



Research on The Communication and Education Path of Red Gene Inheritance of Adolescents in Shandong Province in The Post-Pandemic Era: An Empirical Investigation Based on Laizhou City of Yantai

Xianlin Yuan

The Education University of Hong Kong, Hong Kong, China

xianlinyuan9@gmail.com

Abstract. Red gene is a kind of revolutionary spirit transmission, and it is the spiritual core of the Communist Party of China in the struggle. This paper takes the youth population of Laizhou as an example, and investigates the current status of red gene inheritance in Shandong Province by empirical investigation. The data collection is carried out in the form of offline questionnaire, and the data obtained are analyzed and processed by different statistical charts and multiple linear regression analysis. The inheritance status of red gene in the youth group and the reasons for this situation are analyzed. The innovation path of red gene inheritance is explored according to its reasons. Through data analysis, this paper briefly describes the relationship between the effect of red gene inheritance and the four variables of "society", "school", "family" and "peer", and explores each variable in detail, explores its internal logical relationship and causal relationship, and combines it with the background of post epidemic Era, and finds out the innovation points for brief introduction. At the same time, offline questionnaire also conducts offline interviews with teachers, striving to see the existence of the topic of "inheritance education of red gene" in different groups from a diversified perspective. The interview team covers the principal, grade director, class teacher and teacher. Through the interview with these teachers, we can better clarify the relationship between "teacher" and communication audience students as one of the main communication subjects, so as to facilitate our creative suggestions in the later stage.

Keywords: Red gene, Investigation and analysis, Teenagers, Post epidemic era

1 Introduction

The red gene embodies the spiritual heritage of the extensive youth of China; it conveys revolutionary ethos and signifies the spiritual essence exhibited by the Communist Party of China throughout its endeavors. As time progresses, the narratives of the previous generation of revolutionary martyrs grow increasingly remote from our experience. Young individuals can only experience their link to the red gene through educational

inheritance, viewing pertinent films, reading literature, and similar activities. These transmission methods are undeniably superficial and brief for the youth, hindering their ability to fully comprehend the spiritual substance of the red gene. The latest COVID-19 pandemic has inflicted significant devastation on our country while simultaneously creating a new avenue for the transmission of the red gene. The struggle against the epidemic unfolds in our immediate surroundings, and the poignant narratives that arose during this conflict reveal the brilliance of our crimson DNA. Consequently, utilizing the post-pandemic era as a context for instructing youth on the legacy of red genes is an innovative educational opportunity. This method enables the youth to not only experience the events occurring around them but also to acquire knowledge on the legacy of red genes.

In 2014, during his visit to a Red Army division's history museum in the Xinjiang Military Region, Chairman Xi Jinping urged leaders to incorporate the red gene into the lineage of officers and troops, ensuring its transmission beyond generations. Despite several studies on the inheritance of red genes nationwide, research especially addressing the inheritance of red genes in Shandong, a region abundant in red resources, is very limited. Furthermore, there is an absence of focused research on the youth population within this particular group. This dissertation intends to examine middle school pupils in Laizhou City as a case study to investigate the opportunities and innovations in the transmission of red genes among youth in Shandong Province. Furthermore, considering this unique post-pandemic moment, we must distinctly acknowledge the opportunities presented by the pandemic catastrophe and integrate the legacy of the red gene with the poignant narratives from that period.

For decades, researchers have tracked the evolution of the Chinese state's strategies for directing public discourse and influencing opinion in relation to the changing digital capabilities of the social mediascape. This paper aims to undertake a comprehensive analysis of the youth demography in Laizhou City, examining the current state of red gene inheritance through extensive survey data. It seeks to comprehend the youth's understanding and acceptance of content pertaining to the inheritance of red genes, together with their psychological state. This analysis investigates the appearance of red genes during the pandemic, addressing the concerns and rationale of the education of red gene inheritance, so highlighting its distinctiveness in the examination of local red gene inheritance education. Secondly, this topic examines the present state of red gene inheritance and its underlying causes, while also exploring various factors, including the interactions and influences of family, school, and society, as well as the reciprocal dissemination among peers and the transmission through educational materials. To summarize,

Research Question: In what ways have red gene communication and education been encouraged for adolescents in Shandong province? What are the effects of these communicative and instructional strategies?

2 Literature Review

2.1 Guiding Public Opinion through State-led Participatory Activities on Social Media Platforms

Scholar asserted that in authoritarian regimes, even democratic mobilizations beyond national borders may threaten political stability [1], impacting actors at all levels. Nonetheless, others argued that inside authoritarian regimes, citizens' orientations might be categorized into pro-regime and anti-regime factions [2]. Regarding the challenges and influences on democratic movements, state authorities may employ various communication tactics, as previously described by the author. Nonetheless, irrespective of the strategies employed by state media, the fundamental tenet of Chinese political communication is the direction of public opinion (Yulun Daoxiang), an official policy established in 1992. The justification for public guidance is effectively elucidated by social media affordances and participation theory. This section seeks to elucidate the affordances of social media in relation to Chinese political engagement and public guidance [1].

Engagement in the original participation theory encompasses any actions by private citizens aimed at influencing governmental actions, either directly through the formulation or execution of public policy, or indirectly by impacting the selection of individuals responsible for those policies. In a democracy free from censorship, social media platforms serve as an essential arena for civic and political engagement. Conversely, they may serve as instruments for disseminating propaganda and disinformation [1] by mobilizing and demobilizing individuals [2], especially in a location such as mainland China.

The rapid proliferation of social media technology in China has, in numerous respects, afforded citizens the opportunity to connect and disseminate information in manners previously unattainable a decade ago [3]. Conversely, governmental and state-affiliated social media accounts disseminated texts, photos, and audio-visual materials to motivate public participation in social events and crises [4]. In the context of mainland China, 'encourage' does not denote its conventional literary sense but rather signifies the direction of citizens' political engagement to endorse the party's policies and ideology, which the author refers to as state-led participatory activities. Scholar asserted that articles concerning protests and strikes can facilitate event organization [5], while also rendering these occurrences public to the central government. This argument elucidates why the Chinese state entirely restricts or prohibits online political participation while permitting more liberal social media engagement through various narrative strategies. In contrast to stimulating or repressing public opinion, steering public opinion is a more indirect, adaptable, and nuanced strategy. Historically, popular opinion is increasingly diverging from Mao's orthodoxy, which prioritized dogma. Study offered an interpretation of this turn: 'in the contemporary era, political authority is internalized rather than externalized, leading to subjectivization rather than subjugation.' [2] This occurs because when citizens comprehend and adopt the national interest, even if it is formulated by state authorities, they are likely to enhance their political engagement. Researcher argued that 'propaganda is also a bot-

tom-up mobilization process.' [6] During social crises or democratic movements, attention might be focused on one topic while simultaneously diverting it from another [7].

Comprehending the theoretical framework and historical context of China's public opinion guidance policy is the foundation for examining Chinese political communication. Scholar conducted a subsequent analysis of the 'organizational division of labor' inside Chinese public strategy guidance [6]. Official newspapers delineate ideological 'orthodoxy', whilst internet media possess greater latitude to adopt populist narratives for audience mobilization. The former undergoes meticulous scrutiny to prevent political missteps, but the latter is administered using a results-driven methodology that prioritizes measurable outcomes, such as clicks, likes, and follows, over content adherence [7]. When examining the history of the Chinese state's techniques for managing public discourse and shaping opinion, it is essential to analyze how state and state-affiliated social media accounts execute the goal-oriented approach.

2.2 National Humiliation Framework

Prior to examining the national humiliation framework, it is essential to comprehend Chinese nationalism. From a culturalist perspective, Chinese nationalism is seldom rooted in cultural traditions. Scholar posited from a constructivist viewpoint that Chinese nationalism was 'engineered by the CCP to uphold its legitimacy.' Moreover, scholars have noted that the state's account of the founding of the People's Republic of China symbolizes the triumph of Chinese nationalism; for example, on October 1 [8], 1949, Mao declared to the world that "the Chinese people had finally risen up after repeated foreign invasions since the mid-nineteenth century" [9]. The victor's identity serves as a primary instrument for official propaganda, countering myths of national shame. The fundamental element of this framework is the victim identity or victimized narratives, signifying a significant transformation in Chinese political communication strategy.

National humiliation is a nationwide patriotic teaching effort that commenced in the 1990s. The authorities emphasized the need for the nation to contemplate China's humiliating historic history and the transformative impact of the Communist revolution. This campaign is referred to as the 'Century of Humiliation' (Bainian Guochi), signifying 'China's hundred years of subjugation by imperialist forces.' Theories of identity development provide valuable insights for this national campaign. Potent collective memories, whether authentic or constructed, 'can underpin conflict, prejudice, nationalism, and cultural identities.' [10] National identity is perceived as shaping national interests, which subsequently dictate policy and state actions. Callahan's theory elucidated the outcome of national identity formation, wherein the Chinese state directs the populace towards a victim identity that bolsters the party and attributes blame on the West. Victimization can be elucidated through the concept of 'chosen trauma', which is a component in the formation of group identity. A group's selected trauma encompasses experiences that represent the group's deepest threats and concerns, characterized by sentiments of hopelessness and victimhood [8]. The state seeks

to cultivate loyalty and establish a collective identity among youth by eliciting sentiments of humiliation in individuals.

This direction of public emotions will ultimately influence their cognition and conduct, such as xenophobic narratives and actions. Xenophobia is characterized by an extreme aversion, animosity, or disdain towards individuals perceived as strangers or foreigners, categorized as the 'Other' or out-group, in contrast to the 'Us' recognized as the in-group [7]. Researchers have associated this phenomena with social bias, with social identification theory and social categorization theory being the most frequently accepted explanations [7]. These ideas argue that in-group members are evaluated favorably, whereas out-group individuals are assessed unfavorably. During the Anti-ELABM, the government and its linked media/social media platforms attributed the disturbance to foreign entities. During the COVID-19 pandemic, xenophobic fears emerged. China's English-language news media highlighted COVID-19 as the true adversary, avoiding scapegoating or attributing blame to China.

3 Methodology

3.1 Data and Measurements

The data sample was collected from a middle school in Laizhou. Around 800 students participate in this study. This study included a descriptive statistical method for questionnaire and interviews.

3.2 Findings

Examination of the Media's Role in the Distribution of Red Genes Among Youth.

The predominant segment: print media. Printed media constitutes about 60% of the distribution of red gene education, encompassing textbooks, examination papers, course materials, and supplementary textbooks. The textbooks mostly comprise Chinese language, history, and moral education texts. Students utilize these textbooks for instruction, and essential knowledge elements are delineated inside them. The training resources mostly offer distilled knowledge points, succinctly summarizing the textbook information. Key concepts, organizational policies, and underlying rationales are systematically organized and succinctly stated. The examination paper primarily comprises several knowledge areas and essential subjects, featuring numerous inquiries pertaining to red genes, accompanied by responses to aid students' comprehension. Extracurricular materials mostly denote the supplementary readings provided by the institution, exemplified as the book "A Wealth of Poetry and Prose Brings Out One's Grace." Occasionally, these extracurricular reads may encompass material pertaining to the "red gene."

Secondly, there exists electronic media, primarily encompassing the school's extensive projection screens, computers, mobile phones, and similar devices. The giant screen will predominantly exhibit course-related information, and the essential points highlighted in the aforementioned written materials will also be presented on the screen. Moreover, it will include historical imagery, photographs of notable personal-

ities, and pertinent films. Engagement with computers and mobile devices predominantly transpires beyond the educational environment. Students utilize computers and phones at home, during which they encounter content pertaining to the "red gene," albeit in minimal quantities. Furthermore, owing to the existing limitations enforced by educational institutions and guardians on the use of mobile phones and laptops in middle school, pupils experience a diminished exposure to these electronic media.

The fifth medium possesses the smallest market share, and while there are advertisements pertaining to red gene education, the majority are public service announcements disseminated broadly on television, lacking specificity and precision, and targeting a relatively wide audience. Teenagers do not perceive advertising as appealing or engaging; they view them as generic, failing to leave a lasting impact.

The degree of acceptance and acknowledgment of red genes among adolescents.

Initially, we must comprehend the definition of "acceptance." Acceptance is a psychological activity stemming from the acknowledgment of individuals and entities, founded on love or approval as a cognitive assumption, and rooted in the understanding of common values. The acceptance mentioned here does not pertain to the regularity with which youth encounter information about the Red Revolution, nor does it relate to material remembered for academic examinations. It indicates that pupils authentically internalize and acknowledge this knowledge, demonstrating a robust intrinsic motivation to investigate, learn, and implement it. Consequently, we must evaluate the young group's capacity to comprehend knowledge pertaining to the red gene, their ability to apply it flexibly, and concurrently, measure their internal acknowledgment of the red gene.

In the study, more than 40% of students responded with "definitely not" to the question, "Would you actively discuss topics related to the red gene with your peers?" This suggests that adolescents exhibit a diminished awareness of the red gene, resulting in a deficiency of pride and belonging. The adoption of the red gene among adolescents is mostly evidenced by their fundamental understanding as indicated in the questionnaire. Out of 800 students, hardly 24 demonstrated a clear awareness of the four principal revolutionary bases in our country, constituting less than one-tenth. Moreover, nearly 60% erred on the inquiry on the "Founding Day of the Communist Party of China." Regarding the "New Four Histories," just 16 students correctly identified them, representing merely 2% of the total. A significant majority of students possess a basic comprehension of the questions' substance and can offer some responses; nevertheless, they struggle to communicate all answers appropriately. This suggests that the pupils' understanding of themes connected to the red gene is inadequate and cursory; they have merely touched upon the subject without exploring it in depth. In contrast to typical open-ended questions, inquiries concerning the "Four Major Revolutionary Bases" and the "New Four Histories" necessitate that students exhibit a thorough and exact understanding of the material, allowing no scope for ambiguity.

Certain media outlets exhibit variable quality, characterized by a proliferation of misinformation.

The survey results indicate that students predominantly utilize short video applications like as Kuaishou, live streaming platforms like Huya, and social media programs including QQ and WeChat, all of which are information-dense platforms. A total of 667 pupils, representing 83.3% of the total, occasionally or very seldom encounter red-themed content when using their phones. Furthermore, hardly 5% of students engage in the active dissemination of content pertaining to the red spirit among their classmates. Teenagers, as the recipients of communication, encounter minimal content pertaining to red genes, while their minds are inundated with alternative information.

Vice Principal Zhao Lixue of Chengguo Middle School in Laizhou asserted that pupils' thoughts must be properly directed; otherwise, if a particular notion is not effectively communicated or fails to dominate, alternative ideas will emerge. Teenagers' minds cannot be entirely vacant; if the appropriate ethos of socialism is not imparted, they will be filled with alternative thoughts from the internet, including the relentless stream of entertainment content, convoluted and trivial social interactions, and a plethora of distorted perspectives online. This will eventually cultivate a mentality of complacency and hedonism. The subpar quality of media and the proliferation of irrelevant information contribute to the diminished efficacy of disseminating red genes among the youth. The subjective cognition of adolescents seldom incorporates knowledge pertaining to red genes, resulting in challenges in their transmission.

Furthermore, an objective factor that must not be disregarded is the prevalence of mobile network utilization. The school presently supports a prohibition on mobile phones to facilitate students' concentration on their academic pursuits. Parents regulate the frequency of mobile phone usage during their children's leisure time to enhance academic achievement. A survey indicated that among 800 students, 338 have limitations on their mobile phone usage outside of class (refer to Figure 3-11). This has resulted in a decline in the frequency of mobile internet usage among adolescents. Initially, there was minimal exposure to content pertaining to the red gene during usage, and with the limitation on mobile phone usage duration, the transmission of the red gene inside social networks has become increasingly difficult.

4 Conclusion

The red gene represents the spiritual legacy bequeathed to the Communist Party of China during its struggles. It need to be profoundly ingrained in the heritage of the Chinese populace and can assist youth in forming an accurate worldview, life perspective, and value system. Consequently, the education and implementation of the red gene should be incorporated into the learning and daily activities of the kids. The author will encapsulate the subject from the subsequent perspectives. In the post-pandemic context as the prevailing backdrop. The epidemic has profoundly altered social life. This disparity is evident not only in the alterations of institutional regulations and the enhancement and deployment of human and material resources, but also in the evolution of public attitudes and the modification of social habits. This

substantial transformation has established a distinct demarcation between our present existence and that of the past. The young group can authentically perceive this transition, allowing us to investigate research subjects related to this development.

Derived from field interviews and studies. Data research will be undertaken based on interviews and questionnaires administered to staff and student groups from various secondary schools in Laizhou City. The acquired data will thereafter be examined, and relevant recommendations will be formulated depending on the analysis outcomes. No study occurs in isolation, nor is it simply a presentation of data; we must build upon the contributions of predecessors while simultaneously pursuing innovation.

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