

Constructing Immersive Health and Wellness Programs through Tongcheng School Literature under the “Loving the Good Self” Trend:



Perspectives of Emotional Healing and New Chinese Wellness

Fan Li¹ & Dingyue Yu^{1,*}

¹Humanities College, Anqing Normal University, P.R. China

Abstract: With the continuous emergence of the “Loving the Good Self” self-care philosophy and the growing public demand for health and well-being, emotional healing and New Chinese wellness practices have gradually become important approaches to addressing the psychological stress and internal emotional consumption experienced by modern individuals, while promoting the coordinated development of both physical and mental health. As a major carrier of China’s outstanding traditional culture, the literature of the Tongcheng School embodies the core principle of self-cultivation and moral nourishment through literary expression. Its elegant classical prose, refined aesthetic temperament, and gentle literati spirit contain profound health-related values, demonstrating strong compatibility with the contemporary “Loving the Good Self” trend, emotional healing practices, and modern New Chinese wellness concepts. This study employs literature review and case analysis to systematically explore the health-related resources embedded in Tongcheng School literature and to examine the feasibility and necessity of integrating these resources into contemporary wellness practices. Based on this analysis, the paper proposes a four-dimensional immersive wellness service model consisting of cultural core, experiential scenarios, technological support, and safe operation, and further clarifies its implementation pathways. Drawing on representative cases, the study also analyzes key challenges in current wellness service development—such as insufficient exploration of cultural connotations and limited alignment between cultural resources and experiential scenarios—and provides corresponding countermeasures and recommendations. The research aims to offer theoretical insights and practical guidance for the dynamic inheritance of Tongcheng School literary heritage and the high-quality development of the New Chinese wellness industry.

Keywords: “Loving the Good Self”, Tongcheng School literature, immersive health and wellness, emotional healing, New Chinese wellness

1. Introduction

Since 2026, the acceleration of modernization has generated widespread psychological internal consumption and an increasing sense of existential ambiguity. Intensified social competition, information overload, and interpersonal alienation have made individuals’ need for inner peace and psychological stability increasingly urgent. Against this backdrop, the “Loving the Good Self” trend has emerged. Its core principles—loving oneself as one would love others and accepting one’s true self—have gradually become an important healing mechanism through which individuals seek psychological balance. Meanwhile, it has also created a socio-psychological context for integrating New

Chinese wellness practices with traditional cultural resources.

The Tongcheng School, a major literary school of the Qing dynasty, embodies a humanistic intellectual tradition centered on the idea of “conveying moral principles through writing and cultivating moral character.” As a literary movement of remarkable vitality, it is characterized by a stylistic ideal described as “clarity, authenticity, elegance, and orthodoxy.” Its tranquil scholarly temperament, refined literati aesthetics, and contemplative reading practices all contain rich implications for emotional healing and psychological cultivation. Tongcheng School literature advocates the cultivation of inner calmness as an urgent remedy for social disorder, while promoting refined aesthetic taste as a spiritual medium for nurturing one’s character. Through

Corresponding Author: Dingyue Yu

Humanities College, Anqing Normal University, P.R. China

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immersive cultural experiences, its health-related values may be transformed into participatory lifestyle practices suitable for modern society.

Therefore, within the context of the “Loving the Good Self” trend, emotional healing practices, and New Chinese wellness, this study aims to explore a novel wellness approach grounded in the cultural resources of the Tongcheng School. Such exploration seeks to respond to contemporary demands for the harmonious development of body and mind, while promoting the living inheritance of traditional culture and encouraging innovation in the health and wellness industry. Consequently, the study carries both significant academic value and strong practical urgency.

2. Core Concepts and Theoretical Foundations

2.1 Definition of core concepts

The primary concepts addressed in this study include the “Loving the Good Self” trend, emotional therapy, the New Chinese wellness perspective, immersive health practices, and Tongcheng cultural thought.

The “Loving the Good Self” trend does not simply advocate self-interest. Rather, in the context of rapid social transformation, it represents a discourse system and life practice constructed by contemporary young people to cope with psychological internal consumption and reconstruct life meaning (Pan, 2026). Centered on the principles of self-acceptance and self-care, this concept promotes loving oneself as one would love others and encourages individuals to cultivate psychological balance through humanistic self-cultivation and emotional regulation. In essence, it represents an active therapeutic approach aimed at achieving harmony between body and mind as well as inner emotional equilibrium.

New Chinese wellness, rooted in traditional Chinese culture and integrated with modern lifestyle concepts, has developed a holistic wellness system that emphasizes the integration of humanistic nourishment of the mind with physical and spiritual well-being. On this basis, new wellness models have emerged that employ immersive technological environments, such as realistic virtual reality experiences, to create conditions for deep multi-sensory relaxation and psychological restoration (Dai, 2025; Wei, 2025).

Tongcheng culture, represented by figures such as Fang Bao, Liu Dakui, and Yao Nai, encompasses literary principles including yi-fa (the unity of meaning and form), stylistic ideals such as clarity,

authenticity, elegance, and orthodoxy, and traditions of self-cultivation, classical prose learning, and scholarly ethos. Together, these elements constitute a rich cultural resource for the development of contemporary health education and wellness practices.

2.2 Theoretical foundations

The Tongcheng School’s concept of “nourishing the mind through literature” (yi wen yang xin) embodies a distinctive therapeutic dimension within its literary tradition. This special function operates through literature’s capacity to provide psychological consolation, primarily by regulating readers’ sensory perceptions and emotional states through contemplative reading. Such a process enables psychological adjustment and inner balance, which constitutes the core mechanism of the literary psychotherapy embedded in Tongcheng School literature. Integrating this cultural spirit with the “Loving the Good Self” trend, emotional healing practices, and New Chinese wellness can further promote the living inheritance of traditional culture in contemporary society (Zhang, 2026).

The theoretical basis for this integration can be found in experience economy theory. This theory suggests that contemporary society is characterized by an increasing emphasis on experiential engagement and emotional resonance. Accordingly, the cultural resources of the Tongcheng School can be utilized to construct immersive wellness environments, allowing individuals to achieve spiritual nourishment through active participation in culturally meaningful experiences.

At the same time, the emerging consumption concept of “self-pleasing consumption” highlights modern consumption trends that combine self-gratification with altruistic values, thereby providing an interpretive framework for multi-dimensional cultural integration. Meanwhile, the Tongcheng School’s philosophical ideal of the harmony between humanity and nature aligns closely with contemporary social demands for self-care and psychological regulation (Zheng, 2025).

Tongcheng School literature also demonstrates profound compatibility with the contemporary “Loving the Good Self” trend, emotional healing practices, and modern wellness concepts. First, the Tongcheng School advocates self-cultivation through contemplative reading, an idea that resonates strongly with the “Loving the Good Self” emphasis on cultural nourishment and self-care. The integration of the Tongcheng stylistic ideal of clarity, authenticity, elegance, and orthodoxy with modern

notions of self-acceptance forms an important historical foundation for contemporary discourses on self-care.

Second, classical Tongcheng prose often conveys a poetic aesthetic of tranquility and transcendence. For instance, in *Record of Climbing Mount Tai*, Yao Nai depicts scenes such as “the lingering snow on the dark mountains and candlelight illuminating the southern sky.” Such imagery evokes emotional expansiveness and psychological openness, enabling readers to cultivate inner calmness and tolerance. The stylistic characteristics of Tongcheng prose thus contribute to both moral cultivation and the alleviation of anxiety. Third, the Tongcheng School promotes practices such as reading, quiet contemplation, and aesthetic appreciation, which collectively provide diverse pathways for emotional therapy and psychological regulation. In recent years, enthusiasm among younger generations for New Chinese cultural aesthetics has continued to grow (Ma, 2025), indicating that integrating traditional Chinese cultural resources into modern wellness concepts represents both a promising developmental trend and a practical pathway for innovation.

Furthermore, the “language–emotion” therapeutic mechanism underlying such integration has received recognition from scholars both domestically and internationally. Studies have shown that the recognition and writing of Chinese characters can intervene in individuals’ emotional schemas and exert positive therapeutic effects. These findings provide interdisciplinary evidence supporting the potential therapeutic value of Tongcheng School literary traditions in contemporary wellness research (Shim, 2021).

3. Systematic Exploration of Health and Wellness Resources in Tongcheng School Literature

3.1 The wellness value of the Tongcheng School’s self-cultivation philosophy

The health-related ideas embodied in Tongcheng School literature can be understood at three main levels. First, the concept of “cultivating vital energy through quiet sitting”, which emphasizes reflective thinking in a state of calmness, advocates the integration of reading and contemplation. This practice helps regulate emotions and alleviate anxiety, aligning closely with contemporary theories of emotional regulation. Second, the notion of self-care and self-respect, which centers on the principles of self-cultivation as the foundation of moral development and following one’s inner nature. This

perspective encourages individuals to accept themselves and cultivate inner harmony, resonating with the contemporary social emphasis on self-love and self-care. Third, the idea of “conveying moral principles through literature” (*wen yi zai dao*) represents a form of spiritual nourishment. It promotes the cultivation of moral character through reading and the enrichment of the mind through literary engagement, thereby addressing spiritual emptiness and providing modern individuals with a sense of cultural and psychological grounding (Sun et al., 2026).

These culturally grounded approaches to emotional regulation have also been supported by empirical research. For instance, studies have demonstrated that emotional therapy can produce significant therapeutic effects for post-stroke depression, thereby providing scientific evidence for the feasibility and effectiveness of the traditional idea of “nourishing the mind through literature” (Yang et al., 2021).

3.2 The wellness value of classical prose in the Tongcheng tradition

The wellness value of classical prose literature can be understood from two major perspectives. First, it serves a function of cultural cultivation. The concise language and profound artistic conception characteristic of classical prose enable readers to achieve mental relaxation through recitation and reading. For example, in *Record of Visiting Meibi Spring*, Yao Nai employs rhythmic and poetic language to depict natural scenery, conveying a tranquil mental state that allows readers to immerse themselves in the experience. Such relaxation experiences derived from literary reading provide important cultural meaning and emotional value for the renewal of historical and cultural districts. Incorporating perspectives of positive emotional recovery into the spatial regeneration of historical neighborhoods can significantly enhance their psychological healing functions. In this context, the tranquil aesthetic realm embedded in Tongcheng classical prose represents a valuable cultural resource for constructing therapeutic cultural spaces.

3.3 The wellness value of the literati aesthetics of the Tongcheng School

The wellness value of the refined literati lifestyle associated with the Tongcheng School can be analyzed from two dimensions. First, it reflects a philosophy of leisure and aesthetic cultivation. Such forms of leisure help individuals temporarily disengage from the pressures of rapid work and life rhythms, thereby achieving a state of psychological

relaxation. For instance, calligraphy practice requires concentrated attention on the beginning and completion of each brushstroke. This intense focus allows individuals to momentarily detach from everyday worries and attain a sense of inner calm. Second, it embodies a concept of social well-being. The traditional ideal of “friendship among gentlemen” emphasizes sincerity, intellectual exchange, and moral companionship. Such relationships can provide emotional resonance and social support, reduce feelings of loneliness, and contribute to overall social health. In addition, cultural gatherings such as literati salons and literary exchanges enrich individuals’ spiritual lives and promote the harmonious development of both physical and psychological well-being. These practices resonate closely with the broader social ethos advocated by the “Loving the Good Self” philosophy, which encourages individuals to care for themselves while cultivating meaningful cultural and interpersonal connections.

4. Construction of an Immersive Health and Wellness Model of Tongcheng School Literature under the “Loving the Good Self” Trend

4.1 Core framework of the model

Based on the preceding analysis, this study proposes a four-dimensional framework for

constructing an immersive health and wellness model grounded in Tongcheng School literature.

First, the model takes the literary philosophy of the Tongcheng School as its cultural core, integrating it with emotional therapy and contemporary wellness concepts. Second, experiential engagement serves as the primary medium for constructing immersive wellness scenarios, enabling participants to experience emotional healing and psychological relaxation through culturally meaningful activities (Kong et al., 2025). Third, the model emphasizes the enhancement of user experience through technological support, including digital technologies and interactive platforms that facilitate immersive participation. Fourth, the model requires institutional and operational support, including policy guidance, professional talent, and financial resources to ensure its effective implementation.

The organic integration of these four dimensions—cultural core, experiential scenarios, technological support, and institutional guarantee — provides the structural foundation for the sustainable development of the immersive wellness model.

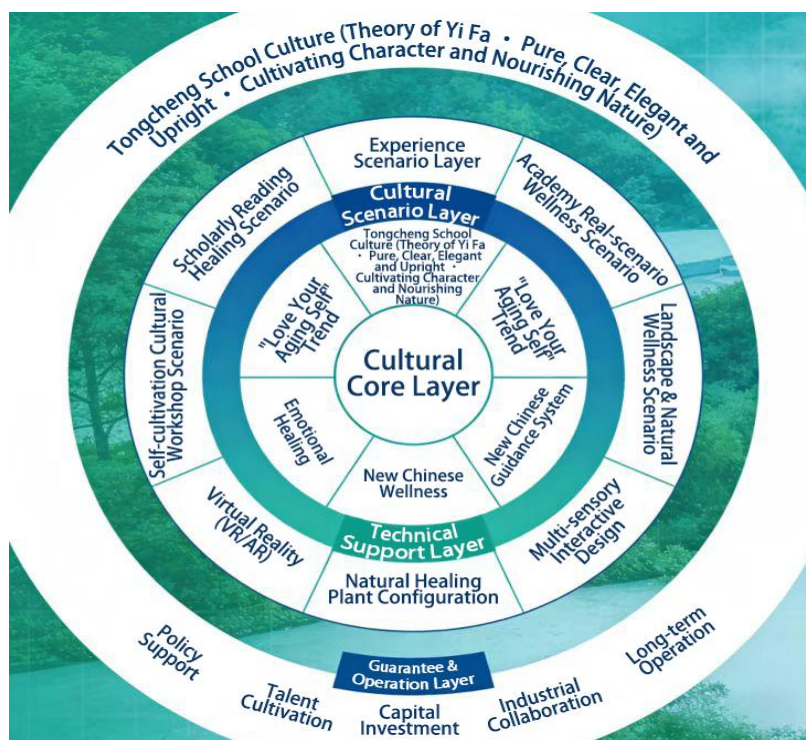


Figure 1 Four-Dimensional Framework of the Immersive Wellness Model Based on Tongcheng School Literature

4.2 Construction of the Experiential Scenario Layer

4.2.1 Real-Scene wellness experiences in academy settings

Drawing on the cultural practices of Tongcheng academies and guided by the philosophy of New Chinese wellness, a series of experiential programs can be designed, including reading sessions, quiet meditation, and literati gatherings, as well as themed sharing activities centered on the concept of “Loving the Good Self.”

Practical experiences from initiatives such as the “Youli of Quzhou” cultural program in Zhejiang Province demonstrate the effectiveness of such approaches. The concept of “poetry-inspired wellness”, rooted in the traditional scholarly atmosphere of Song dynasty academies, integrates activities such as literary reading, calligraphy practice, and self-cultivation, producing positive outcomes in terms of both cultural engagement and psychological well-being.

Table 1 Effectiveness Data of the “Youli of Quzhou” Poetry Rhythm Elderly Care Community Academy Health Preservation Project in Zhejiang

Indicator Category	Specific Indicator	Data Result
Participation Status	Community Elderly Course Participation Rate	85%
	Monthly Average Participation Frequency per Capita	6.8 times
Emotional Improvement	Participants' Self-reported Loneliness Decrease	37%
	Anxiety Score Decline	28.5%
Life Satisfaction	Comprehensive Life Satisfaction Score Improvement	23.6%
	Proportion willing to Recommend to Others	91%

**Data Source: Based on the mid-term evaluation of the “Quzhou Youli” Poetry Rhythm Elderly Care Community Project by the Quzhou Civil Affairs Bureau in 2025-2026*

4.2.2 Natural landscape wellness scenarios

Based on the natural landscapes of Tongcheng and its rich classical cultural heritage, outdoor wellness environments can be developed by incorporating therapeutic vegetation and restorative landscape design. Such settings enable participants to engage in activities such as scenic appreciation, poetic recitation, and quiet contemplation, thereby creating immersive outdoor health experiences that integrate nature and culture.

A representative example is the “Liuchi Alley” cultural renewal project in Tongcheng, which integrates the literary spirit of Fang Bao into

landscape design. The project has established a series of miniature gardens known as the “Eight Classical Prose Scenic Spots,” where elements of classical prose are embedded into the spatial layout and stone inscriptions. Local residents have reported that walking through the gardens and reciting the engraved classical texts provides a strong sense of relaxation and psychological comfort, demonstrating the feasibility of combining literary culture with landscape-based wellness practices (People’s Daily Online Anhui Channel, 2025; Huang Yanmei, 2026).

Table 2 Survey Data on Health and Wellness Benefits of “the Liuchi Alley” Community Cultural Renewal Project in Tongcheng City

Indicator Category	Specific Indicator	Survey Results (%)
Participation Status	Monthly Participation Rate of Community Residents	62.5
	Proportion of Those Participating More Than Twice a Week	28.3
Mood Improvement	Participants' Self-reported Significant Reduction in Stress	73.6
	Anxiety Relief	68.2
Cultural Identity	Improvement in Cheerfulness	81.4
	Increased Understanding of Tongcheng School Literature	57.8
Satisfaction Evaluation	Satisfaction with Landscape Design	76.5
	Overall Experience Satisfaction	84.2
	Willingness to Recommend to Others	82.3

**Data Source: Compiled from relevant reports in the GuangMing Daily in November 2025.*

4.3 Implementation Pathways of the Model

The application of Tongcheng cultural resources to health and wellness practices can be advanced through five primary approaches. First, it is necessary to strengthen cultural exploration by establishing professional research teams and developing systematic health education curricula grounded in Tongcheng cultural traditions. Second, the optimization of experiential scenarios should be emphasized. Drawing on the concept of “five-sense design,” natural restoration can be integrated with virtual reality technologies to create immersive therapeutic environments (Kong et al., 2025). Third, technological support should be reinforced by cultivating interdisciplinary professionals who possess both cultural literacy and technological expertise. Fourth, new media communication strategies should be strengthened. By drawing on successful cultural initiatives such as “Youli of Quzhou”, it is possible to develop recognizable wellness cultural brands or IPs that integrate cultural heritage with modern health promotion (Quzhou Release, n.d.). Fifth, multi-stakeholder collaboration should be encouraged by promoting cooperation among government agencies, enterprises, and commercial sectors in order to establish a coordinated development mechanism.

5. Problems in the Model Construction and Optimization Strategies

5.1 Major Problems

5.1.1 Superficial cultural exploration

A major challenge in the immersive wellness model based on Tongcheng School literature lies in the insufficient depth of cultural exploration. In many existing practices, the cultural dimension remains superficial and fails to integrate deeply with wellness experiences.

Although the Tongcheng School’s literary traditions—such as the theory of yi-fa, the stylistic ideal of clarity, authenticity, elegance, and orthodoxy, and the philosophy of self-cultivation—contain abundant resources for emotional regulation, current applications often remain at the level of symbolic representation. For instance, some “classical culture wellness courses” merely display classical texts or decorative objects without transforming their underlying meanings into perceptible experiential elements, resulting in forms that are visually present but conceptually empty.

This problem stems partly from the fact that most studies of the Tongcheng School focus primarily on literary historical perspectives, while its

wellness-related cultural resources have not been systematically organized or translated into practical applications. Meanwhile, wellness practitioners often lack a deep understanding of the spiritual essence of Tongcheng cultural thought, making it difficult to integrate these cultural meanings into experiential design. Without improvement, such practices risk degenerating into commercialized cultural performances, thereby failing to achieve the intended goals of cultural transmission and holistic wellness.

5.1.2 Insufficient scenario adaptation

Another significant problem in the application of Tongcheng cultural resources to wellness education lies in the mismatch between designed scenarios and users’ actual needs. Some wellness experiences excessively emphasize technological novelty while neglecting the core values of self-care and emotional healing embedded in the Loving the Good Self philosophy.

For example, excessive reliance on virtual reality technologies may place users in entirely artificial environments, thereby overlooking the natural therapeutic value of real-world environments and the importance of interpersonal interaction. This form of “isolated therapy mediated by technology” may provide users with new perspectives but simultaneously eliminates opportunities for emotional connection and social companionship, contradicting the social functions of empathy and shared experience (Tian, 2025).

Authentic self-care requires not only individual reflection but also community-based emotional support. The underlying cause of this problem lies in the fact that designers often focus primarily on technological indicators while lacking a comprehensive understanding of the mechanisms of the Loving the Good Self philosophy. Consequently, the Tongcheng School’s social ideals of literary friendship and intellectual exchange are rarely integrated into the design process, resulting in a disconnection between technological form and wellness function.

5.1.3 Insufficient institutional support

The development of a Tongcheng-based cultural wellness model also faces several structural constraints. First, there is a shortage of interdisciplinary professionals who possess both expertise in Tongcheng literary culture and knowledge of health management and wellness services, resulting in limited cultural depth and professional support for related initiatives (Hei, 2024). Second, the integration between cultural tourism and cultural creative industries remains

insufficient, preventing effective industrial integration and limiting the potential for large-scale development. Third, policy and financial support remain inadequate. In particular, the absence of specialized policy frameworks and financial incentives creates uncertainties for enterprises seeking to invest in wellness-related projects, thereby posing significant challenges to long-term sustainable development.

5.2 Optimization strategies

5.2.1 Deepening cultural exploration

To address the theoretical and practical gaps in the wellness-oriented interpretation of Tongcheng School thought, the primary strategy is to conduct systematic and in-depth cultural research. This study proposes establishing interdisciplinary teams consisting of Tongcheng cultural scholars, health curriculum designers, and experiential planners to reinterpret Tongcheng literary resources from a wellness perspective. Specifically: the concept of *yi-fa* can be transformed into principles of experiential design; the stylistic ideal of clarity, authenticity, elegance, and orthodoxy can be utilized as a medium for emotional regulation; the practice of self-cultivation can be translated into structured wellness programs.

In addition, stronger collaboration with provincial research platforms, such as the Wanjiang Historical and Cultural Research Center, should be promoted to facilitate the transformation of academic knowledge into innovative cultural products, thereby avoiding the phenomenon of “hollow cultural knowledge” (Zheng, 2024).

A standardized cultural transformation framework should also be established, covering the entire process from textual interpretation and value extraction to content design and evaluation. Such a closed-loop system ensures that every stage is grounded in solid cultural foundations and promotes the deeper integration of cultural heritage and wellness experiences.

5.2.2 Optimizing scenario adaptation

To address the problem of insufficient scenario adaptability, it is necessary to establish a user-centered dynamic optimization mechanism.

The research experience of the “Youli of Quzhou” community program can provide useful insights. For example, large-scale surveys conducted twice a year can systematically examine participants’ motivations, experiential preferences, and psychological needs. The results can then be used to dynamically adjust curriculum design and spatial planning (Tian, 2025).

During the experiential process, designers should adhere to a user-centered “subtraction principle,” reducing unnecessary technological complexity and emphasizing meaningful cultural engagement.

Meanwhile, tiered wellness products should be developed to address the diverse needs of different user groups: Guided therapeutic programs for individuals experiencing anxiety; In-depth cultural interpretation activities for users interested in traditional culture; Interactive social experiences for participants seeking social engagement. Such differentiated design strategies can achieve precise adaptation and enhanced experiential quality for diverse user populations.

5.2.3 Improving institutional support

Institutional support should be strengthened at three levels. First, in terms of talent development, government agencies and universities should jointly establish interdisciplinary training programs or micro-disciplines in cultural wellness studies, thereby cultivating professionals with both cultural and health management expertise and establishing specialized training bases. Second, in terms of industrial integration, stronger coordination between cultural tourism and cultural creative industries should be promoted, encouraging the development of integrated products such as wellness tourism and educational cultural travel programs. Third, in terms of policy and financial support, wellness initiatives should be incorporated into local special development plans and guiding funds. Innovative financing mechanisms should be introduced to attract broader social capital while establishing long-term operational systems that ensure sustainable development.

6. Conclusion

Against the broader background of the “Loving the Good Self” philosophy, this study systematically explores an immersive wellness model based on Tongcheng School literature, using emotional healing and New Chinese wellness as key analytical perspectives. Several conclusions can be drawn.

First, Tongcheng School literature demonstrates a high degree of compatibility with the Loving the Good Self philosophy, emotional therapy, and New Chinese wellness concepts. The integration of these four elements makes it possible to achieve a synergistic development of cultural inheritance and health promotion. Second, Tongcheng School literature contains abundant wellness resources, including philosophical ideas of self-cultivation,

classical prose traditions, and refined literati lifestyles. These elements contribute to emotional regulation, therapeutic reading, and psychological relaxation, thereby providing a cultural foundation for the development of innovative wellness models. Third, the four-dimensional immersive wellness model proposed in this study responds to contemporary social needs and possesses strong practical significance. It can play a positive role in promoting the living transmission of Tongcheng literary heritage and the development of the modern wellness industry. Fourth, by examining the “Courtesy of Quzhou” community in Zhejiang Province and the “Liuchi Alley” community in Anhui Province as case studies, this research provides empirical insights into the application of this model within the context of rural revitalization, offering practical references for its further refinement. Finally, in response to the key challenges identified in the existing model—such as insufficient cultural exploration and limited scenario adaptation—the study proposes targeted optimization strategies aimed at improving the operability and long-term sustainability of the model.

Conflict of Interest

The authors declare that they have no conflicts of interest in this work.

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