

Research on the Inheritance and Development of “Haixia Spirit” in Music

Weichen Zhang

College of Art, Zhejiang Normal University, Jinhua 321004, Zhejiang, China

Abstract: *This article takes the “inheritance and development of the ‘Haixia Spirit’ in contemporary red music” as the main line, describes and shows the historical development trajectory of the “Haixia Spirit”, explains its new manifestations and values in contemporary society, and reflects the contemporary significance and influence of the Haixia Spirit. From the perspective of music, it explores the musical expression of the contemporary “Haixia Spirit” to promote the “spiritual pedigree of the Communist Party of China”. By interpreting three representative songs, Haixia Female Soldiers, Haixia Red, and New Melody of Haixia, which reflect the new interpretation of the contemporary “Haixia Spirit”, it comprehensively reveals the profound connotations and extensions of the “Haixia Spirit” in aspects such as martial arts defense of the country and social dedication. It also explores new development paths for the “Haixia Spirit” to be sung in campuses, cultural - tourism scenarios, and the general public through the medium of red music.*

Keywords: Haixia Spirit; Red Music; Development Path.

1. INTRODUCTION

The “Haixia Spirit” was born in Dongtou, Wenzhou. In the late 1950s, a group of fishing village girls represented by Wang Yuexia, who formed the Dongtou Women’s Militia Company, jointly forged the spirit of “loving the island, advocating martial arts, and being dedicated and inspiring”. When General Secretary Xi Jinping worked in Zhejiang, he pointed out that “it is necessary to fully tap and promote the universal significance of the island - women militia to guide the construction of the militia and reserve forces in the new era and make the island - women militia a beautiful landscape”. In June 2010, on the 50th anniversary of the founding of the company, Comrade Xi Jinping, then - Vice - President of China, sent a congratulatory letter, instructing to cultivate new successors of “Haixia” to keep the “Haixia Spirit” young and energetic. General Secretary Xi Jinping has always been very concerned about the Dongtou Pioneer Women’s Militia Company, has made important instructions on the company’s construction many times, and has personally inspected and replied to encourage it. In 2021, it was included in the red spirit pedigree of Zhejiang. In the more than 60 years of relay inheritance by generations of “Haixia” people, the “Haixia Spirit” has adapted to the development of the new era and has given birth to a new interpretation that conforms to the present.

2. HISTORICAL ORIGIN AND CONTEMPORARY VALUE OF THE “HAIXIA SPIRIT”

The connotation of “loving the island, advocating martial arts, and being dedicated and inspiring” contained in the “Haixia Spirit” not only represents perseverance and responsibility but also a profound interpretation of the feelings of home and country. Over the past 60 - odd years, the “Haixia Spirit” has had a wide - ranging and far - reaching impact in Zhejiang and even across the country. It has been included in the red spirit pedigree of Zhejiang and has become an important spiritual support for building the “Zhejiang Window”. The inheritance and promotion of this spirit are of great significance for cultivating the island - children in the new era and inspiring their patriotic feelings and dedication.

2.1 Historical Development of the “Haixia Spirit”

The historical development of the “Haixia Spirit” can be traced back to the Dongtou coastal defense front in the late 1950s. In 1958, in response to Chairman Mao Zedong’s call for “establishing militia divisions on a large scale”, the fishing - village girls in Dongtou established the Beisha Township Women’s Militia Platoon. They participated in coastal - defense patrols and production - construction, gradually forming the spiritual core of “loving the island, advocating martial arts, and being dedicated and inspiring”. In 1960, the militia platoon was expanded into a militia company. Wang Yuexia, the first - term company commander, attended the National Militia

Representatives Conference as a representative, was received by Mao Zedong, and was presented with weapons. Her deeds became widely known through the dissemination of the novel *Island Women Militia* and the movie *Haixia*. After the reform and opening - up, this spirit extended from the military field to social services. The women's militia company transformed into the backbone of local construction, participating in anti - typhoon and disaster - relief work, cultural - publicity work, etc., and became a model of military - civilian integration. In 2000, the leaders of the Central Military Commission clearly put forward the concept of the "Haixia Spirit" and emphasized its inheritance value. In 2003, when Xi Jinping, then - Secretary of the Zhejiang Provincial Party Committee, inspected the women's militia company, he highly praised this spirit. In 2010, on the 50th anniversary of the founding of the company, Xi Jinping sent a congratulatory letter to encourage the company to make new contributions to national defense and local economy. In the new era, the "Haixia Spirit" has been deeply integrated with rural - vitalization and social - governance, giving birth to brands such as the "Haixia Mothers" Volunteer Service Team and the Haixia Academy, forming a cultural ecosystem covering education, research, emergency - rescue, and other fields. On the 65th anniversary of the founding of the company in 2025, the new generation of female militia continued the spiritual inheritance through special - operations training, theoretical - propaganda, and other forms. Young cadres took root in the grassroots to practice the concept of "guarding the island for the people", confirming its evolution from a military symbol to a social - value carrier. Today, the "Haixia Spirit" has gone beyond regional limitations and has become a spiritual bond that promotes local development and cohere social consensus.

2.2 Contemporary Embodiment of the "Haixia Spirit"

With its profound connotation of "loving the island, advocating martial arts, and being dedicated and inspiring", the Haixia Spirit still has important values and significance in contemporary society. It is not only a profound interpretation of the feelings of home and country but also a spiritual driving force that motivates the island - children in the new era to move forward.

First, the Haixia Spirit is a model of perseverance and responsibility. In the rapidly changing modern society, it is particularly important to stick to the original intention and be brave to take responsibility. The feelings of sticking to the island and defending the homeland contained in the Haixia Spirit inspire people to maintain firm beliefs and the determination to move forward bravely in the face of any difficulties and challenges. This spirit still has important guiding significance in the construction of the island in the new era, guiding people to contribute to the development of the island.

Second, the Haixia Spirit is a vivid embodiment of the feelings of home and country. The feelings of home and country are an important part of the excellent traditional culture of the Chinese nation. It emphasizes the close connection between individuals and the country and advocates working hard for the prosperity and strength of the country. What the Haixia Spirit shows is precisely such feelings of home and country. It motivates people to closely connect their personal ideals with the destiny of the country and contribute to the realization of the Chinese Dream of the great rejuvenation of the Chinese nation.

Third, the Haixia Spirit has been newly interpreted and promoted in the new era. With the development of the times, the Haixia Spirit has also been given new connotations. On the Dongtou Island, the Haixia Spirit has promoted the transformation of the island from a desolate fishing village to a beautiful sea - garden, and has become an important driving force for rural - vitalization and social - development. At the same time, through the creation of the "Haixia Red" Party - building brand, the Haixia Spirit has shown new vitality in a broader field and has become an important part of the spiritual - civilization construction in the new era.

In addition, red music has played an important role in the inheritance and development of the Haixia Spirit. With its beautiful melody and affectionate lyrics, red music vividly shows the revolutionary history and heroic deeds and has become an important carrier for inheriting the red gene and promoting the revolutionary spirit. For example, songs such as *Haixia Female Soldiers* and *Haixia Red* not only interpret the profound connotation of the Haixia Spirit in the form of music but also make this spirit recognized and identified in a broader range through extensive dissemination and singing. The combination of this music and spirit further enhances the appeal and dissemination power of the Haixia Spirit.

To sum up, as an important part of the red spirit pedigree of Zhejiang, the Haixia Spirit not only has a profound historical heritage but also glows with new vitality in the new era. It is not only the spiritual pillar of the island - children but also the common spiritual wealth of all ethnic groups in the country. Deeply excavating and

promoting the Haixia Spirit is of great significance for cultivating the island - children in the new era and inspiring their patriotic feelings and dedication. At the same time, the inheritance and development of the Haixia Spirit also provide valuable experience and inspiration for the spiritual - civilization construction in the new era.

3. MUSICAL NARRATIVE OF THE CONTEMPORARY “HAIXIA SPIRIT”

As an important part of the revolutionary culture, red music has the function of uniting people's hearts and inspiring their fighting spirit. Through its beautiful melody and affectionate lyrics, it vividly shows the revolutionary history and heroic deeds and has become an important carrier for inheriting the red gene and promoting the revolutionary spirit. In the process of the inheritance and development of the “Haixia Spirit”, red music also plays an important role. For example, songs such as Haixia Female Soldiers and Haixia Red not only vividly interpret the profound connotation of the “Haixia Spirit” in the form of music but also make this spirit recognized and identified in a broader range through extensive dissemination and singing. Therefore, studying the inheritance and development of the “Haixia Spirit” in red music is of great significance for deeply excavating and promoting this spirit.

3.1 Haixia Female Soldiers: The Extension of the Martial Arts Spirit from Defending the Island to Defending the Country

The Dongtou Pioneer Women's Militia Company was established in June 1960. On the occasion of the 60th anniversary of the founding of the company, Wang Xiuxu, an outstanding musician and singer in Wenzhou, looking back on these 60 years, from picking up guns to defend their hometown to actively serving local construction, generations of female militia have interpreted the “Haixia Spirit” of “loving the island, advocating martial arts, and being dedicated and inspiring” with their actions and sweat. Thus, he created the song Haixia Female Soldiers, singing out the heroism and vision of the 60th anniversary of the founding of the company, and contributing his own strength to promote the Haixia Spirit. Through its unique musicality, Haixia Female Soldiers vividly shows the extension of the martial arts spirit from defending the island to defending the country.

3.1.1 Melody and Rhythm Create the Atmosphere

The melody and rhythm of a song are important carriers of conveying emotions. Haixia Female Soldiers may adopt a fast - paced and powerful melody. For example, when showing the daily training and patrol scenes of female soldiers on the island, syncopated rhythms and dotted notes are used to enhance the sense of rhythm, creating a tense, orderly, and vibrant atmosphere, showing the competence and courage of Haixia female soldiers when they stick to their posts on the island, highlighting the perseverance spirit of defending the island. In the climax part, the melody may rise sharply and the rhythm becomes more intense. Through this strong change, the emotion is sublimated from the local scene of defending the island to the grand feeling of defending the whole country, making the expression of the martial arts spirit extend from the island to the whole country level, and inspiring people's patriotic enthusiasm and the determination to defend the country.

3.1.2 Diverse Singing Methods Strengthen the Theme

The song combines three singing methods: national, bel canto, and pop. The national singing method has a strong local flavor, which can arouse people's emotional connection with their island hometown, and let the audience associate with the picture of Haixia female soldiers taking root on the island and guarding their homeland. This is the intuitive embodiment of the spirit of defending the island. The use of the bel canto method makes the song have a grand and solemn temperament, shaping the image of the female soldiers more nobly, and promoting their dedication spirit to the national level, showing the patriotic feelings of selfless dedication for the peace of the country. The pop singing method enhances the dissemination of the song, making the martial arts spirit more widely spread to the public, and triggering the resonance of different groups on the spiritual extension of Haixia female soldiers from defending the island to defending the country.

3.1.3 Lyrics' Meaning Sublimates the Connotation

As the soul of the song, the lyrics in Haixia Female Soldiers achieve the sublimation and resonance of the martial arts spirit from defending the island to defending the country through specific descriptions and emotional progressions. At the beginning, “The sun rises and Haixia comes. The sea breeze blows your beauty. The military emblem shines brightly. The sonorous roses measure the land” vividly shows the daily picture of Haixia female

soldiers on the island with delicate brushstrokes, vividly showing their dedication and beauty of taking root on the island and sticking to their posts, setting the emotional tone of individual protection of the hometown island. And “The Haixia female soldiers’ martial arts spirit never gives up. The dedication spirit is firm and unshakable. Only wish the sea - border of the motherland to be peaceful forever” suddenly enlarges the perspective, looking from a corner of the island to the vast sea - border, directly and powerfully conveying the grand ambition of defending the motherland. With the progression of words and sentences such as “Keep moving forward regardless of the wind and rain. Youth blooms with firepower”, the melody and lyrics jointly promote the emotion to rise layer by layer, allowing the audience to deeply understand the gradual climb of the spiritual realm of Haixia female soldiers in the emotional transition from the specific to the abstract and from the individual to the country. It not only completes the extension of the martial arts spirit from defending the island to defending the country but also triggers the strong resonance of the public to this kind of feelings of home and country and patriotic spirit, making the theme of the song be vividly displayed.

3.2 Haixia Red: The Continuity of Social Dedication from Reclamation to Anti - Epidemic

The sudden COVID - 19 epidemic has turned many cities and villages into battlefields without gunsmoke. In the fight against the epidemic, every one of us is present. The angels in white on the front line of the anti - epidemic are the guardians of life, while the “Haixia” wearing red vests on duty at the entrances of villages, towns, and communities are the messengers who protect Baidao Dongtou from being invaded by the epidemic demon, the most dazzling “Haixia Red”. Shi Lisong, a writer from Dongtou, and Chen Wei, an art worker from Dongtou, jointly created the a cappella Haixia Red with Zhu Yuanlei, the originator of Taiwanese a cappella, using music to pay tribute to the most beautiful perseverance in the epidemic. Through its unique musical form, Haixia Red vividly shows the continuity of the social dedication spirit of Haixia from reclamation to anti - epidemic from the aspects of rhythm, melody, and lyrics. It is not only a song of praise for the dedicators in different periods but also a witness to the inheritance of this great spirit.

3.2.1 Rhythm and Melody Show the Continuity of Dedication Actions

The rhythm of the song is changeable and narrative. When describing the scenes of volunteers’ work, such as “At the entrance of the village, the intersection, and the entrance of the community, you hold the thermometer gun to guard the home” and “You go door - to - door, speaking softly to check the epidemic situation”, a relatively regular and stable rhythm is adopted. This rhythm is like the steady steps of people working hard during the reclamation period, reflecting the serious, responsible, and orderly working state of the dedicators. And the interspersed rhythms such as “Dum dum dum” add flexibility to the song, symbolizing the positive vitality in the process of dedication. Whether it is reclaiming land and building a home during the reclamation period or guarding the community and checking the epidemic situation during the anti - epidemic period, the dedicators have made firm actions and paid for society according to a certain rhythm and order. The design of this rhythm and melody skillfully shows the continuity of dedication actions in different periods.

3.2.2 Melody Undulations Highlight the Inheritance of the Dedication Spirit

The melody is simple and closely connected with the emotions of the lyrics. When telling the specific work content of the volunteers, the melody is smooth and soothing, conveying a warm and firm emotion, just like the peace and perseverance in people’s hearts in the face of difficult environments during the reclamation era. When singing “In the cold wind, you are the touch of Haixia Red”, the melody rises appropriately to enhance the expression of emotions, which echoes the heroic feelings of the reclamation workers when they overcame many difficulties and opened up new homes. From reclamation to anti - epidemic, although the times are different, the spirit of fearing no difficulties, selfless dedication, and great love in the dedicators remains the same. The undulations of the melody well highlight the inheritance of this spirit.

3.2.3 Lyrics Describe the Relay of the Dedication Group

The lyrics focus on the details of the work of anti - epidemic volunteers, such as “You are busy donating money and materials, doing your best to prevent and control the epidemic”, depicting the image of volunteers’ dedication. The image of “Haixia” reminds people of the women’s militia company sweating for the construction of the island in those days. Now they volunteer to make selfless contributions to the anti - epidemic. Although the forms of dedication are different, the collective power of ordinary people is always at work. The lyrics reflect the relay inheritance of social dedication.

3.3 New Melody of Haixia: The Extension of Role Identity from Female Soldiers to Women

More than half a century ago, the film *Haixia* inscribed the spiritual coordinate of women safeguarding the country in the collective memory through the resolute image of *Haixia*, a female militia member. The melody of its theme song *Fisherman Girls by the Sea* became not only a cultural symbol of Dongtou but also an auditory footnote to the awakening of female strength. As history surges into the new era, *New Melody of Haixia* created by Peng Wei-quan, President of Dongtou Pop Music Association, uses music as a prism to reflect the spectrum of identities from “island female soldiers” to “diverse women.” While inheriting the red gene, it deeply interprets the multidimensional tension of female spirit evolving with the times.

3.3.1 Melody and Rhythm: The Auditory Translation of Female Life Forms

The song uses musical language to outline the transformation of female roles from “rigid guardianship” to “flexible growth.” The opening features a steady and soothing melodic line with march-style quarter-note rhythms, such as “After half a century, you remain unshaken,” recreating the valiant bearing of the Dongtou Women’s Militia Company “guarding the island with steel guns.” The regular rhythm resembles marching steps on the training ground, while the angular interval leaps strengthen the gender-breaking sense of “valiant heroism,” stripping women from the traditional gentle image of “fisherman girls” and constructing a heroic narrative of “defending the country.” As the melody progresses, syncopation and dotted notes are integrated, the register climbs from the middle-low to the high range, and the melody turns into undulating waves. When singing “Family and country sentiments are engraved in the heart; the five-island bridge shortens the distance,” the orchestral harmony texture and agile rhythm outline the identity transition of women from “gun-wielding soldiers” to “homeland builders”—they are both “steel roses guarding the sea frontier” and “weavers of island dreams in the era.” The music language of combining firmness and softness vividly interprets women’s adaptability and creativity in different life scenarios.

3.3.2 Lyrics and Emotion: The Contemporary Footnote of Female Spirit

The lyrics take “fisherman girls” as the core image, connecting the dual roles of women in history and reality, achieving a leap from “collective symbols” to “individual narratives.” The line “I see fisherman girls by the sea, you have created too many miracles” expands the prototype of “militia soldiers” in the film into a general term for diverse women in the new era—they are both craftsmen inheriting fishing culture, new farmers live-streaming goods, and female scholars deep in marine scientific research. Through concrete “miracle-creation” narratives like “the five-island bridge shortens the distance” and “the sea garden is full of charm,” the song vividly shows the role transition of women from “defenders” to “builders” and “innovators,” breaking the traditional narrative of women as passive “protected objects.” In emotional expression, the song constructs a dialogue across time and space through the vein of “recollection—search—continuation”: the repeated chanting of “We are recalling/We are searching,” paired with weak-starting rhythms and downward melodies, expresses tribute to the history of female militia; the progressive lyrics of “We are striving/We are continuing,” along with accelerated rhythms and rising intervals, burst out the enterprising power of modern women “surpassing legends.” In the climax, the harmonic tension of the chorus texture interweaves with the lead singer’s improvisational coloratura, continuing the collectivist core of the “*Haixia Spirit*” while injecting the individual awakening consciousness of “every woman is the lead singer of the era,” completing the emotional expansion of “her power” from “grand narrative” to “micro-expression.”

4. THE NEW CHAPTER OF SPREADING THE “HAIXIA SPIRIT” IN CONTEMPORARY TIMES

In the wave of cultural inheritance and innovation in the new era, the “*Haixia Spirit*,” as a red gene carrying patriotism, dedication, perseverance, and hard work, is facing the key proposition of transforming from historical memory to contemporary identity. Music, as an emotional carrier and cultural symbol across time and space, provides a unique and effective path for the dissemination of the “*Haixia Spirit*.” This chapter unfolds from four dimensions: musical creation, campus inheritance, cultural tourism integration, and mass communication, systematically discussing how to use music as a medium to rejuvenate the “*Haixia Spirit*” in the new era and build a spiritual inheritance system of national singing and multi-dimensional penetration.

4.1 Extending Musical Creation of the “*Haixia Spirit*”

In the context of cultural inheritance and innovation in the new era, the musical creation of the “Haixia Spirit” needs to be guided by a systematic methodology to achieve an organic integration of historical weight and contemporary vitality. This part constructs the practical path of theme music creation from three dimensions: precise grasp of the characteristics of the times, innovation based on tradition, and deep exploration of spiritual connotations, providing theoretical support and operational frameworks for the contemporary spreading of the “Haixia Spirit.”

4.1.1 Grasping the Characteristics of the Social Era: Creative Guidance Close to the Pulse of the Times

The musical creation of the “Haixia Spirit” needs to resonate with the issues of the times and embed its spiritual core into specific social scenarios. For example, during the fight against COVID-19, Dongtou “Haixia” volunteers protected communities in red vests, and this real-life material was transformed into the narrative in the song Haixia Red: “You went door-to-door, softly screening for the epidemic,” showing the daily and civilianized dedication spirit through regular rhythms and warm melodies. At the same time, it is necessary to pay attention to the aesthetic preferences of young people and integrate elements of electronic music and rap into main-theme creations. For example, creating a rap song based on the prototype of “Haixia” female militia, shaping a youthful and trendy spiritual symbol through fast-paced rhythms and dialectal slang, breaking through the communication barriers of traditional red songs. Additionally, works reflecting the participation of the “Haixia” group in local construction can be created in conjunction with national strategies such as rural revitalization and marine economy. For example, Haixia Dream Builders, based on fisherman work chants, shows women’s new roles in ecological protection and cultural tourism development, making the “Haixia Spirit” a footnote to urban development.

4.1.2 Upholding Integrity and Innovation: The Dialectical Unity of Traditional Core and Modern Expression

The organic integration of “upholding integrity” and “innovation” is the core criterion for the musical creation of the “Haixia Spirit.” Upholding integrity requires anchoring the core values of “loving the island, advocating martial arts, inspiring ambition, and dedication,” and continuing the solemnity of the red gene in musical language. For example, Haixia Female Soldiers strengthens the valiant bearing of the militia company through march-style rhythms and brass instrument orchestration; while New Melody of Haixia shows the identity transition of women from “defenders” to “builders” through string harmonies and lead singer coloratura passages, continuing the collectivist core while injecting individual awakening consciousness. In terms of innovation, cross-border integration techniques can be explored. For example, Haixia Red uses the a cappella form to interpret anti-epidemic dedication with unaccompanied vocals, creating a sacred and warm auditory space through multi-voice polyphony and rhythmic canons; or learning from national style music elements, integrating traditional instruments such as guzheng and pipa into the melody to reconstruct the “Haixia” image in a “new folk music” style. Additionally, the empowerment of music technology should be emphasized, such as using AI composition to generate theme melody fragments of the “Haixia Spirit” or creating immersive music theaters through virtual reality technology, making spiritual dissemination more technological and futuristic.

4.1.3 Exploring the Characteristics of Spiritual Connotations: Expanding the Deep Expression Dimensions of the Theme

The deep trait of the “Haixia Spirit” lies in the awakening of female subject consciousness and the recognition of diverse roles. Musical creation needs to cut into from a gender perspective and explore the identity extension of women from “safeguarding the country” to “social governance.” For example, New Melody of Haixia uses the image of “fisherman girls” to connect women’s practices in inheriting fishing culture, live-streaming e-commerce entrepreneurship, and marine scientific research through the lyrics “you have created too many miracles,” showing their transformation from “protected objects” to “lead singers of the era.” In melody design, a combination of firmness and softness can be adopted: using firm rhythms in the low register to symbolize the perseverance of guarding the island and melodious melodies in the high register to imply the tenderness of protecting the homeland. For example, in the passage “Family and country sentiments are engraved in the heart; the five-island bridge shortens the distance,” the register span and harmonic tension interpret women’s life forms of combining firmness and softness. Additionally, the intergenerational inheritance of the “Haixia” group can be focused on, creating works such as mother-daughter duets and grandparent-grandchild choruses to show the continuation of spiritual blood through intergenerational dialogues. For example, Haixia Family Letters, with letter-style lyrics and polyphonic melodies, tells the story of three generations of “Haixia” guarding the island, strengthening the concrete expression of spiritual inheritance.

The musical creation of the “Haixia Spirit” needs to construct a modern narrative system with ideological depth, artistic temperature, and communication effectiveness amid the interweaving of the characteristics of the times, inheritance, and connotation exploration, promoting the creative transformation of this red spiritual symbol from “historical memory” to “contemporary identity” in the flow of music and providing a referenceable practical paradigm for cultural inheritance in the new era.

4.2 Sustaining Campus Singing of the “Haixia Spirit”

Campus is the core field for the intergenerational inheritance of the “Haixia Spirit.” It is necessary to use music education as a carrier to transform the spiritual core into cultural practices that teenagers can perceive and participate in through curriculum infiltration, activity immersion, and creative empowerment, achieving the transformation from “knowledge indoctrination” to “value identification.”

4.2.1 Building a Dual-track Education Model of “Curriculum + Activities”

A three-dimensional education system is constructed through the collaborative promotion of school-based development of music curricula and scenario-based design of theme activities. At the curriculum level, theme music of the “Haixia Spirit” is deeply integrated into music textbooks for primary and secondary schools, setting up characteristic units such as learning to sing Haixia Female Soldiers and appreciating fisherman work chants. Through practical tasks such as melody analysis and lyric creation, students are guided to perceive the spiritual core of “loving the island, advocating martial arts, inspiring ambition, and dedication” in music experiences.

At the activity level, immersive theme activities such as musical performances of the “Haixia Spirit” and red song chorus competitions are planned. For example, colleges and universities create the musical Light of Haixia based on the development history of the women’s militia company, integrating dance, drama, and multimedia projection technology, allowing students to inherit the spirit through role-playing and artistic creation, forming an educational closed loop of complementary classroom teaching and extracurricular practice.

4.2.2 Promoting a Two-way Empowerment Mechanism of “Creation + Communication”

An innovative ecosystem with students as the main body and online-offline collaboration is built to activate the inheritance vitality of the “Haixia Spirit.” A campus creation fund named “New Voice of Haixia” is established to encourage students to innovatively adapt classics in multiple music styles such as rap and folk based on the prototype of the “Haixia” group. For example, Haixia Female Soldiers is integrated with dialectal slang and dynamic rhythms to reinterpret the spiritual core from a youthful perspective.

At the same time, campus music creation and communication platforms are built to support online exhibitions and interactive voting of student works, and high-quality content is pushed in collaboration with mainstream media, forming a complete chain of “creation-exhibition-communication” to achieve “breaking the circle” communication of the “Haixia Spirit” among teenagers and fully demonstrating the practical effectiveness of the two-way empowerment mechanism.

4.3 Leveraging Cultural Tourism Singing of the “Haixia Spirit”

Cultural tourism scenarios are key carriers for the spatial dissemination of the “Haixia Spirit.” It is necessary to deeply integrate music with regional culture and tourism experiences to build a “audible, visible, and touchable” spiritual symbol, achieving the transformation from “cultural memory” to “tourist attraction.”

4.3.1 The “Localized” Expression of Music Empowering Cultural Tourism Scenarios

Through theme music live performances and the activation and utilization of intangible cultural heritage music, the deep integration of the “Haixia Spirit” with local cultural tourism resources is achieved. The musical Legend of Haixia is created according to local conditions on Dongtou Island, taking the history of the women’s militia company as the main narrative line. It cleverly relies on natural scenes such as fishing village buildings and reef coasts, paired with lighting effects and actor interactions, to build an immersive experience of “people in the play, play in the scene,” allowing audiences to personally feel the historical weight of the Haixia Spirit.

At the same time, intangible cultural heritage music elements such as fisherman work chants and marine folk songs

are deeply excavated and integrated into the theme music creation of the “Haixia Spirit.” For example, the song Haixia Dream Builders innovatively adopts fishing drum rhythms and dialectal rap, both inheriting the regional cultural heritage and enhancing tourists’ sense of identity with Dongtou culture through unique musical language, making music a vivid cultural carrier in cultural tourism scenarios.

4.3.2 Constructing an “Industrialized” Chain of Music and Cultural Tourism Integration

Using music as a link, a multi-dimensional and full-chain cultural tourism industry ecosystem is constructed. On the one hand, theme music cultural and creative products of the “Haixia Spirit” are developed, and characteristic souvenirs such as music boxes and vinyl records are launched. By scanning codes to listen to classic songs like Haixia Female Soldiers, auditory experiences are combined with physical consumption, giving cultural tourism products deeper cultural connotations and emotional values.

On the other hand, iconic cultural tourism IPs such as the “Haixia Music Festival” are created. Through a series of activities such as red music forums and folk song creation competitions, musicians, tourists, and local residents are brought together to form a virtuous cycle of “festival activities attracting visitors—cultural value dissemination—tourism consumption growth,” promoting the deep integration and collaborative development of music and cultural tourism industries and enhancing the market influence and commercial value of the “Haixia Spirit” cultural brand.

4.4 Creating Mass Singing of the “Haixia Spirit”

The vitality of culture lies in inheritance and, more importantly, in the resonance of national participation. The wide dissemination of the “Haixia Spirit” is inseparable from the active singing and emotional resonance of the public. In the current era where digital technology and social media are reshaping the communication ecosystem, only by breaking down creative barriers, building a diverse communication network, and cultivating a community-based inheritance community can the “Haixia Spirit” break out of the niche circle and become a national chorus of the era. From online creation platforms to offline community song festivals, from intergenerational music dialogues to national artistic practices, a spiritual inheritance upsurge with music as the medium is quietly emerging.

4.4.1 Building a National Co-creation Music Participation Mechanism

An open music creation platform is built to encourage social groups to carry out national creation with the “Haixia Spirit” as the theme. For example, a joint “New Voice of Haixia” online collection activity is launched with music apps, providing simplified melody editing templates and lyric creation tools to support users in uploading original songs, adapted folk songs, or dialectal rap works through mobile terminals. At the same time, the “Composing Haixia Stories into Songs” campaign is carried out, inviting community residents and retired old militia to orally tell real stories, and professional musicians are organized to transform the stories into musical materials, forming a collaborative model of “folk narrative + professional creation.” Additionally, an annual “Haixia Golden Song” selection is established, and excellent works are incorporated into local music textbooks and public cultural performances through a combination of public voting and expert review, stimulating the creative enthusiasm of the whole society.

4.4.2 Creating a Full-scenario Coverage Singing Network

Online and offline resources are integrated to build a music communication matrix for the “Haixia Spirit.” Online, short video platforms are used to launch the “Haixia Melody Relay” challenge, inviting internet-famous musicians and local cultural tourism bloggers to take the lead in covering classic songs, reducing the participation threshold with the form of “gesture dance + music clips”; a “Haixia Music Blind Box” mini-program is developed to randomly push classic songs, new compositions, and their stories, enhancing interesting dissemination. Offline, regular “Haixia Song Festivals” are held in community squares, island fishing villages, campus auditoriums, and other places, setting up interactive links such as chorus challenges and improvisational adaptations; theme background music of the “Haixia Spirit” is implanted in bus stops and scenic spot guidance systems, allowing music to penetrate into every corner of public life.

4.4.3 Cultivating a Community-based Singing Community

Using music as a link, diverse social groups are condensed into a singing community. A “Haixia Choir” is organized, recruiting different professional groups such as retired cadres, young volunteers, and fisherwomen, to spread spiritual strength through regular rehearsals and public welfare performances; “Haixia Music Workshops” are carried out in enterprises, schools, and communities, allowing participants to deepen their understanding of the spiritual connotations through rhythm games, harmony training, and lyric interpretation. Additionally, an “Intergenerational Music Dialogue” project is initiated, inviting old militia and teenagers to jointly adapt classic songs in the form of “traditional melodies + modern arrangements,” promoting the inheritance of the spirit to rejuvenate in intergenerational interactions, and ultimately forming a cultural upsurge of the whole society singing, spreading, and understanding the “Haixia Spirit” together.

5. CONCLUSION

As a shining pearl in the treasure trove of red culture, the “Haixia Spirit” has undergone more than sixty years of trials and tribulations, continuously rejuvenating under the nourishment of musical art. From the sonorous oath of guarding the island in Haixia Female Soldiers, to the warm movement of anti-epidemic dedication in Haixia Red, and then to the contemporary tribute to female strength in New Melody of Haixia, music—with its unique appeal and penetrating power—has enabled the inheritance of this spirit to break through the boundaries of time and space, becoming an emotional bond connecting history and the present, as well as the individual and the collective. In campus classrooms, cultural tourism scenarios, and public life, the “Haixia Spirit” is constructing a spiritual community of national participation and intergenerational inheritance through diverse paths such as musical creation, educational immersion, and industrial integration. This inheritance is not only a continuation of the red gene but also a demonstration of cultural confidence—when fisherman work chants resonate with electronic beats, and revolutionary stories intertwine with youthful melodies, the “Haixia Spirit” has transcended geographical and group boundaries, evolving into an indispensable contemporary footnote in the spiritual spectrum of the Chinese nation. In the future, we must use music as a boat and innovation as an oar to keep this “Haixia Red” shining brightly in the waves of the new era, illuminating the spiritual voyage of national rejuvenation.

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