



"Red-Green Fusion" and "Local Narrative": Scene Innovation and Path Exploration for the Zhaoqing Red Research-Based Learning Curriculum System

Yingmei Li¹, Yuchen Liu², Dongjin He^{3, *}

¹Qingyuan Campus, Guangdong University of Finance, Guangzhou, China

²School of National Finance, Guangdong University of Finance, Guangzhou, China

³Department of Physical Education, Guangdong University of Finance, Guangzhou, China

*Corresponding Author: Dongjin He

ABSTRACT

As a vital practical form of the "Big Ideological and Political Course," red research-based learning is at a critical juncture, transitioning from "high-speed development" to "high-quality development." However, current practices in red research-based learning generally suffer from bottlenecks such as curriculum design homogenization, superficial educational scenes, and alienated emotional experiences, making it difficult to achieve the fundamental goal of value guidance. Using Zhaoqing City's rich red culture, ecological resources, and local intangible cultural heritage as a case study, this article focuses on solving the challenges of "localization" and "contextuality" in research-based learning curricula. The study innovatively proposes two core strategies: "Red-Green Fusion" and "Local Narrative." "Red-Green Fusion" aims to break down the barriers between red education and ecological civilization education, using Zhaoqing's "green mountains and waters" as a narrative space and value extension for its "revolutionary red." "Local Narrative" advocates for using Zhaoqing's unique intangible cultural heritage (such as Zongzi and Duan Inkstones) as cultural "metaphors" and emotional "media" to translate grand red spirits into perceivable and tangible embodied experiences. Through qualitative analysis and theoretical construction, this article deeply explores the internal mechanisms by which these two strategies drive the innovation of "educational scenes" in research-based learning. Based on this, it constructs a three-dimensional curriculum implementation path of "cognitive awakening—contextual immersion—value re-creation." This research aims to provide a replicable design paradigm for the "localization" of red research-based learning curricula for Zhaoqing and other similar cities, intending to genuinely activate comprehensive local resources and promote the transformation of red research-based learning from a superficial "glance-and-go" tour to a profound "heart-and-soul" educational experience.

KEYWORDS

Red Research-Based Learning; Curriculum System; Red-Green Fusion; Local Narrative; Scene Innovation; Zhaoqing.

1. INTRODUCTION

In the era of the "Big Ideological and Political Course," research-based learning has become a key component in constructing the "social classroom" for the fundamental task of fostering virtue through education. Among its forms, red research-based learning, with the revolutionary spirit, ideals, and historical wisdom it carries, has become the core vehicle for practical education in ideological and

political courses. However, with the large-scale promotion of red research-based learning, a series of deep-seated practical dilemmas have also become increasingly prominent:

First, the "homogenization" bottleneck in curriculum design. Numerous red research-based learning routes and curriculum contents are highly similar, often stuck in a linear model of "visiting revolutionary sites—listening to heroic deeds—writing reflections." This "de-contextualized" generic curriculum overlooks the unique regional background and cultural ecology in which red history occurred, leading to a "one-size-fits-all" learning experience [1].

Second, the "superficial" alienation of the educational experience. Many activities emphasize "travel" over "learning" and "knowledge" over "action." Students are physically "present" but spiritually and emotionally "absent," becoming "onlookers" of history rather than "empathizers." The red spirit is reduced to knowledge points to be memorized rather than a soul-touching value shock, leading to a "separation of knowledge and action."

Third, the "fragmented" application of local resources. Take Zhaoqing as an example: it possesses "Red" (e.g., the Ye Ting Independent Regiment Memorial Hall), "Green" (e.g., Dinghu Mountain, Seven-Star Crags ecological landscapes), and "Ancient" (e.g., Duan Inkstone, Zongzi intangible cultural heritage) resources. However, in practice, these three types of resources are often treated in isolation: the "Red Tour" sees only revolution, not landscapes; the "Eco-Tour" sees only landscapes, not history; the "Cultural Tour" sees only intangible heritage, ignoring the rest. This "silo effect" of resources not only causes a huge waste of educational effectiveness but also makes the red narrative appear thin due to the loss of its rich "local" soil.

Faced with these dilemmas, this study argues that the core breakthrough for promoting the high-quality development of red research-based learning lies in the curriculum system's "Scene Innovation" and "Localization Reconstruction." The curriculum should not be "transplanted" but "grown"; it should not be "preachy" but "experiential."

Based on this, this article uses Zhaoqing's unique resource endowment as an analytical sample, innovatively proposing two localization strategies: "Red-Green Fusion" and "Local Narrative." "Red-Green Fusion" aims to explore the symbiotic relationship between the red revolutionary spirit and green ecological civilization in terms of their core values and spatial fields. "Local Narrative" aims to explore the practical path of using local intangible cultural heritage as a cultural "medium" to translate and activate the red spirit. Through theoretical construction and qualitative analysis, this article will deeply analyze how these two strategies drive curriculum scene innovation and ultimately construct an operational curriculum implementation path, aiming to provide a theoretical reference and practical inspiration for the "localization" paradigm of new-era red research-based learning curricula.

2. THEORETICAL DIVERGENCE: A PARADIGM SHIFT FROM "GENERIC CURRICULUM" TO "LOCALIZED SCENE"

Traditional red research-based learning curriculum design is deeply influenced by "knowledge-based" thinking, and its underlying logic is a "general education" view of the curriculum. It assumes that the red spirit is universal and can therefore be replicated in different spaces through a standardized "Generic Curriculum." This model focuses on the "correct transmission" of historical knowledge rather than the deep interaction between the learner and the specific "time-space field."

However, the essence of "research-based learning" is "learning while walking," and its core meaning lies in the "field" and "context." Red history is never abstract; it always occurs in specific geographical spaces, social ecologies, and cultural soils [2]. Only in specific "Localized Scenes," through physical involvement, emotional triggering, and meaning construction, can learners truly complete the internalization of values.

Therefore, this study advocates that red research-based learning curriculum design must undergo a paradigm shift from a "Generic Curriculum" to a "Localized Scene." The core of this shift is to move from "knowledge transmission-centered" to "contextual experience-centered."

2.1. "Red-Green Fusion": The Dual Construction of Spatial Field and Value Field

The "Red-Green Fusion" strategy is a sublation of the traditional "Red + Green" simple resource-stacking model. It no longer treats ecological resources (Green) merely as a "backdrop" or "added value" for red sites (Red), but as a "symbiotic field" for the nurturing, development, and inheritance of the red spirit.

At the spatial field level, "Green" was the natural barrier and practical stage for "Red." Zhaoqing's landscape (e.g., the Dinghu Mountain Range) served as a natural sanctuary and strategic space for guerrilla warfare during the revolutionary war years. The curriculum design should guide students to think, "How did the geographical environment shape revolutionary strategies?" "How did the revolutionary ancestors uphold their beliefs amidst the green mountains and waters?" [3]. This transforms the ecological space from an "object of appreciation" to a "historical witness," endowing the research scene with a profound spatial narrative capability.

At the value field level, "Red" is the spiritual core and value guidance for "Green." The essence of the "red spirit" is the pursuit of the people's happiness and the liberation of their homeland, which is highly synonymous in fundamental value with the "harmonious coexistence between man and nature" and "sustainable development" pursued by "green ecological civilization" [4]. The revolutionary ancestors' spirit of sacrifice to "protect their homeland" and the contemporary responsibility to "protect green mountains and waters" form a value dialogue that transcends time and space.

Therefore, the research scene constructed by "Red-Green Fusion" is a "spatio-temporal-value" composite scene. It guides students to appreciate the "beauty of belief" while experiencing the "beauty of nature"; to reflect on "contemporary responsibility" while understanding "revolutionary history."

2.2. "Local Narrative": The Deep Linkage of Cultural Media and Emotional Experience

The "Local Narrative" strategy aims to bridge the emotional gap between the "grandeur" of the red spirit and the "individual" learner. It advocates abandoning the abstract preaching of "big words" and instead seeking cultural symbols rooted in local life that are tangible and relatable to serve as narrative "media."

Zhaoqing's Intangible Cultural Heritage (ICH), such as Zongzi (glutinous rice dumplings) and Duan Inkstones, are the crystallization of generations of local wisdom and emotional identity. They serve as the best carriers for "local narrative" [5].

First, ICH as an "Emotional Anchor." Take Zhaoqing's Zongzi as an example. It is not just a festive food but a symbol of "home" and "reunion." In the research curriculum, if it is combined with red stories of "the fish-and-water bond between the army and the people" (e.g., the populace making Zongzi to support the troops), then the tangible gustatory and tactile experience of the Zongzi becomes an "anchor" carrying the grand revolutionary emotion. In the process of making Zongzi by hand, students come to understand the "support of the people" in an "embodied" way.

Second, ICH as a "Value Metaphor." Take the Duan Inkstone as an example. Its production process involves "quarrying stone from underwater, carving with precision, and achieving perfection through craftsmanship." This spirit of "turning stone into gold" forms an excellent "value metaphor" for the tenacious character of revolutionaries in "tempering Party spirit" and "refining strategy." The curriculum design can, through "observing inkstone making" or "experiencing polishing," guide

students to establish a deep emotional resonance and value identification between the "spirit of craftsmanship" and the "revolutionary spirit" [6].

The research scene constructed by "Local Narrative" is a "cultural-emotional" composite scene. It "translates" the grand red spirit into specific life skills and cultural metaphors, filling the curriculum with a sense of "daily life" and "human touch," truly achieving an educational effect that "nourishes silently."

3. SCENE INNOVATION (I): BUILDING ECOLOGICAL EDUCATION SCENES DRIVEN BY "RED-GREEN FUSION"

Based on the theoretical logic of "Red-Green Fusion," the scene innovation for the red research-based learning curriculum should focus on breaking down the barriers between ecology and history, constructing educational scenes with "spatial-value" dual dimensions.

3.1. Scene 1: Ecological Space as "Historical Witness"

The core of this scene innovation path is to "humanize" and "historicize" the natural landscape, transforming it from a purely aesthetic object into a narrative subject carrying historical memory.

- 1) **Spatial Restoration and Contextual Deduction:** Traditional research-based learning involves "sightseeing" at Dinghu Mountain (Green) and "listening to history" at Yuejiang Tower (Red). A "Red-Green Fusion" scene design should connect the two. For example, setting up research tasks on Dinghu Mountain that guide students, based on the topography, to deduce, "If you were a guerrilla fighter, how would you use this forest for concealment and breakthrough?" At this moment, the "Green" of Dinghu Mountain is no longer a passive landscape but an active "strategic space."
- 2) **Linking Ecological Imagery with Revolutionary Spirit:** Guide students to find "symbols" of the revolutionary spirit in the ecological environment. For example, observing the "intertwined roots" of ancient trees on Dinghu Mountain and associating them with the revolutionary team's "deep roots among the masses"; observing vegetation "growing towards the sun" and linking it to the revolutionaries' "ideals and beliefs." This design of "using objects to express aspirations" fills the ecological scene with educational tension.

3.2. Scene 2: The Contemporary Classroom as "Value Extension"

The core of this scene innovation path is to link the "revolutionary responsibility" of history with the "ecological responsibility" of contemporary society, constructing a "Big Ideological and Political Course" field that spans time and space.

- 1) **Designing a Trans-Temporal Dialogue:** In front of a red site (like the Ye Ting Independent Regiment Memorial), the curriculum's discussion should not stop at "reviewing history" but should also "interrogate the present." Design a "trans-temporal dialogue" session: "Our ancestors protected this land (Red) with their lives. How should we, today, protect its green mountains and clear waters (Green)?"
- 2) **Case Study of "Red Spirit + Green Development":** Extend the research route to Zhaoqing's "Hundred, Thousand, Ten Thousand Projects" demonstration sites or ecological protection zones. Guide students to investigate "How does the local area use red resources (like red tourism) to promote a green economy (like ecological agriculture, cultural tourism)?" This transforms "Red-Green Fusion" from a historical concept into a "contemporary practice" that students can personally observe and study [7].

Through the construction of these two scenes, the "Red-Green Fusion" strategy completely activates Zhaoqing's "green mountains and clear waters" into "gold and silver mountains" for research-based learning. "Green" provides "Red" with a vivid practical field and contemporary connotation, while "Red" injects "Green" with a profound spiritual foundation and value high ground.

4. SCENE INNOVATION (II): BUILDING CULTURAL EDUCATION SCENES DRIVEN BY "LOCAL NARRATIVE"

Based on the theoretical logic of "Local Narrative," the scene innovation for the red research-based learning curriculum should focus on finding local cultural symbols as "media" to construct educational scenes with "emotional-value" dual dimensions.

4.1. Scene 3: The Intangible Cultural Heritage Workshop as an "Emotional Medium"

The core of this scene innovation path is to use the "flavor of daily life" and "experiential nature" of ICH to transform grand narratives into individual embodied experiences, achieving deep emotional resonance.

1) "Gustatory" Narrative: The "Fish-and-Water Bond" in Zongzi:

- **Scene Construction:** Establish a "Red ICH Workshop." The curriculum is not just about visiting but "doing." Students wrap Zhaoqing Zongzi themselves.
- **Narrative Integration:** During the making process, the instructor (or ICH inheritor) tells specific stories of how Zongzi was used as military rations and how the populace supported the front lines during the revolutionary era.
- **Emotional Link:** When students taste the hot, self-made Zongzi, the "warmth" of the Zongzi overlaps with the "warmth" of revolutionary history. Students, through "taste" and "touch," experience the abstract concept of "the people's warmth" in an embodied way, achieving a leap from "cognition" to "identification."

2) "Auditory" Narrative: The "Red Heroes' Roster" in Local Opera:

- **Scene Construction:** Utilize resources from Zhaoqing's local opera (e.g., Cantonese Opera).
- **Narrative Integration:** The curriculum can include sessions to "learn a segment of red Cantonese Opera" or "experience opera makeup," with content selected from the deeds of local red heroes.
- **Emotional Link:** Through the personal experience of "singing, speaking, acting, and acrobatic fighting," students shift from "listening" to heroes to "acting" as heroes. This sense of role immersion makes their understanding of heroes no longer stereotypical but "flesh and blood," greatly shortening the emotional distance between students and red history [8].

4.2. Scene 4: The Craftsmanship Spirit Field as a "Value Metaphor"

The core of this scene innovation path is to excavate the "craftsmanship spirit" embedded in local skills (like handicrafts) and "metaphorically align" it with the "revolutionary spirit" to achieve deep value transfer.

1) "Tactile" Metaphor: "Will Tempering" in Duan Inkstone Polishing:

- **Scene Construction:** Set up a "polishing" experience area in a Duan Inkstone workshop.
- **Narrative Integration:** The instructor guides students to reflect: "A seemingly ordinary stone, how many meticulous processes must it undergo to become a masterpiece (Duan

Inkstone)? A person, how much tempering must they endure to become a steadfast revolutionary (Red)?"

- **Value Link:** While experiencing the "tedium," "repetition," and "precision" of inkstone polishing, students can more profoundly understand qualities like "patience," "focus," and "perfection." The instructor then transfers and metaphors these qualities to the revolutionaries' "indomitable" and "striving for excellence" (e.g., in making battle plans), achieving a resonance in the core values of "craftsmanship spirit" and "revolutionary spirit."

2) "Visual" Metaphor: "Unity and Tenacity" in Guangning Bamboo Weaving:

- **Scene Construction:** In a Guangning Bamboo Weaving workshop.
- **Narrative Integration:** Guide students to observe the "bamboo weaving" craft—a single bamboo strip is fragile and easily broken, but "thousands of strips woven into an object" becomes incredibly tough.
- **Value Link:** Metaphorically, "bamboo strips" represent "individuals," and the "bamboo vessel" represents the "collective." The action of "weaving" vividly interprets the core essence of the red spirit: "unity is strength."

Through the scene innovation of "Local Narrative," Zhaoqing's intangible cultural heritage is no longer an "exhibit in a display case" but becomes a "living" translator of the red spirit, making the red research-based learning full of rich "Zhaoqing flavor" and profound "educational meaning."

5. PATH EXPLORATION: CONSTRUCTING A CURRICULUM SYSTEM OF "RED-GREEN FUSION" AND "LOCAL NARRATIVE"

Successful scene innovation must be embedded within a systematic, implementable curriculum path. Based on the two major strategies above, this study constructs a "three-dimensional, four-stage" closed-loop curriculum implementation path, aiming to guide students in a spiral ascent from "cognition" to "emotion" to "practice."

5.1. Dimension 1: Pre-Research—Cognitive Awakening Based on "Digital Scenes"

The purpose of this stage is to "stimulate interest" and "generate questions." Traditional pre-research preparation involves "passive" reading of materials. This path advocates using digital means to construct an online preparatory course featuring "Red-Green Fusion" and "Local Narrative."

- **Path:** Students use a "Zhaoqing Red Research Digital Map" (combining GIS and Knowledge Graph) to "cloud visit" red sites, the Dinghu Mountain Range, and ICH workshops, intuitively perceiving the symbiotic relationship of the "Red, Green, and Ancient" resources.
- **Scene:** Set up online "Explorer" tasks, such as "Please find the relationship between the Ye Ting Independent Regiment's marching route and the Dinghu Mountain water system" or "Please search which battle Zongzi played an important role in."
- **Goal:** Through highly interactive digital scenes, transform "generic students" into "problem-oriented explorers" who enter the offline research phase with "authentic questions."

5.2. Dimension 2: Mid-Research—Contextual Immersion Based on "Local Scenes"

This stage is the core of the curriculum, aiming to achieve "emotional resonance" and "meaning construction" through real-life experiences of "Red-Green Fusion" and "Local Narrative."

- **Path:** Design two parallel "localized" thematic routes.

- **Route A: "Red-Green Symbiosis" Line (Dinghu Mountain - Yuejiang Tower):** Implement the two scenes: "Ecological Space as 'Historical Witness'" and "The Contemporary Classroom as 'Value Extension'." Students must complete PBL (Project-Based Learning) tasks such as "Forest Strategy Deduction" and "Trans-Temporal Value Dialogue."
- **Route B: "Red-Ancient Resonance" Line (Red Residence - ICH Workshop):** Implement the two scenes: "ICH Workshop as 'Emotional Medium'" and "Craftsmanship Spirit Field as 'Value Metaphor'." Students must complete embodied practice tasks like "Make a Red Zongzi" and "Polish an 'Original Aspiration' Inkstone" [9].
- **Goal:** Through the full involvement of the "five senses" (sight, sound, touch, taste, smell), allow students to complete the emotional connection with the historical field through "virtual-real fusion" (AR/VR assisted) and "hands-on, minds-on" activities.

5.3. Dimension 3: Post-Research—Value Re-creation Based on "Creative Scenes"

This stage is the sublimation of the educational effect, aiming to transition students from "experiencers" to "creators" to achieve "value internalization." Traditional research-based learning ends with "reflections"; this path advocates for "value re-creation" as the goal.

- **Path:** Set "Research Outcome Creation" tasks, requiring students to use the "Red, Green, and Ancient" materials acquired during their research to conduct integrated innovation [10].
- **Scene (Creative Assignments):**
 - 1) **Re-creation of "Local Narrative":** Require students to write a micro-play about the "Ye Ting Independent Regiment" on the theme of "The Craftsmanship of the Duan Inkstone."
 - 2) **Re-design of "Red-Green Fusion":** Require student groups to design a new "Zhaoqing Red-Green Fusion Research Micro-Route" and explain its educational value.
 - 3) **Re-transmission of "Cultural Translation":** Require students to produce a short video titled "The Zongzi in My Hand and My Grandfather's Revolutionary Medal" and disseminate it on social media.
- **Goal:** In the process of "creating" and "retelling," students must deeply reorganize and refine what they have learned and felt. The red spirit truly "grows" in the students' hearts during this process, completing the closed loop from "passive absorption" to "active inheritance."

6. CONCLUSION

Faced with the practical dilemmas of homogenization and superficiality in new-era red research-based learning, this study, based on Zhaoqing's unique resource endowment, proposes a curriculum system innovation paradigm with "Red-Green Fusion" and "Local Narrative" as its two core strategies.

The study argues that the essence of "Red-Green Fusion" is to construct a dual "spatial-value" educational field. It solves the problems of "field" and "contemporary relevance" in red research-based learning, activating "green mountains and clear waters" into a practical space for the "Big Ideological and Political Course" that carries the red spirit and links to contemporary responsibilities. The essence of "Local Narrative" is to construct a dual "cultural-emotional" educational medium. It bridges the emotional gap between the "grandeur" of red history and the "individual," activating "intangible cultural heritage" into an "emotional anchor" that translates the red spirit and enables embodied experiences.

Based on this, the article constructs a three-dimensional implementation path of "cognitive awakening—contextual immersion—value re-creation," promoting the curriculum's shift from

"knowledge infusion" to "value creation." This research paradigm aims to transcend the simple stacking of "Red + Green + Ancient" resources, exploring a deep educational mechanism of their organic fusion and mutual empowerment. It not only provides theoretical support and a practical blueprint for Zhaoqing to build a high-quality, localized red research-based learning curriculum system but also offers a "localization" sample that other cities with composite resources (red, ecological, cultural) can reference. It holds significant theoretical and practical importance for promoting the scenarized and practical innovation of the "Big Ideological and Political Course."

ACKNOWLEDGEMENTS

(1) Research on the Internal Mechanism and Practical Path of Coordinated Advancement of New Farmer Cultivation and Rural Revitalization in Foshan, 2025 Social Science Planning Project of Foshan (Project No. 2025-GJ059).

(2) This research is supported by the Guangzhou Philosophy and Social Science Planning Project (Grant No. 2025GZGJ123).

REFERENCES

- [1] Wang, X., & Pan, L. (2021). Research on tourists' perceived value and revisit intention of red research-based travel destinations. *Tourism Tribune*, 36(11): 86-98.
- [2] Bao, Z., & Ren, H. (2023). On the field logic of the "Big Ideological and Political Course". *Ideological & Theoretical Education Herald*, (4): 40-45.
- [3] Tuan, Y. F. (1977). *Space and Place: The Perspective of Experience*. Minneapolis: University of Minnesota Press.
- [4] Li, J. (2020). The value connotation and practical path of the integrated development of red culture and green culture. *Journal of the Party School of the Fujian Provincial Committee of the CPC*, (1): 110-116.
- [5] Bruner, J. (2002). *Making Stories: Law, Literature, Life*. New York: Farrar, Straus and Giroux.
- [6] Qiu, Y., & Feng, S. (2024). The value connotation and practical path of integrating intangible cultural heritage into the "Big Ideological and Political Course" in universities. *Ideological Education Research*, (1): 115-119.
- [7] Zhang, Q., & Sun, J. (2023). Analysis of the practical education path of red research-based learning from the perspective of the "Big Ideological and Political Course". *China Higher Education*, (10): 49-51.
- [8] Kolb, D. A. (2014). *Experiential learning: Experience as the source of learning and development*. FT press.
- [9] Gu, J., & Zhang, S. (2021). Research-based travel: Deep learning from "knowing" to "doing". *Journal of the Chinese Society of Education*, (4): 19-24.
- [10] Dewey, J. (1916). *Democracy and Education: An Introduction to the Philosophy of Education*. New York: The Macmillan Company.