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Construction and Practical Path of Introducing Red Culture into Beautiful Countryside from the Perspective of Aesthetic Education: An Exploration Based on the MOOC Course of Basic Modeling

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Abstract

Against the backdrop of the deep integration of rural revitalization and aesthetic education in the new era, how to effectively introduce red culture into rural areas has become an important research topic. Aiming at the current problems such as the lack of carriers, rigid forms and disconnection from aesthetic education, this study takes the MOOC course of Basic Modeling as an innovative carrier to explore a replicable model for introducing red culture. Through theoretical construction, the triple transformation logic of "Resource-Aesthetic Education-Identity" is proposed; accordingly, a "MOOC-Localization" strategy system including "content transformation", "blended teaching" and "diversified collaboration" is designed and put into practice in a demonstration site in Yongjia County, Zhejiang Province. The results show that this path can systematically transform red resources into aesthetic education materials, arouse emotional resonance through online and offline blended teaching, and effectively improve participants' aesthetic accomplishment and identification with local culture. It provides an empirical scheme for red culture to empower the construction of rural spiritual civilization.

Keywords

Red Culture; Rural Aesthetic Education; MOOC Course; Strategy Construction; Beautiful Countryside; Rural Revitalization

1. Introduction

1.1. Research Background and Problem Proposal

The national strategies of rural revitalization and common prosperity are in urgent need of cultural shaping, and red culture is the core resource. However, the current

introduction of red culture into rural areas is faced with dilemmas such as superficiality and disconnection from residents' daily life and aesthetic education. At the same time, aesthetic education in the new era emphasizes "cultivating people through beauty and culture", and MOOC courses provide a potential standardized and inclusive carrier to solve the above dilemmas. Therefore, this study focuses on how to take the MOOC course of Basic Modeling as a bridge to construct an effective strategy and practical path for introducing red culture into beautiful countryside.

1.2. Research Significance

At the theoretical level, it helps to enrich the interdisciplinary research of "Red Culture + Rural Revitalization + Aesthetic Education" and explore a micro model of online education empowering rural cultural construction. At the practical level, it provides a specific aesthetic education implementation plan for the construction of the demonstration belt of beautiful countryside and common prosperity in Zhejiang Province, and offers new ideas for the social service of universities and the reform of curriculum-based ideological and political education.

1.3. Literature Review

1.3.1. Research on Red Culture and Rural Revitalization

In recent years, academic circles have conducted extensive discussions on red culture empowering rural revitalization. Many scholars have demonstrated the multiple values of red culture in leading rural industrial revitalization (e.g., red tourism), cultivating a civilized rural custom, and strengthening grassroots governance (Zhu Wenqi & Sun Xumin, 2025; Huang Wenjie, 2025). Studies generally hold that red culture is an important source of stimulating endogenous motivation and strengthening cultural confidence. However, existing studies also reveal the practical dilemmas, such as the homogenization of resource development, superficial excavation of spiritual connotation, poor connection with contemporary values, and insufficient community participation (Zhang Yang & Kong Lijun, 2025). Most of these studies put forward optimization paths from the perspectives of macro policies, industrial integration or resource management, but few deeply explore how to realize the in-depth influence and value shaping of red culture on individuals' spiritual world through specific and normalized educational processes, especially aesthetic education processes.

1.3.2. Research on the Intervention of Aesthetic Education in Rural Construction

The intervention of art and design in rural revitalization has become an important practical direction. Relevant studies focus on the positive role of public art, landscape design, intangible cultural heritage activation and other methods in the reshaping of rural space and cultural rejuvenation (He Cheng, 2023). In particular, as an important

part of the "simultaneous development of moral, intellectual, physical, aesthetic and labor education", the value of aesthetic education in rural areas has received increasing attention. Scholars have explored the possibility of improving villagers' aesthetic accomplishment and cultivating local emotions through local art courses and community aesthetic education activities (Zhang Shuo & He zhong, 2023). Some studies combine the inheritance of intangible cultural heritage with lifelong aesthetic education and point out the aesthetic education path in cultural inheritance (Deng Jing, 2024). These studies provide an important reference for the "art empowerment" and "aesthetic education path" of this research, but most of them focus on offline physical projects or activities, and pay insufficient attention to how to use digital and curriculum-based aesthetic education resources for large-scale and systematic intervention.

1.3.3. Research on Online Education (MOOC) and Rural Development

Studies on MOOC in promoting educational equity and serving rural development are mostly concentrated in the fields of basic education, vocational training or agricultural technology extension. Studies have affirmed its advantages in breaking the constraints of time and space and providing high-quality resources, but also pointed out the challenges faced by rural areas in infrastructure, digital literacy, learning support and other aspects. At present, there are few studies on the special application of high-quality aesthetic education MOOC in rural cultural construction and the inheritance of red genes.

1.3.4. Research Review and the Orientation of This Paper

Existing studies have laid a foundation for this research, but there are still three directions to be further deepened: first, the insufficient combination of red culture research and rural aesthetic education practice, and the lack of systematic discussion on promoting the "activation" of red culture through aesthetic education; second, most of the existing interventions are short-term projects, lacking normalized educational carriers; third, the application model of digital education in local aesthetic education needs to be explored. Therefore, this paper is oriented as follows: from the perspective of aesthetic education and with MOOC courses as the carrier, construct a strategic system and practical path for the systematic introduction of red culture into beautiful countryside, explore a new inheritance path of "taking beauty as the medium and courses as the bridge" through the localized practice of the Basic Modeling course, and provide a case reference for relevant fields.

1.4. Research Ideas and Methods

This study is carried out in accordance with the logic of "problem definition-theoretical construction-strategy design-practical verification-reflection and optimization". First, the research problems are clarified through policy and

literature analysis; second, a theoretical model for the introduction of red culture from the perspective of aesthetic education is constructed; then specific strategies are designed; subsequently, the course practice is carried out in a demonstration site of beautiful countryside in Zhejiang Province and relevant data are collected; finally, the effect is evaluated and suggestions are put forward. The main research methods include: the literature research method (combing policies and academic frontiers), the case study method (in-depth analysis of the transformation and implementation of MOOC courses as a carrier), the action research method (cyclically improving strategies in teaching practice), and the interview and observation method (obtaining first-hand qualitative data from participants, cadres and cultural workers).

2. Theoretical Construction: The Internal Logic and Model of Introducing Red Culture from the Perspective of Aesthetic Education

2.1. Core Concept Definition

2.1.1. The Perspective of Aesthetic Education

In this paper, the "perspective of aesthetic education" refers to a comprehensive educational concept that transcends the simple cultivation of artistic skills. It emphasizes cultivating sentiments, enlightening wisdom, and shaping a sound personality and noble values through aesthetic activities and artistic practices. In the rural context, with the beauty of local nature, human creation and red spirit as materials, it guides residents to achieve emotional sublimation, spiritual enrichment and in-depth identification with local culture in the process of discovering, feeling and creating beauty, and ultimately realize rational cognition and value guidance through perceptual aesthetics.

2.1.2. The Introduction of Red Culture

This paper defines the "introduction of red culture" as a dynamic and systematic transformation process. It refers to the organic integration of the spiritual core, narrative system and symbol system of red culture into the material space, cultural life and educational practice of beautiful countryside through selection, transformation and coding, making it an internal cultural capital and action resource that rural residents can perceive, understand, experience, identify with, and consciously inherit and innovate. The mark of its success lies in the transformation of red culture from the historical narrative of the "other" to the emotional memory and value component of the "self".

2.1.3. The Demonstration Belt of Beautiful Countryside for Common Prosperity

Combined with the research background, it specifically refers to the advanced model

built by Zhejiang Province in the process of high-quality development and construction of a demonstration area for common prosperity. It is not only a physical spatial belt with a livable ecological environment and prosperous industries, but also a social development community with spiritual prosperity, cultural flourishing, and a high sense of identity and cohesion. Its connotation emphasizes the unity of the "beauty" of ecology, life, humanity and spirit and the double "prosperity" of material and spirit. The introduction of red culture is the key nutrient to nourish its spiritual core and shape its unique cultural character.

2.2. Internal Logic: The Triple Transformation Model of "Resource-Aesthetic Education-Identity"

The introduction of red culture into rural areas is a dynamic and in-depth process driven by aesthetic education. This study proposes a triple transformation model of "Resource-Aesthetic Education-Identity" to explain its internal logic.

The first transformation: from resources to materials (aesthetic decoding). The noble beauty, spiritual beauty and formal beauty contained in red culture (such as former sites, cultural relics, stories, and works of art) are transformed into specific aesthetic education knowledge points, observation objects and creative themes through "aesthetic decoding" and "educational coding", making it break away from tedious preaching and become a vivid material that can be perceived aesthetically.

The second transformation: from practice to resonance (emotional catalysis). After mastering basic skills through MOOC, learners carry out active "observation" and "creation" of the transformed materials (such as copying, sketching from life, and theme creation). This embodied aesthetic education practice serves as an efficient emotional catalyst, enabling learners to generate value resonance with red culture in in-depth interaction.

The third transformation: from resonance to identity (value internalization). On the basis of emotional resonance, learners are guided to project their aesthetic experience into the local society. By depicting local landmarks and displaying community creations, personal emotions are sublimated into cultural identity and inheritance mission for local red history. Ultimately, the red spirit is integrated into the cultural fabric of rural areas and becomes an in-depth force promoting development.

2.3. Analysis of the Advantages of MOOC Courses as the Core Carrier

The choice of the MOOC course of Basic Modeling as the core carrier to realize the above triple transformation is mainly based on its irreplaceable advantages as follows:

Advantages of standardization and systematization, ensuring the correct orientation of aesthetic education. MOOC courses have a rigorous knowledge structure and teaching system, which can ensure the scientificity, systematization

and ideological content of red aesthetic education content. Compared with scattered publicity activities, curriculum-based introduction can avoid the fragmentation of content and deviation of understanding, build a complete learning ladder for learners from basic aesthetic cognition to advanced theme creation, and ensure the standardization and depth of the aesthetic education process.

Advantages of accessibility and inclusiveness, breaking the temporal and spatial constraints of resources. Relying on the Internet, high-quality aesthetic education resources can cross geographical barriers and reach every rural corner with network coverage. This greatly lowers the threshold for rural residents to access high-level art education, enabling red aesthetic education to cover a wider group on a large scale and in a normalized manner, including left-behind villagers, returning young people, and grassroots cadres, which truly reflects educational equity and cultural inclusiveness.

Advantages of expandability and blended potential, realizing the personalization of teaching. As an online core resource library, MOOC has strong expandability and can easily integrate new red theme modules, local cases and digital resources. More importantly, it is naturally suitable for combination with offline practice to form a blended teaching model of "online theoretical learning + offline local creation". Online courses provide common methods and perspectives, while offline practice encourages personalized exploration and expression based on local red resources. The two complement each other and jointly support a flexible and resilient red aesthetic education ecosystem.

The above theoretical construction shows that systematically promoting the introduction of red culture into beautiful countryside from the perspective of aesthetic education and with MOOC as the carrier not only has a rigorous internal logical self-consistency, but also has significant feasibility and innovation in practical operation. This lays a solid theoretical foundation for the specific construction of subsequent strategies.

3. Strategy Construction: The "MOOC-Localization" Strategic System for Introducing Red Culture into Beautiful Countryside

This chapter aims to construct a systematic operational framework to solve the three major problems commonly existing in the process of introducing red culture: "floating content", "single method" and "absence of main body". Based on the triple transformation model of "Resource-Aesthetic Education-Identity" proposed in Chapter 2, this study takes the MOOC course of Basic Modeling as the core carrier and designs a "MOOC-Localization" strategic system including three dimensions: content transformation, blended teaching and diversified collaboration. The overall structure and core elements of the system are shown in the following table:

Table 1. Core Composition and Logic of the "MOOC-Localization" Strategic System

Strategy Dimension	Core Objective	Key Problem	Specific Operational Path	Theoretical

		Response		Basis/Transformation Stage
1. Content Transformation Strategy	Transform red cultural resources into teachable and learnable curriculum-based aesthetic education materials.	Solve the problem of "floating content" and avoid rigid grafting.	Theme anchoring and module embedding: transform the red spirit into specific creative motifs. Aesthetic analysis of classic cases: elevate classic red works to aesthetic paradigms. Extraction of local visual elements: guide participants to extract modeling languages from local resources for re-creation.	The first transformation (Resource → Material) Aesthetic education principles, curriculum theory
2. Blended Teaching Strategy	Create an online and offline closed loop to realize the in-depth integration of knowledge transmission and emotional experience.	Solve the problem of "single method" and surpass one-way indoctrination.	Online foundation (MOOC): systematically learn theories and appreciation to complete knowledge reserve. Offline immersion (local workshop): carry out sketching, creation and community exhibition evaluation in red venues.	The second transformation (Practice → Resonance) Constructivist learning theory, situational learning
3. Diversified Collaboration Strategy	Construct an implementation community with clear rights and responsibilities and complementary resources.	Solve the problem of "absence of main body" and ensure sustainability.	University-led (empowerer): curriculum research and development, professional guidance and model refinement. Local support (collaborator): platform construction, resource integration and achievement transformation. Rural main body (practitioner): in-depth participation of participants in learning, creation and cultural inheritance.	The third transformation (Resonance → Identity) Community theory, participatory development

The three strategies of the system are nested with each other, jointly forming a complete closed loop from "content design" to "teaching implementation" and then to "guarantee and collaboration". The various strategies are discussed item by item below.

3.1. Content Transformation Strategy: Curriculum-Based Coding from Red Resources to Aesthetic Education Materials

This strategy directly corresponds to the "first transformation" in the theoretical model, and its core task is to solve the problem of the disconnection between red cultural resources and aesthetic education courses. Transformation is not a simple collage, but an in-depth coding carried out in accordance with the laws of aesthetic education and the principles of curriculum design.

First, it is the visual anchoring of spiritual connotation. Abandoning empty conceptual preaching, we are committed to transforming the abstract red spirit into perceivable and operable visual creative themes. For example, the revolutionary spirit of southwest Zhejiang of "firm faith" is embodied as the requirement of long-term assignments in the sketch course of "expressing the internal power of objects through solid brushstrokes and heavy light and shade"; the Red Boat Spirit of "daring to be the first" is integrated into the exploration of "innovative forms and

breaking conventional composition" in the composition course. This makes the red spirit no longer an external political discourse, but an internal aesthetic pursuit of participants when solving specific modeling problems (Pei Chengzi & Liu Jia, 2024).

Second, it is the paradigmatic elevation of classic works. We systematically introduce classic works of Chinese revolutionary art (such as wood engravings by Yan Han and oil paintings by Quan Shanshi) into the course, not as historical pictures, but as advanced cases of aesthetic analysis. When explaining the "rhythm and cadence of the picture", teachers and students jointly analyze how the dynamic arrangement of crowds in The Joining of Forces in Jinggangshan creates a jubilant and orderly visual rhythm; when discussing the "symbolism and emotion of color", we interpret how the contrast between low-saturation colors and a beam of warm light in Setting Sail metaphorizes the turning point and hope of history. This process elevates red art from the category of "propaganda materials" to the height of "aesthetic paradigm", enabling participants to comprehend its unique aesthetic value and expressiveness while mastering professional knowledge.

Finally, it is the symbolic extraction of local resources. We design special training to guide participants to actively "discover" and "extract" modeling languages from the red venues around them. Participants visit relics and memorial halls, and record mottled brick walls, the texture of bullet marks, and the unique outlines of cultural relics through sketching and photography. Subsequently, they are required to abstract these concrete elements into basic modeling elements such as points, lines, planes and colors, and reorganize and apply them to the design of logos, patterns or cultural and creative concepts. This process of "observation-extraction-transformation-creation" is essentially an active decoding and re-encoding of local red cultural genes, which greatly deepens participants' understanding and identification of the visual representation of red culture, and is a key practical link to complete the "first transformation".

3.2. Blended Teaching Strategy: A Dual-Track Immersive Path of Online and Offline Integration

This strategy corresponds to the "second transformation" in the theoretical model, aiming to guide knowledge learning to emotional resonance and value identity through carefully designed teaching processes.

The online MOOC stage plays the role of a "foundation layer" and a "standardized supplier". It ensures that all participants, regardless of their location, can receive systematic and professional basic modeling training and general education on red aesthetics. However, online learning in this study is endowed with new goals: it is not only to impart skills, but also to cultivate a "preparatory aesthetic vision". When participants watch high-definition panoramas of local red sites, they are guided to pay attention to the beauty of their architectural structures; when analyzing line drawings of red cultural relics, they are encouraged to think about the generalization

and expressiveness of their lines. This targeted preview provides sufficient knowledge and perceptual reserves for the in-depth offline field practice.

The offline local workshop is the "deepener" and "emotional trigger" of the whole strategy. It is by no means a simple repetition of online content, but focuses on "on-site" experience and "local" creation. In the practice of Yongjia, participants listened to history at the former site of the 13th Red Army, touched the texture of rammed earth walls, and communicated with historical scenes through sketching. The subsequent creative workshop is oriented to solving real problems, such as "designing a visual guide for the local red research and study route". This kind of creation based on real needs in real situations has greatly stimulated participants' subjectivity and sense of responsibility. The final community exhibition and evaluation session pushes the learning achievements from the private domain to the public space, accepting the inspection and discussion of villagers. This process elevates aesthetic education practice to a community cultural event, and participants' works become a medium to arouse collective memory and identity dialogue, thus effectively promoting the transformation from "individual aesthetic practice" to "collective emotional resonance".

3.3. Diversified Collaboration Strategy: Constructing a Sustainable Empowerment Community

This strategy is the guarantee for the long-term operation of the first two strategies, corresponding to the support system for sustainable "identity" in the theoretical model.

Universities, local governments and rural areas play different but complementary roles in this community, forming a stable "triangular support" structure. The university team is a professional "empowerment source" and "innovation engine", responsible for the supply of core products (courses) and the cultivation of local "seed" teachers. Local cultural and educational departments play the key roles of "architect" and "broker", responsible for policy connection, resource integration and platform construction, and effectively linking scattered resources such as red venues, experts and media to teaching projects. Rural participants and communities are the ultimate "practical subjects" and "value roots". Their in-depth participation - sharing oral history, evaluating works, and even participating in subsequent communication - is the key to the "rooting" of the project (Li Yuanyu & Li Qiyu, 2024).

The core purpose of this collaboration mechanism is to gradually realize the transition from "external empowerment" to "endogenous drive". The ideal end of the project is not to leave a batch of works, but to cultivate a group of local backbones with higher aesthetic accomplishment and stronger cultural consciousness, and form a community atmosphere that can carry out small-scale aesthetic education activities continuously. Only when rural areas themselves have the sustainable motivation for aesthetic creation and cultural inheritance can the introduction of red culture truly

complete the "third transformation" and integrate into the spiritual blood of rural development.

4. Practical Path: Localized Implementation and Cases of the MOOC Course of Basic Modeling

4.1. Curriculum Transformation and Teaching Preparation

4.1.1. Curriculum Baseline

The MOOC course of Basic Modeling was originally a general aesthetic education course for university students, covering three modules of sketch, color and composition, and emphasizing the cultivation of basic skills and formal aesthetic feeling.

4.1.2. Localization Transformation

The research team carried out a "local red plug-in" transformation of the course:

1. Adding a special resource package of "Visual Archives of the Red Capital in Southern Zhejiang": including high-definition image sets of local red sites in Yongjia, line draft materials of revolutionary cultural relics, and clips of relevant historical documentaries.
2. Adapting practical projects: changing some after-class assignments into optional ones with themes linked to local red resources. For example, setting the optional theme of the "still life sketch" assignment as "depicting an old object with revolutionary historical significance (such as a horse lantern, straw sandals)".
3. Developing the Local Creation Guide Manual: designing detailed activity processes, safety norms, creative task sheets and reading materials on the background of local red culture for offline workshops.

4.2. Description of the Implementation Process

The first phase of practice was carried out in a demonstration site of red beautiful countryside in Yongjia County, Wenzhou City, Zhejiang Province. The three-month blended teaching cycle was carried out in an orderly manner in the following four stages, and its key activities and design intentions are shown in the following table:

Table 2. Overview of the Phased Implementation of the Blended Teaching Cycle (Taking Yongjia Pilot as an Example)

Stage	Time Span	Core Form	Key Activities and Content	Design Intention and Output
Phase 1: Online Foundation	April 2024 (4 weeks)	MOOC learning + online community interaction	1. Systematically study the first two modules of the Basic Modeling course. 2. Share photography works of local red elements in the "Red Creation Zone" of the course forum and conduct peer evaluation.	Intention: Build a unified knowledge base and an initial sense of aesthetic community. Output: Complete basic assignments; accumulate a batch of local red visual materials.

Phase 2: Offline Immersion (Workshop Ⅰ)	May 2024 (2 weekends)	On-site teaching and creation at local red sites	1. Themed sketching: conduct on-site sketching and historical listening at the former headquarters of the 13th Red Army. 2. Creative workshop: design preliminary sketches of cultural and creative works around the "Spirit of the 13th Red Army".	Intention: Establish emotional connection with red historical venues and stimulate creative inspiration. Output: On-site sketch drafts; preliminary sketches of a series of cultural and creative designs.
Phase 3: Online Deepening	May-June 2024 (2 weeks)	Advanced MOOC learning + creation improvement	1. Learn the third module of the Basic Modeling course (Color and Emotional Expression). 2. Improve the sketches according to the feedback from the workshop and carry out digital coloring and typesetting by using color knowledge.	Intention: Improve the professionalism and completion of creations, and realize the re-guidance of theory to practice. Output: Complete and standardized digital design drafts.
Phase 4: Offline Evaluation and Exhibition (Workshop Ⅱ)	June 2024 (1 day)	Community achievement exhibition and public evaluation	1. Hold a themed student work exhibition of "Red Fire · Beautiful Countryside" in the village cultural auditorium. 2. Invite villagers and local experts to observe, evaluate and communicate on site.	Intention: Transform individual learning achievements into community cultural events, accept public inspection, and complete the value closed loop. Output: Community exhibition; mature works with feedback; enhanced community cultural interaction.

4.2.3. Display of Representative Practical Projects

Project 1: Series of Symbol Design with the Theme of "Eternal Army Soul"

A returning young participant created a set of concise and abstract graphic symbols inspired by the weapon and flag elements used by the 13th Red Army combined with modern design techniques. This series was later favored by a local cultural and tourism company, which plans to apply it to the upgrading and transformation of the rural tourism sign system.

Project 2: Concept Design of Agricultural Product Packaging with the Theme of "Mountain-Sea Friendship"

A village cultural administrator and an art teacher collaborated to design a series of packaging sketches for local characteristic agricultural products (such as red persimmons, dried bamboo shoots) with the connotation of the mutual assistance spirit of "mountain-sea cooperation" in the revolutionary period. The packaging patterns integrate red five-pointed stars, mountain and sea wave patterns and hand-painted illustrations of agricultural products, reflecting the connection between red history and green industries.

4.3. Analysis of Preliminary Effects

Through the collation of participant questionnaires, interview records, work analysis and community observation data, the following preliminary effects are found:

4.3.1. Obvious Improvement of Aesthetic Accomplishment

Participants' post-test works have shown significant progress in modeling accuracy, composition awareness and standardization of color application compared with the pre-test. More importantly, in their creative elaboration, they can consciously use aesthetic language (such as "using a strong contrast of light and shade to express the heaviness of history", "using unrestrained brushstrokes to convey revolutionary passion"), indicating that aesthetic cognition has evolved from intuition to rationality.

4.3.2. In-Depth Activation of Cultural Identity

Many participants mentioned in the interview that understanding that period of history through "painting" red sites was "ten times deeper" than the previous "listening" or "watching". A young commentator said that her commentary became more vivid and appealing because it integrated her observations of the architectural beauty of the site and the details of cultural relics. This kind of identity based on personal aesthetic experience is more solid and lasting.

4.3.3. Micro-Renewal of the Community Cultural Ecology

The achievement exhibition attracted a large number of villagers to watch and triggered discussions on local red history. Some villagers took the initiative to provide old photos and stories to participants as creative materials. The exhibition works temporarily decorated the originally blank walls of the village auditorium, making it radiate new cultural vitality. This process initially confirms that aesthetic education practice can be an effective catalyst to activate community cultural interaction and enhance collective memory.

5. Discussion, Reflection and Optimization Suggestions

5.1. Summary of Strategy Effectiveness

The "MOOC-Localization" strategic system has shown effectiveness in three aspects in practice: carrier innovation, where MOOC has become a sustainable delivery platform for red aesthetic education; model integration, where the combination of online and offline teaching takes into account systematic knowledge and local experience; goal achievement, which effectively promotes the transformation of red culture into aesthetic accomplishment and local identity, responding to the demand for cultural "shaping" in rural areas.

5.2. Practical Challenges and Reflections

The practice is also faced with multiple challenges: first, the digital divide and the differences in participants' basic levels affect the equality of learning effects; second, the risk of cultural interpretation, with high difficulty in balancing artistic creation and the core spiritual connotation of red culture; third, the lack of a long-term mechanism, making it difficult to sustain enthusiasm and achievements after the end of the project; fourth, the weak industrial link, with most creative achievements remaining in the conceptual stage and a long way from market-oriented products.

5.3. Optimization Suggestions and Future Prospects

It is suggested to optimize from four aspects: first, develop hierarchical auxiliary tools, such as learning guides and pre-class micro-courses, to adapt to participants with different basic levels. Second, establish a "double tutor system" and an audit

mechanism, with joint guidance from art and literature history tutors to ensure the correct orientation. Third, explore the "credit bank" and community maker space to provide institutional and physical space support for continuous practice. Fourth, promote the cooperation of the "aesthetic education-design-industry" chain, introduce industrial consultants in the initial stage, and carry out proposition design around specific needs to improve the transformation rate of achievements.

6. Conclusion

Through aesthetic and educational transformation, red culture can become high-quality aesthetic education materials, and the process is essentially the internalization of the "Resource → Aesthetic Education → Identity" path. The constructed "MOOC-Localization" strategic system of "content transformation-blended teaching-diversified collaboration" is feasible and effective, which can combine standardized supply with personalized practice and stimulate aesthetic creation and cultural identity. The Yongjia pilot shows that this path can improve individuals' aesthetic accomplishment, activate community cultural interaction, inject spiritual connotation into rural areas and boost spiritual common prosperity. The research contributions are as follows: theoretically, it proposes a practical model connecting digital education, aesthetic experience and cultural identity; practically, it provides a set of replicable and adaptable operational schemes, and explores a new model for universities to serve the society and practice curriculum-based ideological and political education.

This study has limitations such as short practice cycle, limited samples and qualitative-oriented evaluation. In the follow-up, cross-regional comparative studies and longitudinal tracking studies can be carried out, and "design-driven" can be deepened to explore the path of transforming aesthetic education output into the innovative driving force of rural industries.

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