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Article

An Analysis of the Narrative Pathway of Integrating Shaoxing Intangible Cultural Heritage Translation into College English Teaching from the Perspective of Curriculum-based Ideological and Political Education: A Case Study of the Legend of Xishi

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Abstract: Promoting the in-depth integration of local intangible cultural heritage translation and curriculum-based ideological and political education is a vital direction of College English teaching reform in the new era. The legend of Xishi, a nationally recognized intangible cultural heritage in folk literature and a hallmark of Shaoxing, carries profound regional cultural depth and educational values, making it an excellent resource to build localized ideological and political classrooms with distinctive features in college English. At present, the integration of the English translation of the Legend of Xishi into college English teaching is still confronted with several problems, such as the fragmented material system, insufficient intercultural adaptability of bilingual translation and introduction, rigid classroom narrative modes, and superficial integration of ideological and political education. A mature and systematic narrative education system has not yet been formed.Taking the legend of Xishi as a case study, this paper integrates the core ideas of narrative teaching, intercultural communication, and implicit education to analyze the practical challenges of incorporating intangible cultural heritage of folk literature into College English classrooms. An integrated narrative teaching path is constructed from four dimensions: content reconstruction, bilingual transformation, classroom implementation and value enhancement. Meanwhile, a support system featuring the coordinated linkage of resources, faculty, evaluation and platforms is established.This study aims to address the challenges of superficial and formal integration of intangible cultural heritage of folk literature into foreign language teaching, promoting the living transmission and international communication of local intangible heritage, and providing practical references for the localized reform of ideological and political education in College English courses.

Keywords: curriculum-based ideological and political education; the legend of Xishi; translation of ICH; narrative Path

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1. Introduction

Moral education and talent cultivation are the fundamental tasks of higher education in the new era. The deep integration of curriculum-based ideological and political education and professional teaching has become the core orientation of innovation in College English teaching. We should make good use of classroom teaching as the main channel,... Make all kinds of courses move in the same direction as ideological and political theory courses to form a synergy effect [1]. College English, as a widely popular general education course in universities, not only fulfills the function of cultivating students' basic language skills in listening, speaking, reading, writing and translation, but also shoulders the historical mission of disseminating Chinese excellent traditional culture, fostering young people's cultural confidence, and enhancing the country's capacity for international communication. Under the strategic background of international communication of Chinese culture, local intangible cultural heritage, as the

living carrier of regional culture, provides abundant teaching materials for the localization innovation of College English teaching and the implementation of intercultural education. As a historical and cultural city, Shaoxing has a rich variety of intangible cultural heritage resources. Among them, the legend of Xishi, as a national-level folk literature intangible cultural heritage, with its unique advantages such as complete plot, strong narrative quality, rich humanistic core, and abundant educational elements, highly aligns with the narrative and contextualized teaching model of College English. It is a high-quality local resource that serves the construction of ideological and political education in foreign language courses and implements cultural education.

Looking at the current academic research, there have been numerous achievements in the field of integrating ideological and political education into the College English course. This includes studies on the connotation of ideological and political education in foreign language courses, as well as discussions on the problems faced by such courses and their implementation paths. For instance, Wen Qiufang [2] starting from the connotation of ideological and political education in foreign language courses, proposed the overall implementation framework for ideological and political education in college foreign language courses, providing specific operational suggestions for the practice of ideological and political education in foreign language courses. However, the existing research on integrating intangible cultural heritage into foreign language teaching mostly focuses on common materials of traditional crafts and folk arts. There are relatively few studies specifically on the translation and narrative teaching of the exclusive folk literature intangible cultural heritage, such as the legend of Xishi in Shaoxing. Meanwhile, most studies have failed to integrate the aspects of non-literary translation, classroom narratives, and ideological and political education, resulting in shortcomings such as a single research perspective, weak case relevance, and an incomplete practical system. Based on this, this paper, from the perspective of curriculum-based ideological and political education, takes the intangible cultural heritage of the Legend of Xishi as a case study, systematically analyzes the practical difficulties of integrating its translation into College English teaching, constructs a multi-dimensional integrated narrative teaching path and corresponding guarantee mechanism, providing practical references for empowering College English teaching reform with local intangible cultural heritage, and facilitating the international communication and innovative inheritance of local intangible cultural heritage in Shaoxing.

2. Core Concept Definition and Theoretical Foundation

2.1. Core Concept Definition

This article focuses on three core research dimensions: the translation of intangible cultural heritage, the integration of ideological and political education in courses, and English teaching. It defines three key academic concepts and thereby clearly delineates the research scope of this article. First, the narrative of intangible cultural heritage translation. Unlike traditional mechanical text translation, the narrative translation of intangible cultural heritage focuses on the core of intangible cultural heritage. It relies on various communication carriers such as written texts and oral expressions, taking into account both the authenticity of the culture and the cognitive habits of intercultural audiences. It is a narrative mode that combines story construction and external communication attributes.This model focuses on resolving the cultural gap between China and the West through narrative expression, and conveying the profound humanistic connotations of intangible cultural heritage. It is the core carrier for the international communication of the legend of Xishi. Second, the narrative of curriculum-based ideological and political education. This model is based on the College English classroom teaching scenario, discarding the traditional didactic educational model. It adopts diverse narrative methods such as cultural interpretation, scenario creation, and implicit infiltration to break through the barriers between language teaching and ideological -political education, achieving the organic unity of knowledge imparting,

cultural immersion, and value guidance, and conforming to the subtle and imperceptible educational characteristics of English courses. Third, the narrative path of English teaching. It is a closed-loop teaching system that runs throughout the pre-class, in-class and post-class periods, covering core aspects such as material reorganization, bilingual conversion, classroom design, and value transmission. It is an important means for deeply integrating intangible cultural heritage, English language teaching, and curriculum-based ideological and political education. It provides a complete practical framework for the regular integration of the Xishi Legend intangible cultural heritage narrative into the English classroom.

2.2. Theoretical Foundation

This article selects narrative teaching theory, intercultural communication theory, and implicit education theory as the core theoretical support. These three theories are highly compatible with the research topic of this study, and can comprehensively support the analysis of teaching difficulties, the construction of narrative paths and the establishment of the education system, thereby forming a closed-loop theoretical support system.

Firstly, narrative teaching theory. Narrative teaching approach represents an idea or philosophy for language teaching. Derived from scholars' reflections on narrative theories and narrative forms, it advocates adopting narrative-oriented methods in foreign language teaching. Certain teaching procedures and teaching materials (such as a text, a passage, a language point, a grammar item or other language-teaching units) are designed and presented in a narrative form as far as possible. This creates a real-life context or a possible world, immersing students fully in the learning environment and rendering cognitive activities lifelike or artistic. Within such contexts or possible worlds, students can give full and coordinated play to their mental capacities including language competence, emotion, imagination and creativity, and "acquire" language in these lifelike or artistic cognitive activities [3]. The narrative teaching theory advocates replacing traditional indoctrination teaching with story-based and context-based interactive teaching, which is in line with the cognitive laws of contemporary college students and the teaching characteristics of the intangible cultural heritage in folk literature. Based on this theory, the complete and rich story of the Xishi legend can be transformed into systematic classroom narrative materials, and immersive classroom practical activities can be designed to solve the problems of the fixed traditional English classroom model and insufficient student participation, providing core teaching basis for the implementation of folk literature narrative in English classrooms. Secondly, intercultural communication theory. As Homi K. Bhabha [4] argues in The Location of Culture, intercultural dissemination is not a transparent "transmission" of meaning; it is in effect a translation process saturated with power relations. The intercultural communication theory focuses on the cognitive differences between different cultures and the efficient transmission laws of information, precisely adapting to the core needs of folk literature translation research. Based on this theory, the logic of bilingual translation and introduction of the Xishi legend can be optimized. Adaptive narrative transformation can bridge Chinese-Western cultural gaps and break down barriers in the external translation of folk literature, effectively addressing problems such as stiff translation and introduction, cultural misreading and inefficient communication, and ensuring the accuracy and professionalism of the international communication of intangible cultural heritage stories. Thirdly, the implicit education theory. The modern theoretical origin of implicit education lies in the hidden-curriculum theory proposed by Jackson [5], with the theory of edification and constructivism as its theoretical support. Meanwhile, China has long possessed an educational tradition of "imperceptible influence", which forms the local ideological foundation for implicit education. From the perspective of curriculum-based ideological and political education, implicit education emphasizes going beyond straightforward preaching, relying on the content of the course and cultural narrative to create an immersive learning situation, subtly and imperceptibly permeating positive values,

avoiding the drawbacks of explicit ideological education in political education. Drawing on this theory, we can tap deeply into the ideological-political core values embodied in the Xishi Legend, such as devotion to the country and a sense of responsibility for goodness. Value-oriented guidance can be integrated into the whole process of narrative teaching for intangible cultural heritage, so as to realize the in-depth integration of language competence cultivation, traditional cultural inheritance and ideological-political education, and fulfill the core educational goal of fostering virtue through education in College English.

3. The Narrative Challenges of Integrating the Translated of the Xishi Legend into College English Teaching

From the perspective of the current situation of College English teaching and the localized teaching practice of the Xishi legend, the narrative practical difficulties of integrating the translation of the Xishi legend into College English teaching mainly manifest in four dimensions: narrative content, external translation and communication, classroom implementation, and ideological and political education.

3.1. Dimension of Narrative Content: Fragmented Material System and Vague Educational Mainline

The teaching materials used in current College English classes for the legend of Xishi lack systematic and hierarchical overall planning and design. Most of them are fragmented story segments and simple graphic and textual materials randomly selected by teachers, without integrating and optimizing them with the curriculum teaching standards, students' learning situations and differences, and the ideological and political education goals. The existing teaching materials mostly focus on the story plots and character development of the legend, ignoring the high-quality ideological and political core such as family and country responsibility, simplicity and kindness, and perseverance of the original intention contained in the legend. The educational orientation of narrative in the classroom is unclear. At the same time, traditional intangible cultural heritage historical materials are obscure and lengthy, and there is a lack of lightweight, story-based, and educational bilingual teaching materials suitable for undergraduate English classes. This leads to the classroom narrative remaining at the superficial level of cultural appreciation, unable to achieve a deep integration of students' cultural cognition improvement and value cultivation.

3.2. Dimension of Translation Narratives: Inadequate Adaptation in Translation and Prominent Intercultural Barriers

The legend of Xishi, as a unique folk literature intangible cultural heritage of Shaoxing, contains a large number of regional-specific cultural-loaded words (such as: 浣纱溪，会稽), historical anecdotes (such as: 沉鱼落雁, 卧薪尝胆, 吴越争霸, etc.) and folk concepts. Some of these distinctive cultural contents currently lack standardized English translations, naturally creating barriers for intercultural communication. Currently, the translation of intangible cultural heritage in classroom teaching mostly adopts a single direct translation mode, only completing surface semantic conversion, lacking narrative interpretation and context adaptation, and ignoring the differences in narrative logic between Chinese and Western cultures. This results in stiff English sentences, lack of cultural connotations, and difficulty in meeting the reading and narrative habits of English audiences. Moreover, some translation contents adhere to the Chinese narrative thinking and do not take into account intercultural cognitive differences, easily causing misinterpretations of character images and cultural connotations, and unable to accurately convey the humanistic value and regional cultural core of the legend of Xishi. This significantly reduces the external narrative quality and communication efficiency of the intangible cultural heritage story. Cultural context differences, the difficulty of translating specific terms, and the accurate conveyance of cultural connotations are the common challenges currently faced in the external translation of intangible cultural heritage. Taking 吴越争霸 as an example: If the term is simply translated as The Wu-Yue

Wars, it would give rise to cross-cultural barriers for target readers lacking relevant Chinese historical background.

3.3. Dimension of Classroom Implementation: Rigid Teaching Modes and Lack of Immersive Scenarios

At the level of classroom implementation, the integration of the Xishi Legend into the teaching model of College English is rather rigid. It still mainly consists of text study, mechanical translation, and one-way explanations by the teacher. Centered on teacher-led input, classroom narratives offer insufficient room for students' practical activities such as independent story reconstruction, English creation, situational interpretation and intercultural critical thinking, which constrains students' subject initiative and creativity. Meanwhile, the teaching design fails to distinguish the differentiated features of listening-speaking and reading-writing course types. It lacks immersive and contextualized narrative activities tailored for intangible cultural heritage of folk literature, and thus cannot effectively motivate students' enthusiasm for language output and creation. The rigid teaching mode results in insufficient engagement and weak teaching effectiveness in narrative-oriented classes of intangible cultural heritage, making it difficult to simultaneously achieve multiple educational objectives including improving students' linguistic competence, strengthening their cultural interpretative ability and fostering their humanistic quality. Narrative teaching method can effectively transform the one-way indoctrination-oriented teaching paradigm and activate students' awareness of subjective participation.

3.4. Dimension of Educational Conduction: Superficial Ideological- Political Penetration and Incomplete Educational System

At present, most teaching practices incorporate the legend of Xishi as an interesting supplementary material for the classroom, simply adding it to the regular English teaching without establishing a systematic narrative transmission system for ideological and political education. There is a problem of "two layers" where language teaching and ideological-political education are disconnected. During the teaching process, teachers mainly focus on explaining language knowledge points and popularizing the story of the intangible cultural heritage, while neglecting the spiritual core such as patriotism, selfless dedication, and simplicity and kindness carried by the legend. The ideological and political education presents fragmented and superficial characteristics. The overall teaching has not established a step-by-step educational chain of "intangible cultural cognition - cultural understanding - value recognition - dissemination consciousness", making it difficult to achieve an advancement and upgrade from basic knowledge teaching to high-level quality cultivation. The core value of curriculum-bases ideological and political education for cultivating moral character has not been fully released. Empirical research based on the theory of implicit education indicates that current ideological and political education in College English courses still has significant deficiencies in implicit integration, and the penetration of ideological and political elements in teaching design often remains superficial.

4. Construction of Multi-dimensional Narrative Paths for Teaching the Translation of the Legend of Xishi from the Perspective of Curriculum-based Ideological and Political Education

In response to the four major teaching dilemmas mentioned above, and centering on the core goal of fostering virtue through education in curriculum-based ideological and political education, this paper attempts to integrate the core propositions of three theories - narrative teaching, intercultural communication and implicit education - into every practical link. In accordance with the teaching rules of College English courses and the narrative characteristics of folk-literature intangible cultural heritage, it constructs a four-in-one multi-dimensional narrative teaching path of "content reconstruction - translation transformation - classroom implementation - value empowerment". It realizes the in-depth coupling of resource development of the Xishi Legend, optimization of bilingual

translation and introduction, innovation of classroom narration and ideological-political value empowerment.

4.1. Selection and Reconstruction of Teaching Materials: Consolidating the Foundation of Narrative Content

High-quality systematic materials are the fundamental guarantee for the implementation of innovative ideological and political narrative teaching. The so-called narrative of intangible cultural heritage here does not merely involve literal translation of ancient texts and historical materials; instead, it centers on the cultural core of the Xishi legend, selects and processes teaching materials, laying a content foundation for subsequent bilingual translation and the construction of external stories.

Based on the core idea of narrative teaching theory that emphasizes the creation of story-driven scenarios, this study optimizes and reconstructs teaching materials. First, grounded in the ideological-political education goals and undergraduates' cognitive characteristics, it precisely selects the core teaching content of the Xishi Legend. Obscure ancient historical materials and complicated variant folk tales are eliminated, while lightweight materials with positive plots, rich connotations and suitability for undergraduate English classrooms are retained. Emphasis is placed on exploring positive educational elements embodied in the legend, such as patriotism, commitment to the nation and sincere benevolence. Secondly, we build a three-level gradient narrative teaching system: the basic level sorts out the origin of the legend, the story's sequence, and the characters' images, meeting students' basic cultural cognitive needs; the intermediate level interprets the folk customs, regional cultural characteristics, and folk literary and artistic values of the legend in Shaoxing; the deepening level delves into the national sentiments, selfless dedication, and unwavering heart in the legend, precisely aligning with the requirements of course ideological education. Finally, we integrate scattered story fragments, sort out standardized and positive bilingual narrative mainlines, construct a complete, logically coherent, teachable, and translatable, and both culturally significant and educational-oriented intangible cultural heritage story system, laying a content foundation for bilingual conversion and classroom implementation.

4.2. Optimization for Intercultural Adaptation: Breaking Down Barriers in the Translation and Communication of Intangible Cultural Heritage

Focusing on the practice of bilingual transformation and drawing on the audience-orientation and cultural adaptation concepts of intercultural communication theory, this paper addresses practical problems such as stiff translation-introduction and cultural misreading. In view of the communication barriers brought by numerous culture-loaded words and local allusions in the Xishi Legend, this paper further clarifies the practical essentials of the translation narration for intangible cultural heritage: it is necessary to safeguard the authenticity of local culture while taking into account the cognitive habits of English-speaking audiences, and bridge the Chinese-Western cultural gap through narrative strategies. Accordingly, this paper constructs narrative-oriented bilingual transformation strategies suitable for folk-literature ICH. First, direct translation for fidelity in narration. For fixed content such as exclusive character appellations, fixed idiomatic nouns, and core plot markers in the legend, the literal-translation approach is adopted to preserve to the maximum extent the cultural authenticity and original narrative features of intangible cultural heritage, so as to realize the accurate transmission of cultural symbols. Second, interpretive supplementary narrative. For historical backgrounds, folk allusions and cultural connotations that defy literal translation due to Sino-Western cultural differences, methods such as lexical annotation, contextual interpretation and background supplementation are adopted to bridge the cognitive gap between Chinese and foreign cultures and help audiences gain an in-depth understanding of the humanistic connotations and spiritual values of the legend. Third, narrative reconfiguration. For bilingual materials characterized by cumbersome Chinese-style narrative logic and rigid sentence patterns, this paper reconstructs textual word order and logical threads by referring to the norms of short English narrative texts. It weakens the

inertia of Chinese-style expression and generates bilingual corpus with cultural authenticity, linguistic readability and intercultural communicative potential, so as to help Shaoxing's stories of intangible cultural heritage adapt to the context of international communication.

4.3. Scenario-based Implementation for Different Course Types: Constructing Immersive Narrative Classrooms

The English-teaching narrative path we advocate is a closed-loop implementation framework running through pre-class, in-class and post-class stages. Drawing on narrative teaching theory, it transforms the teacher-centered one-way indoctrination model, converts the story resources of the Legend of Xishi into operable classroom tasks, and addresses the dilemmas of rigid traditional classroom modes and insufficient student participation. Based on the two core course types of college English, namely listening-speaking and reading-writing, layered narrative practical activities are designed to stimulate students' subjective initiative.

In listening-speaking sessions, focusing on cultivating students' oral narrative competence, interactive activities including English story retelling, thematic oral speeches, situational performance and group-based English creation are arranged to guide students to actively tell the legend of Xishi in English and polish their oral expression and impromptu narrative skills. In reading-writing sessions, emphasis is placed on improving textual narrative literacy. Teaching contents such as bilingual text study, narrative translation training, short English writing and critical comparison of intercultural stories are carried out to enhance students' reading-writing competence as well as their cultural interpretative ability simultaneously. Meanwhile, multiple modes including individual independent narrative, group co-creative narrative and whole-class interactive narrative are integrated to break the traditional one-way indoctrination teaching paradigm. Lightweight bilingual materials are delivered for students' autonomous preview before class; narrative interpretation, collaborative inquiry and achievement presentation are conducted in class; extended assignments such as English dubbing and story continuation are assigned after class. In this way, a closed-loop teaching system is formed to promote the regular implementation of ICH narrative teaching.

4.4. Step-wise Value Empowerment: Realizing In-depth Penetration of Ideological-Political Education

Drawing on implicit education theory and rejecting didactic moral preaching, this paper elaborates on the practical connotation of narrative-driven curriculum-based ideological-political education: instead of preaching abstract moral principles in isolation from language training, value guidance is embedded into the whole process of narrative teaching. Literacy cultivation is achieved imperceptibly through cultural interpretation, Sino-foreign text comparison and task-oriented practice, so as to tackle the problems of fragmented and superficial ideological-political integration. First, explicit narrative transmission. Through systematic story narration, allusion explanation and cultural interpretation, it directly conveys the spiritual qualities embodied in the legend - commitment to the nation, selfless dedication and sincere benevolence - together with Shaoxing's local humanistic heritage, so as to realize basic-level value guidance. Second, implicit narrative penetration. Intercultural comparative narration of classic Chinese and foreign folk tales guides students to didactically examine the differences between indigenous folk literature and foreign cultures, and cultivates their cultural critical-thinking competence and rational cultural outlook. Third, step-wise literacy progression. Routine narrative learning of the intangible cultural heritage and practical training promote students' competency upgrade along the chain of " cognition of the intangible cultural heritage- cultural understanding - value identification - communication awareness". Students can gradually develop cultural confidence, patriotism and a sense of responsibility for international communication, which effectively fulfills the core goal of fostering virtue through education for college English curriculum-based ideological-political education.

5. Optimization and Safeguard Strategies for Narrative Teaching on the External Translation of ShaoXing's Intangible Cultural Heritage

To ensure the long-term implementation of multi-dimensional narrative paths and avoid the problems of formalization and fragmentation in the teaching of intangible cultural heritage narratives, this paper has constructed a comprehensive guarantee system from four dimensions: resources, faculty, evaluation, and platforms, to promote the standardized and regularized implementation of ideological and political narrative teaching on intangible cultural heritage.

Firstly, Establishing an exclusive bilingual narrative resource library for the Legend of Xishi. Based on the cultural characteristics of Shaoxing's local intangible cultural heritage, high-quality materials including bilingual texts of the Xishi Legend, allusion annotations, standardized translation models, teaching-design cases and narrative-teaching scripts are systematically integrated. A school-based resource library with clear classification and graded difficulty, which adapts to the learning situation of College English students, is constructed to realize the co-construction and sharing of teaching resources and effectively address the pain points of scattered teaching materials and poor classroom adaptability for folk-literature intangible cultural heritage.

Secondly, Enhancing the comprehensive quality of teachers' ideological and political teaching. Targeted special research-oriented training shall be carried out. Centering on core contents such as the cultural connotations of the Xishi Legend, narrative translation skills for folk literature, instructional design for immersive narrative teaching, and integration paths for curriculum-based ideological-political education, systematic learning is implemented. It comprehensively improves teachers' local cultural reserves, competence in the external translation of the intangible cultural heritage, and proficiency in ideological-political teaching design, so as to build a professional faculty team suited for the intangible cultural heritage based narrative ideological-political teaching. Relevant studies suggest that systematic progress should be made in improving teachers' research capability, excavation capability and evaluation capability for curriculum-based ideological-political education.

Thirdly, Establishing a diversified process-oriented evaluation system. Abandoning the traditional single exam-driven performance evaluation model, a multi-dimensional comprehensive evaluation system covering language expression, narrative creation, cultural understanding and ideological-political literacy should be established. Combined with process-oriented indicators such as in-class narrative performance, group co-creation outputs, after-class extended assignments and thematic presentations, a multi-evaluation mechanism integrating teacher assessment, student self-evaluation and peer mutual-evaluation shall be implemented to comprehensively and objectively examine the comprehensive educational effects of narrative teaching.

Fourthly, Establishing a platform for the integration of classroom learning and practical activities. Relying on diverse carriers such as the university's second classroom, research-study activities of the intangible cultural heritage , bilingual volunteer services and campus cultural performances, we can broaden students' practical channels for English-language narration of the Legend of Xishi. Students are encouraged to step out of the classroom. Through practical forms including on-site bilingual interpretation, English-language story performances and external communication of intangible cultural heritage, students can deepen their narrative practical competence, strengthen their awareness of local intangible cultural heritage communication, and realize the long-term extension of educational outcomes.

6. Conclusion

Against the dual-background of furthering the reform of curriculum-based ideological-political education and the international communication of fine traditional Chinese culture, this paper takes the Legend of Xishi, a representative folk-literature intangible cultural heritage in Shaoxing, as the research case. Focusing on the practical

bottlenecks of integrating its foreign translation into narrative teaching of college English, it constructs a four-in-one narrative teaching path featuring "content reconstruction, bilingual transformation, classroom implementation and value empowerment", and puts forward supporting long-term safeguard strategies. This study effectively addresses the practical problems of formalism, superficiality and fragmentation in integrating local intangible cultural heritage into college English teaching. It achieves the in-depth integration of the living inheritance of the intangible cultural heritage, intercultural communication via external translation and foreign-language ideological and political education. It can provide feasible practical references for the localized and characteristic teaching reform of curriculum-based ideological and political education in College English at local universities.

Future research may combine empirical teaching data to continuously improve the practicality of the narrative teaching model for intangible cultural heritagein folk literature. It will further explore innovative paths for enabling local intangible cultural heritage to empower the ideological and political education of foreign language courses in Shaoxing, and help promote the innovative inheritance and high-quality international communication of excellent Chinese culture through university teaching platforms.

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