

# Research on the Integration of Sichuan's Red Culture into Ideological and Political Theory Courses in Higher Education Institutions

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**Abstract:** As an integral component of China's revolutionary culture, Sichuan's red culture, with its abundant historical resources and distinctive regional characteristics, provides high-quality educational materials for ideological and political education in higher education institutions. The integration of Sichuan's red culture into university ideological and political education demonstrates both theoretical necessity and practical feasibility, having already yielded remarkable outcomes. This integration must adhere to the principle of unifying teacher guidance with student initiative, comprehensive coverage with focused emphasis, and cultural inheritance with innovative development, thereby fully realizing the educational value of Sichuan's red culture in collegiate ideological and political education.

**Keywords:** Sichuan red culture; Colleges and universities; Ideological and political theory course

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## 1. The connotation of Sichuan red culture

There are multiple perspectives on the definition of the connotation of "red culture" in the academic community. From a semantic perspective, the concept of "red" has been given special political connotations in the context of modern Chinese history. Some scholars pointed out: "With the construction of the revolutionary discourse system, red has gradually become a symbol of the revolutionary regime, and the party's regime is called the red regime. Based on this, red culture can be defined as the sum of material and spiritual civilization created by revolutionary practice in a specific historical period" <sup>[1]</sup>. Other scholars, starting from cultural ontology, believe that "red culture is essentially a collection of material and spiritual achievements formed by the Chinese Communist Party in leading the people in the historical process of realizing national independence and national prosperity" <sup>[2]</sup>. Overall, red culture constitutes the dialectical unity of the material and spiritual civilization of the Chinese Communist Party during the period of revolution and construction. As for the specific connotation of Sichuan red culture, the academic community's understanding presents a multi-dimensional feature.

Some studies define it as a unique cultural resource system formed by the Communist Party of China since its founding in the revolutionary struggle (1921–1949), socialist construction (1949–1978), and reform and opening up (1978–present) in Sichuan, including both concrete material remains and abstract spiritual values <sup>[3]</sup>.

Combining the views of various scholars, Sichuan red culture, as a part of red culture, has the general characteristics of red culture, and at the same time has its own special regional characteristics. It refers to the red culture that originated in Sichuan, has distinct regional characteristics, and is shared by the people of Sichuan. It refers to the sum of various achievements formed after the late 19th century during the Railway Protection Movement, the Great Revolution, the Land Revolution, the Anti-Japanese War, the Liberation War, the Third Line Construction, the New Period of Reform and Opening Up, and the New Era. It embodies the revolutionary spirit and practical wisdom of the Communist Party of China and the people of Sichuan, and is concentrated in the spirit of fearlessness of hardship, courage to move forward, bravery and tenacity, sacrifice one's life, unity, and solidarity.

## **2. The necessity of integrating Sichuan red culture into ideological and political courses in colleges and universities**

### **2.1. The need to improve the effectiveness of ideological and political theory courses in colleges and universities**

The survey shows that the current ideological and political theory courses in colleges and universities have problems such as a dull classroom atmosphere, repetitive teaching content, and single teaching methods, which lead to negative emotions in some students. Sichuan red culture, as a high-quality teaching resource, has unique advantages in improving the attractiveness of ideological and political courses. First, local red stories can effectively improve the classroom atmosphere. For example, by telling revolutionary stories with Sichuan characteristics such as “Wang Baochang,” it can not only mobilize the classroom atmosphere in a vivid and humorous way, but also guide students to understand the profound connotation of revolutionary history through appearances. Secondly, Sichuan red cultural resources are diverse, covering revolutionary historical events, heroic deeds, the spiritual spectrum, and other dimensions, providing rich and non-repetitive teaching materials for ideological and political courses. Finally, based on the practical characteristics of red culture, teachers can adopt diversified methods such as situational teaching and field trips to organize visits to revolutionary sites, celebrity residences, and other places, and organically combine theoretical teaching with practical experience. This teaching model that incorporates local red culture can not only stimulate college students' interest in learning but also significantly improve the effectiveness of ideological and political education, and provide an effective path to solve the current dilemma of ideological and political teaching.

### **2.2. The inherent requirements for consolidating the main ideological position**

The purpose of propaganda and ideological work is to consolidate the guiding role of Marxism in the ideological field. Ideological work is related to the future and destiny of the party and the country, and is related to the cohesion and centripetal force of the nation. As the forefront of ideological work, colleges and universities must firmly grasp leadership. As an important part of revolutionary culture, the integration of Sichuan red culture into the ideological and political education of colleges and universities has three strategic significances: first, it is an important carrier for consolidating the guiding position of Marxism, and red cultural education can strengthen students political identity; second, it is a powerful weapon to resist erroneous thoughts, and through the vivid display of revolutionary history, it can refute erroneous views such as historical nihilism; finally, it is

an effective way to cultivate new people of the times, and through the inheritance of red genes, it can build a solid foundation for students' ideals and beliefs.

Carrying out Sichuan red cultural education in depth is not only a concrete practice to implement the requirements of carrying out in-depth education on China's excellent traditional culture, revolutionary culture, and advanced socialist culture, but also a strategic measure to firmly grasp the leadership of ideological work in colleges and universities. By systematically integrating Sichuan's red cultural resources and innovating educational methods, we can effectively enhance the persuasiveness and appeal of ideological education, enable college students to strengthen their "four confidences" under the influence of red culture, and become new people of the era who shoulder the great responsibility of national rejuvenation.

### **2.3. The need to cultivate cultural confidence and enhance political identity**

The university stage is a critical period for shaping the political identity of young people. At present, the ideological and political theory courses in colleges and universities face three challenges: first, there is a tendency to "focus on theoretical teaching and neglect value guidance" in course teaching; second, in the context of the Internet era, the infiltration of non-mainstream thoughts such as historical nihilism has intensified; third, foreign ideology continues to be imported in a covert way. These factors pose a severe test for the formation of the correct political identity of college students.

The 20th National Congress of the Communist Party of China pointed out that "to comprehensively build a modern socialist country, we must adhere to the development path of socialist culture with Chinese characteristics and enhance cultural confidence"<sup>[4]</sup>. The cultural confidence of the Chinese nation is rooted in three major cultural sources: the excellent traditional culture that has lasted for 5,000 years, the red culture nurtured by the party leading the people in the revolutionary struggle, and the advanced culture formed in the practice of building socialism with Chinese characteristics. The cultivation of this cultural confidence requires a progressive process from cognition to identification. Integrating Sichuan's red culture system into the ideological and political theory curriculum system of colleges and universities has important educational value: first, through historical narrative and spiritual interpretation, it deepens students' understanding of the historical origins and value connotations of red culture; second, with the help of emotional edification and value guidance, it promotes the formation of a conscious identification with red culture among students; third, based on the dual foundation of cognition and identification, it cultivates students' ability to distinguish and political determination when facing multiculturalism. Practice has shown that students' understanding of red culture is positively correlated with cultural confidence. Therefore, strengthening red culture education through curriculum integration can not only enhance students' cultural identity but also improve their clear cultural awareness and firm political stance in the promotion of multiculturalism.

## **3. The feasibility of integrating Sichuan red culture into the ideological and political courses of colleges and universities**

### **3.1. Sichuan red cultural resources are highly consistent with the educational goals of ideological and political courses in colleges and universities**

There is a multi-dimensional internal consistency between Sichuan's red cultural resources and ideological and political theory courses in colleges and universities, which constitutes the logical basis for cultural integration into education. In terms of the isomorphism of value goals, the ideological and political courses in colleges and universities take the establishment of morality and cultivation as their fundamental tasks, and strive to cultivate

new people of the era who are responsible for the great task of national rejuvenation. The spiritual spectrum contained in Sichuan's red culture, from the spirit of the Sichuan-Shaanxi Soviet Area to the spirit of "two bombs and one satellite," from the spirit of earthquake relief to the spirit of poverty alleviation, all deeply reflect the ideals, beliefs, and moral pursuits of the Chinese Communists. In terms of the homology of theoretical foundations, the two are rooted in the Marxist theoretical system. The ideological and political theory courses in colleges and universities are based on the basic principles of Marxism, and the formation and development of Sichuan's red culture have always followed the practical path of the sinicization and modernization of Marxism.

### **3.2. Red resources are rich and valued, welcoming development opportunities**

Sichuan, as a region rich in red cultural resources, has significant advantages in the reserve of red cultural resources. From the perspective of resource composition, it mainly includes three types of important historical relics: one is the series of battle sites formed during the expansion of the Sichuan-Shaanxi Soviet base; the second is the important meeting sites left behind when the Workers and Peasants Red Army passed through Sichuan during the Long March; the third is the former residences and memorial sites of revolutionary predecessors represented by Deng Xiaoping, Zhu De, Huang Jiguang, etc. From the perspective of development conditions, Sichuan has three favorable factors: one is the unique geographical environment and cultural heritage; the second is the densely distributed higher education resources; the third is the local governments' high attention to ideological and political education, and the continuous promotion of red cultural resource development through special research activities. In addition, local students have a natural affinity for Sichuan red culture, which provides a good audience base for cultural inheritance. These conditions together constitute the unique advantage of Sichuan red culture in integrating ideological and political education in colleges and universities.

## **4. Principles of integrating Sichuan red culture into ideological and political courses in colleges and universities**

The core value of Sichuan red culture is highly consistent with the purpose of ideological and political education in colleges and universities. Giving full play to the unique educational function of Sichuan red culture will help solve its difficulties in the integration process. In terms of the integration principle, the integration of red culture and ideological and political courses should be achieved by adhering to the unity of dominance and subjectivity, the unity of the principle of fullness and prominence, and the unity of inheritance and innovation.

### **4.1. The unity of the principle of dominance and subjectivity**

The integration of Sichuan red culture into ideological and political theory courses in colleges and universities should follow the teaching principle of the unity of teacher dominance and student subjectivity. The General Secretary clearly pointed out: "The teaching of ideological and political theory courses should adhere to the unity of dominance and subjectivity. It is necessary to give full play to the leading role of teachers, and to deeply study the cognitive laws and acceptance characteristics of students, and give full play to the subjective role of students" <sup>[5]</sup>. This important statement provides a fundamental basis for the integration of red cultural resources into ideological and political courses.

From the perspective of teaching subject, student subjectivity is reflected in three aspects: first, autonomous construction at the cognitive level, students can selectively internalize teaching content based on their own thinking patterns; second, conscious participation at the practical level, students actively practice the value



orientation of course delivery; third, natural identification at the emotional level, students resonate with red culture from the heart. This requires that the integration of Sichuan red culture must focus on the vividness of teaching methods, the affinity of teaching content, and the interactivity of the teaching process, so that students can achieve the unity of knowledge acquisition and literacy improvement through deep participation.

From the perspective of teacher-led, the teacher-led role is mainly reflected in four aspects: first, the professionalism of resource screening, which can select typical cases with the most educational value, characteristics of the times, and regional characteristics from the rich Sichuan red cultural resources; second, the forward-looking nature of teaching design, innovative integration methods, and the transformation from simple embedding to deep integration; third, the appropriateness of process guidance, giving positive guidance on the basis of respecting students cognitive laws; fourth, the scientific nature of effect evaluation, timely correcting cognitive biases, and ensuring the correct direction of red cultural education.

This dialectical unity of dominance and subjectivity not only avoids the drawbacks of “one-way indoctrination” in traditional teaching, but also prevents the laissez-faire “formalism” tendency, making Sichuan’s red culture a real source of nourishment for students’ political literacy and achieving an educational effect of “entering the minds and hearts.”

#### **4.2. The unity of the principles of comprehensiveness and emphasis**

The integration of Sichuan red culture into the ideological and political theory courses of colleges and universities needs to adhere to the principle of the unity of comprehensiveness and emphasis. The principle of comprehensiveness requires that the red cultural elements be integrated into the entire teaching process, from pre-class preparation, classroom teaching to post-class evaluation, and at the same time, a synergistic effect is formed in the first classroom of theoretical teaching and the second classroom of practical experience, creating a comprehensive red cultural education atmosphere. The principle of emphasis emphasizes that, according to the key points and difficulties of the teaching content and the cognitive characteristics of the students, the appropriate red cultural resources should be accurately selected, and the key teaching nodes should be strengthened to avoid simple piling and mechanical indoctrination. The dialectical unity of the two is reflected in the need to maintain the systematicity and coherence of red cultural education, to pay attention to the appropriateness and pertinence of teaching implementation, and to achieve the organic integration of knowledge imparting and value guidance through scientific teaching design. This unity is in line with the laws of education and teaching, and can improve the actual effect of red cultural education, so that students can grasp its spiritual essence and contemporary value while systematically accepting the influence of red culture, and ultimately achieve the educational goal of cultivating souls and educating people.

#### **4.3. The unity of inheritance and innovation**

The integration of Sichuan red culture into the ideological and political theory courses of colleges and universities must adhere to the principle of the unity of inheritance and innovation. Inheritance requires respecting the original appearance of history, deeply exploring the spiritual core and regional characteristics of Sichuan red culture, maintaining its cultural authenticity in teaching, and giving full play to its educational value as a result of the practice of Marxism in China. Teachers should systematically sort out Sichuan red cultural resources with a rigorous academic attitude and accurately explain their historical context and spiritual essence. At the same time, innovation emphasizes the need to base on the development of the times, use new media technology and modern teaching methods, and make red cultural education more vivid through interactive

forms such as scenario simulation and virtual reality. It is necessary to focus on combining the spirit of red culture with the cognitive characteristics of contemporary college students, develop teaching cases and practical activities with contemporary characteristics, and realize the organic integration of the essence of traditional education and modern teaching methods. This dialectical unity of inheritance and innovation not only ensures the seriousness and accuracy of red cultural education, but also enhances the attractiveness and appeal of teaching, so that students can internalize the red spirit into their own value pursuit and code of conduct on the basis of understanding history, and ultimately realize the contemporary value of red cultural education.

## 5. Conclusion

Sichuan red culture, as a national cultural imprint with regional characteristics and rich connotations, has valuable educational value and is an important educational and teaching resource for college ideological and political courses. By exploring the connotation of Sichuan red culture, clarifying its value and significance, and implementing the integration principle, the study hopes that Sichuan red culture can be better integrated into the ideological and political theory courses of colleges and universities, achieve the goal of cultivating morality and educating people, and cultivate qualified builders and reliable successors for the construction of socialism with Chinese characteristics.

## Disclosure statement

The author declares no conflict of interest.

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