

Exploring the inner logic of patriotic education for youth in the new era

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Abstract. Patriotic education is a long-standing ideological and political education work carried out by the Party and the State, and its generative logic is mainly divided into three perspectives: historical origin, theoretical source and practical basis. As socialism with Chinese characteristics is facing a new stage of development and the general environment at home and abroad is intricate and complex, it is important to explore the internal logic of patriotic education for youth in the new era in order to enhance the patriotic sentiment and national identity of the majority of youth.

Keywords: New era; Patriotic education; Generative logic.

1. Introduction

Patriotism, as part of the excellent Chinese traditional culture, is a rational understanding, moral emotion, strong will and code of conduct of individuals about the nation and the country, which has always been present in all stages of our history, shining brightly and lastingly in the long history of development. In ancient times, patriotism was about "cultivating oneself and one's family" in order to "rule the country and level the world", and patriots realised that only by considering oneself as a member of the country, constantly improving one's cultivation and ruling one's family well, could one contribute to the development of the country. Patriotism is a way of saying, "If you want a dragon to fly, you can't teach your family to defend the country against foreign enemies", and it is everyone's responsibility and duty to defend the country. In modern times, it is thanks to patriotism that even though the country was humiliated, the people suffered and civilisation was left in the dust, it did not dispel the desire of one group of people to save the country and the people, nor did it interrupt their quest for the road to socialism. They are both the builders and successors of socialism and the newcomers of the times who are responsible for the rejuvenation of the nation.

The spiritual support for the continuity and prosperity of a nation and a country is the national spirit, which can widely unite the sons and daughters of all Chinese nationalities, gather majestic strength and promote national stability and development. Patriotism, as the core of national spirit, is not only a national emotion, but also a national belief and value orientation, which has long been deeply integrated into the character and blood of Chinese sons and daughters. Patriotic education for young people is a long-standing endeavour of the State and the Government to encourage them to integrate their personal dreams into the national dream while achieving personal success and realising the value of their lives, and to build on the first "100-year goal" of building a moderately prosperous society. On the basis of the first "well-off society", they will continue to strive for a new starting point and dedicate themselves to building a modern and powerful socialist country that is rich, strong, democratic, civilised, harmonious and beautiful. Since socialism with Chinese characteristics has entered a new era, the complexity of patriotic education for young people has increased, and the overall nature still needs to be improved. With the development of society and the advancement of science and technology, the content, methods and carriers of patriotic education have been enriched and diversified. Among them, the patriotic tradition of the Chinese nation is the historical logic of patriotic education in the new era, the Marxist concept of patriotism is the theoretical logic of patriotic education in the new era, and the realistic needs since the founding of New China are the practical logic of patriotic education in the new era. The inner logic of patriotic education generation.

2. Historical logic: the patriotic tradition of the Chinese nation

Patriotism is concrete and real, a common quality of Chinese sons and daughters, and a spiritual pillar that supports the survival and development of the Chinese nation. Patriotism has had different orientations in different periods of history and has evolved with the development of society, and should be carefully considered in the course of history.

The main structure of ancient Chinese society was the patriarchal system, which did not emerge until the Shang and Zhou dynasties, and was gradually formalised and completed during the Western Zhou and Spring and Autumn dynasties, and continued to exist and evolve throughout the long years of feudal society before gradually declining and disintegrating towards the end of the Tang dynasty. In the Song dynasty, feudal rituals were closely linked to the 'four powers' of power, divine right, marital right and clan power, and this was the reason for the continued existence of the patriarchal system. Under the social structure of the 'family world' and the 'family and state as one', the emperor was the supreme ruler and the world was the sole ruler. In the Poetic Edda, one of the earliest collections of poetry in China, the poem 'Xiao Ya - Bei Shan Zhi Shi - Bei Shan' reads: "Under the sky, there is nothing other than the king's land; on the shores of the land, there is nothing other than the king's subjects. reflecting the supremacy of the king's power at the time. Therefore, in feudal society, 'loyalty to the king' was a prerequisite for patriotism. "Fan Zhongyan believed that "when one is far away from the rivers and lakes, one worries about one's ruler". These are all manifestations of "loyalty to the king and love for the country", but here "loyalty to the king" does not mean "foolish loyalty", but loyalty to the sovereign who governs the country in accordance with the will of God. Whether it was the sage, Du Fu or Fan Zhongyan, on the one hand they were worried that the people would suffer if the ruler's virtue was compromised; on the other hand, they wanted to be appreciated by the ruler and to show their ambition, with the ultimate aim of assisting him to implement good governance. The ancient Chinese scholars demanded that they should "cultivate their moral character and bring order to their families" and pursue "ruling the country and pacifying the world", closely linking their personal ambitions with the fate of the country. For example, Su Shi's poem "When will I send Feng Tang to the clouds? Even though he was already old and his hair was already grey, he still hoped that he could be reappointed by the court and contribute to the political clarity and happiness of the people.

After modern China was forced to open its doors to the outside world, it was in a situation of being invaded and divided for a long time, and therefore saving the country was the undercurrent of patriotism in this period. When the contradictions between imperialism and the Chinese nation became increasingly acute, and the contradictions between feudalism and the masses irreconcilable, one group of men and women began their arduous quest. After the Second Opium War, the Western School, with the feudal bureaucratic class and the feudal landowning class as its class base, advocated learning Western artefacts to save themselves. The New Deal of the late Qing Dynasty in 1901 was the last struggle of the Qing government. The New Deal was mainly concerned with the reform of the military system, the political system, the legal system, the incentives for industry and the education system, among which the changes in the education system were particularly obvious. However, during the ten years of the New Deal, the burden on the people became heavier and heavier, and the Qing government was already corrupt and corrupting, with officials at all levels collecting more than sixty kinds of taxes from the people under various names, making it difficult for the people to survive and eventually leading to civil unrest, which accelerated the disintegration of the Qing order. In 1911, the Xinhai Revolution led by the bourgeois revolutionaries overthrew the Qing Dynasty and established the Republic of China, which brought about economic and social changes, but did not remove the ideological tyranny and ignorance, and the old democratic revolution came to an end. The revolution came to an end. The Western Movement, the Hundred Days' Reform, the Boxer Rebellion, the New Deal at the end of the Qing Dynasty and the Xinhai Revolution were attempts by different classes to save the country, but because of the limitations of the leading classes, China was not transformed under their leadership, and more and more educated people realised the need for ideological and cultural change, thus giving birth to the New Culture Movement. The New

Culture Movement advocated democracy and science, criticised dictatorship and ignorance, and created the conditions for the spread of Marxism in China.

The Paris Peace Conference of 1919, which transferred German rights in Shandong to Japan, became the trigger for the May Fourth Movement, causing discontent among all classes, and led to student strikes, workers' strikes and merchants' strikes. The Chinese working class began to take the stage in history, and the growth and development of the workers' movement laid the foundation for the creation of the Chinese Communist Party. The combination of the spread of Marxism in China and the flourishing of the Chinese workers' movement gave birth to the Chinese Communist Party. The CPC led the Chinese people in a bloody struggle. After the failure of the National Revolution, the CPC chose the revolutionary path of encircling the cities in the countryside and seizing power with arms, and gained the support of the peasants through the agrarian revolution in the countryside, thus gaining the class base of the workers and peasants. After the founding of New China, the Party led the nation in socialist revolution and construction, and the completion of socialist transformation laid the institutional and material foundation for the establishment of the socialist system. After the Third Plenary Session of the Eleventh Central Committee of the Party in 1978, socialist modernisation became the new focus of the Party and the State, and a new period of reform and opening up and socialist modernisation was entered from then on. Since the 18th Party Congress, the Communist Party of China has put forward the goals of "national prosperity, national revitalisation and people's happiness", "building a moderately prosperous society" and "meeting people's aspirations for a better life". The aim was to promote the development of the productive forces of society and to enable the people to lead a better life. During the periods of socialist revolution, construction and reform, the Communist Party of China led the people to achieve national independence and people's liberation, as well as national prosperity and people's happiness, which greatly enhanced the national pride of Chinese sons and daughters of all nationalities, and made them gather into a mammoth force to invest in national construction. History has shown that patriotism has long been internalised as a fine quality of Chinese sons and daughters, spanning time and space, and has always inspired them to dedicate themselves to fighting against foreign enemies, and has been an important support for the Chinese nation to endure.

3. Theoretical logic: the patriotic ideas of classic Marxist writers

In the course of early proletarian revolution and practice, classical Marxist writers developed their arguments from different perspectives, forming and developing the idea of patriotism, which is a crucial component of Marxist thought. Marx and Engels, the pioneers of the proletarian revolution and the proletarian cause, advocated that the proletariat should struggle for national independence and liberation, believed that patriotism should be combined with internationalism, and criticised the patriotism preached by the bourgeoisie. Although the concept of 'patriotism' was rarely used in a positive way, these ideas also show their attitude to patriotism.

Marx and Engels paid close attention to the national liberation movements in China, India and other countries. In his article "The Chinese and European Revolutions", Marx severely condemned the invasion and plundering of China by Britain, France, Russia and other countries. In 'British Rule in India', the British colonialists pointed out that in the course of their invasion of India, they adopted two methods: military occupation and the establishment of vassal states, and India was divided into two parts: 'British India' and 'Indian Land'. Either way, the British colonialists brought great hardship to the Indian people. Patriotic education must therefore be carried out among the oppressed nations and states, encouraging the proletariat of the oppressed nations and states to fight for national independence and liberation.

Secondly, Marx and Engels believed that patriotism was not a narrow, exclusive nationalism, but a broad internationalism. In the Communist Manifesto, Marx and Engels wrote that "the proletarians of the world unite" with the aim of achieving the liberation of all mankind, a cause they pursued throughout their lives. Stalin inherited and developed this idea, stating that the revolutionary interests

of the international proletariat and other peoples and countries were the priority. The classic Marxist writers argued that to speak of patriotism apart from internationalism would produce a situation where one's own national and state interests would be placed above the interests of other nations and states. Conversely to speak of internationalism without patriotism would be to overthrow one's own national capitalist system and bourgeois rule while losing one's own national traditions and culture, both ideas that should be firmly rejected. Lenin's "On the National Pride of the Great Russians" says: "Do we, the conscious proletarians of Great Russia, have no national pride at all? Certainly not! We love our own language and our own fatherland We are overwhelmed by the pain of seeing the Tsarist executioners, the aristocracy and the capitalists ravaging, oppressing and insulting our wonderful fatherland." It is thus clear that, for Lenin, patriotism and internationalism should be dialectically united.

Finally, Marx and Engels criticised the bourgeoisie who were trying to defend their own interests through false propaganda in the name of "patriotism". Around 1840, the French Provisional Government, facing a financial deficit after the February Revolution, deceived the workers and peasants under the banner of "patriotism", resorted to "new taxes" in an attempt to cover the deficit, and organised The "Rangers" were organised to work against the proletariat. Marx exposed this false patriotism in all its glory. Marx and Engels also opposed patriotic chauvinism, which means that the bourgeoisie in their own country "conquers other countries" in the name of "defending the fatherland", and is essentially a bourgeoisie that wants to invade and plunder, contrary to the goal of eliminating private ownership and achieving a communist society. This is contrary to the goal of eliminating private ownership and achieving a communist society. It can be seen that the patriotic ideas of the classic Marxist writers were considered from the standpoint of the proletariat. They believed that patriotism should be based on the premise of fighting for national independence and national liberation, and that it should be combined with internationalism to achieve the liberation of all mankind.

4. Practical logic: the practical need for patriotic education in the new era

History shows that patriotism is not abstract, but concrete, and that at different times and stages, patriotism has to be clearly defined according to the times and the development of the situation. At present, the development of self-media has facilitated the intermingling and collision of various trends of thought, and the world is in the midst of a great change unprecedented in a century, and it is necessary to firmly grasp the opportunity to strive for the realization of the Chinese dream of the great rejuvenation of the Chinese nation.

In recent years, as China's international status and economic strength continue to grow, countries pursuing hegemony and power politics have used internet technology to strengthen their cultural and ideological infiltration of China, promoting historical nihilism and "universal values", advocating the "China threat theory" and "neo-colonialism", and stigmatise the anti-epidemic policies adopted by China. They also interfere in issues concerning the internal affairs of China such as Hong Kong and Taiwan, fabricating facts and trying their best to smear China's image, subliminally influencing the patriotic sentiments of some young people who lack value judgement. In the midst of rapid economic development, the ideology of "money first" and "egoism" has been taken as a guiding principle by some young people, who, while pursuing their own interests, neglect the interests of the country and the people, seek comfort and enjoyment, and have little knowledge of the country's history of hardship and struggle. They have little knowledge of the country's history of suffering and struggle, and it is difficult to arouse their patriotic feelings and resonance when the country and the nation are being tested. The Chinese people have been patriotic since ancient times, and in the face of various erroneous trends, it is particularly necessary to base patriotic education on the excellent traditional culture of the Chinese nation, and it is important to deepen the knowledge and understanding of this culture in order to reshape patriotic feelings and strengthen national identity.

Patriotic education must keep pace with the times, so that China can re-enter the international arena as a great nation and demonstrate its greatness. Through patriotic education, we must cultivate a rational patriotic outlook among young people. A great nation does not mean a narrow nationalism like "the kingdom of heaven", where we are the only country, but rather a return to its former glory while respecting the sovereignty and territory of other countries. China's "One Belt, One Road" and "Community of Human Destiny" embody China's tradition of balancing righteousness with profit and being kind to its neighbours, which has also made an important contribution to the prosperity and development of other countries. Individual hegemonic countries see China as their most powerful competitor and leave no room for smearing China's image, and patriotic education can strengthen young people's own judgement and enhance their patriotic feelings. The Chinese dream of achieving the great rejuvenation of the Chinese nation is the overall goal of socialism with Chinese characteristics in the new era, and the realisation of this goal cannot be achieved without the succession of generations of young people. Patriotic education can help young people to establish ambitious ideals, lead them to consciously take up the mission of the times and integrate their personal dreams into the Chinese dream.

5. Summary

Patriotic education in the new era has advanced with the times. It is rooted in the patriotic traditions of the Chinese nation, based on the patriotic ideas of classic Marxist writers and driven by the need to meet the realities of the new era, and its inherent logic of generation has been explained in three dimensions: historical, theoretical and practical. Only by gaining a deeper understanding and mastering its intrinsic logic can patriotic education be vigorously promoted in the new era, inspiring patriotic feelings in the youth and striving to achieve the great rejuvenation of the Chinese nation.

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