

Study on the Era Value and Inheritance Path of Chen Duxiu's Party Building Spirit

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Abstract

Under the impact of globalisation and digitalisation, the contemporary inheritance of red culture is facing a double challenge: to resist the dissolution of historical nihilism, and to break through the shackles of traditional narrative mode. In this paper, we take Chen Duxiu's spirit of founding the Party as the core research object, and construct a systematic analysis paradigm through an interdisciplinary theoretical framework. It is found that the three-dimensional structure of 'truth-practice-ethics' embedded in the spirit of Chen Duxiu not only constitutes an early model for the Chineseisation of Marxism, but also demonstrates a strong cultural resilience in the era of digital civilisation. The study innovatively puts forward the inheritance model of 'technological empowerment, institutional innovation and value resonance', and injects vitality into the red spirit by constructing a VR historical scene laboratory, developing AI ethical dialogue robots and other practical paths.

Keywords

Chen Duxiu; Party Building Spirit; Red Culture; Cultural Memory.

1. Introduction

Chen Duxiu was an early practitioner of the Chineseisation of Marxism, whose thoughts and actions profoundly influenced the inception and development of the Communist Party of China. In recent years, with the dissemination of film and television works such as *The Age of Awakening*, the image of Chen Duxiu has moved from history textbooks to the public's field of vision, but the academic study of his spiritual core still suffers from fragmentation. This paper takes historical materialism as the methodology and combines the theories of communication and cultural studies to reconstruct the contemporary value of Chen Duxiu's party-building spirit, aiming at answering two major questions: firstly, how to interpret the universality of Chen Duxiu's spirit in the international context? Secondly, how to realise the intergenerational transmission of the red spirit through innovative paths?

2. Theoretical Foundations

2.1. Acculturation Theory

Acculturation refers to the changes produced by different groups and group members in continuous face-to-face cross-cultural contact. It is often used to study how individuals behave and their results when they collide with a new culture. Cultural Adaptation Theory considers the adaptive adjustment of culture in the process of transmission and reception. In the transmission of Chen Duxiu's party-building spirit, this theory provides important insights. On the one hand, as a cultural product of a specific historical period, Chen Duxiu's idea of party building is bound to be profoundly affected by the social environment at that time in its dissemination and acceptance. Therefore, in the process of inheritance, it is necessary to make

adaptive adjustment and innovative development of Chen Duxiu's party-building spirit according to the actual situation of contemporary society. On the other hand, considering the cultural background and acceptance habits of different audiences, the design of the inheritance path should focus on cross-border integration and modern interpretation, so as to make Chen Duxiu's party-building spirit take on a new vitality in the new era.

2.2. Sociology and Cultural Capital Theory

Sociology and cultural capital theory point out that cultural capital, as a cultural resource owned by an individual or a group, has both economic and social values. In the inheritance of Chen Duxiu's party building spirit, the accumulation and transformation of cultural capital is of great significance. On the one hand, it is necessary to pay attention to the accumulation of cultural capital of Chen Duxiu's party building spirit, and enrich and improve its cultural connotation through in-depth excavation and collation of relevant historical data. On the other hand, through the innovative development of cultural industry, the spirit of Chen Duxiu's founding of the Party can be transformed into cultural products with market competitiveness, such as film and television works, cultural and creative products, etc., so as to realise the double enhancement of its economic value and social value. This not only helps to promote the prosperity of the cultural industry, but also provides new impetus and support for the construction of the Party.

3. Multidimensional Analysis of Chen Duxiu's Party Building Spirit

The era in which Chen Duxiu lived was a chaotic era of frequent regime changes, national suffering, warlordism, and the withering of people's livelihoods, as well as an era of the rise of all kinds of cultural trends, and at the same time an era in which Chen Duxiu moved towards revolution and engaged in revolutionary leadership. Chen Duxiu's idea of founding the party was formed under such historical and cultural background [1].

3.1. Truth-seeking and Ideological Enlightenment: Cultural Breakthrough under the Vision of Modernity

3.1.1. Reconstruction of Intellectuals' Public Role

During the intellectual transition in the late Qing and early Republican period, Chen Duxiu constructed a new type of intellectual community through New Youth. Its uniqueness lies in the creative fusion of the reform demands of the 'gentry class' and the revolutionary ideals of the 'proletariat', forming the dual identity of 'enlightener-practitioner'. 'This duality is just like Bourdieu's. This duality is just like what Bourdieu said: 'Intellectuals are both producers of culture and critics of power'. By comparing the enlightenment strategies of Liang Qichao's 'New People's Saying' and Chen Duxiu's 'Mr. De/Mr. Sai', it can be seen that the latter achieved three breakthroughs: from moral exhortation to scientific argumentation, from elitist indoctrination to mass dissemination, and from cultural criticism to institutional transformation.

3.1.2. Paradigmatic Innovations in Mediated Enlightenment Practices

McLuhan pointed out that 'every medium creates a new way of perceiving the world'. The New Youth magazine edited by Chen Duxiu is a typical sample of this media revolution: its columns of 'Record of Sentiments', the stylistic innovation of vernacular novels, and the visual symbols of its woodcut covers together constitute a new type of Enlightenment discourse system. Taking the 1919 New Youth Volume 6 'Labour Day Commemorative Issue' as an example, it was the first time that the Marxist view of labour was combined with the realities of China through the trinity of special issue design, interviews with workers, and theoretical translations. This mediated class narrative, as Habermas puts it, creates the revolutionary space of the 'public sphere'.

3.1.3. Philosophical Response to the Anxiety of Modernity

In *To the Youth*, Chen Duxiu puts forward six propositions, including 'autonomous, not slave', which are essentially philosophical answers to the dilemmas of modernity. The tension of his thought is reflected in his dual critique: he opposes the ethical constraints of the traditional Confucian 'Three Principles and Five Principles', and is wary of the individualistic alienation of Western capitalism. This ambivalence is just like what Zygmunt Bauman said: 'Modernity is always in a state of self-denial'. By introducing the dialectical relationship between 'axiom' and 'virtue', Chen Duxiu attempted to establish a balance between scientific rationality and humanistic values, which provided the germ of Li Dazhao's dialectic of 'matter and spirit'.

3.2. Practical Reason and Mission: The Modern Conversion of Revolutionary Philosophy

3.2.1. Revolutionary Dialectic of Unity of Knowledge and Action

The dialectic of 'ism and problem' put forward by Chen Duxiu in *My View of Marxism* broke through the limitations of mechanical materialism and idealistic socialism. This epistemological innovation can be analysed in three theoretical systems: the dialogue with Wang Yangming's 'unity of knowledge and action', the echo of Mao Zedong's 'seeking truth from facts', and the resonance with Gramsci's 'philosophy of practice'. It is worth noting that Chen Duxiu's change of mind after the failure of the Revolution in 1927 was precisely the verification and modification of this dialectic in realpolitik [3].

3.2.2. Symbolic War of Cultural Hegemony

Gramsci's theory of 'cultural hegemony' was vividly interpreted in the May 30th Movement. Through the political coding of typographic design, agenda setting of reporting strategy, and the interactive mechanism of readers' letters, the weekly newspaper *Wizard* led by Chen Duxiu succeeded in transforming the dispersed protests into symbolic memories of national resistance. This ritualised political communication created, as Hall puts it, an imagined community that 'stitched up' the class rift.

3.2.3. Modern Reconstruction of Revolutionary Ethics

Chen Duxiu's spirit of sacrifice presents a distinctive feature of modernity: unlike the tragic aesthetics of the traditional scholars who 'kill to achieve benevolence,' his ethical choices are based on the calculating rationality of 'the happiness of the majority,' and he has repeatedly emphasised the importance of 'sacrificing the little self to complete the big self' and 'sacrificing the little self to complete the big self'; also different from the absolute equality of anarchism, his ethical bottom line has always insisted on "procedural justice" and defended the principle of democratic centralism. This kind of rationalised and secularised revolutionary ethics provided the ethical resources for the formation of socialist core values.

3.3. Spirit of Sacrifice and Ethical Choice: Value Clarification in the Dilemma of Modernity

3.3.1. The Philosophical Dilemma of Life Politics

Arendt's 'Human Condition' trilogy provides a new perspective for analysing Chen Duxiu's prison experience. In his *Narrative from Prison*, his journey of self-redemption presents a dual orientation: the identity of a political prisoner, which emphasises 'I sacrificed myself for the sake of doctrine', and the self-reflection of an intellectual, which questions 'whether revolution inevitably brings freedom'. This existential dilemma reflects the general spiritual anxiety of Chinese revolutionaries in the 20th century -- how to maintain the value tension between 'necessity' and 'contingency'.

3.3.2. Genealogical Traceability of Ethical Choices

Through combing the ethical genealogy of revolutionaries from Tan Sitong to Li Dazhao, we can see the uniqueness of Chen Duxiu's spirit: Tan Sitong's 'religious martyrdom', Sun Yat-sen's 'the world is for the common good', and Li Dazhao's 'iron shoulder to bear moral righteousness', while Chen Duxiu's ethical choice of 'the world is for the common good', and 'the iron shoulder to bear moral righteousness', are not the only ones. While Tan Sitong's 'religious martyrdom', Sun Yat-sen's 'the world for the common good', and Li Dazhao's 'the righteousness of the iron shoulder', Chen Duxiu created a new model of 'ethical choice under the guidance of scientific rationality'. This innovativeness is reflected in his transformation of the traditional concept of sacrificing one's life for righteousness: transforming Confucian benevolence and righteousness into the Marxist value scale for the liberation of all mankind, and transforming the Buddhist concept of reincarnation into the historical concept of progress of historical materialism [2].

3.3.3. Ethical Dialogue in International Perspective

Chen Duxiu's ethical reflections are characterised by a distinct openness: he absorbed the democratic concepts of the Paris Commune in his translation of *The Civil War in France*, reflected on the boundary conditions of 'class dictatorship' in *The Relationship between the Soviet Revolution and China*, and even explored the possibilities of improving democratic centralism in his correspondence with Trotsky in his later years. This kind of cross-civilizational ethical dialogue provides intellectual resources for the construction of a community of human destiny today - as Jaspers put it, the 'Axial Age Dialogue' among civilizations is the key to solving global ethical dilemmas.

3.4. Cultural Openness and Integration of Modernity: The Transcendental Significance of Spiritual Structures

3.4.1. Creative Transformation of Traditional Culture

Chen Duxiu's attitude towards traditional culture shows the dialectical wisdom of critical inheritance: he denies the ethical shackles of the Three Principles and Five Principles and affirms the sense of responsibility for the rise and fall of the world; he rejects the closed nature of Qianjia koan, and absorbs the spirit of subjectivity of Song and Ming philosophies. This mode of creative transformation echoes Fei Xiaotong's theory of cultural self-consciousness across time and space.

3.4.2. Localised Reconstruction of Foreign Culture

By comparing the changes in the translation strategies of *New Youth* in the early and late periods, it is evident that Chen Duxiu's ability of cultural integration can be seen: in the early period, he focuses on the direct transplantation of Enlightenment ideas, and in the late period, he turns to the localised interpretation of Marxism. This kind of self-centred digestion mechanism provides methodological inspiration for the current construction of cultural self-confidence - as Huntington said, the key to civilizational dialogue lies in 'creative transformation rather than antagonistic exclusion'.

3.4.3. Systematic Construction of Modernity Values

The spiritual system that Chen Duxiu eventually formed contains three dimensions: scientific rationality as the epistemological foundation, democracy and freedom as the political value, and people's happiness as the ultimate goal. This value system is different from both Kant's deontology and Bianchin's utilitarianism, but is a programme of modernity with Chinese characteristics. As Jin Guantao pointed out, it successfully realised the dialectical unity of 'Western body used in China' and 'Chinese body used in the West'.

4. Innovative Design of the Inheritance Path of Chen Duxiu's Party Building Spirit

4.1. Educational Integration: Constructing a 'Three-dimensional One' Red Education Ecosystem

Education is one of the important ways to inherit the red spirit. In order to better transmit the spirit of Chen Duxiu to the next generation, it can be embedded in the curriculum system of primary and secondary schools. Specifically, content about Chen Duxiu and his party-founding spirit can be added to relevant courses such as history, politics, and language, and students can be guided to deeply understand the spiritual connotation and value significance of Chen Duxiu's revolutionary career and ideological contributions by telling them about his revolutionary career and ideological contributions [4]. First, the development of virtual simulation laboratory, manufacturing reproduction of the 'New Youth Editorial Office' VR scene, students can role-play Chen Duxiu for the 'New Youth' topic planning, the system automatically generates decision-making feedback based on historical data. Secondly, we can draw on Peter Brook's theory of environmental theatre to create the immersive drama 'Duxiu's Choice', in which the audience is required to make ethical choices in a virtual historical situation.

4.2. Media Reconstruction: Promoting Cross-Media Narrative of Red IPs

Under the background of globalisation, media reconstruction has become one of the most important means to pass on the red spirit. Firstly, we can learn from the experience of the industrialisation of South Korea's 'anti-Japanese dramas' to promote the cross-media narrative of red IP. Specifically, through films, TV dramas, animation, games and other forms, Chen Duxiu's 'To the Youth' can be adapted into a series of videos, forming a widely influential red cultural brand [5]. Secondly, combine red culture with modern media to realise its cross-media narrative and dissemination. The 'Duxiujun' AI robot is created, integrating natural language processing technology, and outputs contextualised value guidance on issues of concern to Generation Z, such as 'lying down' and 'involution'. Finally, we will build a meta-universe cultural space and a 'new youth square' on a platform such as Decentraland, forming a decentralised cultural co-creation community, attracting more young people's attention and participation, and promoting the inheritance and development of the Red Spirit.

4.3. International Communication: Building a New Interpretive Framework for 'Dialogue of Civilisations'

With the deepening of globalisation, cross-cultural narrative strategy has become an important bridge to connect different cultural backgrounds and convey common values. Drawing on Kissinger's thinking of 'Go diplomacy', we can skillfully transform the Party's founding spirit into a shared value symbol in the context of 'community of human destiny', so as to promote the international community's in-depth understanding and recognition of the history and spirit of the CPC. For example, we can design a global online summit of the 'Alliance of Young Awakeners', inviting youth representatives from all over the world to share the history and culture of their respective countries, their youth movements, and their thoughts and practices on the concept of 'community of human destiny'. By inviting youth representatives from all over the world to share the history and culture of their countries, youth movements, and their thoughts and practices on the concept of 'Community of Human Destiny', the summit will inspire global youth to take action and contribute to building a more harmonious and inclusive world.

In addition, the practice of visual anthropology is also an important means of spreading the Chinese story and showing the charm of Chinese culture. Relevant organisations can join hands with the CGI technology team to use advanced digital technology to restore the milestone

historical scene of the founding of New Youth and produce a circular documentary. Not only can it vividly reproduce the historical background and atmosphere of the founding of New Youth, but also through immersive visual experience, let the audience feel as if travelling through time and space, and personally feel the changing winds and clouds and stirring thoughts of that era.

5. Conclusion

Chen Duxiu's party building spirit is a cultural bond connecting history and the present. Nowadays, with the coexistence of multiple values, its transformation from 'historical heritage' to 'cultural power' can be achieved through theoretical innovation and technological empowerment. This paper provides new ideas and methods for the theoretical deepening and practical transformation of the Red Spirit through the in-depth analysis of Chen Duxiu's party building spirit and the exploration of innovation paths.

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