

Research on the Practical Path of Aesthetic Education Teaching in Colleges and Universities in the Context of Inheriting the Red Gene

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ABSTRACT

This paper explores how to innovatively inherit the "red gene" through aesthetic education in universities. It proposes a "Red Gene Youth Expression" studio model that integrates value guidance, aesthetic practice, and public service. The study analyzes the studio's logic, mechanism, and a four-stage educational path (cognition-identification-practice-innovation), demonstrating how it transforms passive learning into active, creative growth for students.

KEYWORDS

Red Gene; Cultural heritage; College aesthetic education

1 Introduction

The "red gene" is the sum of advanced ideological elements nurtured by the Chinese people in the long practice of revolution, construction and reform. It is a unique spiritual symbol and code of the Chinese nation, embodying firm ideals and beliefs, lofty value pursuits, deep patriotic feelings and selfless dedication. The younger generation is the future of the country and the hope of the nation. How to effectively implant the red gene into the bloodline of young college students and ensure the continuation of the bloodline is a strategic proposition of The Times.

However, the traditional model of red education often faces the challenges of "generational gap" and "discourse system" when it comes to college students who are mainly post-2000s. One-way theoretical indoctrination and homogeneous propaganda models sometimes fail to evoke deep emotional resonance and ideological identification. Contemporary college students, who have grown up in a globalized and informationized age, are active in thinking, have distinct personalities and advocate self-expression. They are not only the inheritors of the red gene, but also the "activating" subjects that keep it up with The Times. Therefore, it is particularly urgent to find an inheritance path that can carry the core of the red gene and fit the psychological characteristics and expression methods of young people.

At the same time, in the practical teaching of aesthetic education in colleges and universities, as an "education that enriches imagination and nurtures innovative consciousness", it plays an irreplaceable role in enhancing people's aesthetic literacy, cultivating sentiments, warming hearts, and stimulating innovative and creative vitality. Public welfare actions are an important field for young people to engage with society, understand the national conditions, temper their character and realize their value. Combining aesthetic education practice with public welfare, and building a comprehensive platform with college students as the main body, red genes as the content, artistic expression as the means, and public welfare services as the goal, becomes an innovative breakthrough for the above solution.

2 Theoretical Overview of Three-Dimensional Interaction

To deeply understand the educational mechanism of the studio, it is necessary to first clarify the intrinsic logical relationship among the red gene, the practice of aesthetic education in colleges and universities, and the dissemination of aesthetic education.

2.1 Contemporary Connotation of Red Gene

The red gene is not a historical archive but a living culture, including linking personal destiny with the country, indomitable will, and serving the people. For students, its inheritance lies in transforming from "historical narrative" to "realistic perspective" and "life discourse".

2.2 Modern Characteristics of College Aesthetic Education Practice

College aesthetic education practice expands from traditional forms to new media like short videos and VR/AR,

approaches grand themes from micro perspectives, uses subculture symbols, and emphasizes participation in content creation. Effective inheritance needs to turn "you want me to inherit" into "I want to inherit".

2.3 Role of Aesthetic Education Communication

Aesthetic education plays a crucial role as a "converter" and "catalyst" here.

2.3.1 Emotional identification gateway

Red spirit traits have aesthetic appeal; artistic forms like red dance dramas evoke emotional resonance.

2.3.2 Innovation engine: Aesthetic education

Encourages students to use art skills to interpret red stories, activating the red gene.

2.3.3 Personality-nurturing Ground

It pursues the unity of truth, goodness and beauty, imperceptibly influencing students' ideals and patriotism.

The red gene is the "root", practical communication the "form", and aesthetic education the "bridge". The College Students' Aesthetic Education Public Welfare Action Studio is built on this foundation.

3 Core Carrier: Studio's Generation Logic and Operation Mechanism

3.1 Core Connotation

It embodies "trinity": "youth decoder" of red culture, "public welfare converter" connecting aesthetic education with social demands, and "value empowerment station" promoting students' all-round development.

3.2 Generation Logic

It responds to national policies on aesthetic education and volunteer services, addresses the "temperature difference" between traditional red education and youth, meets students' needs for self-actualization, and integrates school and social resources.

3.3 Operation Mechanism

3.3.1 Project-based Operation

Form interdisciplinary teams around projects like "Red Culture Creation Program", with clear goals and resource support.

3.3.2 Mentorship Mechanism

A composite team of ideological and political teachers, art teachers and Youth League Committee cadres provides guidance.

3.3.3 Technology Transfer Mechanism

Showcase works via campus galleries and new media, and promote public welfare models to communities and schools.

4 Four-Stage Educational Path

The educational effect of the aesthetic teaching practice studio is not achieved overnight, but is gradually deepened along a clear path. Build a four-stage education model of cognition - identification - practice - innovation.

4.1 Deep Cognition

Traditional cognition often remains in books and classrooms. The studio achieves deep understanding through "research-based learning + art field trips."

Practice Case: "Red Landmarks · Youthful Images" project. The studio organized student teams to travel to revolutionary sites such as Yan 'an, Jinggangshan and Zunyi during winter and summer vacations. Before the trip, they need to look up historical materials and draw up shooting scripts and interview Outlines. On the spot, they are not just tourists, but researchers, recorders and creators. By shooting documentaries, VR panoramic photos, interviewing descendants of old Red Army soldiers and memorial guides, their understanding of red history has moved from the plane to the three-dimensional, from concept to detail. One of the participants wrote in the practice report: "When I stood at the pass of Longshan Pass, facing the bitter mountain wind, I truly experienced the hardship and tragedy of 'the pass is as hard as iron'. This physical perception is something that no book description can replace."

4.2 Emotional Identification

Deep cognition lays the foundation for emotional identification. The studio catalyzes this process through "artistic transformation + situational immersion". Practice Case: "Long March Paintings - Digital Re-creation" project. After delving deeply into the history of the Long March, students majoring in fine arts decided not to simply copy classic paintings but to create a series of illustrations featuring ordinary Red Army soldiers using modern art techniques such as digital painting and digital collage. They focused on depicting the facial expressions, clothing details and tiny movements of the soldiers in extreme conditions, trying to convey the tenacity and warmth of the individuals. During the creative process, students forged a strong emotional connection with historical figures.

In addition, the studio organizes events such as "Red Classic drama rehearsals" and "Revolutionary poetry choral concerts", allowing college students to engage in cross-temporal dialogues with revolutionary predecessors through immersive experiences of role-playing and singing out loud.

4.3 Conscious Practice

Applying understanding through public service, such as teaching aesthetic education courses in community schools, shifting students from learners to disseminators.

4.4 Dynamic Innovation

This is the highest stage of the education path, characterized by the ability of college students to apply the core of the red spirit to creatively solve new problems of the new era. Practice case: "Red Cultural and Creative Design in Rural Revitalization". Students majoring in design formed project teams to work with an old village with a revolutionary history. They dug into the local red stories and characteristic products and designed a series of cultural and creative products with both cultural connotations and market value, such as canvas bags printed with red slogans and modern patterns, and agricultural products inspired by the "military-civilian fish-water relationship".

Brand packaging, develop red study tour routes and apps. In this process, they have passed on not only the red memory, but also the contemporary application of the Nanmudan spirit of "self-reliance and hard work" and the Soviet area spirit of "close ties with the people". Their innovations have truly integrated the red gene into the pulse of The Times, served the national strategy, and demonstrated the responsibility and wisdom of the new generation of youth.

Through the progressive four-stage model, the studio has successfully transformed the inheritance of the red gene from a passive aesthetic education teaching process into an active, creative, and fulfilling journey of youth growth.

5 Effectiveness and Challenges

5.1 Practical Achievements

(1) Students participating in the studio generally demonstrated a stronger sense of patriotism, social responsibility and teamwork ability. Their works and projects have achieved remarkable results in various competitions and have become highlights in the comprehensive quality assessment.

(2) A large number of high-quality, positive and down-to-earth red-themed artworks have been produced, enriching campus culture and generating positive responses in society.

(3) Public welfare actions have directly served specific social groups, especially making up for the insufficiency of aesthetic education resources at the grassroots level, spreading red culture, and have become influential campus cultural brands in many colleges and universities, attracting more and more students to actively participate. It has enhanced the social reputation of colleges and universities.

5.2 Challenges Faced

5.2.1 A balance between in-depth content exploration and form innovation

How to avoid falling into the trap of entertainment and shallowness for the sake of attracting attention and ensure the seriousness and depth of thought of red content is a joint test for students and instructors.

5.2.2 The Issue of Sustainability

There is a high mobility of student leaders, which can lead to a break in project succession; Financial support, facilities and other resource guarantees need to be institutionalized and regularized.

5.2.3 Improvement of Evaluation and Incentive Mechanisms

How to scientifically measure the educational effectiveness of the studio and incorporate it into the comprehensive student evaluation system to stimulate broader enthusiasm for participation remains to be explored.

5.2.4 The Depth of Interdisciplinary Collaboration

At present, much of the collaboration remains superficial. How to achieve a deep integration of ideological and political teachers and art teachers in curriculum design and project guidance to form a joint force for education is a challenge that needs to be overcome.

6 Conclusion

The studio model represents an effective practice for moral and aesthetic education, respecting student initiative. Universities should support such platforms, optimizing mechanisms to nurture students capable of contributing to national rejuvenation.

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