



A Study on the Path of Integrating the “Red Culture” in Chaoshan Area of Guangdong Province into Contemporary College Students’ Ideological and Political Education

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Abstract. The “Red Culture” in Chaoshan area of Guangdong province is an important component of Chinese “Red Culture”. This study first elaborates on the connotation and modern value of the “Red Culture” in Chaoshan area of Guangdong province. Then, through questionnaire surveys and interviews, the current situation of integrating the “Red Culture” in Chaoshan area of Guangdong province into contemporary college students’ ideological and political education is grasped, and the causes for the existing problems are analyzed. Finally, the path of integrating the “Red Culture” in Chaoshan area of Guangdong province into contemporary college students’ ideological and political education is optimized from four perspectives of education authorities, schools, teachers and college students themselves in order to stimulate contemporary college students’ learning and identification with Chinese “Red Culture”.

Keywords: Red Culture of Chaoshan Area; Contemporary College Students; Ideological and Political Education

1 Introduction

The “Red Culture” is an important component of Chinese revolutionary history and has extraordinary value in cultivating contemporary college students’ patriotism, social responsibility, and values. ^[1] As one of the important birthplaces of the Chinese revolution, the Chaoshan area of Guangdong province exists rich resources of the “Red Culture”. ^[2] In contemporary ideological and political education for college students, there are still difficulties and challenges in integrating the “Red Culture” in Chaoshan area of Guangdong province, and stimulating students’ interest and identification with the “Red Culture”. ^[3] Therefore, the focus of this study is to explore the effective integration of the “Red Culture” in Chaoshan area of Guangdong province into contemporary ideological and political education for college students for the purpose of enhancing the effectiveness of ideological and political education.

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2 Connotation of the “Red Culture” in Chaoshan Area of Guangdong Province

The “Red culture” is the specific product of the localization of Marxism in China. It is an advanced culture with Chinese characteristics created by the people led by the Communist Party of China (CPC) in the process of revolutionary war and social construction. [4] The “Red Culture” in Chaoshan area of Guangdong province, as a vital component of Chinese “Red Culture”, refers to the unique “Revolutionary Culture” and “Red Tradition” in Chaoshan area, and its connotation includes the following aspects.

One is the revolutionary tradition. The “Red Culture” in Chaoshan area contains rich Chinese revolutionary traditions, including the heroic spirit of resisting the enemy during the War of Resistance Against Japan, the spirit of fighting during the War of Liberation, and the spirit of construction and reform after the establishment of the People’s Republic of China (PRC). [5]

The second is the worship of heroes and martyrs. There are many outstanding revolutionary heroes and martyrs in Chaoshan area, such as Liu Yun, Zheng Dajin, Weng Wanda, Ding Richang, Weng Zhaoyuan, Yang Shihun, and the Six Heroes of Chaozhou, who have made tremendous contributions to the independence of the Chinese nation, social progress, and people’s happiness. [6] The worship and commemoration of these heroes and martyrs by the people of Chaoshan is a significant part of the “Red culture” in Chaoshan area.

The third is the “Red Building”. There are many buildings with “Red Significance” and historical value in Chaoshan area, such as revolutionary sites (e. g. Fenghuangshan Revolutionary Memorial Park, Maozhi Conference Site, Xianzhou Huang Clan Ancestral Hall, etc.), memorial halls (e. g. Chaozhou Revolutionary Memorial Hall, Nan’ao Maritime Defense Museum, Dananshan Revolutionary Memorial Hall, etc.), and monuments (e. g. Red-Square Revolutionary Martyrs Monument, Chaozhou Revolutionary Martyrs Cemetery, etc.). [7] These buildings reflect the precious history of the “Red Culture” in Chaoshan area.

The fourth is the “Red Story”. There are a lot of legendary stories and heroic deeds related to revolutionary struggles in Chaoshan area, such as Chaoshan Seven-Day Red, Dananshan Revolutionary Base, the Central Red Transportation Line, and Chaoqiao Anti-Japanese Battle. These stories are widely spread among the local people and have become a part of the treasure trove of the “Red culture”.

The fifth is the “Red Spirit”. The “Red Culture” in Chaoshan area is also mirrored in people’s ideological concepts and values. The qualities of diligence, strength, and bravery of the people in Chaoshan area are closely linked to the “Red Spirit”. They inherit the spirit of struggle from their revolutionary predecessors, striving to achieve personal values and social progress. Overall, the “Red culture” in Chaoshan area showcases the “Red Spirit” in various forms. Through “Red Commemorative Sites”, education, artistic works, holiday celebrations, and people’s behavioral habits, “Red culture” deeply penetrates people’s minds, inspires them to inherit the “Red Spirit”, and promotes the development of Chinese society.

3 Contemporary Value of the “Red Culture” in Chaoshan Area of Guangdong Province

The “Red Culture” in Chaoshan area of Guangdong province is a unique and precious “Red Resource” in China. Deng, R. X. once pointed out that “revolutionary culture is a part, not the whole, of Chinese “Red culture”. The logical mistake of equating “Red Culture” with revolutionary culture lies in limiting the historical transcendence of the “Red culture”, narrowly framing it in the revolutionary period, only treating it as a cultural phenomenon or form of a specific historical period, ignoring its reality and inheritance.”^[8] It means that this perception is also applicable to explaining the “Red culture” in Chaoshan area of Guangdong province. In other words, the “Red culture” in Chaoshan area is not equivalent to revolutionary culture. It does not only exist during the revolutionary period, but is a culture that has been passed down to this day and has value for contemporary times.^[9] The Chaoshan area is rich in “Red Cultural Resources”, and its contemporary value is not solely reflected in politics and culture, but also has a huge impact on education and society.

3.1 Political value

The political value of the “Red Culture” in Chaoshan area of Guangdong province is mainly imaged in the historical experience summarized with wisdom by the brave ancestors during the revolutionary period, which is still applicable today. For example, heroic predecessors such as revolutionary hero Li Liying, the general Chen De, and combat hero Mai Xiande used their blood and tenacious spirit to teach us that the prosperity and strength of our country require good policies and leadership. Nowadays, China is prosperous, and the people become stronger and more powerful than before. Yet, in terms of politics, we are still adopting the traditional spirit of the “Red Culture”, constantly conducting the inheritance and innovation on the basis of the existing foundation of the “Red Culture”. As Xi, J. P. proclaimed that “the history of the Chinese revolution is the best nutrient. Reviewing the great history of our Party (CPC) leading the people in revolution will add a lot of positive energy to our minds.”^[10] We can often see the power of “Red Culture” in national leaders, which is not always left in the revolutionary period, but is discovered and applied to national management and political policies.

3.2 Cultural value

The Chaoshan area of Guangdong province has nurtured a rich spirit of “Red Culture”, such as the Chaoshan Seven-Day Red Spirit, the Central Red Transportation Line Spirit, and Dananshan Revolution Spirit. These “Red Cultural Spirits” have been passed down to the present day, and the people of Chaoshan have been influenced by these ideas since childhood, gradually shaping noble moral character. There are also many “Red Revolutionary Sites” in Chaoshan area, such as Chaozhou Revolutionary Martyrs Cemetery, Chaozhou Revolutionary Memorial Hall, and Chaozhou Cultural

Square. These “Red Revolution Sites” profoundly carry the heroic deeds and revolutionary spirit of revolutionary predecessors. By visiting “Red Revolution Sites” to learn about “Red Culture” in Chaoshan area, which have a profound impact on both the local people of Chaoshan and compatriots from all over the world.

3.3 Educational value

In Chaoshan area of Guangdong province, plenty of “Red Cultural Sites” exist, such as Chaozhou Red Education Base, Nan’ao Maritime Defense Museum, and Dananshan Revolutionary Memorial Hall. As Wu, Y. Q. stated, “ideals and beliefs are like a guiding light that illuminates people’s path forward, attracting countless people with lofty ideals to overcome obstacles and forge ahead along this path.”^[11] The plentiful educational venues and resources in Chaoshan area have attracted a great number of tourists, and educational scholars have also studied and explored the “Red Culture” in Chaoshan area, forming theoretical knowledge and conducting academic education.^[12] When scholars apply theoretical knowledge to daily teaching, the educational value of “Red Culture” in Chaoshan area of Guangdong province is also reflected.

3.4 Social value

The “Red Culture” in Chaoshan area is a positive and indomitable cultural spirit, which can enrich the spirit of the Chinese, making them maintain youth and vitality forever. The spirit of pursuing ideals, firm beliefs, optimistic orientation, positive progress, passion for life, and willingness to make contributions advocated by “Red Culture” is synchronized with the progress and development of society, and has been accompanied by the development of socialism with Chinese characteristics.^[13] The “Red Spirit” during the revolutionary period ignited our fighting spirit and fought against the invading. The contemporary “Red Spirit” is the inheritance and innovation of the revolutionary period, which makes our youth shine with brilliance and enthusiasm, keeping us being firm in our ideals and beliefs and moving forward courageously. In fact, our society will also become more united due to the atmosphere of “Red Spirit” in Chaoshan area of Guangdong province.

4 Current Situation of the Integration of the “Red Culture” in Chaoshan Area of Guangdong Province into Contemporary College Students' Ideological and Political Education

This study conducted a questionnaire survey on 301 college students from X University in Guangdong province (101 students from Chaoshan area and 200 students from other areas), and randomly selected 10 students (5 students from Chaoshan area and 5 students from other areas) for interviews. The survey focused on students’ understanding of the “Red Culture” in Chaoshan area, recognition of the value of “Red Culture”, learning interest, cultural confidence, and satisfaction with the dissemination of “Red Culture” on campus. From the results of questionnaire surveys and inter-

views, it can be seen that there are still problems in the integration of “Red Culture” in Chaoshan area of Guangdong province into contemporary college students’ ideological and political education.

4.1 Contemporary college students’ insufficient recognition of “Red Culture”

According to the survey results, out of 301 participants, 109 students (taking up 36.22% of total sample size) can have a deep understanding of the “Red Culture” in Chaoshan area, while the remaining 192 participants (amounting to 63.78% of total sample size) cannot grasp the knowledge of the “Red Culture” well. Then, in terms of the spirit of “Red Culture”, 53.16% of college students (accounting for 160 people of total sample size) are puzzled by the spirit of “Red Culture” in Chaoshan area, such as Chaoshan Seven-Day Red Spirit, the Central Red Transportation Line Spirit, dananshan Revolution Spirit, Fishermen’s Revolutionary Anti-War Spirit and so forth. Meanwhile, 49.83% of the participants (making for 150 people of total sample size) do not have a clear perception of “Red Resource Attractions” in Chaoshan area, e. g. Chaozhou Revolutionary Martyrs Cemetery, Chaozhou Revolutionary Memorial Hall, Chaozhou Red Education Base, and Dananshan Revolutionary Memorial Hall. In addition, in the interview, 50% of the respondents (achieving 5 interviewees of total sample size) proclaim they are not clear about the “Red Culture” in Chaoshan area. They rarely travel to Chaoshan area in their daily lives, and have little exposure to the “Red Culture” of Chaoshan area, failing to fully recognize its cultural value. In short, contemporary college students’ insufficient understanding of the “Red Culture” in Chaoshan area is mainly manifested in a lack of historical knowledge, opportunities for contact and experience, and a shortage of cognitive awareness. These problems need to be addressed through strengthening college students’ education, providing more practical experience opportunities, and guiding college students to carry out the active learning of the “Red Culture”.

4.2 Contemporary college students’ deficient identification of the value of “Red Culture”

The questionnaire results show that 51.50% of college students (possessing 154 people of total sample size) express their dis-identification to the “Red Culture” of Chaoshan area. When it comes to ideological and political education, 64.79% of the participants (clocking up 195 people of total sample size) claim that it is not necessary to make the “Red Culture” of Chaoshan area a compulsory course for college students’ ideological and political education. Meanwhile, in the construction of school culture, 37.54% of students (occupying 113 people of total sample size) feel that the construction of university culture does not need to be integrated into the “Red Cultural Resources” of Chaoshan area. Later, regarding the future development of the “Red Culture” in Chaoshan area, 70.10% of the respondents (reaching 211 people of total sample size) deem that “Red Culture” in Chaoshan area will become a part of China’s diverse culture and cannot become the mainstream culture in China. Besides, the interview results also confirmed that many respondents (attaining 40% of total sample

size) do not have a deep emotional attachment to the “Red Culture” of Chaoshan area. Among them, A student from Zhanjiang city of Guangdong province mentioned that “there are some distinct local characteristics for the ‘Red Culture’ in Chaoshan area, which are different from the “Red Cultures” in other areas. In my eyes, we come from other places and have relatively limited understanding of the history and culture of Chaoshan area, lacking emotional identification with the ‘Red Cultures’ in Chaoshan area.” Another respondent added: “our college students have a rich and diverse life, with a wide range of cultural consumption and entertainment choices. In the area of Guangdong province, in addition to the ‘Red Culture’ in Chaoshan area, there are many other cultural elements and activities that attract us. College students may be more inclined to participate in contemporary popular culture, entertainment programs, or other social activities of interest, and their attention to the “Red Culture” in Chaoshan area will be low.” That is to say, the above research data results to some extent indicate college students nowadays lack a sense of identification with the value of “Red Culture” of Chaoshan area, and it is necessary to enhance their emotional identification and interest in the “Red Culture” in Chaoshan area of Guangdong province.

4.3 The school’s weak dissemination of “Red Culture”

In the questionnaire survey, contemporary college students declare that social media dissemination (accounting for 42.52% of total sample size) plays a significant role in publicizing the education of “Red Culture” in Chaoshan area, school dissemination education takes up 19.93%, family education makes up 25.58%, and government department dissemination reaches 11.96%. In terms of school curriculum, 86.05% of the participants (259 people) imply the school does not specifically offer courses on “Red Cultural Resources” of Chaoshan area, and 84.05% of the students (253 people) hold that the school has not created any websites, official account or other platforms for “Red Cultural Publicity” of Chaoshan area. At the same time, in the facet of acquiring knowledge about “Red Culture”, 59.14% of college students (178 people) perceive that they obtain the knowledge related to “Red Resources” of Chaoshan area through books, newspapers, radio and TV, government department dissemination, family education, and online channels, while school dissemination only accounts for 40.86% (123 people of total sample size). What is more, during the interview, 70% of the interviewees (7 people) feel that the school’s efforts to spread the “Red Culture” of Chaoshan area are insufficient. A male interviewee related that “I think there is room for improvement in the dissemination of ‘Red Culture’ of Chaoshan area. There are few activities linked to ‘Red Culture’ on campus, let alone the enthusiasm of students to participate in the activities. The school can create some corridors and memorials of ‘Red Culture’, and set up some related elements of “Red-Culture” in school elevators, which will have a better dissemination effect.” In a word, these research results presented above indirectly demonstrate the school dissemination of the “Red Culture” in Chaoshan area of Guangdong province is weak and needs to be improved.

4.4 The lack of “Red Culture” in college classroom teaching

The questionnaire results suggest that 64.45% of college students (running to 194 people of total sample size) assume college teachers cannot organically integrate relevant “Red Cultural Contents” of Chaoshan area into the teaching based on the courses that students are learning. Then, in the integration of the “Red Culture” into education and teaching, participants reckon the innovation of classroom teaching was insufficient (reaching 32.89% of total sample size), related departments do not attach enough importance to it or the work was focused on the superficial form (achieving 29.90% of total sample size), regional “Red Culture” was less integrated into classroom teaching (possessing 26.25% of total sample size), and the value of exploring “Red Culture” education was inadequate (attaining 10.96% of total sample size). Simultaneously, 93.02% of college students (280 people) consider the professional background and research orientation of college teachers possibly have a low correlation with the “Red Culture” of Chaoshan area, which leads to a lack of relevant teaching guidance and deeper research in education and teaching. Furthermore, the interview results manifest that 60% of the respondents (accounting for 6 people of total sample size) report that college teachers are short of the integration of the “Red Culture” in Chaoshan area into students’ ideological and political education in the process of education and teaching, which is not conducive to students’ learning and identification with Chinese “Red Culture”. One of the interviewees delivers that “in my professional courses, teachers rarely mention the ‘Red Culture’ from Chaoshan area. I think teachers can integrate some “Red Culture” of Chaoshan area while teaching knowledge in the regular classes. They can apply multimedia resources such as stories, pictures, audios and videos to vividly share the histories and stories of the “Red Culture” in Chaoshan area, stimulate students’ interest and participation, and this teaching effect may be better.” Overall, the integration of “Red Culture” in Chaoshan area of Guangdong province in college classroom teaching needs improvement currently.

5 Cause Analysis for the problems of the Integration of the “Red Culture” in Chaoshan Area of Guangdong Province into Contemporary College Students’ Ideological and Political Education

5.1 The causes of contemporary college students’ insufficient cognition of “Red Culture”

The lack of understanding of the “Red Culture” in Chaoshan area of Guangdong province among contemporary college students is closely related to the following causes.

First, school education system and curriculum arrangement are to some degree not scientific. In another word, in the education system of schools, the “Red Culture” in Chaoshan area cannot have received sufficient attention and inclusion. The courses for college students’ learning often focus on general education courses and some na-

tional cultural knowledge, while the teaching contents of the “Red Culture” in Chaoshan area is relatively limited.

Second, there is a shortage of college teachers and textbook resources. The school faculty and textbook resources may not provide sufficient support for the education of the “Red Culture” in Chaoshan area. Teachers perhaps lack corresponding knowledge and research background in the education process, and textbook resources are also correspondingly limited. ^[14]

Third, the publicity and influence of mass media are vital. It is known that mass media play an important role in disseminating the culture and knowledge. If the dissemination of the “Red Culture” in Chaoshan area is less or ignored by mass media, the relevant information that college students are exposed to will be reduced.

Lastly, regional differences and personal interests also count. There are some unique regional characteristics for the “Red Culture” in Chaoshan area, thus for college students from other areas, the opportunities for contact and understanding of the “Red Culture” in Chaoshan area will be finite. Moreover, students’ personal interests and attention can also affect their attention and learning towards “Red Culture” the “Red Culture” in Chaoshan area of Guangdong province.

5.2 The causes of contemporary college students’ deficient identification of the value of “Red Culture”

There may be several factors that hinder contemporary college students’ identification of the value of “Red Culture” in Chaoshan area of Guangdong province.

Firstly, in the current school education environment, there is insufficient education and dissemination of the value of the “Red Culture” in Chaoshan area, and lacks relevant educational resources and textbooks. School education places more emphasis on general education and the transmission of theoretical knowledge, and the transmission of the value and significance of regional culture is not sufficient. ^[15]

Secondly, the social environment and cultural background in which contemporary college students are located are diverse, and students from different regions and cultural backgrounds will undoubtedly have differences in their identification and understanding of the “Red Culture”. Therefore, deficient identification of the “Red Culture” in Chaoshan area may be relevant to students’ stronger identification of other regional cultures. In addition, media publicity and cultural products have a significant impact on the concepts and perspectives of contemporary college students. ^[16] In reality, if the media lack coverage and publicity of the “Red Culture” in Chaoshan area, or if the dissemination contents are not accurate and comprehensive enough, which will affect college students’ identification of its value.

Finally, with the changes of the times, the lifestyle, values, and aesthetic trends of young people are also ceaselessly changing. The influences of cultural changes among young people maybe lead to a decrease in their identification of traditional culture and “Red Culture”.

5.3 The causes of weak dissemination of “Red Culture” by schools

There are some reasons why the school’s efforts to spread “Red Culture” in Chaoshan area of Guangdong province are not enough.

In the first place, the “Red Culture” in Chaoshan area is comparatively unique, mainly due to the revolutionary histories and heroic deeds of revolutionary heroes and martyrs in Chaoshan area, which may be unfamiliar to students from other areas. In the meantime, schools often place more emphases on the education of national “Red Culture”, such as CPC history, revolutionary battle and so on.

In the second place, the educational content and schooling time are limited, and it is needful to face the teaching tasks of various disciplines and the national curriculum syllabus. Hence, it is impossible for the school to allocate too many cultural contents for specific regions in time allocation, which is also one of the reasons why the school is weak in disseminating the “Red Culture” of Chaoshan area.

In the third place, for cultural dissemination, in addition to school education, the forces of various aspects of society are also essential. The knowledge imparted by schools is only a part of the dissemination of the “Red Culture”, and various kinds of channels such as social organizations and media also need to actively participate in promoting the inheritance and dissemination of the “Red Culture”.^[17]

5.4 The causes of the Lack of the “Red Culture” in college classroom teaching

The “Red Culture” in Chaoshan area of Guangdong province is neglected in college classroom teaching owing to the following restrictive factors.

On the one hand, college classroom teaching more often than not concentrates on imparting theoretical knowledge and cultivating students’ professional ability of various disciplines, while there is not enough time and space for the inheritance and dissemination of regional culture. Therefore, “Red Culture” as a type of specific regional culture may receive less attention in teaching. At the same time, the time in classroom teaching is confined to 45 minutes, and teachers will not be able to allocate sufficient time to teach the characteristics of regional culture because of the tight course arrangement, demand for professional knowledge, and requirements for discipline development.

On the other hand, the curriculum of colleges and universities is usually planned by the education authorities, and decision-makers may prefer national “Red Culture” education while neglecting the dissemination of regional characteristic cultures. Additionally, as a higher education institution, colleges and universities specialize in cultivating students’ professional knowledge and comprehensive qualities, and have less emphasis on teaching “Red Culture”.^[18] However, this does not mean colleges and universities do not attach importance to the inheritance and dissemination of regional culture. The efforts of various sectors of society, social organizations, and other platforms can also provide corresponding opportunities to popularize the learning and dissemination of regional characteristic culture.

6 Optimization Path of Integrating the “Red Culture” in Chaoshan Area of Guangdong Province into Contemporary College Students’ Ideological and Political Education

6.1 From the perspective of education authorities

The education authority is an important unit that guides the basic construction of education and teaching, formulates and implements education laws and regulations, manages and supervises the development of education. In order to promote the integration of the “Red Culture” in Chaoshan area into the ideological and political education of contemporary college students, the education authorities can take the following measures.

One is to formulate education laws and regulations. The education authorities have to formulate corresponding education laws and regulations for the inheritance and dissemination of the “Red Culture” in Chaoshan area. These regulations can clarify the importance and status of the “Red Culture” education, as well as the responsibilities and obligations of schools and teachers in “Red Culture” education.

The second is to improve the education evaluation system. The education authorities can incorporate the “Red Culture” education of Chaoshan area into the school education and teaching quality evaluation system based on educational evaluation standards. Through regular evaluations and assessments, schools are encouraged to strengthen the education and dissemination of the “Red Culture” in Chaoshan area, and corresponding rewards and honors are provided.

The third is financial support and research-project approval. The education authorities should introduce financial support policies to encourage schools, educational institutions, and social organizations to apply for the research projects of the “Red Culture” in Chaoshan area. By investing funds for projects, various units are in a position to obtain the support in organizing activities with the theme of promoting the “Red Culture” in Chaoshan area, such as lectures, exhibitions, cultural festivals, etc., in order to supply stronger support for the education of the “Red Culture” in Chaoshan area.

Eventually, carrying out teacher training is also a necessity. The education authorities ought to organize or support teacher training related to the “Red Culture” in Chaoshan area, for the sake of improving teachers’ teaching level and knowledge reserve of the “Red Culture”. Through training, teachers can better impart the knowledge of the “Red Culture” and stimulate students’ interest and love for the “Red Culture”.^[19] By means of the above measures, the education authorities will give sufficient attention to the “Red Culture” in Chaoshan area, formulate corresponding education laws and regulations, and encourage and support various units to hold activities with the theme of the “Red Culture”. This will help promote the inheritance and development of the “Red Culture” in Chaoshan area, and raise public awareness and understanding of Chinese “Red Culture”.

6.2 From the perspective of schools

Colleges and universities can integrate the “Red Culture” of Chaoshan area into contemporary ideological and political education for college students through the following paths.

Firstly, curriculum design and teaching are foremost. Schools can offer specialized regional cultural courses to incorporate the “Red Culture” of Chaoshan area into the curriculum of ideological and political education. By teaching relevant knowledge such as history, characters, and events, students can understand and reflect on the background, value, and significance of the “Red Culture” in Chaoshan area. At the same time, making full use of teaching resources, guiding students to have active discussion and thinking, and cultivating their critical thinking ability and comprehensive quality are also indispensable.

Secondly, holding lectures and activities on the “Red Culture” of Chaoshan area is meaningful. Colleges and universities can invite researchers, experts, scholars, and inheritors of “Red Culture” in Chaoshan area to give lectures, symposiums, or keynote speeches on campus, allowing students to interact and exchange ideas with these professionals, and gain a deeper understanding of the historical origins and spiritual connotations of the “Red Culture” in Chaoshan area. In addition, relevant exhibitions, performances, competitions and other activities can be organized to allow students to experience the unique charm of the “Red Culture” from Chaoshan area through participation.

Thirdly, practical teaching and social practice are a must. Colleges and universities can organize students to participate in the practical teaching of the “Red Culture” in Chaoshan area, such as visiting Red Revolutionary Sites, Memorial Halls, Exhibition Halls, etc., allowing students to personally experience the reality and history of the “Red Culture” in Chaoshan area. At the same time, it is significant to guide students to be engaged in relevant social practice activities, e. g. participating in the inheritance and protection of the “Red Culture”, commemorative activities of Chaoshan Revolution, etc., so that students can deeply understand “Red Culture” and experience the charm and value of the “Red Culture” in practice.

Fourthly, utilizing digital platforms and multimedia resources is helpful. Colleges and universities can build digital platforms and multimedia resources to provide learning materials and tools for the “Red Culture” in Chaoshan area, such as videos, audios, and images. Through digital education methods, students can independently learn and understand the knowledge and stories of the “Red Culture” in Chaoshan area anytime and anywhere, enhancing learning flexibility and interactivity.

Fifthly, giving play to the role of student clubs and organizations is also beneficial. The school should encourage student clubs and organizations to actively undertake the mission of publicizing the “Red Culture” in Chaoshan area. It is important for the school to support student clubs to organize cultural performances, speech competitions, on-site inspections, and other activities with the theme of the “Red Culture”, stimulate students’ self-learning and communication, and form a good atmosphere for inheriting the “Red Culture”.

Through the above methods, colleges and universities can effectively integrate the “Red Culture” in Chaoshan area into contemporary ideological and political education for college students, cultivate students’ patriotism, national pride and social responsibility, and promote the inheritance and development of the “Red Culture” in Chaoshan area.

6.3 From the perspective of teachers

Teachers in colleges and universities can integrate the “Red Culture” of Chaoshan area into contemporary college students’ ideological and political education by following the aspects below.

First, teachers can incorporate relevant contents on the “Red Culture” in Chaoshan area into their course planning, such as the history of the “Red Revolution”, the value of the “Red Culture”, representative figures and events, etc. Through systematic lectures and in-depth discussions, students can understand the characteristics and spiritual connotations of the “Red Culture” in Chaoshan area.

Second, college teachers need to use various teaching methods and resources, such as storytelling, audios, videos, pictures, and field visits, to present the stories of the “Red Culture” of Chaoshan area to students. Through vivid teaching cases and teaching materials, which will be easier to stimulate students’ interest and enable them to have a deeper understanding of the “Red Culture” in Chaoshan area.

Meanwhile, teachers should guide students to get involved in various activities related to the “Red Culture” of Chaoshan area, such as on-the-spot investigation, commemorative activities, lectures, and exhibitions. By way of practice and personal experience, students are able to better experience the history of “Red Culture” in Chaoshan area, rather than just theoretical learning.

In addition, teachers should encourage students to think and discuss the relationship between the “Red Culture” in Chaoshan area and contemporary society, as well as its significance and value for modern college students. In this way, teachers will be successful to direct students to do the speculation and exploration, stimulating students’ thinking and understanding of the “Red Culture”, and cultivating critical thinking and innovative abilities.^[20]

Finally, teachers can organize group discussions, academic discussions, or hold special report meetings to encourage students to actively participate in the discussions and share their understanding and perspectives on the “Red Culture” in Chaoshan area. By means of interactive communication, students can acquire a more comprehensive understanding from different perspectives and opinions.

To sum up, university teachers can integrate the “Red Culture” of Chaoshan area into contemporary college students’ ideological and political education through carefully-designed teaching contents, diversified teaching methods, and participation in practical activities. Based on such teaching practice, students can deepen their understanding of the “Red Culture” in Chaoshan area, cultivate their patriotism and sense of social responsibility, and enhance their comprehensive literacy and critical thinking ability.

6.4 From the perspective of college students themselves

As the audience group for ideological and political education in higher education, college students need to actively take part in the study of the “Red Culture”, understand the history, heroes, traditional values, etc. in Chaoshan area.

In a broad sense, college students should adopt an open mindset, positively learn and deeply explore the connotation of the “Red Culture” in Chaoshan area, draw positive energy from it, and cultivate correct values and ideas. Concurrently, college students, as disseminators of the “Red Culture”, should pass on the knowledge of Chaoshan “Red Culture” they have learned to those around them.

In a narrow sense, college students can make the discussion, sharing, demonstration, or give speeches on the “Red Culture” in Chaoshan area in the daily study, thereby expanding the influence of “Red Culture” and allowing more people to benefit from it. Besides, in the current social environment, college students should energetically work for the practical activities and social practices of the “Red Culture” in Chaoshan area, such as participating in volunteer services, summer vacation activities, cultural inheritance activities, etc. Through personal participation, they can impressively experience the spiritual connotation of the “Red Culture”, combine theoretical knowledge with practical actions, and cultivate a sense of social responsibility and mission.

Ultimately, college students can combine the “Red Culture” of Chaoshan area with modern life in innovative ways, fully utilize modern media technology, and create related works such as music, dance, painting, images, etc., presenting the elements of the “Red Culture” with a more contemporary sense and appeal, thereby resonating with more contemporary young people.

7 Conclusion

In summary, the “Red Culture” in Chaoshan area of Guangdong province is a part of the revolutionary history of China, and has important connotations and contemporary value in the process of China’s modernization. Therefore, the education authorities, schools, teachers, and college students themselves need to cooperate with each other to organically introduce the “Red Culture” of Chaoshan area into the campus, classroom, and contemporary college student ideological and political education system. This not only promotes the inheritance and development of the “Red Culture” in Chaoshan area, but also helps to enhance the patriotic sentiment of college students, cultivate their sense of social responsibility and cultural confidence, as well as enhance their comprehensive and humanistic qualities.

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