

A Research on Body Narrative of "School Physical Education Curriculum Ideology and Politics"

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Abstract: The ideology and politics of school physical education is to complete the fundamental task of "cultivating morality and cultivating people". The ideological and political effects of school physical education courses have not been obvious. Based on this, this paper takes the ideology and politics of the school physical education curriculum as the carrier to analyze and sort out the mental and physical factors, and concludes that: the "front vision" and spiritual structure of the moral education narrative are the key to the effectiveness of the ideological and political school physical education curriculum; The self-sufficiency and generality in the narrative make the physical narrative possible in sports; the correlation logic, synergy logic, and fusion logic are the internal logic that the fusion of moral education narrative and body narrative can solve the effectiveness of school sports ideological and political curriculum and try to integrate school physical education. The final destination of the ideological and political curriculum of the curriculum is implemented in the body, providing certain theoretical reference and reference for solving the practical effect of the ideological and political curriculum of the school physical education.

1. Introduction

The idea of "body" has always been hidden in ancient Chinese culture. For example, Lao Tzu pointed out: "The reason why I have big patients is that I have a body". Wang Guowei, a modern Chinese scholar, believes that "what is the essence of life? Desire is all it takes." (Here, "desire" does not just refer to "sex")^[1] This fully shows that "body" has always been hidden in our culture, saying that A "window" into the spirit or mind for us. The sociology of the body was officially born in 1984, and its mark was Brian Turner's "Body and Society".^[2] Based on the argument of John O'Neill's "our body is the body of society", the idea of "body society" was put forward. Thus, the social body constitutes a palpable physical society, and the numerous social bodies constitute the social body. In the 1844 Economic and Philosophical Manuscripts, Marx also believed that other fields of human activities constitute the spiritual world and spiritual world of human life. Whether it is Western scholars of body sociology such as Turner, O'Neill, and Marx, ancient Chinese sages such as Guzi and Zhuangzi, or even modern sages, their views all contain the content of "spirit" and

"body". Whether it is an invisible presence or an apparent presence, they are uniformly maintained within the "social body".

In 2018, the Ministry of Education issued the "Opinions on Accelerating the Construction of High-level Undergraduate Education and Comprehensively Improving Talent Cultivation Ability", which pointed out that the fundamental requirements of "cultivating morality and people" should be fully implemented, and the construction of "ideological and political courses" should be promoted and strengthened.^[3] The ideological and political construction of physical education courses is the sum of the concepts, tasks, methods and processes of ideological and political education in the field of physical education courses and teaching, and it is the basic project for school physical education to implement the requirements of "cultivating morality and cultivating people".^[4] Therefore, the core of school curriculum ideology and politics still has to be implemented into "people", in the final analysis, it is implemented into "body".

2. The "moral education narrative" in the ideological and political school physical education curriculum is a physical and spiritual narrative about society

2.1. Research on Moral Education Narrative

Although our country's moral education researchers have never stopped their efforts in the reform of moral education methods. However, the moral education method still fails to get rid of the dilemma of "the old method is ineffective, the hard method is not effective, and the new method is unclear"^[5], and the phenomenon of inefficiency in moral education has always existed. The revival of narrative research has led to a serious re-examination of the use of narrative in other fields. At the same time, foreign researchers applied narrative theory to moral education^[6]. For example, Professor Mark Tappan of Colby College, Maine, USA. In my country, the earliest article that directly discusses the relationship between narrative and moral education is Liu Hui and Zhu Xiaoman's "Life Narrative and the Development of Moral Education Resources"^[7]. Subsequently, Ding Jinhong directly proposed the term "moral narrative" in "Moral Narrative: A Trend of Moral Education in Contemporary Schools", and defined it as: "The so-called 'moral narrative' refers to the oral or written discourse of educators. With the help of the narrative of moral stories (including fables, myths, fairy tales, ballads, heroic characters, allusions, etc.)^[8], anyone who mentions "moral narrative", "moral education narrative" or "moral education narrative method" agrees with this concept^[9]. This study also agrees with Mr. Ding Jinhong's definition of moral education narrative.

2.2. The front vision of "moral education narrative" in the ideology and politics of physical education courses is the "foundation" of the "soul casting" narrative of the physical body of society

2.2.1 What is the "front vision" of moral education narrative?

"No one can describe experience without a point of view."^[10] Before the "moral education narrative" of the ideology and politics of physical education courses, there is a pre-existing state of value preparation in the spiritual order of teachers and students, which we call "moral education narrative" ' front sight. "Before the ideology and politics of the physical education course, the original life experience and value structure obtained or constructed through the body in each student's mind, and a relatively stable and tendentious "front vision" was constructed, and the course ideology and politics could only be On this basis, when physical education teachers conduct curriculum ideology and politics, they must mainly focus on the following two aspects: (1) When physical education teachers conduct curriculum ideology and politics for students, the students'

existing "front vision" will affect physical education teachers. The content of the ideological and political content of the curriculum is screened and filtered. (2) The physical education teacher's own "front vision" also has an important impact on the effect of the ideological and political curriculum.

From a philosophical point of view, the "foresight field" is equivalent to the "foresight" emphasized by Gadamer. And this "foreseeing" is based on an understanding based on bodily experience. Therefore, the "front vision" is a comprehensive vision formed on the basis of many factors such as cognition, emotion, experience, consciousness and so on. As far as moral education is concerned, the most basic and most important aspect of this comprehensive perspective is the value perspective. As far as the "front vision" of "moral education narrative" in physical education teaching is concerned, its core lies in its "value vision". As far as the "moral education narrative" of school physical education curriculum ideology and politics is concerned, the narrative process is: teachers sort out and filter their existing value structure in the "front vision" through physical practice, and add and integrate them into the content of the story. Certain narrative skills transmit these value structures to students and intervene and reconstruct the value structures in the students' "front vision", and finally embed the teacher's value combination into the students' social body.

2.2.2 The basic structure of the "front vision" of the moral education narrative process

From the perspective of philosophical analysis, the "moral education narrative" process of school physical education curriculum ideology and politics is actually a process of blending value systems. In this process, the structure of the "foreseeing field" conforms to the basic structure of "foreseeing" defined by Heidegger: prior having (Vorhabe), prior seeing (Vorsicht), prior grasping (Vorgriff) ^[11]. As far as the ideology and politics of the school physical education curriculum is concerned, it means that the narrator (physical education teacher or classmate) already has a specific history and culture when narrating moral education. For example, when carrying out the moral education narrative of "women's volleyball spirit" in ideological and political volleyball courses, teachers should already have an understanding of "the connotation, characteristics and significance of the times"^[12] of the spirit of women's volleyball; The relatively fixed and exact position, perspective, way of thinking and frame already possessed, always "aiming at a certain interpretable state" ^[13]. For example, in the same moral education narrative of "women's volleyball spirit" in the ideological and political volleyball course, teachers or classmates have already agreed with "motherland first, unity and cooperation, tenacious struggle, and never give up" spirit of the women's volleyball team; Antecedent mastery refers to "attainable concepts that are already in place before narrative understanding, which are assumed before understanding, eventually or temporarily."^[14]

Therefore, we have deeply understood the basic structure of the "front vision" in the moral education narrative and can lay the foundation for teachers to be fully prepared before the ideological and political implementation of the school physical education curriculum to ensure the ideological and political effect of the physical education curriculum, but the "moral education narrative" "What if the value structure of "entering the minds of students is to intervene and reconstruct students' values? How to implement it in the ideological and political classroom of the actual school physical education curriculum? What basic principles should be followed?

2.3. The "moral education narrative" in the ideology and politics of school physical education courses that go deep into the spiritual structure

2.3.1 A probe into the structure of the mind

Mind structure is the key to solving the value intervention and remodeling between narrative objects in "moral education narrative" in school physical education curriculum ideology and politics.

Therefore, this study relies on the research of Carl G. Jung, a representative of analytical psychology, who divides the human spiritual world into three spiritual domains from the outside to the inside: the outer domain, the inner domain, and the unconscious. field. First, the outer spiritual realm of the mind structure includes four parts: feeling, thinking, emotion, and intuition. Sensation (perceptual perception) mainly refers to the reflection caused by current things acting on people's sense organs ^[15]. Thinking (called "apperception" by German psychologists) refers to the consciousness that arises when the knowing subject reflects on himself. Bergson (Henri Bergson) believes that the main feature of intuition is that the mind penetrates into the interior of the object with the effort of will, blends with the essence, and grasps the essence of the thing. It is a kind of special psychological cognition, or it may be a sudden ideological insight, which allows people to instantly understand or grasp the rationality of reality ^[16]. Secondly, the inner spiritual realm of the mind structure includes four parts: memory, subjective factors of function, emotion, and aggression. Memory is an individual's memorization, retention, recognition or recall of his experience ^[17]. The subjective components of conscious function as a function is a tendency to reflect in some way. ^[18] Emotional events are part of the "emotional event theory" proposed by Weiss and Cropanzano (1996). The theory distinguishes two types of behaviors with different properties: one is behaviors directly driven by emotional responses, which are divided into affect-driven behaviors and judgment-driven behaviors. "Aggression is the sum total of behaviors with the direct aim of harming the body or mind of others against the will of others. ^[19]" is the closest part to the unconscious. Finally, the unconscious realm of the structure of the mind. The unconscious includes the individual unconscious and the collective unconscious. The personal unconscious...includes all those spiritual contents that have been forgotten in the individual's life, traces of which remain in the unconscious despite the loss of all their memory. Jung believed that the collective unconscious "presets" a series of patterns for each person's behavior at the time of birth.

2.3.2 The operating principle of the "moral education narrative" in the ideological and political school physical education curriculum that penetrates into the spiritual structure

We have already studied the basic structure of the spiritual world, but how does the ideological and political "moral education narrative" of the school physical education curriculum fit into the spiritual structure? That is to say, what is the principle of the "moral education narrative" in the ideology and politics of school physical education courses that go deep into the spiritual structure? How are these principles integrated into the ideological and political "moral education narrative" of school physical education curriculum? The author will draw on the five principles put forward by Professor Li Xishun in "Exploration on the Operational Principles of Moral Education Narrative Operation in Deep Mind Structure" and discuss it in combination with the basic situation of school physical education curriculum ideology and politics. First, awaken the external spiritual realm. The specific operation is as follows: first, let the students exercise their own perception in the process of improving their athletic ability (such as experiencing the difficulty of sports training, the joy of teamwork, the joy of overcoming difficulties, etc.); secondly, teachers help students learn from their own athletic ability. Refine elements of moral education during promotion, or transfer one's own feelings to the target object of moral education narrative (for example, the spirit of women's volleyball, the fighting spirit of athletes, the pride when the national flag is raised); finally, let students' own feelings and moral education narrative goals object identified. Second, the open method of ideological value confirmation has both positive and negative functional possibilities. The positive function of the open ideological value confirmation can orient and strengthen the students' value system, and the negative function may turn the value narrative into a kind of forced "indoctrination". Therefore, in the moral education narrative process of physical education, some other fragments can be appropriately or subtly added as buffers or supplements. For example, when

teaching the spirit of the women's volleyball team, the teacher discloses the ideological value and then the teacher can play the video of the women's volleyball team winning the championship. The third is to guide the external narrative to make a value transition to the inner spiritual realm of the spiritual world. How to realize the transfer from the narrative horizon (external narrative) presented by the courseware to the student's self horizon (internal narrative)? It can be carried out in the form of some heuristic questions or guidance. Also taking the women's volleyball team as an example, in the scene of the women's volleyball team saving the ball, the spirit of not giving up and not abandoning is emphasized. Teachers can ask: "Through the scene of the women's volleyball player saving the ball, what other students can think of?" Some students may answer "The doctor may not give up at the last second, and can save a person's life". In the above teaching process, through the scene of the women's volleyball rescue scene (external narrative), the students naturally transformed into "medical spirit and national values" (internal narrative) to realize the integration and unity of the internalization and construction of the value behind their moral education narrative.

3. The "body narrative" in the ideology and politics of school physical education curriculum is a physical body narrative about society

3.1. Research on body narrative

The body has played its narrative role since the beginning of the development of human literature. From the book of Genesis, which explores the mystery of the origin of mankind, the description of the "body" appeared. American scholar Daniel Punday first proposed the concept of "body narratology". Since then, body narration has become an important perspective in the study of literary narratology^[20]. With the introduction of body narrative into sports. Xie Guangqian (2008), Zuo Xinrong (2010), Li Sha (2011), Han Hongyu (2014), Guo Jun (2017), Su Bingtian, Cheng Zhili (2020) all discussed the application of body narrative in the field of sports, but none Define the narrative form of sports. Later, scholar Hao Dongfang first proposed the concept of "sports narrative" in the article "Sports Narrative: Sports under Narrative Theory". And defined it as "the complete story of physical movements and accompanying sensations in sports."^[21]

Because this study is based on the ideology and politics of school physical education curriculum, the content and influencing factors are relatively complex. Therefore, although sports narratives account for a large proportion of the ideological and political aspects of school physical education courses, in order to avoid misunderstandings by readers, this article is still named after body narratives (but the main part can be understood in terms of sports narratives).

3.2. The "body narrative" of sports in the ideology and politics of school physical education curriculum

3.2.1 The self-sufficiency of sports value of "body narrative" of sports

The "virtue" in sports lies in its value. Physical education courses include basic elements such as knowledge, skills, and morality. The realization of grasping the objective world through physical exercise has an educating value that cannot be replaced and incomparable with other courses. And this irreplaceable and incomparable educating value position is the self-sufficiency of its implied value. It not only obtains the meaning of self-existence based on external materials, but also reflects human excellence through "self-imposed obstacles" (Schutz's language). For example, in April 2020, Zhu Ting, the winner of the "China Youth May Fourth Medal" and the captain of the women's volleyball team, said in an interview: "We can be fearless under pressure. More Chinese young people believe more in the value of hard work and the meaning of persistence." This is the

huge educational value contained in sports. In addition, the "Opinions on Strengthening School Physical Education to Promote Students' Physical and Mental Health and All-round Development" (Guobanfa [2016] No. 27) issued by the General Office of the State Council stated that "by 2020, ... The level of physical health and physical fitness has been significantly improved, and the awareness of rules, spirit of cooperation and will quality has been significantly enhanced." The opinion clarifies that physical education courses contain value elements such as enhancing physical fitness, promoting physical and mental health, awareness of rules, spirit of cooperation, and will quality. The self-sufficiency contained in these sports is the basis for the "body narrative" in the ideological and political school physical education curriculum.

3.2.2 The generality of sports value in the "body narrative" of sports

Sports originated from games, and games originated from people's specific way of life. There is a generality between the social rules formed in order to survive (body) better in a specific life and the rules of sports (body). The reason why social rules and sports rules are commensurate is that they enjoy a common "principle" - universal law. From a genetic point of view, sports rules are derived from universally valid social laws. For example, Aaron Gutman's case of running twice by Bannister in "From Ritual to Record: The Nature of Modern Sports" formed the game (play), organized game (Games), competition (Contests), sports (sports) development model. Therefore, sports rules originate from the public order and good customs of a specific society, and are closely related to a specific social way of life; In terms of structure and function, sports rules and general social laws are generalizable. Drawing on the theory of legal philosophy, the sports rules are divided into three categories: technical rules, contract rules and moral rules according to the force and the scope of constraints.^[22] From the perspective of technical rules, school physical education belongs to life education; from the perspective of contract rules, school physical education is not only the education of rule awareness, but also legal education; from the perspective of moral rules, school physical education is the education of the concept of good and evil.

4. The integration of moral education narrative and physical narrative can solve the inner logic of the effectiveness of school sports ideological and political courses

4.1. Association logic: from "knowledge transfer" to "value guidance"

British educator Russell believes: "Only in the integration of knowledge and value can the all-round development of individuals and the continuous progress of society be achieved"^[23]. For school physical education curriculum ideology and politics, knowledge imparting is one aspect, and "value guidance" is the essence of school physical education curriculum ideology and politics. The ideology and politics of school physical education curriculum is to solve the problem of the imbalance between knowledge transfer and value system in the process of school physical education teaching. Physical education is a teaching activity based on the body. It not only transmits knowledge through technical movements, but also integrates technical movements and values. As far as the ideology and politics of the school physical education curriculum is concerned, the moral education narrative focuses on the moral construction activities in the transfer of knowledge; the body narrative focuses on the complete story composed of physical movements and accompanying feelings in sports. The integration of the two will finally achieve the ultimate goal of transforming knowledge imparting, skill training and habit formation in physical education courses into an effective carrier of socialist core values.

4.2. Collaborative Logic: From "Unary Dominance" to "Multi-dimensional Association"

There are teachers in the process of traditional physical education "One Word Class", students perform physical exercises according to the teacher's requirements and ideas to complete the course objectives. Similarly, in the ideological and political teaching process of school physical education courses, there is usually a disjointed moral education narrative or physical narrative, or only pay attention to one and ignore the other sex. Therefore, in the actual ideological and political teaching process of school physical education courses, we should pay attention to the transition from "one-dimensional leadership" to "inter-dimensional cooperation", in order to improve the effectiveness of school physical education courses ideological and political.

4.3. Fusion logic: from "partial penetration" to "overall fusion"

The starting point and end point of the ideological and political course of physical education is to combine the professional knowledge and skills of sports with theoretical beliefs and values, so as to realize the integration of knowledge transmission and value guidance. [24] The initial ideological and political curriculum model that simply embeds ideological and political elements in the teaching of physical education has been unable to meet the requirements of school physical education. The core of ideological and political education in physical education is to effectively integrate the elements of ideological and political education into physical education curriculum standards, teaching content, teaching design and teaching evaluation, and at the same time excavate the rich ideological and political elements and materials contained in the physical education curriculum [25]. The school physical education curriculum has a separate curriculum system that is different from other disciplines. Therefore, the fusion of moral education narrative and physical narrative can make the content of ideological and political not only exist in a specific part, but also be integrated into the entire curriculum system, and realize the transformation from "partial penetration" to "overall integration", so as to focus on Shaping a new form of ideology and politics in physical education courses.

5. Conclusion

The human body is a body in which the spirit and the flesh are one. The moral education narrative based on depicting the soul should take the hard work of students from "being in itself" to "being for themselves" in their daily learning and life as their eternal mission. The body narrative based on embodiment should How to reflect self-sufficiency and generality in students' daily study and life is the key to the ideology and politics of school physical education curriculum. Therefore, the core of school curriculum ideology and politics still needs to be implemented in "people", in the final analysis, it is implemented in "body"; school physical education curriculum The curriculum ideology and politics of "Lide Morality and Tree People" includes the "moral education narrative" of general knowledge and the unique "body narrative", while the "moral education narrative" based on "casting the soul" and the "sports" based "narrative". The integration of "Body Narrative" is to interpret the purpose and requirements of implementing "Morality and Humanity" in the ideological and political fields of school physical education curriculum.

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