

A Brief Analysis on the Way of Youth Belief Education in the New Era through the Establishment Process of Jiao Yulu Revolutionary Faith

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Abstract: As an outstanding leading cadre of Party members trained by the Party and the state, Jiao Yulu's revolutionary belief was not established overnight, but experienced a long and gradual process. In the old China, where the country was broken and the people were dying, Jiao Yulu experienced hardships, and his spiritual formation and transformation experienced a difficult and tortuous process: from simple patriots to hot-blooded young people who resisted oppression to firm Communists. It is of great practical significance to study the process of Jiao Yulu belief establishment and analyze the characteristics of Jiao Yulu revolutionary belief establishment.

General Secretary Xi Jinping pointed out: "A spirit is not formed overnight, Jiao Yulu spirit was conceived in Luo mine, carried forward in Lankao." The reason why Jiao Yulu was able to grow from a poor peasant at the bottom of society to a leading cadre of outstanding Party members with firm faith is inseparable from his social environment, unfortunate life experience, party education and training, and his unremitting efforts. The success or failure of youth belief education is not only related to the spirit of the whole society, but also to the success or failure of socialism with Chinese characteristics. It is of great significance to study the process of establishing Jiao Yulu belief and analyze the characteristics of Jiao Yulu belief.

1. The Process of Establishing Jiao Yulu's Revolutionary Faith

Jiao Yulu did not establish communist faith from the beginning, and his thought went through a process of transformation. According to Jiao Yulu's early life experience, the transformation of his thought can be divided into three stages: before the beginning of the War of Resistance, after the beginning of the War of Resistance and before and after the end of the War of Resistance.

1.1. Before the War of Resistance against Japan: Plain Patriotic Teenagers

16 August 1922, Jiao Yulu was born in Boshan County, Zibo City, Shandong Province, a poor peasant family in Beishan Village. "From birth to the age of 15," wrote Jiao Yulu's biography of cadre history in 1955, There are 15 families, 15 acres ,2 cows, One mule, More than 20 houses. The whole family lives on land, Open a small oil shop, To beat the flax oil, Most of the funds are foreign debt ." The family atmosphere in which Jiao Yulu lived a frugal and honest life, So that he developed industrious, frugal, upright character, It also made him deeply aware of the suffering of the laborious masses. Because their ancestors suffered from illiteracy, 1931, Jiao Yulu was sent to the village private school [1], After the transfer to the South Mount Primary School, A total of seven years before and after. At school, Jiao Yulu not only systematically studied the traditional cultural knowledge, such as the Three-character Classic, the Thousand-character Text, the Analects of Confucius, He also joined the elegant band organized by the school. Just as the Chinese revolution is surging, Various progressive ideas have spread in schools where intellectuals gather. Of the teachers at South Mount elementary, There are also hot young people, Therefore, the programs given at that time have certain progressive significance. Take the song as an example: there is not only the song "Mulan Poems ", And closer to reality, More passionate foreign songs, One of the students' favorite songs is the Volga Boat Festival. In addition, Another song for the 53rd tragedy, Further aroused the broad masses of teachers and students and the masses of patriotic enthusiasm. Influenced by traditional culture and progressive ideas, Jiao Yulu wrote in his composition The Landscape of Jiaquan [2]." The benevolent love the mountain, Wise men delight in water. I drink and admire those who have made great contributions to our country, More love to feed countless benevolent and wise people of good mountains and good water. And most of all, That is, the south foot of Yueyang Mountain and the foot of the mountain of Shanxi Kan Jiaquan ."

In this period, Jiao Yulu completed the early enlightenment of knowledge, buried the seeds of loving the nation and the working people in the depths of his young heart, and gave birth to simple patriotic feelings.

1.2. After the Beginning of the War of Resistance against Japan: a Hot-blooded Young Man Resisting Oppression

On July 7, 1937, Japanese imperialism launched the war of total aggression against China. In late December, the Japanese invaders invaded Shandong and the Kuomintang fled without war. For a time, Shandong fell into a power vacuum, local associations such as the rapid growth of civil associations. In order to protect himself, Jiao Yulu joined a red gun party led by Li surname in Nanzhushan Village to defend against Japan. Villagers Chen Rennian later recalled. "At that time, the devils often came to the northern part of the mountain to sweep, traitors and the Kuomintang also came to ask for food. The common people were forced to do so. Li Xingqi, a mountain village, organized a red gun meeting to fight Japan and defend itself. I joined Jiao Yulu." Soon, however, the red guns will be scattered because of the lack of proper faith and scientific organization.

In 1941, Shandong suffered famine, Jiao Yulu's father can not pay taxes, was forced to kill himself. In order to make a living, Jiao Yulu had to buy a load of wine from Li Kuizheng Hotel in Nanzhushan Village, go out with Jiao Niangang and Jiao Nianshi in the same village, sell it in Yishui County, and earn some money in buying oil. But when they arrived in Linbei County, they ran into Kuomintang guerrillas, the barrels were pierced by bayonets, and the wine flowed to the ground, leaving little. This matter has a great impact on Jiao Yulu, he wrote in the autobiography : " this time lost a large book, home will never dare to go out [3]. Through this time to further understand that the Kuomintang guerrillas are evil bandits people, the idea of fantasy they fight

ghosts dispelled ." But because the guerrilla forces led by the Eighth Route Army were still relatively weak, Jiao Yulu did not hold much hope for the Eighth Route Army. He wrote in "autobiography ":" so many Kuomintang troops, can not hit ghosts, eight soldiers, not regular troops, no good guns and artillery, not to mention ghosts ." In 1942, the Japanese aggressors began to strengthen public order, and Jiao Yulu was caught on the charge of "Communist Party suspects" to do drudgery in Northeast China. Later, although he fled back to his hometown, but because he did not have a good civil certificate, could not stand in his hometown, and did not want to taste his conscience as a puppet army, coupled with a lack of confidence in the Communist Party-led guerrillas, he had to take his wife to Suqian to work for the landlords. On the way to escape, his first child was unhappy.

In this period, in the face of the reality of national destruction, the young Jiao Yulu began to resist spontaneously, but suffered from not finding a way out, can only endure humiliation, displacement, difficult to assume the responsibility of supporting the family.

1.3. Before and after the end of the War of Resistance against Japan: Staunch Communist Fighters

On the eve of the victory of the War of Resistance against Japan in 1945, the New fourth Army liberated Suqian. Under the propaganda and education of the Party, Jiao Yulu really realized that the Communist Party really handled affairs for the people, and that the Communist Party of the eighth Route Army really handled affairs for the people. In the autumn of 1945, Jiao Yulu couldn't wait to return to his hometown of two years, but at this time his hometown had not been liberated, the people's power had been established, and he was leading the masses to "fight against rape and complain ". After returning home, Jiao Yulu participated in the village militia organization and the battle to support the liberation of Boshan County [4]. He wrote in his autobiography : " I participated in the militia, and actively participated in the struggle of traitors Jiao Nianhao, Jiao Zhaoyu, and actively participated in the militia company liberated Zibo County to see the captivity ." In early 1946, due to his positive performance, Jiao Yulu was approved to join the Communist Party of China. At this time, although Jiao Yulu is not very clear about what the party is doing, only know that the Communist Party is good to the poor, he has a way out since the Communist Party came, but he has realized that joining the Party should do a good job and take the lead in all kinds of work. In the "registration form for party members of the communist party of china ", completed in 1956, jiao yulu wrote : " when joining the party, only thought that the past individual suffered so many crimes, now liberated, as a militia, sued the traitors suffering, but also can fight the ghost hero revenge, thanks to the communist party, re-entered the party, can be cadres, village everything first discussed, in the future can be cadres out of production, life difficulties solved, the individual has a way out ." After joining the Party, Jiao Yulu was appointed as the armed forces officer in Badou District, Boshan County [5]. In order to improve his theoretical level and party spirit cultivation, while actively studying the party's theoretical knowledge and actively participating in the revolutionary struggle, he not only participated in the battle to defend the liberated areas, but also mobilized the masses in Weishi County with the army south to carry out revolutionary work such as supporting the quasi-sea campaign, land reform, suppression of bandits against hegemony, and survived the revolutionary baptism of blood and fire. Since then, whether in Luoyang industrial construction or in Lankao to mobilize the masses to eliminate the "three evils ", Jiao Yulu has made indelible achievements for the party and the people, and set up a brilliant example of an outstanding party member and leading cadres.

During this period, in the course of long-term revolutionary practice and study, Jiao Yulu not only entered the Party ideologically, but also entered the Party in action, and grew into a communist soldier with firm faith.

Second, the value basis of Jiao Yulu's revolutionary belief establishment process

From the process of establishing Jiao Yulu's revolutionary belief, we can see that Jiao Yulu's revolutionary belief is not accomplished overnight, which is inseparable from his patriotic education, unfortunate life experience, party education and long-term social practice.

2. Patriotism is the Emotional Basis Established by Jiao Yulu's Revolutionary Belief

Patriotism is an important part of faith. Patriotism is the spiritual motive force and the most essential and profound content of national culture. Shandong is the birthplace of Confucian culture, which contains rich patriotic thoughts, such as "filial piety and respect for ancestors" advocated by Confucius [5], founder of Confucianism, and "loyalty to the monarch and serve the country", all of which contain rich patriotic thoughts. The patriotic thought of Confucianism has had a profound and great influence in Chinese history, cultivated the profound patriotic feelings of the Chinese nation, and provided a solid ideological foundation for the great integration of the Chinese nation and resistance to external aggression. The first Boxer Movement in Shandong in the late Qing Dynasty was a patriotic movement with farmers as the main body under the slogan of "helping the Qing Dynasty and destroying the ocean [6]". Thus, patriotism in Shandong has a profound historical origin and mass base. As a child, Jiao Yulu began to receive systematic patriotic education, and his love for the motherland and the nation had already penetrated into his blood. That is why, when the country and nation were in a desperate crisis, he was able to stand up and bravely fight the Japanese aggressors with his tender chest, showing simple patriotism. This also laid a solid emotional foundation for his later acceptance of the communist faith against exploitation, oppression, aggression and plunder.

2.1. The Unfortunate Encounter is the Class Basis Established by Jiao Yulu's Revolutionary Belief

Class is the fundamental attribute of the country. The class status of the proletariat and the poor peasants determines its easiest acceptance of Marxist world outlook and values. Marx believed that the historical status and class nature of the proletariat determined that it must overthrow the rule of the bourgeoisie and establish the dictatorship of the proletariat in which the people were masters through various forms of class struggle. Jiao Yulu was born in a poor peasant family, belonging to the lowest level of society [7]. Because of the oppression of the society for a long time, he showed great dissatisfaction with the current situation of the society from an early age. But because of the limitation of early understanding, Jiao Yulu's resistance was spontaneous and blind. Therefore, in his autobiography, Jiao Yulu wrote, "to see the Japanese devils so powerful, the Kuomintang, and other teams, although many, but only to the common people for food and money, no one dare to resist the ghosts. I had to be honest as a national slave, but still fantasized that the Chiang government would come back and beat the devil away." But in that time, such a desire was obviously also a luxury, and later, because of the persecution of the Kuomintang guerrillas, he completely lost his fantasy of the Kuomintang. It is because of this life experience that Jiao Yulu's revolutionary belief has a distinct class basis.

2.2. The Party's Education is the Ideological Foundation of Jiao Yulu's Revolutionary Belief

The establishment of revolutionary belief is a long-term process of self-consciousness transformation, from practice to cognition, from cognition to practice, and from practice to cognition. Jiao Yulu's understanding of the Party began as early as after Suqian's liberation, and the Party's propaganda and education made him realize that the Communist Party was really doing things for the common people, and that the people's army under the leadership of the Communist Party would certainly win the final victory. But because he did not accept the systematic revolutionary theory study, he knew nothing about the party's nature task and the struggle goal. Because of this, after taking part in revolutionary work, he wrote three applications for membership because his understanding of the Party was not deep enough. "For the first time, because his ideological consciousness was not high, he only thought that joining the Party could overthrow the landlord to avenge his relatives. For the second time, although the motive for joining the Party was corrected, it was criticized by the organization for violating the policy of captivity. He felt that he could not carry out the Party's policy model. How could he get the standard of Party members? He put away the application for joining the Party. For the third time, by repeatedly studying the Party's tasks, the nature of the Party and the Party's policies, and consciously practicing them in his actions, he was praised many times before he began to write into the Party's application form." From this we can see that the process of establishing Jiao Yulu's communist faith has also experienced a profound process of self-reflection.

3. The Revolutionary Experience is the Practical Foundation of Jiao Yulu's Revolutionary Belief

Practice is the only criterion for testing truth. Jiao Yulu's belief in communism is also reflected in long-term social practice and loyalty to the cause of the Party. After joining the Party, Jiao Yulu began to strictly demand himself according to the standard of an excellent Communist Party member. In the long-term revolutionary practice, Jiao Yulu deeply understood a truth : " Only by arming with Xi Jinping's thought can we serve the people completely and correctly lead the people and overcome all kinds of difficulties. Strive for great victory [6]." It is under the guidance of the revolutionary faith that no matter what the organization makes Jiao Yulu do, he can obey the arrangement and accomplish the task well. When the organization needs him to bleed and die, he is not afraid; when the organization needs him to go to the industrial front, he will not turn back; when the organization needs him to return to the place, he resolutely obeys [7]. These all showed the consciousness that the famous Communist Party member should have. Not only that, in the army, he is always not afraid of sacrifice, charge before, withstood the baptism of blood and fire; in Wei, he actively participated in the suppression of bandits against hegemony, land reform, mobilization of volunteers and other work, made outstanding contributions to the construction of the new regime; in Luo mine, he was anxious to overcome all kinds of difficulties, led his workers to develop a new China's platform hoist, filled the domestic gap, and was highly recognized by Soviet experts; in Lankao, he worked hard to lead the cadres and the masses to fight against the "three evils [8]", wrote a magnificent hymn, and vividly interpreted belief in communism with his own life.

3.1. The Process of Establishing Jiao Yulu's Revolutionary Belief and the Path of Contemporary Youth Belief Education

The growth course of Jiao Yulu is closely related to the destiny of the country, nation and party. On July 31, 2019, the CPC Central Committee issued a circular on studying the history of the Party and the history of the New China in the education on the theme of "never forgetting the

original ideals and aspirations, keeping in mind the mission ". The vast number of young people are the future and hope of the Party. Therefore, it is of great significance to educate the vast number of young people to learn the deeds of Jiao Yulu and carry forward the spirit of Jiao Yulu to establish their correct world outlook, outlook on life and values.

3.2. Strengthening Traditional Cultural Education for Contemporary Youth

Chinese excellent traditional culture is extensive and profound and has a long history. General Secretary Xi Jinping pointed out: " Chinese excellent traditional culture is the spiritual lifeline of the Chinese nation, an important source of cultivating socialist core values, and a solid foundation for us to stand firm in the agitation of world culture ." The excellent qualities of Jiao Yulu, who loves the motherland and dares to resist oppression, embody the Chinese nation's spirit of "being healthy in heaven, and the gentleman's self-improvement "; his public servant's feelings of " holding all the people in his heart, but not himself ", and his traditional "people-oriented" thought; his moral sentiment of "not making any special at any time ", which embodies the requirements of " public health, honesty and prestige ", etc. Youth is the most important stage in people's life. While we preach and solve their doubts, we should strengthen the education of excellent traditional culture. The emphasis is to make clear the historical tradition, cultural accumulation and basic national conditions of the country, constantly improve their ideological consciousness, moral level, civilization accomplishment, and continue the blood of Chinese civilization.

3.3. The Theoretical Charm of Constructing Marxist Belief

If you have faith in your heart, you can have strength at your feet. General Secretary Xi Jinping pointed out : " the scientific nature and truth of Marxism have been fully tested in China, its people and practicality have been fully implemented in China, its openness and the times have been fully demonstrated in China ." During the revolutionary war, the belief in Marxism was to break the evil old society and liberate the whole world. Jiao Yulu suffered many misfortunes in the old society, and the Marxist belief had great attraction to him. During the period of socialist construction, the belief in Marxism was to let the broad masses of the people really live a good life. No longer suffer hardship and poverty. Jiao Yulu, who grew up in bitter water, deeply understood the expectations of the people, and Marxist belief inspired him to benefit the people. At present, socialist construction has entered a new era, that suffering era has long become history, so how to adhere to Marxist belief in the new era, It is necessary to combine Marxist belief with the new requirements and expectations of the people and rebuild the theoretical charm of Marxism. This requires our theorists to strengthen theoretical research, educate contemporary youth to understand and grasp the correct world outlook and methodology contained in Marxist beliefs, and better help contemporary youth adapt to the needs of social development. Strive to be a useful person for the times.

3.4. Cultivating the Patriotism of Contemporary Youth

Patriotism is the unremitting value pursuit of the Chinese nation, a profound emotion for the motherland and a firm belief in promoting national rejuvenation. General Secretary Xi Jinping stressed : " No matter how far we go, we must not forget the way we have gone; we must not forget the past, we must not forget why we set out to face the future and face the challenges. We must not forget our original ideals and aspirations and continue to move forward ." Since modern times, the great suffering and sacrifice of the Chinese nation has been rare in the history of the world. History

has fully proved that without the Communist Party, there would be no New China, let alone the liberation of the laborious masses. Jiao Yulu is one of the countless laborious masses liberated by our Party. The Chinese nation has long been freed from the tragic fate of being poor and weak and subject to the rule of law, but it still needs to be vigilant, the heart of the West is not dead, the invasion of various ideologies is more hidden and dangerous, especially young people, who are in a time when the world outlook, outlook on life and values are established, and their ability to distinguish right from wrong is relatively weak. They must strengthen their education in patriotism and revolutionary traditions and cultivate their patriotic feelings. Only by educating the vast number of young people to closely link their personal destiny with the destiny of their country and nation, Only by integrating personal demands into the practical course of realizing the great rejuvenation of the Chinese nation can we consciously resist the temptation and erosion of all kinds of bad ideas and make our due contribution in the new era.

3.5. To Hone the Willfulness of Contemporary Youth

"April showers bring May flowers ." Training is the only way for young people to grow up. General Secretary Xi Jinping sent a new era of Chinese youth : " Youth by honed and brilliant, life because of struggle and sublimation ." The process in which Jiao Yulu grew up as a communist fighter with a firm belief in the name of an ordinary poor peasant is the process of training the quality of will, mainly in two aspects: first, before the establishment of the revolutionary faith, he endured all kinds of tribulations, but still adhered to the bottom line of self-made; second, after the establishment of the revolutionary faith, he fully demonstrated his talent under the education of the Party, devoted himself with a hundred times enthusiasm to the great wave of new democratic revolution and socialist construction, and made outstanding contributions. A generation has a mission, as a young Chinese in the new era, to inherit and carry forward the great May 4th spirit in accordance with General Secretary Xi Jinping's request, like Comrade Jiao Yulu, to strengthen his ideals and beliefs, to stand firm in the people's stand, to develop excellent skills, to devote himself to the great cause of power, to maintain a hard-working posture, and to fight bravely with hundreds of millions of people on the new journey of building a socialist modern country in an all-round way.

4. Encouraging Contemporary Youth to Believe Firmly in Practice

"Paper will feel shallow, never know the matter to practice." General Secretary Xi Jinping stressed: " all knowledge to transform into ability, must bow to practice. We should adhere to the unity of knowledge and practice, pay attention to learning true knowledge and understanding the true meaning in practice, and strengthen training and long skills." Jiao Yulu had a rich life experience. He had read books before the revolution, fought against the sun, dug coal and worked long hours. In particular, the long-term industrial practice, he later scientific governance of the "three evils" do not set a solid foundation [9]. Therefore, it can be said that these rich and colorful experiences, the experience of these important positions, these long periods of experience accumulation, is indispensable to him to bear the heavy responsibility, even crucial. Although the vast majority of Chinese youth in the new era have not experienced much suffering, to become a useful person for society, we should not only learn from books, but also from classroom, practice and sociology. Practice is the best teacher, learning to use, must deepen their own understanding, actively participate in social practice. Young people should accumulate experience, improve their ability and level through practice, and achieve the ultimate goal of learning to use, which is also the foothold for all our party members and leading cadres to learn and carry forward the spirit of Jiao

Yulu.

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