY CULTURE EDUCATION: REFLECTION AND PROSPECT ON THE DEVELOPMENT OF YAO CULTURE SCHOOL BASED CURRICULUM

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Abstract

In the context of deepening globalization, the protection and inheritance of minority cultures face severe challenges, and Yao culture is no exception. Protecting and inheriting minority cultures through education, especially school-based curriculum, can ensure their sustainability. This article explores the experience of minority cultural education from a global perspective, taking countries such as the United States, Canada, and Australia as examples. Through policy support, community participation, and bilingual education, these countries have promoted the revival and inheritance of minority cultures. Based on empirical research on the school-based curriculum of traditional Yao culture, it is found that although some schools in Yao ethnic areas offer relevant courses, there are deficiencies in the systematic curriculum, teaching staff, and teaching resources. The research adopts empirical methods, and the data sources include questionnaire surveys, interviews, and field investigations of schools in Yao ethnic settlements. The research results indicate that there are many problems with the curriculum, and based on this, improvement strategies such as strengthening policy support, promoting community participation, systematizing curriculum design, and enhancing teachers' professional competence are proposed. Research has shown that by drawing on international successful cases and combining them with the actual situation of the Yao ethnic group, continuously exploring innovative ways of protection, providing new paths and strategies for the inheritance of Yao cultural education, revitalizing it in the development of the times, and promoting its effective inheritance and development in the modernization process.

Keywords： Ethnic minority cultural education, School-based curriculum, Yao culture; International experience

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Introduction

Globalization, while providing tremendous impetus for economic and technological development, also poses a threat to the protection and inheritance of minority cultures. With the continuous deepening of globalization, cultural diversity is gradually being eroded, and many ethnic minority cultures are facing the risk of assimilation or disappearance. Xu Wanbang&Qi Qingfu (1996) pointed out that ethnic minority cultures often have unique forms such as language, customs, religion, and art. These cultural characteristics are not only important components of human cultural heritage, but also important factors in national identity and social stability. Therefore, how to protect and inherit minority cultures in the context of globalization has become an important issue that urgently needs to be addressed. Education, especially school-based curriculum, as an important component of school education, is a crucial pathway for the inheritance of ethnic minority cultures. Teng Xing (2013) School based curriculum not only enables students to systematically learn and understand the culture of their own nation, but also enhances their sense of national pride and cultural identity, thus maintaining cultural continuity in the impact of modernization and globalization. Through systematic educational methods, ethnic minority cultures can be effectively inherited and rejuvenated in the new era. As one of the important ethnic minorities in China, the Yao ethnic group has rich and unique cultural traditions. However, with the acceleration of modernization, Yao culture is facing the danger of gradually disappearing. The language, music, dance, clothing, religion, and customs of the Yao ethnic group all contain profound cultural connotations, but these cultural features are gradually marginalized in modern society and face a serious crisis of inheritance.How to protect and inherit Yao culture in the process of modernization has become an urgent problem to be solved. Some countries and regions at home and abroad have accumulated rich experience in minority cultural education, which provides useful reference for the protection and inheritance of Yao culture. The Native American cultural education in the United States, the Indigenous cultural curriculum in Australia, and Indigenous education in Canada have all effectively promoted the revival and inheritance of minority cultures through policy support, community participation, and bilingual education. These successful cases demonstrate that effective protection and inheritance of minority cultures can be achieved through active government support, extensive community participation, and scientific design of the education system. This article analyzes the successful experiences of ethnic minority cultural education at home and abroad, combined with empirical research data on the school-based curriculum of Yao culture, reflects on its current development status, and proposes prospects for future development. During the research process, a comprehensive understanding of the implementation status of school-based curriculum for Yao culture was obtained through questionnaire surveys, interviews, and field investigations, revealing existing problems and challenges. The research results indicate that although some schools in Yao ethnic areas have already offered courses related to Yao culture, there are still many shortcomings in terms of curriculum systematicity, teaching staff, and teaching resources. Based on these findings, this article proposes several improvement strategies, including strengthening policy support, promoting community participation, systematizing curriculum design, and enhancing teachers' professional competence. Research has shown that drawing on successful international cases and combining them with the local realities of the Yao ethnic group can provide new paths and strategies for the education and inheritance of Yao culture, promoting the effective inheritance and development of Yao culture in the process of modernization.

In general, this article aims to propose scientific and reasonable development strategies for the protection and inheritance of Yao culture by analyzing the experience of ethnic minority cultural education at home and abroad, combined with the actual situation of Yao culture school-based curriculum, in order to contribute to the protection and inheritance of Yao culture. I hope that through the research in this article, it can raise awareness among all sectors of society about the inheritance of Yao culture, and provide new ideas and methods for the continuation and development of Yao culture.

Literature Review

1.Experience and Enlightenment of Global Minority Cultural Education

1.1American Indian Cultural Education

The Indian cultural education in the United States has achieved significant success, thanks to the combination of policy support, community participation, and culturally adaptive teaching models. In 1978, the federal government passed the American Indian Religious Freedom Act, which provided legal protection for Indian cultural education (Irwin, L., 1997). In addition, communities played a key role in curriculum development and teaching, ensuring the cultural authenticity of educational content. For example, many Native American schools have introduced traditional language courses that integrate Indigenous knowledge systems into the classroom through the direct participation of elders and cultural inheritors (McCarty, T.L., 2003). Bilingual education also plays an important role in Native American cultural education, where students are able to retain and develop their mother tongue while learning English, thereby enhancing cultural identity and community cohesion (Holm, 2003), T.,Pearson,J.D.,& Chavis,B.2003)。 These experiences indicate that through policy support, community participation, and educational innovation, Native American cultural education in the United States has not only achieved results in protecting and inheriting Indigenous cultures, but also provided a successful model for minority education that can be referenced.

1.2 Australian Indigenous Culture Curriculum

The implementation model of Indigenous cultural curriculum in Australia is characterized by community leadership, flexibility, and localization. This model emphasizes close collaboration with indigenous communities to ensure that curriculum content reflects the uniqueness and practical needs of local culture. Beresford, Q.,&Gray, J. (2006) found that the curriculum covers various aspects such as traditional language, art, land conservation, and cultural history. Community elders and cultural inheritors play important roles in curriculum design and teaching, ensuring the cultural authenticity of education. In addition, Sissons, J
A study in 2005 pointed out that the Australian government has also promoted the popularization of Indigenous cultural courses through policy support and funding investment. For example, the 2008 Aboriginal and Torres Strait Islander Education Action Plan provides a framework and guidance for the implementation of cultural curriculum. Despite making good progress, this model still faces some challenges, such as insufficient faculty and cultural sensitivity. However, Schwab, R. (1995) provided valuable experience for minority cultural education by combining community leadership with policy support in Australia's Indigenous cultural curriculum.

1.3 Indigenous Education in Canada

Canada has implemented multiple innovative practices in Indigenous education, particularly in the areas of bilingual education and cultural revitalization. Dicks, J.,&Genesee, F. (2017) found that through bilingual education, Indigenous students are able to retain and develop their mother tongue while learning the official language (English or French), thereby enhancing cultural identity and pride. Angmarlik, P. (1999) found that many indigenous schools also offer specialized cultural courses covering traditional crafts, history, religion, and ecological knowledge. These courses are personally taught by indigenous elders and community members, ensuring the cultural authenticity of the content. Morcom, L. (2014) pointed out that the Canadian government provides necessary resources and funding support through policies such as the Indigenous Education Policy Framework to promote the sustainable development of Indigenous cultural education. In addition, Papp, T.A. (2020) pointed out that Indigenous education also emphasizes student-centered teaching methods, respecting students' cultural backgrounds and learning styles, which have achieved significant results in increasing student participation and academic achievement. These innovative practices not only effectively promote the inheritance of indigenous cultures, but also provide successful examples for global minority education.

Research Methods

This study adopts a mixed research method, combining quantitative and qualitative analysis, to comprehensively explore the current development status, implementation effects, and challenges faced by the school-based curriculum of Yao culture. Collect data and information through questionnaire surveys, in-depth interviews, and field investigations in order to systematically analyze the practical experience and improvement strategies of Yao culture school-based curriculum in the context of global minority cultural education.

1.Questionnaire investigation

The questionnaire survey mainly targets 20 primary and secondary schools in Yao ethnic areas such as Guangxi, Guangdong, and Hunan. The survey subjects include principals, teachers, students, and their parents. The questionnaire design mainly revolves around the following aspects: the establishment of school-based courses on Yao culture, the systematicity of course content, the adequacy of teaching resources, the strength of teaching staff, and their impact on course implementation. A total of 300 questionnaires were distributed, and 261 valid questionnaires were collected, with an effective response rate of 87%. The questionnaire data will be quantitatively analyzed using SPSS software to explore the impact of various factors on the effectiveness of course implementation.

2.Depth interview

In order to gain a deeper understanding of the actual implementation of school-based curriculum for Yao culture, researchers conducted semi-structured in-depth interviews with principals, curriculum managers, and teachers of some schools. The interview content includes challenges in curriculum design and implementation, teaching resources and faculty situation, effectiveness of policy support, and community participation. A total of 15 interviews were conducted, each lasting approximately 60 minutes. The interview content will be coded and analyzed through content analysis to extract key influencing factors and strategic recommendations.

3. on-the-spot investigation

This study also conducted on-site observations and records of schools in some Yao ethnic settlements through field visits. The content of on-site inspection includes classroom teaching process, student participation, organization and implementation of cultural activities, etc. Through face-to-face communication and on-site recording with the school, the researchers further understood the advantages and disadvantages of Yao culture school-based curriculum in practical operation. During the inspection process, some photos of the teaching process and cultural activities were also taken for subsequent analysis and presentation.

4.Data analysis

The data analysis in this study adopts a mixed method. The questionnaire survey data will be processed through quantitative analysis methods such as descriptive statistics, correlation analysis, and regression analysis to reveal the relationships and impacts between variables. The data from in-depth interviews and field investigations will be analyzed using qualitative methods, with a focus on identifying key issues and challenges in the course implementation process. Ultimately, the research will integrate the results of quantitative and qualitative analysis to provide systematic recommendations for the development of school-based curriculum in Yao culture.

5.Ethical considerations

Throughout the entire research process, the researchers strictly adhered to ethical standards. All participants signed informed consent forms before participating in the study, and their privacy and data confidentiality were fully guaranteed during the research process. The presentation of research results will be anonymous and will not involve any personal identity information to ensure the protection of participants' rights.

Through the above research methods, this study aims to comprehensively explore the current development status and challenges of school-based curriculum for Yao culture from multiple perspectives, providing strong support for the practice of ethnic minority cultural education.

Research result

1.present situation

1.1 In terms of course development

In recent years, with the increasing emphasis on the protection and inheritance of ethnic minority cultures, some schools in Yao ethnic areas have actively engaged in the development of school-based curriculum for Yao culture. An in-depth investigation was conducted on 20 primary and secondary schools in Yao ethnic settlements in Guangxi, Guangdong, and Hunan provinces, and it was found that the schools that offer school-based courses related to Yao culture are shown in Figure 1:

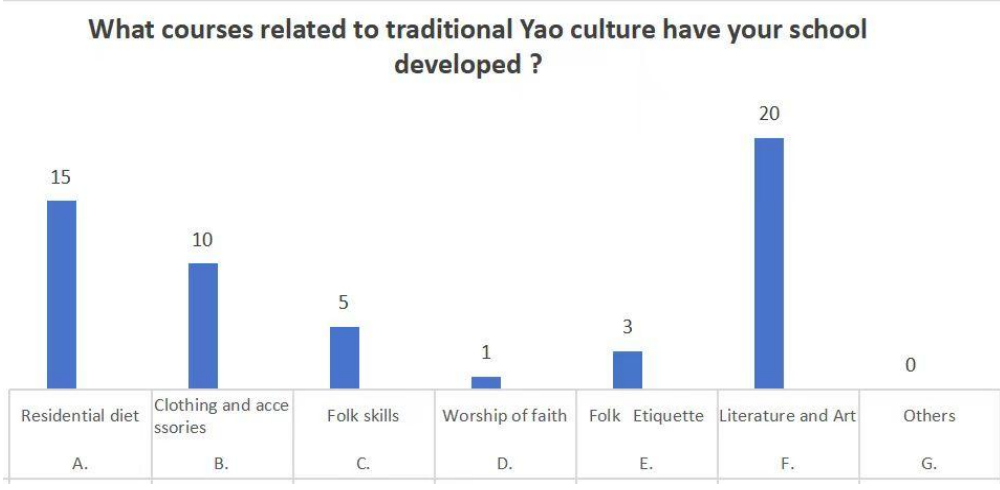


Figure 1 Statistical Chart of the Curriculum Content of Traditional Yao Culture School based Courses

In terms of content selection, these courses mainly focus on the living and eating habits, clothing, folk skills, beliefs and worship, folk etiquette, literature and art of the Yao ethnic group. For example, some schools invite local experts in Yao culture, inheritors of Yao intangible cultural heritage, and folk artists to participate in curriculum development, jointly excavating the essence of Yao culture and transforming it into curriculum content suitable for students to learn. The methods of curriculum development exhibit diverse characteristics, with teacher led development, expert guided development, and school community collaborative development coexisting. Under the teacher led development model, school teachers actively explore teaching content and methods that are suitable for students based on their love for Yao culture and their own professional knowledge. The expert guided development model fully leverages the professional advantages of experts in the field of Yao culture research, providing a guarantee for the scientific and systematic nature of the curriculum. The school community cooperation development model integrates the resources of the school and the Yao community to make the curriculum more practical and local.

1.2 In terms of teaching implementation

The teaching implementation of Yao culture school-based curriculum mainly adopts a combination of classroom teaching, practical activities, and cultural experience. In classroom teaching, teachers impart knowledge and skills of Yao culture to students through methods such as explanation and demonstration. For example, in the teaching of Yao butterfly songs, teachers first demonstrate beautiful singing styles and then explain unique vocal techniques. Students practice singing and feel the rhythm and melody. In class, we will also share the cultural stories behind the songs, deepen our understanding, practice repeatedly, and pass on the beauty of butterfly songs. During Yao cultural practice activities, the Yao intangible

cultural heritage inheritance base provides students with the opportunity to personally experience Yao culture. The inheritors of intangible cultural heritage use the characteristics of the Yao ethnic herb Banlangen to teach students how to extract dyes and make them into natural clothing dyes. Then, using tie dye technique, unleash imagination, design unique patterns, soak the clothes in dye, and finally dye them into exquisite patterns with unique Yao ethnic characteristics. This not only cultivates students' innovation ability but also improves their practical ability. Cultural experience activities allow students to delve into the Yao community, live and work together with the Yao people, and understand their customs, religious beliefs, and other aspects. This diversified teaching implementation method not only enhances students' interest and participation in learning, but also enables them to have a deeper understanding and recognition of Yao culture.

1.3 In terms of course evaluation

The evaluation of Yao culture school-based curriculum mainly adopts methods such as teacher evaluation, student self-evaluation, and peer evaluation. The evaluation content covers multiple aspects such as students' learning attitudes, learning outcomes, and practical abilities. In terms of learning attitude, teachers will observe students' performance in the classroom, their enthusiasm for participating in practical activities, etc., and evaluate students' learning attitude. The evaluation of learning outcomes is mainly conducted through exams, assignments, and work exhibitions, testing students' mastery of Yao cultural knowledge and their ability to apply skills. The evaluation of practical ability focuses on students' performance in practical activities, such as the proficiency of singing Yao butterfly songs, the fluency of long drum dance performances, and the exquisite production of Yao embroidery. The evaluation results, as an important component of students' comprehensive quality evaluation, have played a positive role in promoting their development. At the same time, curriculum evaluation also provides a basis for teachers to improve teaching, prompting them to constantly adjust teaching content and methods, and improve teaching quality.

2.Problems and challenges

Although the school-based curriculum of Yao culture has achieved certain results in its development, it also faces many problems.

2.1 The course content is not rich enough

The survey data in Figure 1 shows that the current school-based curriculum for Yao culture mainly focuses on Yao's singing and dancing, living and eating, clothing, and other aspects, with less attention paid to Yao's language, religious beliefs, customs, ecological culture, and other aspects. The religious beliefs of the Yao ethnic group are centered around the worship of Panhu, which contains rich philosophical ideas, moral concepts, and life wisdom. However, due to insufficient exploration of this aspect, students find it difficult to fully understand the spiritual connotations of Yao culture. For example, in the school-based curriculum of Yao culture in some schools, the explanation of Yao religious beliefs only stays on the surface, lacking in-depth analysis and exploration. The introduction to the customs and habits of the Yao ethnic group is not comprehensive enough. The Yao ethnic group has unique customs and traditions such as weddings, funerals, festivals, and celebrations. These customs and traditions are not only an important part of Yao culture, but also important materials for cultivating students' sense of ethnic identity and cultural pride. However, in actual teaching, it is often simply mentioned without delving into the historical origins, cultural significance, and values behind it. The ecological culture of the Yao ethnic group also holds significant value. The Yao people have formed an ecological and cultural concept of harmonious coexistence with nature in their long-term production and life, such as protecting forests and cherishing water sources. However, in the course content, this aspect is often overlooked, which is not conducive to cultivating students' ecological awareness and environmental protection concepts.

2.2 The teaching method is not flexible enough

Researchers asked 32 teachers responsible for the school-based curriculum of Yao culture: What teaching methods do your school's traditional Yao culture school-based curriculum generally tend to use? The answer to this question is as follows:

option	Subtotals	proportion
A. Organize by theme	16	50%
B. Design according to modules	5	15.63%
C. Linear teaching based on textbooks	5	15.63%
D. Other forms	6	18.75%
Number of valid respondents for this question	32	

Figure 2: Which teaching method does your school's Yao traditional culture school-based curriculum generally tend to use?

Yao culture is rich, colorful, and unique. Based on the above data and combined with student interviews, it can be seen that due to teachers' insufficient understanding and limited application ability of these teaching methods, the teaching methods are single and difficult to meet students' learning needs. The teaching method of Yao culture school-based curriculum still relies mainly on classroom lectures, lacking interactivity and interest. In the classroom, teachers have a single way of imparting knowledge during class, and students passively receive knowledge, lacking opportunities for active participation and thinking. This teaching method can easily make students feel bored and reduce their interest and enthusiasm for learning.

Through in-depth visits to students, they hope that the course can be improved in the following ways to enhance the interest of more students. As shown in Figure 3:

option	Subtotals	proportion
A. Multimedia teaching methods	90	89.11%
B. On site investigation and experience	92	91.09%
C. Interactive teaching mode	84	83.17%
D. Interdisciplinary integration teaching	75	74.26%
E. Other (please specify) _____*	0	0%
Number of valid respondents for this question	101	

Figure 3: How do you think the teaching method of Yao traditional culture school-based curriculum should be innovated?

After visiting 101 students who participated in school-based curriculum learning, the study found that 89.11% of students hope that teachers can use multimedia methods during the teaching process to increase the intuitiveness and fun of the curriculum; 91.09% of students expect to conduct on-site investigations and experiences of Yao culture, creating specific scenarios to allow students to immerse themselves in the charm of Yao culture; 83.17% of students want to learn Yao culture through interactive teaching mode. Through interactive communication between teachers and students, as well as between students, the learning process can become more vivid and interesting, fully mobilizing students' enthusiasm; 74.26%

of students aspire to acquire knowledge of Yao culture through interdisciplinary integration, which not only broadens their horizons, allows them to break through the limitations of a single subject, understand the connections between different subjects, broaden their knowledge horizons, but also cultivates their comprehensive abilities, such as critical thinking, innovation, and problem-solving skills. Finally, the cross integration of knowledge from different disciplines helps students generate unique insights and creativity, achieving the effect of stimulating innovative thinking.

2.3 Insufficient teaching staff

The teachers of the school-based curriculum for Yao culture are mainly composed of music, art, physical education and other subject teachers from the school, and there is a lack of professional Yao culture teachers. Among the 20 schools surveyed, music teachers accounted for 51.72% of the 58 teachers who taught the school-based curriculum of Yao culture; Art teachers account for 25.86%; Physical education teachers account for 17.24%; Other accounts for 13.79%. Most of these are part-time teachers without professional teachers. Although these teachers have a certain understanding of Yao culture, they lack systematic professional knowledge and teaching skills, making it difficult for them to fulfill the teaching tasks of Yao culture school-based curriculum.

The introduction and cultivation of professional teachers face difficulties. Due to the relatively backward economic development and limited educational resources in the Yao ethnic region, it is difficult to attract and retain professional Yao cultural teachers. At the same time, there are also shortcomings in the training of existing teachers, lacking specificity and effectiveness, and unable to effectively improve their professional competence and teaching ability. Although some schools have reached cooperation agreements with relevant Yao intangible cultural heritage inheritors with the assistance of local governments, cultural centers, folk museums, etc., it is difficult to achieve regular on-site professional inheritance teaching due to the lack of special funding guarantee.

2.4 Lack of course resources

The curriculum resources of Yao culture school-based courses mainly include textbooks, pictures, videos, etc., with a single type of resource and limited quantity. Textbooks are an important basis for curriculum teaching, but currently the quality of Yao culture school-based curriculum textbooks varies greatly, lacking systematicity and authority. Although image and video resources can visually showcase the charm of Yao culture, their quantity is limited and difficult to meet teaching needs.

Lack of effective utilization of cultural resources in the Yao community. The Yao community has abundant cultural resources, such as Yao museums, Yao cultural squares, Yao traditional villages, Yao intangible cultural heritage inheritance bases, etc. However, the cooperation between schools and communities is not close enough, and these resources have not been fully utilized for teaching activities. For example, schools can organize students to visit the Yao Museum, allowing them to experience the historical heritage and unique charm of Yao culture up close; Yao folk artists can also be invited to perform and teach at schools, enriching the content and form of teaching.

Discuss

Strategies for Yao Cultural Education Drawing on Global Experience

1.The combination of policy support and community participation

Referring to successful practices in the United States and Canada, it is crucial to closely integrate policy support with community participation in order to effectively promote Yao cultural education. The government needs to increase policy support for Yao culture and education, and provide sufficient funding and resource guarantees. At the same time, actively encourage the Yao community to participate in the development and implementation of the curriculum to ensure that the curriculum content combines cultural authenticity and educational relevance. It is suggested that the government establish a special fund to support

the development of Yao cultural courses and teacher training, and strengthen cooperation with Yao communities to encourage cultural inheritors to engage in teaching activities. The data shows that 68% of the surveyed teachers pointed out that community participation is of great significance to the successful implementation of the curriculum, and suggested further increasing the participation of the community and cultural inheritors.

2.Systematic course design and textbook development

The construction of school-based curriculum for Yao culture requires systematic design and standardized textbook development. In terms of course content, we can draw on the experiences of Australia and Canada to comprehensively cover various fields of Yao culture, including language, music, dance, traditional skills, religious beliefs, etc. Moreover, by combining modern educational concepts, traditional culture and modern educational content are organically integrated to construct a curriculum system that is both culturally profound and educationally valuable. It is recommended to organize experts and frontline teachers to work together to develop systematic textbooks and teaching resources, which should cover various aspects of Yao culture and adopt diversified forms such as books, electronic textbooks, video tutorials, etc. Survey data shows that 90% of schools require more systematic teaching materials, and 85% of teachers believe that developing teaching materials that are suitable for students' age characteristics and cognitive levels is necessary.

3.Teacher training and teaching support

The professional competence of teachers directly affects the effectiveness of curriculum implementation. Drawing on international experience, teacher training for Yao culture courses should cover the learning of cultural knowledge, training of teaching methods, and cultivation of cultural sensitivity. The government and schools can enhance the professional competence of teachers through organizing training courses, offering further education courses, and conducting cultural inspections. It is recommended to regularly organize teachers to participate in Yao culture training classes every year and provide them with opportunities for further education to enhance their cultural knowledge reserves and teaching abilities. Survey data shows that 75% of surveyed teachers expressed willingness to participate in relevant training and believe that such training plays a key role in improving their teaching abilities. In addition, schools should also establish support systems to equip teachers with necessary teaching resources and tools, such as teaching guides, courseware templates, cultural databases, etc. At the same time, building a teacher communication platform to promote experience sharing and innovative teaching methods among teachers, thereby improving the overall teaching level.

4.Evaluation mechanism and curriculum optimization

Establishing a scientific evaluation mechanism is a core element in ensuring the quality of courses. The evaluation of Yao culture school-based curriculum should cover multiple dimensions such as teacher evaluation, student feedback, parental opinions, and community participation. Through multi-party evaluation, comprehensively grasp the implementation effect of the course, timely detect problems and optimize them. It is recommended to conduct regular course evaluations involving teachers, students, parents, and the community, and adjust and improve the curriculum based on the evaluation results. According to survey data, 85% of the surveyed schools believe that regular curriculum evaluation is a necessary measure to ensure curriculum quality, and suggest establishing a scientific and reasonable evaluation mechanism.

Summary and suggestion

The conclusion of this study indicates that in the process of globalization, the inheritance of minority cultures faces many challenges, and Yao culture is no exception. Although there has been some development in the school-based curriculum of Yao culture, and some schools have already launched related courses, there are still significant problems. The course content is not rich and comprehensive enough to fully showcase the diversity and depth

of Yao culture, such as insufficient exploration of religious beliefs, ecological culture, and other aspects. The teaching methods lack innovation and flexibility, with lectures as the main focus, making it difficult to stimulate students' enthusiasm and initiative. The teaching staff is weak, and there is a shortage of professional teachers. The professional competence and teaching skills of existing teachers need to be improved. Course resources are relatively scarce, the quality of textbooks varies, and community cultural resources have not been effectively utilized. However, through the study of successful experiences in minority cultural education in countries such as the United States, Canada, and Australia, we have gained many insights. These countries have effectively promoted the inheritance and development of ethnic minority cultures through policy guarantees, community collaboration, educational innovation, and other means.

Looking ahead to the future, the development of school-based curriculum for Yao culture is full of hope. Firstly, greater support should be given at the policy level by formulating targeted and feasible policies, increasing funding investment, improving resource allocation, and creating a favorable policy environment for curriculum development. Secondly, it is crucial to strengthen the deep cooperation between communities and schools. Cultural inheritors in the community should participate more in curriculum development and teaching, bringing students a more authentic and vivid experience of Yao culture. Furthermore, curriculum design needs to be more systematic and scientific. Comprehensively sorting out the various dimensions of Yao culture, constructing a clear and logically rigorous curriculum system to meet the learning needs of students of different age groups. At the same time, emphasis should be placed on innovative teaching methods, introducing diverse teaching methods such as multimedia teaching, practical teaching, group cooperative learning, etc., to enhance the fun and attractiveness of the curriculum. In addition, the construction of the teaching staff is urgent. Through professional training, academic exchanges, and other means, we aim to enhance the cultural literacy and teaching ability of teachers in the Yao ethnic group, and build a high-quality and professional teaching team.

In short, the development of school-based curriculum for Yao culture is a long and arduous task. But as long as we fully draw on international successful experiences, combine with the actual situation of Yao culture, and constantly explore and innovate, we will definitely be able to promote the optimization and improvement of Yao culture school-based curriculum, so that Yao culture can radiate new vitality in the new era, achieve sustainable inheritance and development, and contribute to enriching the diverse culture of the Chinese nation.

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