

## Original Paper

# Youth-oriented Reinterpretation and Contemporary Transmission of Revolutionary Heritage: Cognitive Differences and Cultural Identity among Generation Z in Creative Adaptations of Revolutionary Songs

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### **Abstract**

*As the spiritual lineage shaped under the leadership of the Chinese Communist Party in the process of revolution, construction, and reform, red culture is endowed with a unique original aspiration and mission, a rich national spirit, and profound historical memories. Red songs, using melody as a bridge, turn abstract spiritual concepts into perceptible artistic representations, and exert an important role of uniting people and inspiring morale in various historical periods. Generation Z has been accustomed to expressing culture and constructing identity through the deconstruction and reconstruction of symbols, and therefore they engage in red songs through creative adaptation as a form of dialogue with red culture. On the basis of the characteristics of Generation Z and the essence of creative adaptation of red songs, this paper makes an in-depth analysis of the role of “creative adaptation” of red songs for Generation Z, and explores the cognitive differences of Generation Z’s perception of such adaptations, proposes how to enhance the cultural identity through “creative adaptation” of red songs for Generation Z, aiming to drive the innovative development and transformative evolution of red culture in the new era.*

### **Keywords**

*Generation Z, “creative adaptation” of red songs, cognitive differences, cultural identity*

### **1. Introduction**

The melodies of red songs have always kept pace with the times, fostering national cohesion through emotional resonance and establish a bridge connecting the emotions and values between different

generations and times. Red songs play a vital part in inheriting the revolutionary heritage and cultivating the national spirit whether in school education, public cultural activities, or family heritage. With the development of the times, Generation Z has become a core representative of cultural inheritance and innovation. They have been accustomed to acquiring information in fragmented and interactive ways, thereby yearning for personalized expression and diversified experiences. This has caused difficulties to the inheritance of red songs due to intergenerational contextual transformation. Only by actively engaging in creative adaptation can Generation Z make red songs move towards optimization in their transmission. In this way, red songs will gain new attention and vitality in their dissemination, and build new channels for dialogue between red culture and the youth.

## **2. Generation Z and the Connotation of “Creative Adaptation” of Red Songs**

### *2.1 The Connotation of Generation Z*

Generation Z (born between 1995 and 2009) are “digital natives”, growing up with computers, mobile phones and social media. Generational characteristics are deeply shaped by their historical context, together forming the cultural framework through which Generation Z engages in the creative adaptation of red songs (Fu Yuanyuan, 2005). From the perspective of cognitive patterns, Generation Z’s active daily online engagement has shaped a cognitive mode of “algorithm dependence–personalized content–social sharing”. They have become accustomed to the deconstruction and reconstruction of various cultural symbols by digital technology, which provides supportive methods for the adaptability of red songs. In terms of value orientation, Generation Z grow up in a multicultural background where they are deeply attached to their “national trends” and subcultural affiliations. They show confidence in local culture, with their growing aesthetic taste in communities like two-dimensional world and pop culture. This gives them both critical awareness and innovative enthusiasm when they are exposed to red culture. In terms of expression, Generation Z has constructed a communication system of “digital vernacular” and “meme-based interaction,” using youth-oriented language and symbols to carry out cultural reproduction. In the adaptation of red songs, they pursue identity construction pathways reflecting individual expression within collective memory, in order to achieve a unity of self-expression and cultural inheritance.

### *2.2 The Connotation of “Creative Adaptation” of Red Songs*

The creative adaptation of red songs turns out to be an innovative practice conducted under certain principled constraints. It inherits the red culture itself, which includes revolutionary ideals, patriotism, and the spirit of struggle, while accomplishing the integration and transformation of red discourse into the discourse system of youth through the renewal of musical forms, broadening of communication channels, and innovation in expression methods (Li Xiaoyi & Xu Qian, 2025). The “creative adaptation” of red songs has three characteristics: Firstly, it operates under the dual constraints of the immutability of revolutionary spirit and the accuracy of history as its bottom line. Moderate artistic innovation is made in the form of melody arrangement, the expression of lyrics, and visual expression for the sake of a balance between preserving tradition and fostering innovation. The second is the participatory creation.

It is based on the UGC mode, forming a comprehensive ecosystem of “professional guidance, public participation, and community dissemination,” which reflects the cultural subjectivity of youth in the whole process of adaptation and dissemination of works. The third is the media adaptability, which relies on the communication characteristics of digital platforms such as short videos and live streaming. Then long red songs are condensed into lightweight segments, matched with interactive presentation methods, which makes the dissemination of serious red content more efficient, and red songs get wider and more contagious.

### **3. The Role of Generation Z in the “Creative Adaptation” of Red Songs**

#### *3.1 Building a “Youthful Translation” Pathway for Red Culture*

In the traditional dissemination of red songs, which mostly depends on formal settings like textbooks and memorial halls, there seems to be a kind of certain distance from the daily life of Generation Z. Generation Z through creative adaptation, transforms red songs from static history carriers to an interactive and participatory cultural symbol, building a channel for the youthful translation of red culture. Based on digital technologies, innovative forms of expression reshape red songs by adapting musical styles to youthful tastes and translating lyrics into more contemporary language, thereby changing abstract spiritual ideas into emotional expressions that young people can perceive. Through innovative expression, Generation Z fuses the spirit of struggle from the revolutionary era with dream-pursuing journeys of contemporary youth, embedding red culture from grand narratives into individual experiences. This enhances the aesthetic integration of generations and encourages the youth to actively embrace and interpret red culture via their own cultural logic. When the youth establishing individual identity connections akin to “my red memories,” that red culture is given new interpretive possibilities and emotional resonance in the discourse of youth.

#### *3.2 Stimulating the Intergenerational Transmission Vitality of the Revolutionary Heritage*

The practice of adaptation of red songs by Generation Z helps popularize red culture among the youth and at the same time is also an important practice of “digital feedback” to red culture. The youthful red song works produced by Generation Z reciprocally affect how the older generations will interact with this culture and how they will mentally orientate towards the red culture. In the transmission of traditional red culture, older generations are the “disseminators” of red culture. However, the adapted works by Generation Z make older generations into “new audiences” of red culture, exposing them to red song expressions through channels such as sharing by their children and community dissemination, which are not like those red songs in their memories. This intergenerational cultural interaction breaks the “top-down” unidirectional transmission in the mode of traditional dissemination of red culture, and encourages equal and bidirectional dialogue in scenarios such as family reunions and community events. Older generations, through youth-adapted works, re-experience the new vitality of red songs at the present times, while youth, through exchanges with elders, can deepen their understanding of the historical background of red songs. All these fuel the intergenerational transmission of the revolutionary inheritance

(Zhao Dan & Wang Yaru, 2025).

### *3.3 Shaping a Dynamic Construction Space for Cultural Identity*

The creative adaptation of red songs provides Generation Z with a practice space for “participatory identity.” In the entire process of red song adaptation, young people are not only creators, but also commentators and disseminators. Infusing personal emotions and value interpretations into their creations, they trade adaptation thoughts with other creators in comment sections, sharing adapted works they resonate with through social platforms. These kinds of multi-dimensional participatory actions make up a complete interactive ritual chain. Through shared symbols and emotional interaction, youths gather positive emotional energy, continuously enhancing their emotional connection and identification of value with red culture. The construction logic of “I participate, therefore I identify” changes red culture from external knowledge indoctrination into internal spiritual resources, shifting from passively accepted standard answers to actively constructed value consensus, thereby shaping a stable and proactive cultural identity.

## **4. Analysis of Cognitive Differences in Generation Z's Perception of “Creative Adaptation” of Red Songs**

### *4.1 Cognitive Differences: Divergent Values from Innovation to Tradition*

The perception of “creative adaptation” of red songs within Generation Z shows a diverse and differentiated pattern rather than homogeneous. Because of different upbringings, they are also linked to Generation Z's demand for innovation and awareness of inheritance. In the cognitive dimension “innovation” and “tradition” are two major value divisions, and they are also two dimensions of red song inheritance, reflecting the diverse thoughts of youth cognition in the face of red culture inheritance, and indicating the inherent tensions of cultural inheritance in the context of technology. Only by deeply analyzing the cognitive logic of these two divergences, and accurately capturing the construction characteristics of Generation Z's red cultural identity, can we find the basis for formulating targeted inheritance strategies.

The “innovation” value focuses on formal innovation, which views red song adaptation as a key cultural practice to break through traditional artistic frameworks and make red culture known outside of fixed circle. This cognitive logic of “innovation” is impacted by Generation Z's digital performance subculture. It asserts that the transmission of red culture should actively embrace contemporary trends rather than rigidly cling to traditional forms. It aims to reduce the aesthetic and psychological distance between red culture and youth by merging various art styles with digital technology. Its defenders believe that its spiritual essence can only be communicated successfully through forms that align with contemporary youth aesthetics. They actively try various experiments to combine red songs with the rap of hip-hop, the beat of electronic music, the imagery of ancient styles, and even fusing visual symbols from two-dimensional world into the work (Luo Jianwen & Li Qingli, 2025). The core point of “innovation” is to reproduce the expression of red songs in the discourse system of Generation Z, allowing the red spirit to

truly resonate with young people, thus realizing the living inheritance of red culture and giving red culture new vitality in the times.

The “tradition” value remains loyal to the principle of preserving the whole spirit of red songs and maintains a conservative attitude when it comes to the adaptation of red songs. The cognitive logic of “tradition” is rooted in a deep recognition of the historical value of red culture. It highlights that red songs are not ordinary musical works but direct musical testimonies of revolutionary history, holding that their melodies, lyrics, and singing styles carry certain historical contexts and spiritual meanings. In the process of adaptation, the emotional tone, core melodies, and cultural texture of the original songs must be strictly preserved, and their historical authenticity cannot be lost in pursuing formal innovation (Zhang Yueyue, 2024). According to “tradition” perspective, simplifying red songs into “traffic symbols” would dilute their red essence and destroy their historical significance, damaging the continuity of red culture serving as a carrier of shared memory and cutting the spiritual tie between youth and history. They advocate pursuing artistic innovation while respecting historical boundaries.

The essence of this cognitive divergence turns out to be the concentrated manifestation of Generation Z’s different demands when they inherit the red culture. On one hand, as a youth group who seeks individual expression, Generation Z craves emotional connections with red culture through innovative ways in order to make red culture grow into a symbol of self-identity. On the other hand, Generation Z, who are successors of the new era, instinctively recognizes the historical weight of red culture, worrying that innovative practices may destroy the transmission of history. Cognitive differences are not contradictory opposites, but rather the conscious reflection and sense of responsibility of the youth regarding the mission of cultural inheritance in the context of epochal change. “Innovation” represents the developmental vitality of red culture, while “tradition” represents its foundational continuity. Together, they constitute a complete cognitive system through which Generation Z perceives the inheritance of red culture.

#### *4.2 Factor Differences: The Multifaceted Shaping of Cognitive Preferences in Generation Z*

The cognitive differences within Generation Z regarding the adaptation of red songs stem from the combined influence of media exposure habits, experiences with red education, and subcultural affiliations. Different factors shape the differentiated cognitive frameworks of youth through different mechanisms. To be more specific, information reception patterns are determined by media exposure habits, red education experiences provide value judgments with a foundation, and subcultural affiliations reinforce their aesthetic preferences. The three are interrelated and mutually influential, and jointly explain the logic behind cognitive differentiation within Generation Z, offering a multidimensional perspective for understanding the traits of youth identity with red culture.

The background of red education is the fundamental determinant of the cognitive depth and value inclination of Generation Z toward red song adaptation, representing the core essence of the cognitive differences. Groups that have systematically been immersed in red education, due to their profound understanding and emotional connection to red history and spiritual connotations, unconsciously take

“historical alignment” and “spiritual inheritance” as core criteria when assessing red song adaptations. Because of being very defensive against the distortion of historical facts and abandonment of spiritual meaning that are easy to occur in adaptation, they are more inclined to the “traditional” value perspective. Groups with limited exposure to red education are apt to view adaptations from purely artistic or entertainment perspectives due to the fact that they have insufficient understanding of the historical context of red songs. They treat red songs as ordinary musical material, pay relatively less attention to historical dimensions, and are more likely to accept “innovative” value propositions.

Subcultural affiliation directs Generation Z’s cognitive preferences by means of group norms and aesthetic consensus. Generation Z’s social lives are highly dependent on communities, and different subcultural circles develop shared values and aesthetic norms, which in turn influence how young people perceive the creative adaptation of red songs (Zhu Chaoyang, 2024). Youth in trend-driven subcultures such as hip-hop and electronic music circles, who achieve artistic innovation through diverse integration, are apt to accept adaptation forms combining red songs with trendy elements. Youth in traditional culture circles such as folk music and Han-style clothing communities tend to innovate by mixing red songs with traditional artistic elements, highlighting the authenticity of cultural heritage. In contrast, youth in two-dimensional world adapt red songs by fusing them with anime music styles and visual symbols. These circle-based cognitive differences are due to the fact that different subcultural groups use their own aesthetic standards to interpret red culture.

Preference for media exposure greatly shapes the cognitive frameworks of Generation Z by deeply influencing their information reception modes. Different media usage habits among Generation Z, who are digital natives, will construct distinct aesthetic orientations and content acceptance criteria. Heavy short-video users, who are long exposed to fragmented and entertainment-oriented information environments, tend to prefer content that is lightweight, highly interactive, and visually stimulating, so they are more tolerant of fragmented adaptations and playful presentations of red songs. In-depth content consumers tend to pay more attention to the completeness and professionalism of content, seeking to understand the value of red songs within complete narrative contexts. They attach more importance to the artistic quality of red song adaptations and the integrity of their spiritual expression, often having reservations about adaptations that unduly deconstruct content or pursue traffic. This difference reflects how different media logics permeate and shape cultural cognition, which shows the interactive relationship between media environments and individual perception.

#### *4.3 Differences in Identity: Balancing Collective Memory and Individual Expression*

On the surface, the cognitive differences in the adaptations of red songs amongst Generation Z youth seem to be disagreements over the form of adaptation. At a deeper level, however, these differences lie in the inherent tension in intergenerational identity construction. Specifically, it is about the differential adjustment between “collective memory inheritance” and “individual identity expression.” This fully represents the complex and dialectical process of youth groups constructing their cultural identities. The inheritance of collective memory requires that the adaptation of red songs conform to historical

authenticity, ensuring the revolutionary spirit passing on from generation to generation. Individual identity expression, on the other hand, promotes the formal innovation of red song adaptations, making red culture become a carrier for youth individuality. They collectively construct red cultural identity in a dynamic equilibrium.

The cognitive logic of “innovation” value is essentially driven by individual identity expression, which shows Generation Z’s personalized interpretation of red culture. They are aware of the distance between traditional red songs and their own lived experiences. By incorporating youth elements into adaptations, they seek to break the stereotypical image of red culture and change red songs into cultural symbols carrying self-expression. In the practice of “innovation,” red song adaptation is more than musical creation. It achieves the affirmation of a “youthful” identity within the framework of red culture by combining the rebellious attitude of hip-hop with the core ethos of struggle of red songs, and merging the fashionable characteristics of electronic music with the patriotic sentiments of red songs. Through cultural innovation, the “youthful red identity” is realized. Individual value is reflected within the framework of collective memory, a deep connection between red culture and self-identity is achieved, and red identity becomes an important part of self-identification.

The “tradition” value centers on the inheritance of collective memory, reflecting Generation Z’s awe and veneration for the historical value of red culture. In their minds, red songs are spiritual bridges linking the past and present, and the traditional form and spiritual core of red songs are the direction of intergenerational cultural transmission. By adhering to these core values, they ensure the integrity and continuity of red memory. The cognitive logic of the “tradition” value is to fulfill individual responsibility in intergenerational cultural transmission by means of protecting the historical authenticity of red classics. This involves respecting the historical form of red songs, preserving their spiritual core, and building a status localization on the basis of historical recognition in the construction of red identity.

“Innovation” and “tradition” form a “double helix” structure in the construction of Generation Z’s red identity, and promote the sustainable inheritance of revolutionary culture. Through youth-oriented expression, “innovation” makes red culture adapt to the contemporary context and prevent it from becoming rigid or stagnant, injecting vitality into the transmission of red culture. By upholding historical boundaries, “tradition” safeguards the core essence of the revolutionary spirit and seeks to prevent the alienation of red culture during the process of innovation. These two strike a dynamic equilibrium through their differences: “innovation” offers a contemporary path for reaching “tradition,” while “tradition” delineates the value boundaries of “innovation.” This prevents the rigid transmission of red culture and avoid its alienation of excessive entertainment. It adequately shows the conscious adjustment of youth groups between historical responsibility and self-expression, reflecting the maturity and dialectical quality of Generation Z’s construction of red identity.

## 5. Strategies for Enhancing Cultural Identity in Generation Z's "Creative Adaptation" of Red Songs

### 5.1 Strengthening Technical Application and Emotion-Driven Adaptation Frameworks

In the "creative adaptation" of red songs by Generation Z, they should apply technology based on scenario-based innovation of red narratives, and fully use digital technologies familiar to Generation Z in order to construct red cultural experience scenarios which are participatory and interactive. By using VR/AR technologies to create immersive historical contexts, Generation Z can enter the virtual world of virtual revolutionary battlefields or construction sites to experience the red songs' historical background, thereby understanding the emotions and spirit in red songs through scenario-based experiences. Utilizing AI music production tools to lower the barrier for adaptation allows youth to achieve personalized creation by adjusting melodies, instrumentation, and so forth. Algorithm-based recommendations of historical materials related to red songs ensure the historical cognition stay accurate during the adaptation. The empowerment of technology is not only about tool application but involves deeply integrating technology with historical narratives. This integration changes the adaptation process into a combination of historical perception and artistic creation, which not only enhances the ideological depth of red song adaptations, but also strengthens the participatory experience value for youth (Wang Lijuan, 2023).

Emotion-driven adaptation requires that the "creative adaptation" of red songs be aligned with the growth trajectories and value pursuits of Generation Z, translating the grand revolutionary spirit into life attitudes and personal strengths which young people can perceive and resonate with. By starting from emotional themes that resonate with young people—such as "striving youth," "the pursuit of ideals," and "national sentiment"—the spirit of resistance is reconstructed as resilience in the face of problems, while feelings of pride are linked to young people's national identity, making adapted revolutionary songs connect more closely with youths' daily experiences. At the same time, during the actual "creative adaptation" process of red songs, we can draw on the experience of native emotional communication seen in "village-branded" phenomenon can encourage youth to add their own genuine youth stories and emotional expressions to their adaptations. This turns red song adaptations into spiritual carriers that evoke emotional resonance, allowing red identity to naturally emerge and deepen through natural emotional resonance, rather than through rigid or forced value transmission.

### 5.2 Establish a Tiered Guidance Mechanism to Facilitate Community Dissemination

In tiered guidance, we need to consider the diversity of subcultural groups within Generation Z and move away from a "one-size-fits-all" communication model. Adaptation strategies and communication channels should be customized according to the aesthetic preferences and information consumption habits of different subcultural communities, so as to make sure that red cultural content can be precisely obtained by target audiences. At the same time, creative production of adapted revolutionary songs should be carried out in a targeted way, based on the cultural characteristics and aesthetic standards of different subcultural circles. For the E-sports community, red songs can be adapted into passionate game BGM

that incorporates spirits of teamwork and perseverance in the game scene. In terms of the Hanfu and traditional music communities, red song melodies can be performed with traditional instruments and combined with moderate adaptations of classical-style lyrics, which shows the authenticity of cultural heritage transmission. For the two-dimensional world, red songs can be combined with anime music styles and revolutionary-themed anime visual elements to realize cross-community dissemination. For campus groups, red songs can be adapted into motivational campus songs, which connect themes like academic perseverance and youthful aspirations. Through accurate alignment, the “creative adaptation” of red songs can maintain the core of red culture and adapt to the expressive habits of specific groups, realizing effective dissemination and identity transformation of red culture in all kinds of communities. To achieve identity construction through community-based dissemination, we should build diversified and low-threshold platforms for creation and interaction, providing Generation Z with spaces for showing revolutionary song adaptations, channels for exchange, and pathways for creative development. For example, we can establish “communities for red adaptation creation” on platforms with young people as main users like NetEase Cloud Music and LOFTER, and set functional sections involving work display areas, experience exchange zones, and historical archives, offering universal support to creators. We should also organize activities on a regular basis such as “Red Song Adaptation Creativity Contests” and “Youth Version Red Song Collections” with all kinds of awards to motivate participation from various subcultural communities. By inviting professional musicians and red culture scholars as community mentors, we can provide artistic guidance and historical interpretation for young creators, enhancing the quality of their works. Community-based dissemination practices can strengthen young people’s sense of creative achievement and group belonging, making them deepen their understanding and identification with red culture through continuous participation, and turning revolutionary identity into a shared value orientation of community members in the end.

*5.3 Establish a Collaborative Adaptation Mechanism and Foster an Innovative and Inclusive Ecosystem*

Creative adaptation of revolutionary songs should be based on a tripartite coordination framework involving academia, industry practitioners, and young creators, which can ensure academic credibility and practical relevance to creative production and youth cognition. Relevant departments can issue the “*Guidelines for Creative Adaptation of Red Songs*” in cooperation with revolutionary culture research institutions in universities, music industry associations, mainstream media, and representatives of young creators. “Three prohibitions” should be clearly made: do not misrepresent historical facts, do not dilute the spiritual essence, and do not misuse entertainment elements. According to these principles, concrete standards should be further specified, including maintaining the core thematic message in lyric adaptation, preserving melodic recognizability in musical innovation, and clearly indicating historical context in the process of dissemination (He Ningbo, 2023). By adopting approaches like guideline dissemination, case study analysis, and industry self-regulation, we can guide Generation Z to adhere to historical boundaries when they carry out adaptation. In addition, we should also establish a flexible evaluation mechanism for multi-stakeholder reviews of contentious works, protecting the seriousness

and authority of red culture.

In the “creative adaptation” of red songs, we must also adhere to the law of “innovation while preserving integrity” in the promotion of innovation and inclusiveness. It is also necessary to encourage all-around explorations without crossing fundamental red lines, to respect innovative expressions of different circles, and not to use one single criterion to evaluate all works. We should set up an intergenerational collaborative mechanism in which “old, middle-aged and young people” get involved, and carry out a combination of traditional wisdom and youthful vitality. Through these efforts, the “creative adaptation” of red songs can keep the historical foundation and reflect modern vitality to build an innovation ecosystem that preserves integrity while pursuing innovation, ensuring the inheritance of red culture scientifically and sustainably. The intergenerational collaborative mechanism among the old, middle-aged, and young should give full play to the strengths of the three generations. We can invite veteran artists and descendants of revolutionary predecessors as “red culture mentors.” Then they can convey the historical background, creation stories, and spiritual connotation of red songs to young people by means of lectures, interviews, and other formats, helping young people cultivate a sense of reverence for history. Organizing “intergenerational dialogue salons” can make the three generations equally share thoughts on controversial topics about red song adaptation, fostering their mutual understanding, so that the old can feel the innovative idealism of youth, and the young can learn to respect the historical feelings of the old. We can also conduct “intergenerational co-creation” activities, where veteran artists work with young creators adapting red song. The veteran artists ensure that the spiritual core and artistic tone are not lost, while the young are in charge of formal innovation and dissemination design. This results in gradual blending of tradition and modernity, enhancing the cultural and contemporary value of adapted red songs. This can also achieve a cycle of innovation within inheritance and inheritance within innovation, so that red song adaptation enhances its cultural authority acceptance among youth.

#### *5.4 Advancing Education Empowerment and Deepening Practical Integration*

Educational empowerment is the foundation for realizing the cultural identity of Generation Z through “creative adaptation.” By integrating revolutionary education with artistic practice, we can build a systematic educational framework. With respect to curriculum design, schools should promote interdisciplinary integration, forming a tiered curriculum chain of “basic theory + specialized skills + practical creation.” At the foundational level, the historical origins, contextual background, and spiritual essence of red songs should be incorporated as key modules in ideological and political education courses and modern Chinese history classes. Through thematic teaching on “the revolutionary stories behind red songs,” Z generation audiences are guided to build historical awareness of red culture and develop a sense of emotional reverence for it. In terms of skill, specialized modules on red song adaptation should be added to music and media-related courses, including practical skills such as melody restructuring, lyrical translation, and digital music production. For lowering the barrier to creation, we can introduce the teaching of technical tools suitable for Generation Z, such as AI composition and short video editing. As for innovation, we should provide interdisciplinary elective courses such as “Creative Communication

of Red Culture” for the young, involving faculty from literature, art, media, and other disciplines. This can guide students to carry out targeted adaptation and creation by integrating the characteristics of subcultural circles, thereby linking red spirit with youth discourse.

Practical integration is a key step in transforming red identity from cognitive understanding to real internalization. Schools should build a diverse practice matrix of “campus scenario foundations—social scenario extensions—digital scenario empowerment.” In campus scenarios, regular campus cultural activities should emerge as normalized practice platforms, such as “Campus Red Song Adaptation Competitions,” “Red-Themed Cultural Carnivals” and other events. For catering to the different cognitive inclinations of Generation Z, various competition categories can be offered, such as “traditional adaptation groups” and “trendy innovation groups.” Red song adaptation can also be incorporated into the core activities of student clubs, helping music clubs, Hanfu clubs, anime clubs and so on, to create works with their own characteristics. In social practice, we should strive to advocate the “university-community collaborative” practice model. By engaging external platforms such as old revolutionary bases, red memorial halls, and community service centers, we can organize Generation Z to take part in “red research + on-site creation” activities. This lets students gain a contextualized understanding of history at revolutionary sites, subsequently creating adaptations that fit into local red culture. In terms of the contemporary topic of rural revitalization and community governance, we can also carry out “Red Songs into Grassroots” practice projects. Students should be encouraged to make red song works on the changes of rural areas and community landscapes in the new era, further deepening their understanding of the contemporary value of the revolutionary spirit in social engagement. For digital scenarios, a blended online-offline practice platform could be constructed. Relying on the campus integrated media center, an online column titled “Youth Red Songs Showcase” can be launched to present student adaptation works and reserve an interactive column for comments. Using VR/AR technologies to create virtual red creative spaces, students can be inspired by the immersive experience of historical scenes, obtaining the feeling of involvement and enjoyment in practical experience.

## 6. Conclusion

Generation Z’s “creative adaptation” of red songs is a manifestation of youth’s translation of the revolutionary gene in the digital age and their active participation in the inheritance of red culture through their cultural logic. It not only reflects the proactive awareness and innovative vitality of youth in transmitting red culture but also shows the inherent tension of “tradition” and “innovation” in intergenerational cultural inheritance, providing a reference for the dissemination of red culture in present times. In the “creative adaptation” of red songs, filling in remaining cognitive differences is achieved through the double empowerment of technology and emotion. Strengthening cultural identity is achieved via layered guidance and community dissemination, and a healthy ecosystem is achieved through the safeguarding of core principles and intergenerational collaboration. By deepening educational empowerment and practical integration, the cognitive differences within Generation Z can be addressed

in an effective way, the red cultural identity of youth can be reinforced, and the inheritance and development of the revolutionary heritage among younger generations can be promoted more effectively.

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