

*The practical value, implementation approaches, and effectiveness of
integrating Chengdu's red culture into ideological and political education
courses at local universities*

Nanjun He, Guoqing Chen

(Chengdu Jincheng College, Sichuan, China)

Abstract

This paper, grounded in the contemporary imperative of "cultivating virtue and nurturing talent," explores strategies to integrate Chengdu's rich revolutionary cultural heritage into practical teaching of ideological and political theory courses at local universities. The study first analyzes the distinctive connotations and educational value of Chengdu's revolutionary culture. It then systematically examines three primary implementation models: the "classroom narrative + resource immersion" approach, the "on-site teaching + emotional resonance" model, and the "project-driven + knowledge-action integration" framework. Through reflective analysis of practical outcomes, the paper identifies challenges in resource integration, content adaptation, and evaluation mechanisms. It proposes optimization recommendations including establishing a collaborative "university-local-library" education mechanism, developing digital teaching resources, and refining formative assessment systems. These insights aim to provide actionable strategies for enhancing the appeal, engagement, and effectiveness of ideological and political education in regional universities.

Key words: Chengdu Red Culture; ideological and political course

1 Introduction

The report of the 20th National Congress of the Communist Party of China (CPC) underscores the vital importance of inheriting the red gene, calling on us to "carry forward the revolutionary legacy, uphold glorious traditions, strengthen ideals and convictions, and preserve the political character of Communists." President Xi Jinping emphasized: "As we move forward, we must never forget the path we've traveled. No matter how far we go or how bright the future may appear, we must never forget our past journey or the reasons for our departure." At this new historical juncture, we must remember the Party's glorious history, inherit the red gene, and drive the Party's cause to continuous progress.

President Xi Jinping's important discourse on inheriting the red gene profoundly reveals its contemporary value, providing fundamental guidance for advancing its transmission. We must deeply understand the significance of inheriting the red gene from a political perspective, grasp its ideological essence through theoretical analysis, and comprehend its practical requirements from a modern standpoint. We should consciously become inheritors of the red gene, promoters of red culture, and practitioners of its spirit.

As a city rich in diverse red cultural resources, Chengdu serves as a vital platform for preserving revolutionary heritage and promoting the spirit of the revolution. This heritage forms an invaluable asset in building Chengdu into a historic and cultural city. Actively exploring effective ways to integrate Chengdu's red culture into ideological and political education at local universities, through classroom teaching and practical activities, helps students gain deeper understanding of the Party's history and inherit revolutionary values.

This initiative holds significant practical importance for enhancing students' cultural confidence and reinforcing their ideals and convictions in modern society.

2 Literature review

(1) Research on the connotation of red culture

Since the proposal of the important thought of the "Three Represents", the academic community has paid great attention to "advanced culture". As an advanced culture during the period of the New Democratic Revolution, red culture naturally has the necessity of being studied. Wang Yidi (2007) made a preliminary exploration of the value connotation of red culture from four aspects: historical verification value, civilizational inheritance value, development and utilization value, and economic boost value. Li Shuidi et al. (2008) analyzed the profound connotation of red culture in depth and systematically from the perspective of political science, focusing on its content, form, and characteristics. Guan Shiting (2012) believed that "red culture" is a special type of culture, with specific material carriers and rich spiritual connotations in both form and content; red culture is a culture with national, scientific, and popular characteristics; red culture is an advanced culture guided by Marxism, embodying the main themes, spirit, and essence of Marxism; red culture is also a political culture with the characteristics of China, containing the political ideology of the Party; red culture is an open culture that keeps pace with the times. Li Wenguang (2014) believed that the connotation of red culture can be simply summarized as the socialist core value system. In the new historical period, red culture will continue to play a significant role in educating and inspiring people, and will continue to be one of the important manifestations of the new socialist culture. Shen Chengfei et al. (2018) explored red culture from three aspects. In terms of its conceptual core, it refers to the red heritage and spirit formed by the Communist Party of China in leading the Chinese people through revolution, construction, and reform and opening up, with Sinicized Marxism at its core. In terms of its conceptual extension, it represents the revolutionary genes since modern times and the spiritual cohesion of the Chinese nation's rejuvenation. In terms of its value core, red culture embodies the revolutionary spirit of China integrated with traditional Chinese culture and the socialist value system. In terms of its value extension, it embodies the common values of humanity in the global communist movement. Gao Xiang (2019) pointed out that red culture is a highly summarized and vivid expression of the revolutionary culture of China and the advanced socialist culture formed under the leadership of the Communist Party of China since its establishment. Yang Dong (2020) noted that red culture is rich in connotation and profound in implication, concentrated in the ideals and beliefs of "never regretting even after nine deaths," the "three-in-one" patriotic sentiment, the political stance of "people-centeredness," the spirit of "hard struggle," and the scientific quality of "seeking truth from facts," imbued with distinct characteristics of nationality, people-orientedness, revolutionary nature, practicality, openness, and timeliness. Wang Bin (2021) believed that the red culture of the Communist Party of China is a unique cultural and ideological system formed during the Party's century-long struggle, with core elements including the sacrifice culture of "not fearing strong enemies and achieving success through adversity," the struggle culture of "facing difficulties head-on and overcoming challenges," the dedication culture of "self-sacrifice and serving the people," and the self-reliance culture of "independence and self-sufficiency."

(2) Research on the inheritance of red culture

Yu Wei (2012) proposed that inheriting the common ideological and moral foundation in red culture is the source for correctly understanding the "socialist core values" and an important path for properly comprehending the "socialist core values." Zhang Shaorong (2013) suggested that we should focus on building a system for the inheritance of red cultural education, guided by the socialist core value system, enriching the content system, expanding

inheritance methods, enhancing industrial standards, innovating institutional mechanisms, and promoting the innovative development of red culture. Wu Hongya (2015) believed that exploring, developing, and inheriting Fujian's red culture from multiple perspectives lies in understanding its deeper significance through cultural memory, cultural identity, and the derivation of new culture. Cao Yuejuan et al. (2020) emphasized the need to "stay true to our original aspiration and keep our mission firmly in mind," building on the red cultural history co-created by the Chinese military and civilians, and using new media technologies to enhance public awareness of red culture, thereby promoting its dissemination and inheritance in the new era. Xu Gongxian (2021) proposed that inheriting red culture through the dialectical unity of inheritance and innovation, as well as the nation and the world, is an inevitable requirement for further advancing the modernization of red culture and a practical need to better leverage red culture to boost cultural confidence in the new era. Teng Yongwen (2021) suggested that as an important platform for cultivating students' cultural literacy, Chinese language and literature education should inherently include the inheritance of red culture. Wen Feng'an (2021) proposed that spiritual forms, material symbols, and cultural memory constitute the three-dimensional aspects of red culture inheritance.

(3) Research on the education of red culture

Ma Jing (2012) posits that universities should lead in inheriting and innovating red culture, integrating its preservation and innovation into the concrete process of cultural education through classroom teaching, campus cultural development, social practice services, and international cultural exchanges. This approach aims to comprehensively enhance higher education quality and foster well-rounded development among college students. Yue Zongde et al. (2017) proposed exploring Dabie Mountain's red cultural resources, analyzing their value attributes, examining their impact, and developing educational pathways. These efforts hold significant historical and practical importance for better preserving and promoting the spirit of red culture, shaping contemporary students' worldviews, life philosophies, and values, and cultivating qualified socialist builders and reliable successors who are both ideologically committed and professionally competent. Yi Peng et al. (2018) emphasized that red culture embodies rich revolutionary spirit and profound historical heritage, serving as a valuable educational resource for universities. Ma Xiaoyan (2018) first analyzed the positioning of red cultural resources' educational functions, then explored their fundamental principles: combining revolutionary traditions with contemporary spirit in content, integrating theoretical learning with practical experience in process, and merging social engagement with problem research in form. Finally, she outlined practical strategies to realize these educational functions. Qin Zaidong et al. (2021) suggested that universities should enrich educational carriers, establish comprehensive educational frameworks, and create high-impact educational platforms in the new era to enhance the effectiveness of red culture education. Xia Xiaoqing (2021) argues that integrating local red culture into vocational education assistance can lay a cultural foundation, enrich educational content, expand teaching formats, and foster collaborative efforts in educational support.

In summary, numerous scholars have achieved certain accomplishments in researching red culture and related aspects. They have outlined the connotation, characteristics, and value of red culture, while elaborating on its inheritance and educational functions. However, some areas remain underdeveloped, leaving significant research potential. Firstly, the exploration of red culture's value remains insufficient. Few studies focus on integrating red culture into ideological and political education courses at local universities, with most discussions remaining superficial—focusing only on the intrinsic value of red culture without exploring its connections with ideological education or analyzing their mutual influences. Secondly, while scholars continue to explore methods for integrating red culture into university ideological education, these approaches often fail to align with contemporary needs or adapt to evolving times. The primary reason lies in the mismatch between these methods and the

developmental needs of modern students' physical and mental growth, resulting in student disinterest. When exploring the educational value of local red culture, it is crucial to emphasize its ideological functions by integrating national policies and contemporary characteristics. This approach ensures new progress in utilizing red culture. Finally, literature on incorporating Chengdu's red culture into university ideological education remains scarce. Therefore, this paper takes Chengdu's red cultural heritage as a case study to explore its application in local ideological education, aiming to strengthen educational foundations, enrich content, and enhance quality.

3 The educational connotation and contemporary value of Chengdu's red culture

(1) The connotation of education: to educate people with red culture

Chengdu's red cultural resources encompass revolutionary sites, historic residences of notable figures, and sites from the Anti-Japanese War. Through physical exhibits, oral history accounts, and multimedia interactions, these resources vividly recreate the Party's leadership in guiding Chengdu's people through the grand journey from the New Democratic Revolution to socialist construction. For instance, Pujiang County has enhanced its red heritage by adding a new hall to the Chengdu Campaign Memorial Museum and utilizing VR technology to create immersive educational experiences. This approach transforms historical knowledge from textbooks into tangible engagement, deepening young generations' emotional connection with revolutionary spirit.

Chengdu's red cultural resources masterfully blend regional characteristics with revolutionary heritage. Landmarks like the Western Sichuan Red Army Memorial and Shuangliu Air Force Anti-Japanese War Site not only reflect the shared spirit of China's revolutionary movement but also highlight Chengdu's unique historical role as the Southwest's rear base and command center for the Third Front Construction. This localized red education has strengthened citizens' cultural identity with the city's history while fostering a sense of regional responsibility in modernization efforts.

(2) Contemporary value: Empower urban development with red culture

Through innovative approaches like "Internet + Red Education" and the development of red-themed cultural products, Chengdu has driven the creative transformation of its revolutionary heritage. A prime example is Pujiang County's establishment of a Red Tourism Cooperative, which revitalizes idle resources by creating premium red tourism routes and transforming revolutionary sites into experiential cultural products. This "culture + industry" model not only preserves the revolutionary legacy but also enhances Chengdu's cultural influence through youthful and market-oriented expressions.

Red culture forms a vital component of Chengdu's urban identity. Its unique historical significance and contemporary relevance provide the core foundation for establishing Chengdu's "Red City" brand. Through initiatives like hosting Red Culture Forums and developing Red Education Study Bases, Chengdu has transformed its revolutionary heritage into cultural capital, enhancing its distinctiveness and appeal in global cultural competition. A prime example is the Chengdu Campaign Memorial Hall, recognized as a national patriotic education demonstration base, which now stands as a key showcase of the city's revolutionary history.

The collective spirit and perseverance embodied in red culture have become a driving force for modern governance in Chengdu's megacity. In rural revitalization and industrial transformation, the city harnesses red education to inspire officials and citizens to carry forward the pioneering spirit of the Third Front Construction era, using this "red engine" to drive social governance innovation. For instance, Chengdu University of Technology integrates red culture into social practice by organizing faculty and students to conduct field

research in rural areas. Through this approach, they draw theoretical insights from practical experiences, achieving mutual empowerment between red education and social services.

4 Exploring the path of integrating red culture into ideological and political courses in Chengdu

(1) Classroom Narration + Resource Immersion: Contextualizing Theoretical Instruction

Ideological and political education instructors should thoroughly explore Chengdu's red cultural resources, transforming them into logically structured and emotionally engaging narratives that form a cohesive "historical setting — character stories — spiritual essence" framework. For instance, when teaching the "New Democratic Revolution" unit, educators can integrate historical materials from the Chengdu Campaign Memorial Museum. By detailing specific battles, recounting heroic deeds, and sharing stories of public support, they can reconstruct the historical process of Chengdu's liberation, turning abstract theories into tangible historical imagery. Additionally, employing comparative storytelling techniques, the red culture of Chengdu can be contextualized within the broader revolutionary tide of China, highlighting its strategic significance as the Southwest's rear base. This approach helps students understand the profound connection between regional history and national destiny.

In resource integration, we should fully utilize the diverse carriers of Chengdu's revolutionary heritage by incorporating physical artifacts, images, videos, and oral histories into classroom teaching. For instance, when explaining the "Long March Spirit," educators can introduce physical photos of the Western Sichuan Red Army Memorial, route maps of the Red Army's Long March through Chengdu, and interview videos with surviving veterans. By combining text, images, videos, and oral histories, this approach creates an immersive learning environment. Additionally, leveraging digital tools like VR technology and virtual simulation experiments, interactive courses such as "Retracing the Long March Route" and "Chengdu Campaign Simulation" can be developed. These allow students to experience revolutionary history firsthand in virtual scenarios, thereby deepening their understanding of theoretical knowledge.

The distinctive regional characteristics of Chengdu's red culture constitute its unique competitive edge. Instructors of ideological and political education should emphasize exploring Chengdu-specific red cultural elements such as the "Third Front Construction" spirit and earthquake relief ethos, integrating them organically with course content. For instance, when teaching "Exploration of Socialist Construction Paths," educators could connect the historical context of Chengdu Institute of Technology's "Third Front Construction" legacy to analyze the city's strategic significance as a southwestern industrial hub. This approach helps students understand national industrialization from a regional perspective, thereby strengthening their cultural identity and pride in Chengdu.

(2) On-site teaching + emotional resonance: Achieving "experiential" practical teaching

On-site education serves as a vital component in integrating Chengdu's revolutionary heritage into ideological and political education. Schools should establish long-term partnerships with red-themed educational institutions such as the Chengdu Campaign Memorial Hall, Zhang Side Memorial Hall, and Jianchuan Museum, organizing regular field trips for students. During these visits, teachers should design "problem-oriented" guided tours that encourage students to observe exhibit details, reflect on historical contexts, and analyze the spiritual essence of these sites. For instance, at the Chengdu Campaign Memorial Hall, students can reconstruct battle scenes through interactive exhibits like campaign maps, military equipment, and martyrs' personal belongings, combined with on-site commentary from guides, allowing them to experience the fearless courage of revolutionary pioneers firsthand.

To deepen emotional resonance, on-site teaching should emphasize interactivity and student engagement. Inviting descendants of revolutionaries and veteran Party members as "red narrators" can help share revolutionary stories and personal reflections through oral history. For instance, at the Anti-Japanese War artifacts exhibition in Jianchuan Museum, descendants of veterans could recount family histories, allowing students to understand the brutality of war and the value of peace from a personal perspective. Additionally, interactive activities like "role-playing" and "scenario simulations" can be designed. By having students portray roles such as Red Army soldiers or underground Party members, they can experience revolutionary scenarios firsthand, making them feel the choices and sacrifices made by revolutionary predecessors, thereby sparking emotional resonance.

After classroom instruction, educators should guide students to internalize their experiences through reflective journals, group discussions, and thematic presentations. For example, assigning essays like "Reflections on Visiting the Chengdu Campaign Memorial" or organizing themed class meetings titled "The Revolutionary Spirit in My Heart" can help students deepen their understanding of revolutionary culture through sharing and dialogue. This approach facilitates a transition from passive reception to active recognition of revolutionary values.

(3) Project-driven + Knowledge and Action Integration: Achieving the 'output-oriented' of Learning Outcomes

Project-based learning serves as an innovative approach to integrate Chengdu's revolutionary heritage into ideological and political education. Schools can develop practical initiatives such as "Cultural Heritage Research," "Creative Design Projects," and "Volunteer Programs" by leveraging local revolutionary resources, guiding students to apply theoretical knowledge to real-world problem-solving. For instance, in the "Cultural Heritage Research" project, students can visit revolutionary villages like Tonggu Village in Xilai Town, Pujiang County. Through interviews with villagers, archival research, and data analysis, they investigate the current status of heritage preservation and utilization, ultimately proposing innovative solutions.

During project implementation, emphasis should be placed on interdisciplinary integration and team collaboration. For instance, in the "Red Cultural and Creative Design" initiative, partnerships with art academies, computer science departments, and other disciplines can be established to develop Chengdu-themed cultural products. These include digital collectibles inspired by the Chengdu Campaign and industrial-style cultural items inspired by the "Third Front Construction" movement. Through such cross-disciplinary collaboration, students can cultivate comprehensive knowledge application skills and innovative thinking capabilities.

The tangible output of project achievements serves as the ultimate measure of learning effectiveness. Schools should establish a diversified evaluation system encompassing research reports, cultural products, volunteer service records, and media coverage. For instance, outstanding red culture research reports could be recommended for publication in local media like the Chengdu Daily, while organizing exhibitions for red-themed cultural products to transform student creations into marketable cultural goods. Furthermore, project outcomes should be integrated into ideological and political education assessments as a key component of students' comprehensive evaluations, thereby achieving the educational goal of "unity between knowledge and practice".

The integration of Chengdu's red culture into ideological and political education not only preserves revolutionary spirit but also innovates modern pedagogical approaches. By combining classroom narratives with immersive resources to revitalize theoretical vitality, blending on-site teaching with emotional resonance to deepen value recognition, and applying project-driven methods with knowledge-practice integration to evaluate learning outcomes, this creates a three-dimensional education system integrating theory, experience,

and practice. Such an approach provides robust support for cultivating new-era talents capable of shouldering the great mission of national rejuvenation.

5 Practice results, existing problems and reflections

The integration of Chengdu's distinctive red cultural heritage has deepened students' emotional connection to the city's history. For instance, by exploring the "Third Front Construction" history at Chengdu University of Industry and Technology, students gained regional-level insights into China's industrialization process, strengthening their cultural identity and pride in Chengdu. This localized red education not only preserves revolutionary spirit but also inspires students to actively participate in the city's modernization efforts, cultivating a new generation of talent for urban development.

(1) Practical results

①The vividness of theoretical interpretation has been significantly enhanced

By tapping into Chengdu's red cultural resources and constructing a narrative chain of "historical scenes — character stories — spiritual connotations", ideological and political education has achieved a transformation from abstract to concrete in theoretical instruction. For instance, drawing on historical materials from the Chengdu Campaign Memorial Hall, teachers reconstructed the historical process of Chengdu's liberation through case studies of battle details, heroic deeds, and public support, enabling students to gain a more intuitive understanding of the "New Democratic Revolution" theory. Meanwhile, the application of digital tools like VR technology and virtual simulation experiments — such as interactive courses like "Retracing the Long March Route" and "Chengdu Campaign Simulation" — created an immersive learning atmosphere, significantly enhancing students' receptiveness to theoretical knowledge.

②The appeal of value leadership has been greatly enhanced

The integration of on-site instruction with emotional resonance transforms students from passive recipients to active participants. Through visits to revolutionary education bases like the Chengdu Campaign Memorial Hall and Zhang Side Memorial Hall, combined with oral histories from descendants of revolutionaries and veteran Party members, students gain firsthand experience of revolutionary predecessors' courage and patriotic spirit. For instance, at the Anti-Japanese War artifacts exhibition in Jianchuan Museum, sharing of family histories by descendants of veterans deepened students' understanding of war's brutality and peace's preciousness. Follow-up activities such as reflective journals and thematic speeches further solidified students' value recognition, enhancing their sense of social responsibility and mission.

③The effectiveness of practical education has begun to show

The project-driven and knowledge-action integration model has facilitated students' transition from "knowledge acquisition" to "skill enhancement". Through initiatives like "Red Culture Research", "Red Cultural and Creative Design", and "Red Volunteer Services", students conducted fieldwork in revolutionary villages such as Tonggu Village in Xilai Town, Pujiang County. By conducting interviews, reviewing archival materials, and analyzing data, they proposed innovative suggestions for preserving and utilizing red cultural resources. Selected outstanding research reports were featured in media outlets including Chengdu Daily, while red-themed cultural products—such as industrial-style creative items inspired by the "Third Front Construction" period—gained market recognition at exhibitions, successfully translating academic achievements into social value.

④Regional sense of identity of cultural identity continues to strengthen

The integration of Chengdu's distinctive red cultural heritage has deepened students' emotional connection to the city's history. For instance, by exploring the "Third Front

Construction" history at Chengdu University of Industry and Technology, students gained regional-level insights into China's industrialization process, strengthening their cultural identity and pride in Chengdu. This localized red education not only preserves revolutionary spirit but also inspires students to actively participate in the city's modernization efforts, cultivating a new generation of talent for urban development.

(2) Existing problems and reflections

① Insufficient depth and breadth of resource integration

While Chengdu boasts abundant red cultural resources, some schools still face limitations in resource exploration and integration. On one hand, resource utilization remains concentrated in well-known memorial halls and museums, with insufficient development of "hidden resources" such as rural revolutionary sites and industrial heritage. On the other hand, resource integration often stays at the level of "visiting and guided tours," lacking in-depth extraction of the core spirit of red culture and interdisciplinary integration. For instance, in teaching about the "Third Front Construction" theme, some schools merely display industrial relics without connecting them to Chengdu's industrialization process and regional development strategies, resulting in monotonous teaching content.

② The continuity of teaching innovation needs to be strengthened

While VR technology and virtual simulation experiments have enhanced teaching engagement, some educators still treat these tools as mere technical demonstrations rather than integrating them with core educational objectives. For instance, certain VR courses like "Retracing the Long March Route" merely replicate military march routes without incorporating interactive problem-solving components, resulting in students focusing more on superficial viewing than substantive comprehension. Moreover, the emotional resonance in live teaching sessions is heavily dependent on instructors' guidance capabilities. Many educators lack effective techniques to stimulate emotional engagement, leading to students' experiences remaining superficial.

③ The mechanism of achievement transformation is not yet perfect

Under the project-driven model, students' achievements face limited channels for transformation. On one hand, outstanding research reports and cultural products lack sustainable promotion mechanisms, with most being confined to campus exhibitions or one-time media coverage rather than achieving lasting social impact. On the other hand, evaluations predominantly focus on "completion rates" while neglecting in-depth assessments of innovation and practicality. For instance, some red-themed cultural products failed to achieve mass production due to repetitive designs and unclear market positioning, resulting in diminished student motivation.

④ Regional coordination needs to be strengthened

The preservation and utilization of Chengdu's red cultural resources involve multiple departments including culture and tourism, education, and archives, yet the interdepartmental coordination mechanism remains underdeveloped. For instance, some rural red heritage sites face conflicts between conservation and development due to unclear ownership and insufficient funding. School collaborations with red education bases primarily focus on one-time visits, lacking in-depth cooperation such as long-term curriculum development and shared teaching resources. Moreover, against the backdrop of the Chengdu-Chongqing Economic Circle initiative, the joint development of red cultural resources between Chengdu and Chongqing remains inadequate, failing to create regional synergies in talent cultivation.

6 Conclusion and optimization Suggestions

(1) Conclusions of the study

Deeply integrating Chengdu's red culture into ideological and political education practices has become a crucial approach to innovate teaching models and enhance educational effectiveness. Through practical methods like "classroom storytelling with resource immersion," "on-site teaching with emotional resonance," and "project-driven learning with knowledge-practice integration," these courses have achieved remarkable results in making theoretical explanations more vivid, strengthening value guidance, improving practical education outcomes, and fostering regional cultural identity. Students have shifted from passive reception to active participation, transforming red culture from abstract textbook concepts into tangible spiritual forces. This transformation has significantly enhanced students' sense of social responsibility, mission awareness, and cultural identity with Chengdu's local heritage.

However, practical implementation has revealed several challenges: insufficient depth in resource integration, weak sustainability of teaching innovation, underdeveloped mechanisms for converting educational outcomes, and the need to enhance regional collaboration. Resource utilization remains concentrated in renowned memorial halls, with inadequate development of "hidden resources" such as rural revolutionary heritage sites and industrial relics. Digital tools are predominantly used for technical demonstrations rather than deep integration with educational objectives. Students' achievements face limited channels for transformation, while evaluation mechanisms lack innovative considerations. The coordinated development of revolutionary cultural resources in the Chengdu-Chongqing region remains insufficient, failing to create synergistic educational effects. These issues constrain the depth and breadth of integrating revolutionary culture into ideological and political education practices, requiring systematic improvements to address them.

(2) Optimization Suggestions

① Building a collaborative education community integrating schools, local communities, and libraries

To break down barriers between schools, local governments, and revolutionary heritage sites, a collaborative mechanism should be established featuring "municipal coordination, district-county collaboration, school participation, and venue support". Local governments need to introduce specialized policies clarifying responsibilities and resource allocation, such as establishing the "Chengdu Red Culture Education Special Fund" to support joint curriculum development and teacher training programs. Schools should proactively align with local needs by integrating red culture practices into talent development plans, for example, through establishing long-term partnerships with revolutionary heritage villages like Tonggu Village in Xilai Town, Pujiang County, to regularly organize student research projects and volunteer activities. Revolutionary heritage sites should enhance visitor services with professional guided tours and interactive experiences, such as developing signature programs like "Chengdu Campaign Simulation" and "Third Front Construction VR Workshops" to boost student immersion and engagement. Through tripartite collaboration, an educational ecosystem will be formed characterized by "resource integration, curriculum co-construction, faculty sharing, and achievement promotion".

② Develop a series of digital teaching resource libraries

Chengdu is systematically organizing its red cultural resources to establish a three-tiered resource repository comprising "basic resources, thematic resources, and extended resources". Basic resources include original materials such as revolutionary sites, artifacts, and archives. Thematic resources focus on key historical events like the "Chengdu Campaign", "Third Front Construction", and "Earthquake Relief", featuring case studies, oral histories, and documentaries. Extended resources integrate with Chengdu's modernization efforts, combining red culture with the electronics industry and park city development through interdisciplinary courses like "Red Heritage + Technological Innovation". The digital transformation of the repository is advancing through VR/AR technology to recreate

historical scenes, including interactive modules like "Retracing the Long March Route (Chengdu Section)" and "Chengdu Industrial Heritage Cloud Exhibition Hall". A "Digital Museum of Chengdu's Red Culture" has been established to enable online resource sharing and intelligent search, providing convenient support for teachers' lesson preparation and students' self-study.

③ Improve the comprehensive evaluation system of "process + results"

We are transforming the traditional "completion-oriented" evaluation model into a three-dimensional framework integrating process evaluation, outcome evaluation, and value-added evaluation. Process evaluation focuses on students' engagement, teamwork, and problem-solving skills during practical activities. Through classroom observations, peer reviews, and reflective journals, we document students' entire journey from resource research to final product delivery. Outcome evaluation emphasizes the innovation, practicality, and social impact of projects. For instance, the "Red Culture Innovation Award" recognizes outstanding submissions like research reports, cultural products, and volunteer initiatives, with top entries featured in platforms such as Chengdu Daily and the Chengdu-Chongqing Red Culture Expo. Value-added evaluation measures growth in red culture awareness, value formation, and practical skills through pre-post assessments. Tools like the "Red Culture Identity Scale" quantify changes before and after implementation. This multi-dimensional approach effectively motivates students to actively participate in practical activities.

④ Create a two-way cycle of "bringing in and going out"

The "bringing in" strategy involves inviting experts in revolutionary culture, descendants of revolutionaries, and intangible cultural heritage inheritors to campuses. Through lectures, workshops, and oral history documentation, this enriches ideological education content. For instance, the "Chengdu Red Story Session" regularly invites descendants of Chengdu Campaign participants and veterans of the Third Front Construction to share historical details. The "Red Cultural Innovation Workshop" engages designers to guide students in transforming revolutionary elements into creative products. The "going out" approach encourages students to apply their practical achievements to society, forming a closed-loop system of "campus creation → social application → feedback optimization." Examples include submitting outstanding research reports to local governments for heritage protection decision-making, launching revolutionary-themed cultural products in tourist attractions and stores for market testing, and organizing community outreach programs like "Red Culture in Communities" and "Red Culture in Schools" through exhibitions and performances. This two-way cycle ensures effective dissemination of revolutionary culture from campuses to society, while continuously refining educational practices based on social feedback to establish a sustainable educational model.

By establishing collaborative education communities, developing comprehensive resource libraries, refining evaluation systems, and creating two-way feedback mechanisms, Chengdu's red culture can systematically address resource integration, teaching methodologies, assessment frameworks, and collaborative challenges in ideological and political education. This approach facilitates the transition from superficial integration to substantive fusion in ideological education, providing robust support for nurturing new-era youth with patriotic commitment, innovative thinking, and practical competencies.

7 Funding

This study was funded by the Chengdu Research Base for Ideological and Political Work in Primary, Secondary, and Higher Education Institutions, with the project titled "Integration of Chengdu's Red Culture into Ideological and Political Education at Local Universities" (Project No: DZX202425).

References

- [1] Cao Yuejuan, Cheng Junchao. Pathways of Red Culture Dissemination and Inheritance in the New Media Era [J]. Youth Journalist, 2020, (20):85-86.
- [2] Guan Shiting. On the Connotation and Characteristics of Red Culture [J]. Inheritance, 2012, (13):74-75+96.
- [3] Li Shuidi, Fu Xiaoqing. The Political Connotation of Red Culture [J]. Journal of Nanchang Institute of Technology, 2008, (05):1-4.
- [4] Li Wenguang, Wu Qian. Exploring the Core Concepts of Red Culture [J]. Journal of Social Sciences in Shanxi Higher Education Institutions, 2014,26(09):95-98.
- [5] Lian Wenmei, Shen Chengfei. On the Connotation, Characteristics, and Contemporary Value of Red Culture [J]. Teaching and Research, 2018, (01):97-104.
- [6] Ma Xiaoyan. A Study on Practical Strategies for Cultivating Educational Values Through Red Cultural Resources Based on Practical Experiences: A Case Study of the 'Red Experience' Program at Northeast Normal University [J]. Journal of Northeast Normal University (Philosophy and Social Sciences Edition), 2018, (03):49-53.
- [7] Journal of Northeast Normal University (Philosophy and Social Sciences Edition), 2018, (03):49-53.
- [8] Teng Yongwen. The Inheritance of Red Culture in Subject Education [J]. Reference for Secondary School Political Education, 2021, (44):103.
- [9] Wu Hongya. Research on the Exploration, Development, and Inheritance of Fujian's Red Culture [J]. Journal of the Fujian Provincial Party School of the CPC, 2015, (05):116-120.
- [10] Wen Feng'an. Research on the Inheritance and Development of Red Culture in the New Era [J]. Learning and Exploration, 2020, (11):54-62.
- [11] Wang Yidi. The Value Connotation of 'Red Culture' [J]. Theory Circle, 2007, (08):149-150.
- [12] Wang Bin. The Connotation and Inheritance of Red Culture in the Communist Party of China [J]. Journal of Yanbian Party School, 2021,37(02):65-70.
- [13] Xia Xiaoqing. The Value and Pathways of Integrating Local Red Culture into Vocational Education Support from the Supply-Side Perspective [J]. Education and Vocational, 2021,(09):104-108.
- [14] Xu Gongxian, Feng Jingze. On the Historical Mission of Red Culture in the New Era [J]. Research on Red Cultural Resources, 2019,5(01):68-74+85.
- [14] Yi Peng, Wang Yongyou. Promoting the Integration of Red Cultural Resources into University Education Practice [J]. China Higher Education, 2018, (09):49-51.
- [15] Yang Dong. The Interpretation of the Connotation and Contemporary Value of Red Culture [J]. Red Culture Journal, 2020, (01):84-92+112.
- [16] Yue Zongde, Li Ming. Research on Red Culture Practice for Education: Reflections on Dabie Mountain's Red Culture [J]. Journal of Ideological Education Research, 2017, (07):71-74.
- [17] Yu Wei. Red Culture and the Socialist Core Value System: Inheritance and Development [J]. Jiangxi Social Sciences, 2012,32(01):224-226.
- [18] Zhang Shaorong. On the Construction of a System for Inheriting Red Cultural Education [J]. Journal of Ideological and Theoretical Education, 2013, (05):116-118.