

## Bridging Revolutionary Legacy and Contemporary Practice: Li Dazhao's Philosophy of Youth Education and Its Relevance for Cultivating New-Era Talent

Qing Zhang<sup>1</sup>, Fuhai Xia<sup>2</sup>

### Abstract

The intellectual and moral cultivation of youth has become an urgent challenge in the context of rapid globalization, technological disruption, and cultural transformation. Contemporary education often struggles to balance theoretical knowledge, social responsibility, and holistic personality development, leading to fragmented growth among young learners. Against this backdrop, the pioneering contributions of Li Dazhao (1889–1927), one of the earliest disseminators of Marxism in China, offer valuable insights. His educational philosophy—developed through revolutionary praxis and philosophical synthesis—remains highly relevant for addressing the current dilemmas of youth education. This study aims to examine Li Dazhao's tripartite educational framework: theoretical arming, responsibility cultivation, and holistic personality development, and to explore its applicability in constructing a new paradigm of youth education for socialist modernization. Methodologically, the research employs a qualitative approach through historical analysis and textual interpretation of Li's writings, including *My View on Marxism* and related works, while also engaging with secondary scholarship on Marxist education and Chinese intellectual history. The findings highlight that Li Dazhao successfully integrated Marxist theory with traditional Chinese humanism and experiential pedagogy, thereby cultivating youth who were both ideologically committed and socially engaged. His emphasis on linking theory with practice, responsibility to the nation, and personality formation provides a systematic model for contemporary youth development. The implications of this study suggest that Li's framework can inform the design of modern ideological and political education, the promotion of civic responsibility, and the construction of personality education systems that respect individual diversity. Ultimately, his vision contributes to cultivating ethically grounded, socially responsible, and historically conscious youth capable of meeting the challenges of the new era.

**Keywords:** *Holistic Personality Development, Li Dazhao, Marxist Education Theory, New Era Talent Cultivation, Social Practice.*

### A. Introduction

In the early twentieth century, China faced a profound national crisis caused by imperialist incursions that compounded its internal decay. The condition of semi-colonial subjugation and social instability turned education into not merely an academic concern, but an existential issue for the survival of the nation (Fairbank & Goldman, 2006). Amid this state of emergency, Li Dazhao emerged as an intellectual who redefined youth education not only as the transmission of knowledge but also as the cultivation of revolutionary consciousness. He identified China's "dual crisis"—external oppression and internal spiritual decline—and regarded youth education as the key to revitalizing national spirit and preparing a generation capable of meeting the challenges of the era (Dirlik, 1989).

<sup>1</sup>School of Marxism, Yangtze University, Jingzhou, Hubei Province, China, [349917497@qq.com](mailto:349917497@qq.com)

<sup>2</sup>School of Marxism, Yangtze University, Jingzhou, Hubei Province, China

Previous scholarship has highlighted Li Dazhao's contribution to modern Chinese intellectual history, particularly his role in the New Culture Movement (1915–1924) and as one of the pioneers of the Chinese Communist movement (Meisner, 1999; Zarrow, 2005). Scholars have noted that Li's educational philosophy was a synthesis of three distinct traditions: the Confucian emphasis on moral cultivation, the Taisho-era democratic pedagogy he encountered during his studies at Waseda University, and Marxist historical materialism (Zhang, 2018). This fusion gave rise to a unique pedagogical vision that underpinned China's revolutionary transformation. However, relatively few studies have explored the contemporary relevance of Li's ideas in addressing modern educational challenges such as the imbalance between theory and practice, the erosion of collectivist values in the face of market individualism, and the commercialization of education that prioritizes technical skills over ethical formation (Holm, 2020).

Against this backdrop, the present study aims to examine Li Dazhao's thought on youth education in greater depth, focusing on both its philosophical foundations and its application within the socio-political movements of his time. The study seeks not only to appreciate the historical significance of Li's pedagogy but also to illuminate its continuing relevance for contemporary educational debates. By analyzing Li's emphasis on patriotic consciousness, holistic personality development, and the integration of theory with social practice, this research endeavors to bridge revolutionary pedagogical traditions with the imperatives of twenty-first-century education (Gao, 2013).

The urgency of this study lies in its contribution to the discourse on education in the context of China's "great rejuvenation," which demands a balance between scientific advancement and the cultivation of collective moral values (Xi, 2014). Li Dazhao's educational philosophy offers a critical perspective on the trajectory of modern education, which often privileges technical competencies while neglecting ethical and social consciousness. Revisiting Li's thought provides strong grounds to argue that education should function as a vehicle for character formation and national spirit, rather than as a purely economic instrument. Consequently, this study asserts that Li Dazhao's philosophy of youth education remains highly relevant for addressing the challenges of globalization and market-driven individualism in contemporary society (Chen, 2021).

## **B. Methods**

This study employs a qualitative research design with a historical-textual analysis approach. The design is chosen to examine Li Dazhao's educational philosophy within its historical context while simultaneously exploring its contemporary relevance. By combining intellectual history and philosophy of education, this design enables the researcher to interpret Li's writings not only as historical artifacts but also as sources of theoretical inspiration for present-day youth education. The qualitative nature of the research allows for in-depth interpretation, contextualization, and critical synthesis of ideas rather than quantifiable measurement.

The research procedure consists of three main stages. First, a preliminary review was conducted to identify the scope of Li Dazhao's writings, speeches, and related historical materials relevant to youth education. Second, these primary texts were systematically categorized based on themes such as theoretical arming, responsibility cultivation, and holistic personality development. Third, secondary literature—including academic journal articles, dissertations, and monographs on Marxist education and Chinese intellectual history—was incorporated to enrich interpretation and ensure triangulation. Through this multi-layered procedure, the study connects Li's revolutionary-era thought with current discourses in educational theory.

Data collection relies primarily on documentary sources. Primary data were obtained from Li Dazhao's published works, including *My View on Marxism*, essays on youth and education, and his political writings archived in academic databases. Secondary data were drawn from peer-reviewed journals, university publications, and scholarly commentaries on Li's philosophy. The collection process emphasized authenticity, relevance, and representativeness of sources to ensure the reliability of findings. In addition, cross-referencing among different historical editions and translations was conducted to minimize interpretive bias.

The data were analyzed using qualitative content analysis combined with hermeneutic interpretation. The content analysis involved coding textual excerpts according to thematic categories—such as theoretical arming, responsibility, and holistic development—allowing patterns and conceptual relationships to emerge. Hermeneutic interpretation was then applied to situate these themes within broader Marxist educational theory and traditional Chinese intellectual traditions. Comparative analysis was also used to connect Li's educational philosophy with modern pedagogical discourses, highlighting both continuities and innovations. The integration of these analytical techniques provided a comprehensive understanding of how Li's ideas can inform the cultivation of ethically grounded and socially responsible youth in the new era.

## **C. Results and Discussion**

### **1. The Formation of Li Dazhao's Youth Education Thoughts**

#### *The background of the formation of Li Dazhao's youth education thoughts*

Li Dazhao grew up in an important period of China's modern social transformation, and he witnessed the situation of the country's internal and external troubles and the deep national crisis. The rise of the New Culture Movement promoted the ideological and cultural emancipation of Chinese society, and also provided a new ideological platform for Li Dazhao. For this reason, after Li Dazhao returned from studying abroad, under the guidance of the National New Culture Movement, he used the positions of "New Youth" and "Weekly Review" to propagate Marxist theory, expound the significance of the victory of the October Revolution, and actively promote the development of the May Fourth Patriotic Movement in China. It can be said that under the historical environment at that time, Li Dazhao was able to introduce advanced Western cultural ideas and disseminate Marxist theories, which guided the direction of national liberation and laid an ideological foundation for the dissemination of young people's educational ideas.

#### *The ideological origin of the formation of Li Dazhao's youth education thoughts*

As the first person to spread Marxism in China, his ideas on youth education were not created out of thin air, but were closely linked to the specific social environment and actual conditions in China at that time, combined with Marxist ideas on youth education, and formed on the basis of critical inheritance of traditional Chinese culture and dialectical analysis of Western science, technology and culture. Li Dazhao regarded Marxism as an advanced scientific theory, and he believed that young people should arm themselves with this theory so that they could better understand and transform the world. Li Dazhao encouraged young people to pursue the truth, uphold the truth, and realize the truth, which is in line with the basic spirit of Marxism. In addition, Li Dazhao's educational thinking was influenced by Confucianism's emphasis on education and personality development, emphasizing that young people should establish a correct outlook on life, worldview, and values. After Li Dazhao came into contact with Marxist theory, he not only recognized Marxist theory very much, but also actively popularized this idea to society. At the same time, Li Dazhao critically inherited the excellent traditional Chinese

culture. Li Dazhao was influenced by Marxist theory and China's excellent traditional culture, and gradually formed his own unique concept of youth education, contributing theory and experience to the development of modern youth education.

*The practical basis for the formation of Li Dazhao's youth education thoughts*

The formation of Li Dazhao's ideas on youth education is inseparable from a series of social practice activities in which he participated, the most important of which was his practical experience in founding newspapers and magazines. The "Morning Bell," founded by Li Dazhao, covers major international and domestic news events, and conveys concerns about social issues and calls for reform through the newspaper. In addition, in the "Special Issue on Marxism" of "New Youth", he gave a detailed introduction to the basic viewpoints of Marxism and provided a theoretical weapon for China's revolutionary youth. In addition, Li Dazhao was a professor at Peking University, and he actively participated in the student movement and paid attention to the growth of young people. On the university forum, he enthusiastically taught the profound theory of Marxism to the young students, emphasizing the importance of studying Marxist historical theory in depth. At the same time, Li Dazhao actively guided and stimulated the ideological awakening of young people through various means such as publishing articles and speeches in newspapers and periodicals, and these practical activities not only enriched the spiritual world of young people but also promoted their ideological awakening. It also provides a practical basis for the formation of Li Dazhao's youth education thoughts.

## **2. The Main Content of Li Dazhao's Youth Education Thoughts**

*Arm young people with scientific theories*

Li Dazhao was a staunch believer and the earliest disseminator of Chinese Marxism, and a "fire-sower" in China at the beginning of the 20th century. Li Dazhao used Marxism to analyze and answer China's questions, and successfully guided the "May Fourth Movement" and other revolutionary practice activities. During the May Fourth Movement, socialist thought became the mainstream of thought, and many young intellectuals actively participated in the discussion of socialist theory, but in the process, they often neglected to pay attention to practical social problems. On the other hand, Li Dazhao actively promoted Marxism, and he called on young people, as the main force to promote social progress, to establish a scientific world outlook guided by Marxism. He stressed that young people should, under the guidance of scientific Marxist theory, deeply analyze China's social problems and find ways to solve them. Li Dazhao regards Marxism as a glorious banner for unifying the will of young people and gathering their strength; As a theoretical magic weapon to transform young people's thinking and enhance their consciousness; As a powerful weapon to arm the minds of young people and lead the youth revolution. In addition, Li Dazhao not only emphasized the importance of theoretical study, but also emphasized the combination of theory and practice. Through his teaching and writing activities, he guided young people to integrate Marxist theory with China's reality, so as to understand and apply this scientific theory more profoundly, encouraged young people to face up to reality, integrate into reality, and constantly improve their practical ability and level in the practical activities of the real society, and strive to grow into a revolutionary backbone force capable of "rebuilding the country and the nation" in social practice.

*Cultivate young people to take responsibility*

Li Dazhao's life is a life of fulfilling his mission. As a young man, he struggled to find a way to save the country, actively participated in the patriotic movement, became a famous patriot, and aroused the awakening of the people with the passionate cry of young people. Li Dazhao believes that the reason why China is mired in poverty and backwardness is because of the lack of young people with courage, courage, and new ideas. First of all, Li Dazhao believes

that young people, as practitioners of "youth China", should clearly understand the historical mission they are shouldering, root their life values in the independence and liberation movement of the Chinese nation, and always be ready to shed blood and sacrifice for the revolution. He stressed that young people are the future and hope of the country, and they should be clear about their historical mission and goals. Second, in Li Dazhao's thinking on youth education, patriotic education occupies an important position. Li Dazhao called on young people to take strong patriotic enthusiasm as the driving force, actively devote themselves to the practice of creating a "youthful China", and create a "lovely country". He took the "Morning Bell" as the main front for disseminating patriotic education, and actively published articles that aroused patriotic feelings, so as to inspire and strengthen the patriotic heart of young people. He not only preached patriotism in his writings, but also put this concept into practice through practical actions, consciously assumed the mission of saving the country and the people, and closely linked his personal destiny with the future of the country.

*Improve the cultivation of young people's personality*

Li Dazhao attaches great importance to the cultivation of young people's world outlook, outlook on life, and values. He encouraged young people to establish a correct value orientation, love life, always maintain the spirit of forging ahead, and give full play to their strength in the process of transforming society. First of all, Li Dazhao encouraged young people to establish a correct world outlook. Li Dazhao wrote in his essay "Youth", "To advance civilization for the world, to create happiness for mankind, and to create a youthful family, a youthful country, a youthful nation, a youthful human being, a youthful earth, and a youthful universe." In Li Dazhao's view, young people should have a strong pursuit of truth, deeply explore the historical trend of human civilization and scientific and technological development, so as to fundamentally understand society and the world. He advocated that the focus of young people should not be limited to their families, countries, and nations, but should be extended to the development of all mankind and make greater contributions to the harmony and progress of the world. Second, establish a correct outlook on life. Li Dazhao pointed out, "Young people, you should set a direction before you start your activities. For example, a man who sails far must first set a destination." Young people need to have a clear plan for their future, understand what they are after, who they want to become, and how they will achieve their goals in life. It is crucial to recognize these as the only way to succeed in your future life journey and to realize your personal worth. At the same time, he advocated that young people should have a deep understanding of their roles and missions, and closely link their personal struggles with the development of the country and the nation. Finally, establish the right values. "Young students should only strive for their generosity and tragic spirit to build a magnificent and grand cause." Li Dazhao believes that correct values should include patriotism, dedication, progressive thinking, and other factors. It is not only about one's own value orientation, but also about one's own code of conduct. Young people should firmly stand on the position of the people, deeply understand that the people are the creators of history, closely link their personal destiny with the future of the country and the nation, constantly improve their own quality and ability, have the courage to face challenges and difficulties, actively pursue excellence, and contribute their wisdom and strength to the country and the people while realizing their self-worth through personal efforts.

### **3. The Enlightenment of Li Dazhao's Youth Education Thought on Youth Education in the New Era**

*Youth Education Should Focus on The Combination of Theory and Practice*

Li Dazhao is never limited to the knowledge learning of students in the classroom, but actively encourages them to participate in various club activities and social practice activities, through which theoretical knowledge can be transformed into practical ability to transform

society, so as to promote the realization of "Youth China". In the context of the new era, young students, as the backbone of social development, have a direct impact on the pace of building a modern socialist country. However, in the process of ideological education among young people, emphasis is placed on the theoretical education of young students, while their practical education is relatively neglected, resulting in their weak practical ability. In the face of this situation, practical education should be regarded as the key point of youth education reform. On the basis of students' mastery of theoretical knowledge, their initiative and creativity should be fully stimulated, and they should be organized to participate in various practical activities with practical application value, goal-oriented, and comprehensive. Through these activities, students will be guided to deepen their understanding of theories, improve their comprehensive ability, and promote their all-round development in practice, so as to cultivate a steady stream of talents who "integrate knowledge and action" for the cause of socialism with Chinese characteristics.

*Inspire Young People to Take Responsibility and Mission*

Li Dazhao attaches great importance to cultivating young people's sense of responsibility, and he strengthens their sense of responsibility by awakening their patriotic feelings. This practice has inspired many young people to actively participate in the revolutionary cause of building a "young China", and has proved with practical actions that as long as "the young generation has ideals, skills, and responsibilities, the country will have a future and the nation will have hope." At present, in the face of the great changes that China has experienced unseen in a century, young students, as an important force in social development, are closely linked to the realization of the "Chinese Dream" with their feelings of family and country and sense of responsibility. However, with the rapid growth of the socialist economy with Chinese characteristics, some young students have begun to gradually indulge in self-interested thinking, resulting in their sense of family and country and sense of responsibility becoming weaker and weaker. Therefore, the core goal of youth education should be to cultivate young people's deep feelings and sense of responsibility for their families and the country, and to educate young people on patriotism by excavating and making use of traditional culture, the history of the Red Revolution, and current social resources. Through this educational method, young people's sense of social responsibility and responsibility can be stimulated, and they will be guided to actively devote themselves to the construction of a modern socialist country, and assume the great responsibility and historical mission of the great rejuvenation of the Chinese nation.

*Strengthen The Cultivation of Young People's Sound Personality*

Since the 18th National Congress of the Communist Party of China, General Secretary Xi Jinping has repeatedly made important statements on education and youth growth and talent education. The general secretary stressed that it is necessary to further deepen the reform of the education system, promote quality education for middle-aged and young people, and innovate educational methods, so as to improve the quality of personnel training. Therefore, having both ability and political integrity and having a sound personality is a necessary requirement for the education and cultivation of young people. Li Dazhao has always attached importance to the cultivation of a sound personality among young people, and he has clearly realized the role of a sound personality as the cornerstone of the cultivation of young people, and has personally demonstrated it. This thought of his tells us that personality education is an important way to optimize the ability of talents, and we should attach importance to personality education and implement it. Contemporary young people have a rich material life and are susceptible to the impact of various Western ideas, resulting in a lack of personality. Therefore, it is necessary to guide young people to pursue positive energy and give more humanistic care. Young people are the hope of the Chinese nation and the future of our motherland. Improving the overall quality of youth education, promoting the comprehensive and all-round development of young people,

and cultivating the vast number of young people to become qualified successors to the cause of socialism with Chinese characteristics are of great and far-reaching significance for enhancing China's comprehensive competitiveness in international competition, accelerating the construction of socialist modernization, and realizing the great rejuvenation of the Chinese nation at an early date. Li Dazhao's thought on youth education contains great value, which is mainly reflected in the strengthening of the pertinence of youth education content and the exploration of the effectiveness of educational methods.

#### **4. Contemporary Educational Dilemmas and Practical Implications of Li Dazhao's Thought**

The primary challenge currently facing youth education is the serious disconnection between knowledge imparting and social practice. On the one hand, ideological and political education in colleges and universities generally tends to "emphasize theoretical indoctrination but neglect practical cultivation," leading to students "only talking but not doing" (Zhou, 2021). On the other hand, the digital age has fostered phenomena such as "internet-addicted youth" and "homebody culture," which have significantly weakened young people's awareness of social practice (Chen, 2020). Li Dazhao's view of practical education provides important insights for addressing this predicament.

First, a hierarchical practice system should be established. Drawing on Li Dazhao's differentiated guidance for various youth groups, a tiered pathway can be designed: in the basic education stage, social cognitive practice should be prioritized, cultivating social awareness through study tours and community services. At the higher education stage, professional practice should be emphasized, encouraging research innovation and social investigation. For professional youth groups, production practice and technological innovation should be the main focus (Li, 1919/1999). Such a hierarchical design avoids a "one-size-fits-all" model in practical education.

At the same time, the carriers of practical education should be innovated. Li Dazhao once organized youth into practice through groups such as the "Young China Society." Today, digital technology can expand practice platforms, for instance, by creating "virtual practice communities," using VR to simulate rural and enterprise scenarios, and strengthening school-enterprise cooperation (Liu & Zhang, 2022). Establishing integrated bases that connect industry, academia, and research ensures seamless linkage between theory and application. A key component is improving the evaluation mechanism: incorporating practice into student assessment and adopting a "practical credit certification" system, similar to Li's guidance for Peking University students to conduct social surveys and submit "social problem diagnosis reports" (Zhang, 2017).

Under the conditions of a market economy, the spread of individualism has weakened patriotism and family attachment among youth, while historical nihilism erodes cultural identity (Wang, 2019). Li Dazhao's thought on patriotic education provides a pathway to reconstruct collective values. For history education, he emphasized that "history is the best textbook" (Li, 1920/2006), a principle crucial to correcting instrumentalist tendencies today. Universities could offer courses on "The History of China's Modernization," using pioneers such as Li Dazhao as narrative anchors to cultivate values. Digital technology should also be employed to develop immersive historical experiences, enabling empathy with events like the May Fourth Movement (Wu, 2021).

Moreover, Li stressed the importance of community responsibility, advocating for youth "returning to the countryside" to cultivate civic consciousness. Contemporary programs such as "Community Revitalization Plans" could mobilize youth in urban renovation and rural cultural

development, strengthening patriotism through grassroots participation. The “Rural Revitalization Workstation” model of Tsinghua University demonstrates that solving real problems enhances youth responsibility and commitment (Sun, 2020). Rituals of collective memory construction also matter. Drawing inspiration from Li’s Morning Bell Newspaper practice, modern initiatives might include Youth Day oaths, “Youth Spiritual Growth Ceremonies,” and youth history memory halls to ritualize patriotism.

Finally, the instrumentalization of talent cultivation caused by an overemphasis on technical skills has narrowed the space for holistic education. Li Dazhao’s personality education thought points toward a reconstruction of holistic growth. This includes integrating the “Three Outlooks” (worldview, outlook on life, and values) into the curriculum, fostering resilience through structured frustration education, and reviving mentorship traditions (Li, 1922/2010). For example, a “life mentorship system” could pair students with teachers who combine professional expertise with moral integrity, guiding them through shared reading (e.g., *Youth, My View on Marxism*), dialogue, and life planning. Pilots of such systems in Chinese universities have already shown promise in supporting youth spiritual growth (Qian, 2021).

## **5. The Reconstruction Path of the Youth Education System in the New Era**

The path of Sinicization of Marxism initiated by Li Dazhao provides fundamental guidance for the reconstruction of the youth education system in the new era. In terms of theoretical education innovation, the interpretation of the Sinicization of Marxism should be deepened. For instance, a special module on “Li Dazhao and the Sinicization of Marxism” should be set up in ideological and political courses in colleges and universities. Through in-depth reading of classics such as *My View on Marxism*, the historical process of how Marxism has grown from a “theoretical seed” to a “Sinicized achievement” should be demonstrated (Li, 1919/2009). It also highlights Li Dazhao’s methodology of integrating the basic principles of Marxism with China’s reality and cultivates the young people’s thinking ability of “linking theory with practice” (Dirlik, 1989; Zhang, 2018). At the same time, a “problem-oriented” teaching model should be established. Just as Li Dazhao particularly emphasized “problem-centeredness” when teaching at Peking University, contemporary theoretical education should design a “research chain of Chinese issues”: guiding students to start from real problems (such as rural revitalization and technological self-strengthening), trace the theoretical origin, and explore solutions to overcome the abstract drawbacks of theoretical teaching (Holm, 2020; Pang, 2023). It is also necessary to build a “light cavalry” for the dissemination of young theories, support young people to voluntarily establish “New Era Theory Study Societies,” cultivate young Marxists, draw on Li Dazhao’s experience in guiding young people to organize Marxist research societies, and develop theoretical products such as short videos and animations that are popular among young people, so that young people can transform from recipients of theories to disseminators (Hu, Yin, & Li, 2023). Achieve the effect of “youth leading youth.”

Li Dazhao’s mission call of “Youthful China” needs to be transformed into a concrete, practical mechanism in the new era, that is, to deepen the practice of mission education. To this end, a “National Demand–Personal Development” matching platform can be established. Drawing on Li Dazhao’s experience in guiding young people to serve the country, a digital platform for the “National Strategic Internship Program” can be built. It can release demand lists in real time in areas such as major projects, scientific research breakthroughs, and grassroots governance, providing young people with practical positions that match the country’s needs (Zhou & Guo, 2021). This enables young people to achieve personal value elevation in serving the national strategy. The success of China’s “Western Program” has verified this path (Xu, 2019). At the same time, we have innovated the “Global Vision–Local Action” training model, organizing young people to conduct cross-border research on global issues such as climate



change and poverty reduction, forming Chinese solutions, and verifying them at the community level (Xi, 2014). This not only cultivates an international perspective but also strengthens local responsibility. In addition, an evaluation system for "youth-friendly cities" should be established. Li Dazhao's thoughts on the relationship between youth and cities should be transformed into institutional design. Youth participation, innovation vitality, and development space should be incorporated into the city's evaluation criteria. This will promote the transformation of urban construction from "youth adapting to the city" to "the city adapting to youth," achieving a win-win development for both youth and the city (Chen, 2021).

In the modern cultivation of the personality education system, Li Dazhao's educational thought on the three outlooks inspires us to build a trinity personality cultivation system. The cultivation of a worldview requires a cognitive revolution. In response to the cognitive limitations caused by fragmented information, the "Complexity Thinking Training" course is offered. Through modern scientific methods such as systems theory and cybernetics, as well as digital literacy education, the rational cognitive ability of young people to grasp the complex world is cultivated (Ren, Liang, & Gao, 2024). At the level of life planning, it is necessary to revive intergenerational dialogue, establish "Life Mentor Workshops," organize young people to have in-depth dialogues with outstanding representatives from various fields, and broaden their life horizons and choices (Gong, 2023). Finally, it is to achieve the diversification of value paths, respect the individual differences of young people, and establish a "multi-track growth certification system," so that different development paths such as academic research, technological innovation, social services, and cultural inheritance are all recognized by the system, truly implementing the educational concept that "everyone can succeed" (Fu, Chai, & Du, 2020).

#### **D. Conclusion**

Li Dazhao's thought on youth education, with its profound historical vision, firm revolutionary belief, and scientific educational philosophy, has important enlightening significance for youth education in the new era. He emphasized that young people should shoulder their historical responsibilities, actively participate in social practice, and cultivate a sound personality among young people, and these concepts still shine with the light of the times today. Youth education in the new era should inherit and carry forward Li Dazhao's educational thoughts, and guide young people to establish a correct world outlook, outlook on life, and values. At the same time, educators should pay attention to cultivating young people's practical ability and sense of social responsibility, encourage them to have the courage to explore and innovate, and contribute their youth strength to the realization of the Chinese dream of the great rejuvenation of the Chinese nation. In addition, youth education in the new era also needs to pay attention to the all-around development of young people, including the cultivation of morality, intelligence, physique, and other aspects, so as to form a sound personality and all-around ability. Only in this way can young people better meet the needs of social development and become qualified builders and reliable successors of the socialist cause. In short, Li Dazhao's ideas on youth education not only provide us with valuable spiritual wealth but also point out the direction for youth education in the new era. We should deeply study the essence of its ideology, combine the characteristics and requirements of the new era, constantly innovate the concepts and methods of youth education, and make unremitting efforts to cultivate new people of the era who will take on the great task of national rejuvenation.

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