

On Functional Value and Implementation Path of Red Culture Blended into Moral Education for Teenagers in Jiangxi

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Abstract: Red culture is a precious spiritual legacy accumulated by the Communist Party of China through its century-long struggle and an integral part of socialist culture with Chinese characteristics. As the cradle of the Chinese revolution, Jiangxi has nurtured a wealth of red cultural resources, including the Jinggangshan Spirit, the Revolutionary Base Area Spirit, and the Long March Spirit, providing highly inspiring and locally distinctive educational materials for moral education among teenagers. This paper explores the functional value and implementation pathways of integrating Jiangxi's red culture into adolescent moral education. It first elucidates the core essence and contemporary significance of red culture, analyzing its intrinsic alignment with adolescent moral education in terms of value orientation, goals, content, and educational mechanisms. The study then systematically discusses the functional value of integrating Jiangxi's red culture into moral education from four dimensions: ideological guidance, moral cultivation, spiritual motivation, and cultural heritage. Addressing current challenges in the integration process such as an incomplete curriculum system, traditional teaching methods, monotonous practical activities, uneven faculty quality, and a lack of collaborative educational mechanisms, the paper proposes practical solutions. These include developing school-based red culture moral education curricula, innovating teaching approaches, organizing diverse practical activities, strengthening faculty development, and building a collaborative community involving families, schools, and society to foster moral education. The ultimate aim is to deepen the integration of red culture and moral education, enhance its effectiveness, and cultivate a new generation capable of shouldering the great responsibility of national rejuvenation.

Keywords: Red Culture of Jiangxi; Teenagers; Moral Education; Functional Value; Implementation Path.

1. Introduction

Red culture is a treasured spiritual asset forged by the Communist Party of China (CPC) and the Chinese people through a century of struggle, serving as a foundational pillar of advanced socialist culture with Chinese characteristics. It embodies the original aspirations and mission of Communists, the ideals and convictions of revolutionary martyrs, and the enduring spirit of the Chinese nation. More than just a "living textbook" that reflects history, it is a core resource for fostering ideological and moral education and cultivating new generations capable of shouldering the responsibilities of the new era [2].

As the cradle of the Chinese revolution, Jiangxi has given rise to a rich repository of red cultural resources, exemplified by the Jinggangshan Spirit, the Revolutionary Base Area Spirit, and the Long March Spirit. Its unique geographical environment, abundant historical relics, and vivid revolutionary narratives including numerous well-preserved revolutionary sites, compelling heroic stories, and an ever-enduring spiritual legacy collectively form the distinctive and deeply resonant core of Jiangxi's red culture. These elements provide an exceptionally localized and inspiring repository of materials for teenagers moral education.

Teenagers represent the future of the nation and the hope of the Chinese people, bearing the historic mission of realizing the great rejuvenation of the Chinese nation. Moral education, as a vital component of teenagers development, plays a crucial role in cultivating their ideological and ethical qualities, shaping sound personalities, and guiding them toward correct values. However, in the context of the new era, profound changes in the teenagers' growth environment such

as the diversification of values driven by information overload, the erosion of real world experiences by virtual spaces, and the disconnect between certain moral education content and the lived realities of young people, have posed significant challenges to the appeal, relevance, and effectiveness of traditional moral education[3].

Key pressing questions include: How can abstract moral principles be transformed into tangible, relatable, and actionable guidelines for teenagers? How can we guide young people to uphold firm ideals and convictions and cultivate deep patriotism amid a complex and multifaceted environment? These are critical issues that contemporary moral education must address. The report to the 20th National Congress of the CPC explicitly emphasizes "making good use of red resources and intensifying the promotion of socialist core values", providing clear direction for integrating red culture into moral education.

The profound connotations of Jiangxi's red culture align closely with the objectives of teenagers moral education, offering unique and powerful support. Incorporating Jiangxi's red culture into moral education not only responds to the call of the times to "inherit the red gene and carry forward the red bloodline" but also infuses local cultural vitality into teenagers moral education. By engaging with the red history of their homeland, young people can strengthen their cultural identity and national pride, thereby solidifying the foundation of their ideological and ethical development.

2. The Logical Foundation for Integrating Red Culture into Teenagers Moral Education

2.1. The Core Connotation and Time Value of Red Culture

2.1.1. The Core Connotation

Red culture is an advanced cultural form guided by Marxism, centered on the spiritual lineage of Chinese Communists and the Chinese spirit, and grounded in the fundamental principle of putting people first. It embodies the Party's progressiveness and the distinctive character of socialism with Chinese characteristics. Serving as both the spiritual crystallization of the Party's century-long struggle and a powerful driving force for realizing the great rejuvenation of the Chinese nation in the new era, red culture represents the pinnacle of ideological advancement.

Jiangxi's red culture constitutes the totality of material and spiritual wealth created by the people under the leadership of the Communist Party of China during the revolutionary practice in Jiangxi. Its core connotation can be elucidated through three dimensions, namely, material carriers, spiritual essence, and value concepts[4].

From the perspective of material carriers, Jiangxi boasts a vast and diverse array of red heritage sites, including over 1,200 revolutionary relics such as the Jinggangshan Revolutionary Base, the former sites of the Central Soviet Area in Ruijin, and the starting site of the Long March in Yudu. Additionally, tens of thousands of revolutionary artifacts are preserved in institutions like the Jinggangshan Revolutionary Museum and the Jiangxi Provincial Revolutionary Martyrs Memorial Hall. These extensive material remnants serve as the "tangible testimonies" of Jiangxi's red culture.

In terms of spiritual essence, Jiangxi's red culture distills a spiritual lineage centered on the Jinggangshan Spirit, the Revolutionary Base Area Spirit, and the Long March Spirit. The Jinggangshan Spirit characterized by "firm conviction, hard struggle, seeking truth from facts, daring to blaze new trails, relying on the masses, and striving for victory" marks the origin of China's revolutionary ethos. The Revolutionary Base Area Spirit embodies "unwavering belief, pragmatism, wholehearted service to the people, integrity and clean governance, hard struggle, pursuit of excellence, and selfless dedication", crystallizing the Party's ideological achievements during its period of localized governance. The Long March Spirit carries the willpower of "fearless sacrifice, overcoming all obstacles, and fighting for victory". As a key starting site of the Long March, Jiangxi's interpretation of this spirit further incorporates the patriotic devotion of "leaving home to save the nation" and the collective consciousness of "solidarity in overcoming adversity".

Regarding value concepts, Jiangxi's red culture is rooted in the fundamental principle of "putting people first" and upholds value pursuits of "loyalty to the Party, service to the people, integrity and public-mindedness, and dedication to duty". These ideals are vividly reflected in the conduct of revolutionary pioneers. For instance, Fang Zhimin's incorruptible integrity in handling millions in funds without personal gain, Zeng Zhi's self-sacrifice in giving up her own child for the revolution, and the People's Liberation Army's legendary "half quilt" story embodying deep care for the people. This rich tapestry of values forms the "Spiritual DNA" of Jiangxi's red culture.

2.1.2. Time Value

The integration of red culture into teenagers moral education stands as a national strategic initiative to strengthen foundational values and cultivate souls, a necessary requirement for historical continuity and a strategic choice to address contemporary challenges. Its value lies not merely in knowledge transmission but, more profoundly, in shaping teenagers' political character, value orientations, and cultural identity through spiritual immersion. By enabling the red gene to take root and flourish in the hearts of today's teenagers, it becomes a formidable spiritual pillar for realizing the great rejuvenation of the Chinese nation[5].

Similarly, in the context of new-era development, Jiangxi's red culture is not a static historical relic but a "living resource" deeply aligned with national development needs, social governance objectives, and the growth aspirations of young people. Its contemporary value can be interpreted across following three dimensions.

(1) The chronologic transition of its spiritual core

The "daring to blaze new trails" spirit from Jinggangshan can be linked to the demands of technological innovation and rural revitalization in the new era, guiding teenagers to break free from conventional thinking in academic research and social practice. The "wholehearted service to the people" ethos of the Revolutionary Base Area Spirit translates into a sense of responsibility in grassroots governance and public service, helping teenagers grasp the people-centered development philosophy. Meanwhile, the "fearless sacrifice" spirit of the Long March extends into the resilience needed to navigate international competition and emergencies, fostering stress resistance and unwavering determination in complex environments.

(2) The modern resonance of its value concepts

The values embedded in Jiangxi's red culture such as loyalty, integrity, and dedication closely align with the core tenets of socialist core values. "Loyalty to the Party" corresponds to the fundamental requirement of "patriotism". "Integrity and clean governance" echoes the moral principle of "integrity". Besides, "serve the people" connects with the behavioral norm of "friendliness". Together, they provide teenagers with historically concrete references for practicing these core values [6].

(3) The contemporary extension of educational function

In the face of value pluralism brought about by information overload, Jiangxi's red culture replaces abstract preaching with narrative-driven storytelling. It transforms ideals and beliefs into tangible scenes such as the Red Army crossing the grasslands and turns patriotism into vivid stories like Fang Zhimin's writing *Beloved China*. This approach helps teenagers understand "why we love our country and how to express that love" within a historical context, effectively addressing the shortcomings of traditional moral education that often feels abstract and disconnected from real life.

2.2. The Objective System and Contemporary Requirements of Teenagers Moral Education

2.2.1. The Objective System

The objective system of teenagers moral education is a multi-dimensional and multi-level organic whole. It must closely adhere to the core objective of "cultivating new generations capable of shouldering the great responsibility of national rejuvenation". By integrating the laws of ideological growth with the requirements of social development, it aims

to comprehensively shape the morality and personality of teenagers, enabling them to become well-rounded socialist builders and successors with moral, intellectual, physical, aesthetic, and labor education. The objective system mainly consists of the following aspects.

Cultivating the correct political orientation and guiding teenagers to establish firm communist lofty ideals and the common ideal of socialism with Chinese characteristics. Strengthen their recognition of the Party's basic theories, basic line, and basic strategies, and make them consciously support the leadership of the Communist Party of China. Unswervingly follow the path of socialism with Chinese characteristics and strive hard to realize the Chinese Dream of the great rejuvenation of the Chinese nation.

Shaping noble moral qualities and enabling teenagers to form good moral cognition, moral emotions, and moral behaviors. Cultivate their sense of social responsibility, collectivism, patriotism, as well as excellent qualities such as honesty, friendliness, and mutual assistance. Make them consciously abide by social ethics, practice family virtues, and promote professional ethics in their daily lives.

Enhancing ideological and moral qualities and helping teenagers establish correct worldviews, outlooks on life, and values. Strengthen their ability to judge and distinguish ideological and moral issues, enabling them to tell right from wrong, good from evil, and beauty from ugliness. Make them consciously resist the erosion of various erroneous ideologies and unhealthy cultures and maintain a positive, upward, healthy, and optimistic mental state.

Promoting all-around individual development and respecting the individual differences and hobbies of teenagers. In moral education, focus on cultivating their innovative spirit, practical ability, and social communication ability. Guide them to form good habits of independent thinking, autonomous learning and self-management, and promote the healthy, harmonious, and all-around development of their individuality.

2.2.2. Contemporary Requirements

The current environment in which teenagers are growing up is undergoing profound transformations characterized by information explosion, value pluralism, and the impact of virtual spaces. These changes are intricately intertwined with national strategic imperatives such as national rejuvenation and the building of a strong cultural nation, consequently presenting teenagers moral education with a multitude of new challenges and opportunities while simultaneously reshaping its corresponding era-based requirements[7].

Specifically, this entails advancing three-dimensional value guidance to counter the impact of diverse values in the information age by establishing a value coordinate system led by socialist core values and enhancing the dissemination efficacy of mainstream ideology, implementing digitalized educational methodologies that leverage big data and virtual reality technologies to innovate moral education carriers and elevate their appeal through immersive experiences, ensuring the regularization of practice-based education by embedding moral education objectives into real-life scenarios such as social practice and volunteer services, thereby facilitating the transformation of teenagers' moral cognition into moral behavior as they address practical challenges and pursuing the localization of global perspectives by cultivating teenagers' international competitiveness within the context of globalization while simultaneously deepening their identification with excellent traditional Chinese culture and

the red gene, ultimately constructing a solid foundation for cultural confidence.

2.3. The Internal Logic of Integration of Red Culture and Teenagers Moral Education

2.3.1. Consistency in Value Orientation

Red culture and moral education share a high degree of consistency in their value orientation, both dedicated to cultivating socialist builders and successors with noble character and firm ideals and convictions. The revolutionary spirit, ideals, and value pursuits embedded in red culture are highly aligned with the moral concepts advocated by moral education, such as patriotism, collectivism, and socialist core values. These shared principles provide teenagers with rich spiritual nourishment and value guidance for their ideological and moral development[8]. Both emphasize the relationship between individual and collective interests, encouraging young people to integrate their personal aspirations with national development and strive for the realization of the Chinese Dream of the great rejuvenation of the Chinese nation. This congruence in value orientation lays a solid ideological foundation for their integration.

2.3.2. Alignment of Target Contents

There is a close alignment between the goals and content of red culture and teenagers moral education. The revolutionary stories, heroic deeds, and spiritual essence within red culture offer vivid and compelling educational materials that help teenagers better understand and practice the objectives of moral education. Conversely, moral education serves as a vital platform and carrier for the inheritance and development of red culture. Through systematic educational activities, the core values and ideological essence of red culture can be transmitted to young people, enabling them to take root in their hearts and be passed down through generations. This dynamic establishes an organic connection between the goals and content of red culture and moral education.

2.3.3. Synergy of Talent Cultivation Mechanism

The processes of red culture transmission and teenagers moral education are characterized by synergistic cultivation, where both mutually reinforce and complement each other. Within moral education, red culture serves as a critical resource, enriching educational content and formats to enhance the appeal and effectiveness of moral instruction. Simultaneously, moral education provides effective pathways and methods for the transmission of red culture. Activities such as classroom instruction, social practice, and cultural programs integrate red culture into teenagers' daily lives and learning, allowing them to be subtly influenced and educated by it. Furthermore, the processes of red culture preservation and moral education can draw upon and supplement each other, achieving bidirectional empowerment that fosters both cultural inheritance and moral development, ultimately promoting the holistic growth of teenagers [9].

2.3.4. Responsiveness to the Needs of Era

In the new era, red culture and moral education share pivotal missions, making their integration and development an inevitable requirement of the times. The modern era demands the cultivation of teenagers with firm ideals, noble moral character, and a strong sense of social responsibility to navigate complex and evolving social environments and challenges. Red culture offers steadfast spiritual support and value guidance, helping young people maintain resilience and

determination in the face of adversity. Meanwhile, moral education continuously updates its content and methods to actively respond to contemporary needs, guiding teenagers to establish correct worldviews, outlooks on life, and values. It strengthens their sense of social responsibility and mission,

ensuring they align with the demands of the times and contributing wisdom and strength to nurturing new generations capable of shouldering the great responsibility of national rejuvenation.

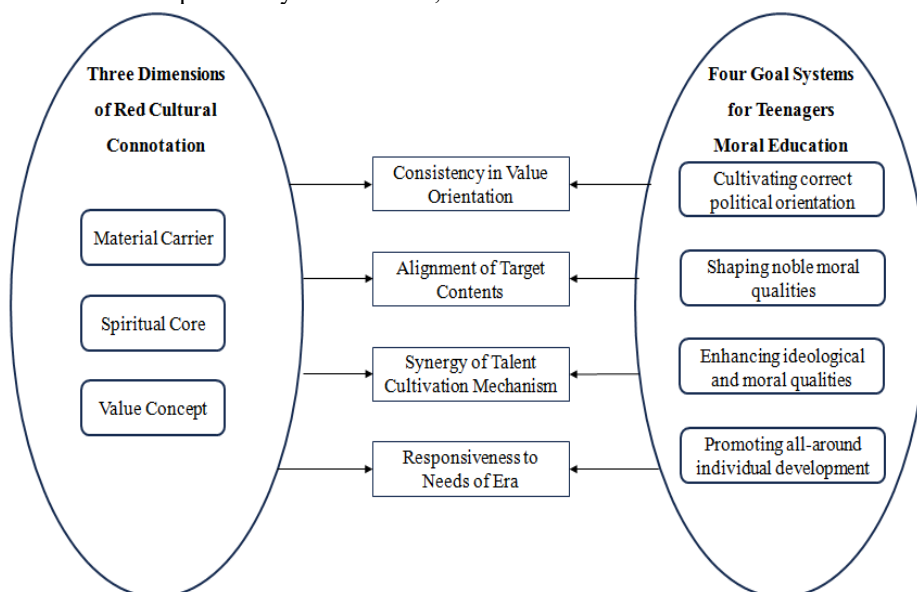


Figure 1. Logical framework for integrating red culture with teenagers moral education

3. The Functional Value of Integrating Red Culture of Jiangxi into Teenagers Moral Education

Jiangxi's red culture, as a vital repository of the Communist Party of China's revolutionary spirit, embodies profound ideological foundations, moral strength, and the spiritual genes of the Chinese nation. Its integration into teenagers moral education represents not only a continuation of historical memory but also a systematic endeavor to shape the values, cultivate the spiritual character, and strengthen cultural identity among teenagers in the new era. This integration manifests through four core functional values.

3.1. The Function of Ideological Guidance

Ideological guidance constitutes the core objective of moral education. Jiangxi's red culture, with its distinct political stance and profound ideological essence, provides precise value orientation for teenagers in forming their worldviews, outlooks on life, and values. Possessing strong ideological attributes and directive significance, Jiangxi's red culture effectively steers teenagers toward establishing correct worldviews, life philosophies, and value systems. Revolutionary predecessors, who steadfastly adhered to their beliefs and remained resolute in the face of extreme adversity such as the conviction that "a single spark can start a prairie fire" during the period of Jinggangshan struggle, and Martyr Fang Zhimin's resolute optimism about China's future expressed in *Lovely China* serve as vivid materials for ideals and convictions education. Through these authentic and moving red stories, teenagers can deeply comprehend why the Communist Party of China succeeds, why Marxism works, and why socialism with Chinese characteristics is superior. This enables them to internalize the red gene at the ideological level, consciously resist erroneous trends such as historical nihilism, and solidify the foundational ideologies essential for

their growth and development.

3.2. The Function of Moral Shaping

Moral cultivation represents a pivotal aspect of moral education. The noble virtues and behavioral norms of revolutionary predecessors embedded in Jiangxi's red culture offer teenagers tangible and imitable moral exemplars, facilitating the development of socially normative ethical qualities. The exemplary conduct of Soviet officials in Jiangxi, who "wore straw sandals to fight in revolutions by day and visited impoverished peasants with lanterns at night", demonstrated the lofty virtues of maintaining close ties with the masses and wholeheartedly serving the people. The Red Army soldiers' strict adherence to the "Three Main Rules of Discipline and the Eight Points for Attention" embodied rigorous organizational discipline and self-sacrificial spirit. These authentic historical accounts and iconic figures transcend simplistic moral didactics. Through contextual immersion and exemplary demonstrations, they effectively stimulate teenagers' moral sentiments, guiding them to practice socialist core values in real actions. This cultivates resilient work ethics, honesty, teamwork, and altruism, achieving unity among moral cognition, emotional resonance, and behavioral manifestation.

3.3. The Function of Spiritual Motivation

Spiritual motivation serves as a critical pillar of moral education. Jiangxi, as the birthplace and practical arena of pivotal revolutionary spirits houses a collective embodiment of the Communist Party of China's spiritual lineage, which exerts profound inspirational power. For instance, the Jinggangshan Spirit, characterized by "firm convictions, hard struggle, seeking truth from facts, blazing new trails, relying on the masses, and daring to achieve victory" centers on the core tenets of persistently pursuing ideals and overcoming challenges through perseverance. These principles resonate profoundly with the growth challenges and era missions faced

by contemporary teenagers. By studying and internalizing these revolutionary spirits, teenagers can effectively ignite their intrinsic motivation, nurture resilient willpower to confront hardships, and strengthen their historical sense of mission and patriotism for advancing the Chinese Dream of national rejuvenation. This integration bridges personal growth with national development, fostering a shared commitment to collective progress.

3.4. The Function of Cultural Inheritance

Cultural continuity constitutes an essential mission of moral education. Jiangxi's red culture represents a creative transformation and innovative development of traditional Chinese culture during wartime, serving as a shared historical memory and spiritual emblem of the Chinese nation. Its integration into teenagers moral education forms the fundamental pathway for inheriting the red gene and perpetuating the red lineage. By organizing visits to revolutionary sites and memorial venues such as the Ruijin Cradle of the Republic Scenic Area and the Jinggangshan Revolutionary Museum and conducting experiential learning activities like "Red Study Tours", teenagers can intuitively perceive the warmth of history through immersive engagement. They gain insight into the glorious revolutionary journey of Jiangxi and China, enhancing their identification with and pride in local and national cultures. This process transcends mere knowledge transfer; it embodies cultural immersion and intergenerational spiritual transmission, cultivating teenagers' cultural awareness and confidence. Such efforts ensure the continuity of the Party and people's great cause by nurturing a new generation committed to cultural preservation and national legacy.

4. Current Situation and Challenges in Integrating Red Culture of Jiangxi into Teenagers Moral Education

Jiangxi's red culture, with its rich spiritual connotations and tangible carriers, provides high-quality resource support for teenagers moral education. However, in the actual process of integration, it has not fully realized its educational potential due to constraints in multiple aspects such as curriculum development, teaching methods, practical design, teachers' quality, and collaborative mechanisms.

4.1. The Curriculum System Remains Underdeveloped

Jiangxi's red-themed moral education curriculum lacks a systematic and scientific framework, currently exhibiting characteristics of fragmentation and marginalization. The curriculum's positioning is ambiguous which is often regarded as supplementary content outside core subjects such as Chinese, history, moral and legal education. There is a lack of clear planning in class hour allocation and teaching objectives, making it difficult to form a synergistic educational force with disciplinary knowledge. In terms of content, there is insufficient integration of the internal logic and contemporary relevance of the Jinggangshan Spirit, the Revolutionary Base Area Spirit, and the Long March Spirit. The moral education value of local red heritage sites in Jiangxi, such as the former sites of the Central Soviet Area in Ruijin and the revolutionary deeds of Fang Zhimin, remains under-explored, failing to comprehensively present the uniqueness of local red culture. There are obvious gaps in the

connection between different educational stages. The curriculum fails to design graded content in accordance with the cognitive laws of teenagers. For lower-grade students, the content is overly abstract, exceeding their cognitive level. For higher-grade students, it still remains at the level of sharing red stories, without achieving in-depth progression from cognition to identification and practice. Moreover, there is a lack of a special evaluation mechanism for red-themed moral education. There is neither formative evaluation nor long-term follow-up mechanism, making it difficult to quantify and optimize the educational outcomes.

4.2. The Teaching Methods for Red Culture are Relatively Traditional

The teaching of red culture still mainly follows a one-way indoctrination model, which has a low adaptability to the cognitive characteristics of teenagers and the demands of the times, thereby weakening the appeal of red culture. The teaching methods are rigid. Most teachers rely on the traditional process of teacher-led lectures, PPT presentations and documentary screenings. They do not design interactive sessions such as discussions, scenario simulations, or debates. As a result, teenagers are in a passive receiving state for a long time, finding it difficult to resonate emotionally with red culture. The integration of digital technology is seriously lagging. Technologies such as VR (virtual reality) and AR (augmented reality) are not fully utilized to visualize and make perceptible historical scenarios like the Jinggangshan struggle and the Long March. Teenagers can only indirectly understand these events through text and pictures, lacking an immersive experience and thus having difficulty understanding the practical context of the red spirit. The teaching content is disconnected from real-life scenarios. It mostly focuses on historical narratives and fails to establish connections between the red spirit and the real-life needs of teenagers, such as coping with academic pressure, participating in volunteer services, and meeting the challenges of scientific and technological innovation. For example, when interpreting the "daring to blaze new trails" aspect of the Jinggangshan Spirit, it is not combined with scenarios such as contemporary teenagers' participation in scientific research innovation and rural revitalization, resulting in red culture being "detached from reality" and unable to serve as a behavioral guide for teenagers. At the same time, case teaching is superficial. It only stays at the level of event description, without in-depth analysis of the value logic behind the cases or guiding teenagers to think about contemporary implementation paths, thus losing its moral education leading value.

4.3. Red Practice-based Educational Activities Lack Diversity in Format

As a key link connecting cognition and behavior, red-themed practical education has issues of formalization and superficiality, failing to give full play to its value in practical education. The activity forms are highly homogeneous. They mostly focus on the "check-in" process of visiting revolutionary memorial halls, listening to guides' introductions, and taking group photos, or traditional forms such as singing red songs in chorus and giving speeches on revolutionary stories. There is a lack of innovative carriers based on the historical facts of the Jiangxi revolution, making it difficult to stimulate teenagers' active participation willingness. Adolescent participation is characterized by

passivity. Activities are mostly organized collectively by schools. Teenagers have limited autonomy in choosing activities and during the practical process, they mostly play an observational role without immersive tasks. As a result, they cannot deepen their identification with red culture through "learning by doing." The utilization of red resources is inefficient. The abundant revolutionary heritage sites in Jiangxi are only used as tourist attractions. There is no scenario-based educational design in line with moral education goals, nor is there integration with local characteristic cultures. As a result, the educational value of these resources is diluted. In addition, the transformation of activity outcomes is weak. After the practical activities end, there is no review and reflection, nor are there extended tasks such as writing suggestions for the protection of red culture or formulating daily plans to practice the red spirit. This creates a gap where "the activity ends and the education stops" making it difficult to transform the practical experience into stable moral cognition and behavioral habits.

4.4. The Professional Quality of Teachers Engaged in Red-Themed Moral Education Varies Considerably

Red-themed moral education teachers, as the core link connecting red culture and teenagers, show obvious differences in their professional qualities, teaching abilities, and research levels, which restrict the implementation quality of red-themed moral education. Some teachers have unbalanced professional qualities. Their understanding of the core connotations of Jiangxi's red culture is one-sided. For example, they simply equate the Jinggangshan Spirit with hard struggle, ignoring key dimensions such as seeking truth from facts and daring to blaze new trails. Their grasp of local red historical facts, such as the practice details of Soviet cadres wearing straw sandals to fight in revolutions and visiting poor peasants with lanterns at night, is not solid. As a result, historical inaccuracies or oversimplified interpretations of connotations may occur in teaching. The teacher training system is not well-established. Existing training mainly consists of short-term lectures and visits to red bases. There is a lack of systematic and regular specialized training, and there is no mentorship mechanism among red culture researchers, backbone teachers, and new teachers. As a result, teachers find it difficult to continuously improve their professional abilities in red-themed moral education. The teaching research ability is weak. Most teachers lack the ability to develop school-based red-themed moral education courses and cannot design characteristic courses according to the school's student conditions and local red resources. In terms of teaching method innovation, there is no atmosphere of collective teaching research. There is a lack of discussion and optimization in designing red-situational teaching and red-case analysis, resulting in teaching methods remaining at the traditional level. At the same time, there is a lack of cross-disciplinary collaboration. Red-themed moral education involves multiple disciplines, such as historical fact explanation, appreciation of red literature, and interpretation of spiritual connotations. However, teachers of different disciplines work in isolation without carrying out cross-disciplinary teaching research activities. As a result, red-themed moral education appears fragmented, making it difficult to form a multi-dimensional educational pattern.

4.5. A coordinated Education Mechanism among Families, Schools, and Communities Needs to be Developed

The three main entities of moral education, family, school, and society, have not yet formed a red-themed moral education community featuring resource sharing, shared responsibilities, and joint efforts to achieve educational outcomes, resulting in low collaborative education efficiency. The boundaries of primary responsibilities are blurred. Schools bear the main responsibility for red-themed moral education. However, families generally regard red-themed moral education as the school's task and do not actively explore family red memories or guide their children to pay attention to red culture. Social institutions mostly focus on receiving visitors as their core function and do not actively meet the moral education needs of schools, resulting in a situation where schools are left to struggle alone and there is a disconnection among family, school, and society. The efficiency of resource integration is low. The implicit red resources owned by families, the explicit red resources owned by society, and the curriculum resources of schools do not form an effective linkage. For example, the exhibition contents of revolutionary memorial halls are not synchronized with school curricula, and family red stories are not incorporated into classroom teaching materials. As a result, resources are scattered, and it is difficult to form a synergistic educational force where "1+1+1>3". The communication and coordination mechanism is missing. There is no regular communication platform among family, school, and society. Schools cannot timely convey the goals and needs of red-themed moral education to families and society and families and society cannot feedback red resource information to schools. As a result, coordinated actions lack unified planning. In addition, the evaluation and incentive mechanism is absent. There is a lack of effective recognition and support for the participation of families and society in red-themed moral education, resulting in insufficient enthusiasm for their participation. It is difficult to form a long-term participation mechanism.

5. Implementation Paths for Integrating Red Culture of Jiangxi into Teenagers Moral Education

5.1. Curriculum Development: Designing School-Based Red-themed Moral Education Courses

To integrate Jiangxi's red culture into moral education, school-based courses should serve as a key vehicle to establish a systematic, well-structured, and learner-appropriate curriculum system. The curriculum objectives should revolve around the fundamental task of "fostering virtue through education," focusing on four dimensions: political identity, moral cultivation, spiritual development, and cultural inheritance. Goals are set at three levels, cognitive, emotional and behavioral, according to different educational stages, enabling a progressive enhancement from perception to identification and from identification to practice. In terms of content selection, it is essential to deeply explore Jiangxi's red cultural resources. Core elements such as the Jinggangshan Spirit, the Revolutionary Base Area Spirit, and the Long March Spirit should be integrated, along with vivid

materials like local revolutionary heritage sites, historical relics, and heroic deeds. This will facilitate the creation of red-themed moral education textbooks and teaching cases with Jiangxi characteristics. Regarding the curriculum structure, an "basic module+expansion module+practice module" framework can be adopted. The basic module is integrated

into the teaching of core subjects such as Chinese, history and moral and legal education. The expansion module is carried out through forms like club activities and special lectures to conduct in-depth research-based learning. The practice module promotes internalization and practice through real-life experiences such as red study tours and volunteer services.

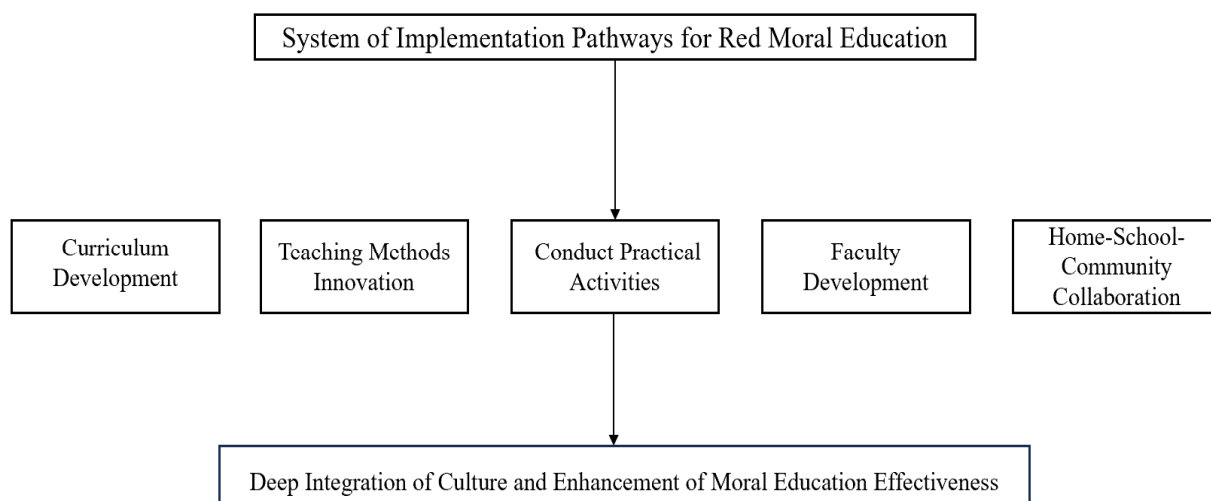


Figure 2. Implementation pathway system diagram for red moral education

Simultaneously, an evaluation mechanism for red-themed moral education courses should be established. Emphasis should be placed on formative and developmental evaluations to ensure the effectiveness and sustainability of curriculum implementation.

5.2. Teaching Methods: Innovating Approaches to Red Moral Education Instruction

To enhance the appeal and effectiveness of red-themed moral education, it is necessary to break through the traditional one-way indoctrination model and promote diversified, interactive, and digital teaching methods. The situational teaching method can guide students to immerse themselves in historical scenarios, such as the Jinggangshan Meeting and the departure of the Red Army on the Long March, thereby enhancing emotional resonance. The case teaching method should select typical red cases, such as Fang Zhimin's spirit of simplicity and Zeng Zhi's dedication, to guide students in analyzing the value logic and exploring contemporary implementation paths. Experiential teaching can utilize VR/AR technologies to construct virtual revolutionary scenarios, achieving a "visible and tangible" historical reconstruction and improving students' learning engagement. In addition, interactive forms such as project-based learning, debates, and role-playing should be encouraged to stimulate students' active exploration and critical thinking abilities. During the teaching process, the connection between the red spirit and teenagers' real-life situations should be emphasized. For example, "daring to blaze new trails" can be associated with scientific and technological innovation, and "hard struggle" can be linked to academic challenges, transforming red culture from historical narratives into behavioral guidelines.

5.3. Practical Activities: Carrying Out Red-themed Moral Education Practice Activities

Practical activities serve as a critical link in internalizing red culture into moral behaviors, requiring diversity in form, depth of participation, and sustainability of outcomes. A series of "Red Study Tours" can be designed to organize students for research-based trips to revolutionary heritage sites such as Ruijin and Jinggangshan. Through on-site visits, field-based teaching, and thematic discussions, students can deepen their understanding. "Inheriting the Red Gene" theme-based initiatives can be launched to encourage students to participate in activities like red story narration, revolutionary drama performances, and red cultural and creative product design, enhancing their engagement and creativity. Volunteer services can be integrated with red culture, such as assigning students as docents in revolutionary memorial halls or involving them in public welfare projects for the protection of red heritage sites, thereby strengthening their sense of social responsibility and dedication in practice. Activity designs should avoid superficial "check-in" routines. Instead, they should emphasize task-driven approaches and reflective extensions. For example, after activities, students can be organized to write practice reports or develop personal plans for practicing the red spirit, facilitating the transformation of experiences into cognitive understanding and behavioral habits.

5.4. Faculty Development: Strengthening the Red-themed Moral Education Teachers' Corps

Teachers are key implementers in the integration of red culture inheritance and moral education, necessitating a comprehensive improvement in their red culture literacy and teaching capabilities. A specialized training system for red culture should be established and improved. Regular field-

based research trips to red heritage sites, invited lectures by party history experts, and red-themed moral education teaching seminars can be organized to deepen teachers' understanding of the connotations and contemporary value of Jiangxi's red culture. A mentorship mechanism among faculty should be promoted, encouraging experienced teachers to lead newcomers in jointly developing school - based red curricula and designing teaching cases, thereby forming a research-based teaching community. Cross-disciplinary collaboration should be strengthened, with history, Chinese, and politics teachers jointly conducting red-themed teaching research activities to integrate multi-disciplinary perspectives and enhance the comprehensiveness and systematicness of red-themed moral education. Additionally, teachers should be supported in conducting research projects related to red-themed moral education to drive theoretical and practical innovations. Recognition and incentives should be provided to teachers who achieve remarkable results, stimulating their teaching enthusiasm and creativity.

5.5. Home-School-Community Collaboration: Building a Red-themed Moral Education Community

The effective implementation of red-themed moral education requires coordinated efforts from families, schools, and society to form an educational community that integrates resources, shares responsibilities, and achieves shared outcomes. Schools should play a leading role by conveying red-themed moral education concepts and resources to families through parent-teacher meetings, campus open days, and red-themed family-school activities. Families should be guided to explore family-based red memories and conduct red family tradition education. From the societal perspective, a normalized cooperation mechanism should be established between red memorial venues, educational bases, and schools. Teenagers-appropriate red education projects can be developed, with support provided in terms of venues, historical materials, and expert resources. A collaborative platform, such as a red-themed moral education resource database or an online sharing platform, can be created to enable resource sharing and information synchronization. A red-themed moral education collaborative evaluation mechanism can also be introduced to comprehensively assess the participation and educational outcomes of families, communities, and schools. Typical cases can be recognized and experiences promoted to enhance the enthusiasm of all parties, thereby constructing a long-term collaborative mechanism.

6. Conclusion and Outlook

As an important component of the Communist Party of China's revolutionary spirit lineage and a core carrier of regional advanced culture, Jiangxi's red culture holds profound inherent logic and significant practical value in its integration with teenagers moral education. The in-depth integration of red culture and teenagers moral education is not only an inevitable requirement for inheriting the red gene and perpetuating the red lineage but also a crucial strategic choice

for enhancing the effectiveness of moral education and cultivating new generations capable of shouldering the great responsibility of national rejuvenation in the new era.

Future practices can be further expanded and deepened across multiple dimensions. In terms of technological empowerment, traditional teaching boundaries can be further broken through by leveraging technologies such as the Metaverse and Big Data to construct "virtual-physical symbiotic" red-themed moral education scenarios. Regarding collaborative mechanisms, the cooperation among families, schools, and society can shift from "formal coordination" to "ecosystem co-construction". In the aspect of era-oriented transformation, the connection between red culture and the real-life needs of teenagers should be further strengthened.

In conclusion, integrating red culture into teenagers moral education is a long-term and systematic project that requires the joint efforts and continuous exploration of all stakeholders. By continuously optimizing educational strategies, the inheritance and development of red culture can be achieved, contributing to the comprehensive growth of teenagers.

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