



## Reflections on the Values of Marxist Youth Science

FENG Jia<sup>[a],\*</sup>

<sup>[a]</sup>Institute of Marxism, Southwest University, Chongqing, China.  
 \*Corresponding author.

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### Abstract

Marxism is the ideology guiding the establishment of the Communist Party of China as well as the establishment of the country, and it not only theoretically guides the development of various aspects of the Chinese society, but also practically guides the growth and success of the young generation. Therefore, giving full play to the guidance the classical theories of Marxist Youth Science have the young generation is a powerful thrust to the modernization of Marxism.

**Key words:** Marxism; Youth Science; Values

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### INTRODUCTION

The ideological and political education carries the duty to arm the young with Marxist theory and to cultivate their proper values. And the study of Marxist theory shall begin with reading the classics of Marxism. But currently, some young people have not recognize the importance and necessity of the study of Marxist theory and render it as obscure, dull and hollow, thus, they are reluctant and even rejected to learn

Marxist theory. This paper, combined with some chapters from classic works of ideological and political

education on Marxism, analyzes the guiding significance the Marxist Youth Science classic theories have on the young generation’s forming of their values, which include the followings.

### 1. SET CLEAR DEVELOPING DIRECTION AND ESTABLISH APPROPRIATE GOALS

Our cause is one orienting for the future, and the Party and people always rest their greatest expectation on the vital younger generation that represents the future. The prospering of the country, the building of the great future and the modernization of socialism are depending on the hard work of all the people, particularly the younger generation’s down-to-earth and striving efforts (Zhan, 1988, p.1). Therefore, young people in the 21<sup>st</sup> century should keep improving and modifying themselves according to the characteristics and needs of the new era.

First of all, young people should choose their careers with caution. Marx wrote his middle school graduation paper “Young People’s Consideration When Choosing Careers” on August 12<sup>th</sup>, 1835 in Trier Middle School. At that time, Marx was only 17, but he posed such a question as “we should think over whether the career we choose inspires us, whether we are content inside and whether the inspiration we get is false.” (Marx, 1982, p.4) In the current society that is filled with competition and challenge, young people have the same doubts facing career choices as whether to choose one or to start their own. Such a dilemma is of practical significance as the difficulties in finding a job and the arduousness of starting their own career can pose, in real life, more or less pressure on fresh-off-campus young people who either cannot find a satisfying job or fails to find the right market when starting a new business. People all hope to find a job with high salary, high steadiness and high reputation, which are reasonable and perfect from the subjective angle of the individual. However, from the

angle of reality, it is not as desirable, and more than often, the choosing is in the hands of the job. Hence, it becomes imperative that one considers the matter practically, define him/her according to the needs of the society and never seek for jobs blindly. Besides, it is also better that one starts his/her own career after they have accumulated some working experiences, because in that way, one has already accepted the society as it is and has had known more about it with some social experience. After all, the professional knowledge, thinking modes and creativity that one has learnt in the four years of college can all set sound basis for starting a business.

Secondly, young people should carefully choose the way they live. "The rise and fall of a country lie on its younger generation" (Jiang, 2006, p.489), which means young people's lives are in close link with the developing of the country. When it comes to the lifestyles, whether to choose the "highway" or the "byway" is exactly about how to choose your own way of living. Since life is always compared to a journey, the choosing of paths is primary, or one may drift further away on the wrong path and their live will thus become more and more tragic. And since people are living in a society, their view of life is closely related to the developing of society. Society develops in a spiral and upward way, during which the good and bad, the positive and negative, and the new and old are in constant fight, and the development of society is realized in such a contradictory negation of negation, and it is inevitable in history that the new replaces the old. Whether to choose the good side or the bad side is a fundamental choice of life. Good things, like good-will heart, attic faith, upright spirit, scientific attitude, strong social responsibility, etc., should be abide by; while bad thing, like heresy beliefs, feudalism, egoism, hedonism, latent rules, etc., should be abandoned.

Last but not least, young people should be revolutionary. Under the influence of the Chinese notion "every man has a share of responsibility for the fate of his own country", a lot of young Chinese has cultivated a strong sense of patriotism and the spirit of revolution and fight. Ever since the May 4<sup>th</sup> Movement, young Chinese has acted as "some kind of pioneer", "and what is pioneer? That is to lead and to stand in the front of the revolutionaries." (Mao, 1991, p.563) However, people at home and abroad has noticed that young Chinese nowadays has showed an obvious tendency towards hedonism. It is not hard to find, around us, that some young people blindly go after pure material satisfaction and even treat it as the sole purpose of life. They have become bored of necessary spiritual pursue, neglected the acquiring of knowledge and only seek for pleasure, which has made them a bunch of shortsighted people. And when someone is lucky enough to live through all the great wealth of life but still feels empty, what he hears is the sigh of his soul. The true enjoyment and true life is about having a lofty goal, which serves as the spiritual pillar of people with witch one's ideological

level, mental outlook, interest and life attitude will be totally different.

## 2. STRENGTHEN THEORETICAL ATTAINMENT AND STICK TO THE "THREE CONFIDENCES"

Young Chinese nowadays are living in the gap of old and new cultures and the inevitable conflicts in such tendencies are becoming more obvious. Now, if we want to make self-improvement and revival in such extreme hardship, we must face the cause and consequences of history, probe into that, and then, to "gain new insights through reviewing old material" and to know how to stand on our own.

First, young people should know how to learn. As Engels once said, "If a nation wants to stand at the forefront of science, it must have theoretical thinking all the time." "The task of all the young, especially of the communist youth league and all other organizations can be put into one thing, that is, to study." (Lenin, 1995, p.281) In the Youth League Mandate, Lenin centered on the issues of why, what and how to learn and came to a conclusion that the learning style of combining theory and practice must be stuck to (Ibid., p.284). That is to say, it is far from enough to learn communism from books, instead, one must combine the real conflict with one's own work, books with living practice, school education with social education, and inheriting the ancestors with innovating knowledge, and focus on learning and mastering knowledge of practical guidance, which one can apply to the constructing of socialism.

Second, young people should have strong faith. From Premier Zhou Enlai's saying "study for the prosperity and rise of China" to the 1950s and 1960s, the young people has become a generation of idealists and romanticists who would give your lives for the production and construction of the country, for the grand cause of socialism and communism; while in the 1980s and 1990s, young people was dubbed the "generation of benefits", and view of pragmatism tends to become the main stream. Under such circumstance, the bringing out of "three confidences" is based on the unswerving believing in the socialism with Chinese characteristics, and it is the new request for the mental states of the whole party and nation. Psychological theories have told us that confidence is the mental disposition of believing in one's own ability to reach his/her goal, and that it is a powerful mental force that pushed forward people's practical activities as well as a strong guarantee that people complete remaking nature, society and themselves.

Last, young people should never forget the history. In the 1980s, China was going through two major changes: From the planned economic system to the market economic system and from agricultural economy to industrial economy, which has caused changes in the

economic, political and cultural areas in society and resulted in diversified ideology as well as value senses. Meanwhile, during the opening up, conflicts in the area of ideology have become more intense, which, according to Deng Xiaoping, is related to the incomprehension of Chinese history (Huang, 2011, p.388). "Later, Sun Yat-sen put forward the idea of 'learning from Soviet Russia', i.e., learning from the Russian after the October Revolution, which started the Kuomintang-Communist cooperation and led to the victory of the Northern Expedition." When Sun Yat-sen passed away, Kuomintang's governing has kept China as a miserable state of semi-colonial and semi-feudal society. Such history has shown that there is no way for China other than the socialist road. And once China abandoned socialism, there will be no guarantee of enough food and clothing, let alone the well-off of the people. Therefore, it is imperative to know one's own history (Deng, 1993, p.206).

### 3. IMPROVE THE YOUTH'S DIATHESIS AND CHANGE THE EDUCATION METHODS

The report of the 18<sup>th</sup> National Congress of the Communist Party of China puts forward several requirements of values for the young people as being determinant, diligent, courteous and self-improving, which pints out the direction for the young people's development and growth.

First, listen to the young. As the complex changing of society, rapid development of economy and the rising of the commodity price, the pressure on the young people has been increasing; their minds are susceptible to disturbances and their faiths easy to shake. Thus, the moral education should adapt to the current time and be innovated so that it's more acceptable to the young. The action of listening should focus on the actual effect. To start with, we should go deep among them and place more attention on the post-80s and post-90s; then, the form, means and idea of listening should be in constant exploring so that, through various forms, the young people involved can show their true ideas and feelings in a comfortable environment; and the last is to be responsive, which means guidance and response should be timely replied to the questions, difficulties and confusions of the young people to tackle their practical problems as much as possible.

Second, encourage their growing. Our country is currently in a critical period of changing and in urgent need of young people with ideal, ability, sharp sense and vitality to play the leading role. Therefore, the cultivation of young talent is the law of talent cultivation as well as the need for the development of our cause. The cultivation of young people not only includes improving their serious attitude, professional attainment and down-to-earth style but also focusing on their view of life, values, world and moral, paying close attention to their ideal and political beliefs, tempering their characteristics and style and increasing their competence in real work.

Last, support their starting of new business. "Only when a Marxist party has won the young people can it win the future." (Jiang, 2006, p.488) Supporting young people to start their own business is an effective way to tap new sources of economic growth as well as to soften the employment pressure of the young. However, since the young people are always over enthusiastic without enough experience or fund, they are very likely to encounter various kinds of difficulties during the process, which calls for understanding and supporting from all sectors of society. Because only the emerging of a large amount of young entrepreneurs can speed up the economic development; and only "when the whole society is concerned with the young people and the young people are growing healthily can our nation and country keep the vitality to progress." (Ibid., p.489)

The ideological and political education carries the duty to arm the young with Marxist theory and to cultivate their proper values. Marxism is the ideology guiding the establishment of the Communist Party of China as well as the establishment of the country, and it not only theoretically guides the development of various aspects of the Chinese society, but also practically guides the growth and success of the young generation. Therefore, giving full play to the guidance the classical theories of Marxist Youth Science have the young generation is a powerful thrust to the modernization of Marxism.

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