

# A Review of Domestic Research on Li Dazhao's Socialist Thought since 2010

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## Abstract

Li Dazhao, the first Marxist in China, pursued the way to save his country and his people throughout his life, ultimately leaving behind a rich theoretical legacy. Since Li Dazhao's death, domestic academics have unceasingly launched in-depth studies on Li Dazhao from various academic fields and multiple dimensions. In the last decade, the study of Li Dazhao's socialist ideology has made great progress, and a number of important new research findings have emerged, further deepening research in this field. On this basis, a careful study of Li Dazhao's socialist ideology in the last decade will help to enhance the understanding of the history of the Communist Party of China and modern Chinese history, and enable a proper grasp of the latest academic research developments on Li Dazhao.

## Keywords

Li Dazhao; Socialist Ideology; The Communist Party of China.

## 1. General Overview of the Research Results on Li Dazhao's Socialist Thought in the Last Decade

In the last decade, more and more attention has been paid to the study of philosophy and social sciences in China, and the education of Party history has been accompanied by the spring breeze of the popularisation of Marxism, penetrating into the daily life of the people. In this context, the results of research on Li Dazhao's socialist ideology have been abundant, and academic forums have been incessant. The academic community has been exploring different areas of Li Dazhao's socialist thought, delving into existing areas and constantly exploring new areas of Li's socialist thought and its integration with theories of the new socialist era. Li Dazhao left behind a wealth of social science theoretical achievements during his life and has been one of the key figures in modern history studied by domestic scholars since his sacrifice. Since the introduction of the strategy of strengthening the country through culture, the last decade has seen a resurgence of research on Li Dazhao's socialist ideology in China, with scholars expressing their views and demonstrating the depth and breadth of research on Li's socialist ideology in this new era. As one of the most important early founders of the Chinese Communist Party, Li Dazhao's socialist thought is of great importance in guiding today's society. This paper aims to summarise the results of research on Li Dazhao's socialist ideology in the past decade, and to provide reference for further research in this field in the future.

### 1.1. Books

In the last decade, many scholars in China have produced many monographs on the topic of Li Da's socialist thought. According to incomplete statistics, studies on Li's socialist ideology include the top three studies on historical geography, literature and politics and law, while Li's philosophical and cultural thoughts are also hot topics of research. Among these studies, the main works represented are: A Study of Li Dazhao's Literary Thought and the Relationship

between Chinese Marxism and Enlightenment Modernity by Hu Yanhui (Shanghai Academy of Social Sciences Press 2015 edition), Li Dazhao's Early Thought System and Chinese and Foreign Thought and Culture by Wu Hanquan (Jilin People's Publishing House 2014 edition), and Li Dazhao's Socialist Thought Textual Studies by Wang Xianming, Hu Qingqing (Tsinghua University Press, 2019 edition), Liu Jianjun et al.'s Commentary on Li Dazhao's Socialist Thought (Fujian People's Publishing House, 2011 edition), Guo Succession's The Choice of Modernity and the Construction of Li Dazhao's Socialist Thought in China's Modern National Crisis (China University of Political Science and Law Press, 2011 edition), Pei Zanfen, Song Sangui's Li Dazhao and the Early Chinese Communist Party (Hebei Education Press 2011 edition). These books explore in depth the process of the formation and development and perfection of Li Dazhao's socialist ideology from multiple perspectives, including his life, experiences, writings and practical activities, to flesh out the image of this field of study.

## 1.2. Thesis

According to incomplete statistics, there have been numerous research papers on Li Dazhao's socialist thought in the last ten years, as can be seen by searching the keywords: "Li Dazhao" and "socialist thought" on the Internet, as shown above Li Dazhao's political thought, historical thought, and As shown above, Li Dazhao's political thought, historical thought, and philosophical thought are the main areas of focus for most papers on Li's socialist thought, while there are also many works in the fields of art, economics, and libraries.

Political thought was the most important idea of Li Dazhao as an early Chinese Marxist, and saving the country was the core of Li's political thought from the beginning to the end. From "Min-Yi Democracy" to "Civilian Democracy": The Historical Evolution of Li Dazhao's Democratic Political Thought in the New Cultural Movement" (Party History (Theory), No. 2, 2015), "The Stages and Characteristics of the Evolution of Li Dazhao's Political Thought" by Liu Jianjun (Lantai World, No. 7, 2013), and A Brief Discussion of Li Dazhao's Political View of Youth" by Wang Wei (Journal of Jilin Radio and Television University, No. 7, 2015), etc.

Li Dazhao's historical thought is one of the landmark demonstrations of his organic combination as a scholar and revolutionary, and his essay "Essentials of History" (May 1924) is the cornerstone of Marxist historical theory in China. (Academic Monthly, No. 9, 2015), "A glimpse into Li Dazhao's historical theories" by Ouyang Zhe-sheng (Studies in Historical Theory, No. 2, 2010), "The professional conditions for the formation of Li Dazhao's historical thoughts" by Zhang Wensheng (Nankai Journal of Philosophy and Social Sciences, No. 2, 2015), and "Li Dazhao's discussion of the concept of 'history'" by Zou Zhaochen. (Nankai Journal of Philosophy and Social Sciences, No. 2, 2015) and "Li Dazhao's Discussion of the Concept of "History"" by Zou Zhaochen (Studies in the History of History, No. 1, 2010).

At present, Li Dazhao is generally recognised in academic circles as the first person to propagate Marxism in China, and his philosophical thought is pivotal to the spread of Marxism in China. No. 7, 2012), "Li Dazhao: The Ideological Founding Father of the Chinese Communist Party - A Concurrent Discussion of His Philosophical Thought" by Jin Bangqiu (Journal of China Pudong Cadre Institute, No. 5, 2011), and "On Li Dazhao's Marxist Philosophical Outlook" by Zuo Le Ping (Local Governance Studies, No. 1, 2010).

## 2. Major Research Perspectives on Li Dazhao's Socialist Ideology in the Last Decade

It is now 95 years since Li Dazhao's death. As one of the early representatives of the Chinese Communist Party, the study of Li's socialist ideology has been the focus of academic research since his death. In the more than ten years since the 120th anniversary of Li's birth in 2009, the field of research on Li's socialist ideology has flourished. Throughout the ten years or so,

research on Li Dazhao's socialist ideology has not only possessed further depth in the traditional fields of Marxist Chineseization, materialist view of history, and Marxist philosophy, but has also explored aesthetics, youth outlook, library management, and populism, presenting a consolidation of traditional research and an exploration of new directions of research. Overall, the following are the main areas of research on Li Dazhao's socialist thought in the last decade.

## 2.1. A Study of Political Thought

In traditional Chinese political thought, there are many people-centred political ideas, and the Analects of Confucius, which states that "the people cannot be established without faith", has been passed down through the ages. On the eve of the May Fourth Movement, Li Dazhao wrote an essay on "Min Yi and Politics", marking the initial construction of Li's early democratic political thought system. Li Dazhao's democratic ideology is evident in the way he advocates the non-coexistence of democracy and dictatorship, and the parallelism of democracy and enlightenment [1]. As Marxist theory has many similarities with the traditional Chinese people-based ideology, Wang Gang argues that "people-based ideology has many commonalities with Marxism", thus building a bridge between Li Dazhao and Marxism [2]. Li Yuhong compares Li Dazhao's democratic political thought with that of Chen Duxiu, arguing that Li Dazhao's democratic thought was inspired by Lockean British liberalism and focused on freedom and constitutionalism, which was the essence of Soviet Russian democracy and Western democracy [3].

Revolutionary thought is another manifestation of Li Dazhao's political thought. From the perspective of "dynamism", Wang Wei argues that Li Dazhao's revolutionary ideas originate from the revolutionary ideas of the Marxist proletariat, which profoundly reflect the dialectical relationship between subject and object in historical movement as revealed in Marx's materialistic view of history, transcending the rigid opposition between mechanical determinism and voluntarism, and affirming the significance of the proletarian revolution for the significance of the proletarian revolution for the Chinese nation [4]. At the early stage of the formation of Li Dazhao's revolutionary ideas, i.e. before the Xinhai Revolution, Wang Changying argues that Li Dazhao's revolutionary ideas can be seen in Li Dazhao's "Sending Friends at Evening of the Year", i.e. Against the Manchu rule [5].

Since the bang of the October Revolution, which sent Marxism-Leninism to China. On the issue of violent revolution, Li Dazhao's revolutionary ideas have thus possessed a process of transformation. According to Zhang Yanguo, Li Dazhao was not yet sure enough about violent revolution, as can be seen from his 1921 essay "The Russian Revolution in the Past, Present and Future". After two years of reflection and observation, Li Dazhao's revolutionary ideas are clearly identified with violent proletarian revolution and with the idea of the dictatorship of the proletariat (dictatorship) as seen in his 'Letter to the Nation' and 'Letter to the Workers' in 1922 to commemorate the Xinhai Revolution and in his 'Economic Organisation under Socialism' in 1923 [6]. Huang Kun has also studied Li Dazhao's revolutionary ideas. He argues that Li's logic of peaceful revolution can be seen in his statements on freedom of speech and publication, his belief in the possibility of convening a national congress to exclude government forces, and his ability to impose sanctions on the government if the articles were not fulfilled. After the February 7th Tragedy, Li's socialist ideas became more radicalised and after 1924, Li's rhetoric began to coincide with that of the central government, and thus Li's revolutionary ideas began to change into violent revolutionary ideas [7].

In the early days of the founding of the Party, Li Dazhao's idea of the united front laid a solid theoretical foundation for the later united front theory of the Chinese Communist Party. According to Zhou Juncheng, Li Dazhao's theory of the united front was already reflected in his May Fourth period article The Great Union, and was even expanded in his 1920 article From Vertical to Horizontal Organisation [8]. Xu Xing clarifies that Li Dazhao's united front theory

has many achievements, showing a high degree of unity between theory and practice, which can be seen in five points: the great unity of the ideological and cultural circles, the leadership of the workers' movement, the cooperation between the two parties, the leadership of the reorganised Northern Kuomintang, and the influence of the united front on the warlords [9]. Wang Bingqi summarises the contributions of Li Dazhao's theory of the united front: firstly, he inherited and developed the relevant Marxist-Leninist theories on the establishment of a revolutionary united front; secondly, he provided the ideological resources for the formation of the Communist Party of China's anti-Japanese national united front; and thirdly, he showed the way forward and the direction for the Chinese revolution [10].

## 2.2. A Study of the Ideology of the Materialist Conception of History

Engels once pointed out in his Address at Marx's Tomb that the materialistic concept of history was one of the two most important discoveries in Marx's life. As the first person to spread Marxism in China, Li Dazhao did not understand the connotations of the materialistic concept of history by the book when he approached Marxist philosophy, but possessed a set of unique insights of his own. By exploring the origins of Li Dazhao's philosophical thought, Song argues that Li's philosophical thought has three colours. The first colour is the concept of the history of changes. Li Dazhao's philosophical thought has strong underpinnings of traditional Yi Studies thought, and on the basis of his identification with the concept of the history of changes, he went on to accept the materialistic view of history. The author argues that Li Dazhao was once a believer in the evolutionary view of history, but after he was exposed to the materialist view of history, he realised that the goal of the Chinese Enlightenment was not simply the liberation of individuality, but the widespread arousal of the people, and thus transformed his thinking and mastered the materialist view of history.

Characteristic is the third colour of Li Dazhao's philosophical thought. The author argues that Li Dazhao's philosophical thought is characterized by: firstly, finding the tools for understanding the state of the nation from the materialistic view of history; secondly, finding the main form of the new democratic revolution from the materialistic view of history, highlighting the doctrine of class struggle; and thirdly, finding the motivational support for the new democratic revolution from the materialistic view of history, i.e. the great revolution of the people [11]. Yu Guifeng likewise explores the characteristics of Li Dazhao's philosophical thought. She outlines three aspects from Li's defence of the materialistic view of history during the May Fourth period: firstly, it has a strong realistic orientation and awareness of problems; secondly, it adheres to the methodological principle of combining historicity and consensus; and thirdly, the academic perspective reflects diversity [12].

As to how Li Dazhao's philosophical thought is reflected, Zuo Leping analyses it from five perspectives: firstly, in terms of the focus of understanding, Li Dazhao is more concerned with the study and dissemination of the materialistic concept of history; secondly, in terms of the content of understanding, Li Dazhao has grasped the main points and core of the materialistic concept of history in line with the spirit of Marxism. Thirdly, in terms of the perspective of understanding, Li Dazhao focuses on the perspective of human social history; fourthly, in terms of the nature of understanding, Li Dazhao advocates the materialistic view of history as a philosophy of history linked to the science of history and related to metaphysics, yet it is empirical and scientific in nature; fifthly, in terms of the characteristics of understanding, Li Dazhao pays much attention to the practical and scientific nature of the materialistic view of history [13].

## 2.3. Studies in Literary Thought

The New Youth was an important ideological and literary revolutionary position during the May Fourth Movement, and as the editor of the magazine and author of *My Marxist View*, Li

Dazhao's literary thought was infused with a Marxist view of literature and a revolutionary exploration of a new style of literature.

Looking at the evolutionary path of Li Dazhao's literary thought, Wei Tianwu argues that, on the premise that world civilisation is an inseparable and mutually influential whole, there are major differences between Eastern and Western civilisations. Li Dazhao's literary thought is full of the fusion of Chinese and Western cultures. Early on Li Dazhao addressed the differences in his whole from the historical fact that there were exchanges and collisions between Eastern and Western cultures, then, after consciously accepting and enthusiastically promoting the Marxist doctrine, he viewed the issue of literary thought in the context of Marx's materialistic view of history and the socialist movement theory (socialist democracy) [14].

The ideology of the Chinese literary world has also been rolling forward along with the wheels of social revolution, and the modern Chinese literary world has also been moving forward because of the figure of revolutionaries like Li Dazhao. The study of Li Dazhao's revolutionary ideas in literature has also been a key concern for many scholars in the last decade or so.

Ideology is the key concern of Li Dazhao's literary revolution. According to Hou Jiabian, as early as March 1919 Li Dazhao wrote an article entitled 'Revolution of Ideas', in which he analysed in depth the relationship between the 'literary revolution' and the 'revolution of ideas'. It is clear from the article that he was quite critical of the "literary revolution" that was so popular at the time, and was dissatisfied with the practice of putting the cart before the horse that was hidden within it [15]. Liu Zhong draws on Li Dazhao's connection between the literary revolution and ideas: "If we want the flowers and trees in the garden to grow luxuriantly, we must have deep soil to cultivate them. Profound ideas, doctrines, conviction in doctrine, beautiful literature, and a fraternal spirit are the soil, the roots, of the new literary movement." Discover Li Dazhao's creation of a literary revolution, which invariably placed ideas in the highest position [16]. According to Guo Changbao, Li Dazhao's more significant contribution to the ideology of the literary revolution was that his efforts to propagate a new group of intellectuals, centred on Peking University, gradually surfaced on the surface of history and influenced a large number of cultural enlighteners who came to the forefront of history and made China's hopes clearer from the murky [17]. As for the specific literary ideas of Li Dazhao, Bai Xiaotian believes that Li's essay "What is New Literature" shows a high degree of condensation of the new literary theory of the New Culture Movement, which contains the idea that new literature should serve the development of society, be fraternal, and be literary for the sake of literature [18].

Regarding the origins of Li Dazhao's revolutionary literary ideas, many scholars believe that Li was largely influenced by the Russian Revolution. According to Chang Qingyi, in May 1919, Li Dazhao edited volume 6, number 5, of *New Youth*, a special issue on Marxist studies, which was the first comprehensive introduction to Marxism and the October Revolution in China, showing that from the very beginning, even before the founding of the Party, Li Dazhao, a major founder of the Chinese Communist Party, aspired to and praised the October Revolution and Leninism in Russia. It was only then that a deep 'red mark' was placed on modern Chinese literature and the origins of China's new cultural movement, which closely combined Marxism, socialism and communism with China's specific cultural practices, literary creation and its movement, so that the new Chinese literature, which was born, developed and grew in tandem with the Chinese Communist Party, could be closely related to it at every historical stage. At every stage of its history, it has kept close to the pulse of the times, represented the fundamental interests of the people and pursued the scientific development of advanced culture [19].

Yang Hong argues that Li Dazhao took an open perspective to compare different world revolutions, spread Marxism and advanced world cultural ideas early on, and actively participated in the construction of the new ideology, culture and literature of the May Fourth Movement. His series of world revolutionary views and new ideological propositions injected

the most important fresh spiritual vitality and ideological resources into the connotation of the development of the May Fourth New Literature itself, and especially into the formation and evolution of modern Chinese revolutionary literature. At the same time, Li Dazhao's forward-looking perception of the Russian revolutionary precursors was also an important source of guidance for his revolutionary literary ideas and the formation of the May Fourth New Literature, most importantly, Li Dazhao's clear statement that 'the world to come will become a world of labour' and that the Bolsheviks' victory was a 'socialism of the proletariat'. The victory of the Bolsheviks was the victory of "proletarian socialism" and "the victory of a new spirit of consciousness in the hearts of all mankind" [20].

#### 2.4. Studies in Historical Thought

Li Dazhao, as a scholar of the past and the present and of the East and West, had a particularly broad knowledge base and covered many fields, but only historical thought was the jewel of Li's entire thought. This is not only because Li was a professor of history at Peking University, but also because Li's historical thought was part of Marxist historical thought, which was based on his belief in Marxism.

Li Dazhao was the first person in China to embrace the Marxist concept of history, and his ideas converged in the *Essentials of History*, while Xie Huiyuan argues that Li Dazhao can be considered a figure who stood at the starting point of the turn from the evolutionary view of history to Marxist historiography [21], and played a foundational role in the formation of the modern Chinese concept of social history. Zhang Rulun believes that most of the founding fathers of modern Chinese historiography believed in the theory of social evolution and used history to promote the establishment of modern society, and Li Dazhao was also influenced by this, as can be seen from "The rise and fall of nations and the waxing and waning of peoples is what history tells us. Li Dazhao was not a dogmatist, but his progressive stance led him to refine his historical thinking [22]. At the same time, Li Dazhao did not only contribute to Chinese historiography, but Zou Zhaochen argues that Li Dazhao also made a pioneering contribution to the study of Western history. Firstly, Li Dazhao used his *History of Historical Thought* course as a forum for promoting the Marxist materialist view of history, which no scholar had ever done before. Secondly, Li Dazhao demonstrates his innovative pioneering of the study of Western history in three key points: the question of historical outlook as a central element of historical thought; a detailed account of the history of the struggle between the reverentialists and the nostalgists in various fields; and high praise for the exploration of the laws of history by Western thinkers [23].

The formation of Li Dazhao's historical thought was a process and required certain conditions. Yang Peng argues that Li Dazhao was influenced by many Japanese scholars during his studies in Japan, and also absorbed Marxist theories from Japan, especially the materialist view of history, to form his own complete theoretical system of history [24]. Since Li Dazhao's lifelong academic career was inextricably linked to his time in Japan. Li Dazhao's historical thought developed further after his return from Japan, and Zhang Wensheng argues that the last ten years of his life were spent at Peking University, which provided Li Dazhao with a privileged platform to display his talents, while the president of Peking University granted Li Dazhao the post of professor of history in a meritocratic manner, which facilitated the further refinement of Li Dazhao's historical thought and contributed to the convenience of this position allowed Li Dazhao to further refine his historical thought, and was decisive in shaping Li Dazhao's historical thought [25].

Li Dazhao had a high opinion of the value of history, which, in Li's view, could not only improve the cultivation of life, correct one's attitude, plan one's path and understand the true meaning of life, but was also a source of inspiring patriotic feelings, a "salvation academic" that "inspired the rise It is also a source of patriotic emotion, a "salvation scholarship" that "inspires the rise"

and a basis for formulating revolutionary strategies. Mo Zhibin argues that Li Dazhao's reflections on the value of history can be understood from three perspectives: life, country, and governance [26]. Wu Chao argues that Li Dazhao's historiographical ideas occupy a unique position in the revolutionary changes in China's intellectual system over the past hundred years, and that the impact of his new historiographical theories on individuals, society and even the state can be seen in terms of their historical, theoretical and practical value [27].

### **3. Contemporary Values and Prospects of Li Dazhao's Socialist Thought Studies in the Last Decade**

In summary, over the past decade, the domestic academic community has produced a series of fruitful results focusing on Li Dazhao's activities and ideology, exploring numerous fresh social science theories and presenting a more comprehensive picture of the current level and status of research on Li Dazhao's socialist ideology, which is of great contemporary value. However, it is important to note that there is still room for further exploration of this research.

#### **3.1. The Contemporary Value of the Study of Li Dazhao's Socialist Thought**

From the above sorting and analysis, we can find that in the ten years or so since 2010, numerous theoretical achievements have been formed in the study of Li Dazhao's socialist thought by domestic academics, both in terms of sorting and exploring the study of Li Dazhao's socialist thought from a macroscopic perspective and in terms of concrete analysis of specific issues from a microscopic perspective. While systematically sorting out Li Dazhao's socialist thought, it has also brought about corresponding reflections and explorations. In the present day, Li Dazhao's socialist thought is no less than a good way to solve contemporary social problems.

The socialist ideology of Li Da is the solid foundation of the ideology of the Communist Party of China. The Communist Party of China is now a century old, and its party ideology is the collective wisdom of several generations of leaders and tens of thousands of party members and people. Li Dazhao, as the first scholar to propagate Marxism in China, already had the original intention and mission of the CPC ideology in his party ideology, which is "to work for the happiness of the Chinese people and the rejuvenation of the Chinese nation". As the vanguard of the Chinese working class, the Communist Party of China is also the vanguard of the Chinese people and the Chinese nation, representing the interests of the masses of the Chinese people, and Li's socialist ideology has a great deal of people-oriented ideas. The magazine "Min Yi", founded by Li Dazhao in Japan, is an example of his democratic thinking.

Li Dazhao's socialist ideas contain many innovations that can be drawn upon today. As one of China's early propagators of Marxism, Li Dazhao's socialist ideas still have value and demand in all areas of social testing today. For example, during his time as director of the one-man library at Peking University, Li Dazhao collected a wide range of books and materials, transforming the Peking University Library from a collection of books into a modern Chinese library, and his ideas on library management have been accepted by many scholars and are held in high esteem in many libraries today [28]. In the early days of the Chinese Communist Party, when the Party was still weak, Li Dazhao was the first to study the Marxist literature on warfare, learn from the experience and lessons of the October Revolution in Russia, and attempt to establish revolutionary armies in the Jehol region [29]. Li Dazhao's military thinking was an important part of early Chinese Communist Party military theory and practice, and provided valuable experience for future Mao Zedong's military thinking and that of the Chinese Communist Party.

To better disseminate and educate the youth of today about the history of the Communist Party of China. The Communist Party of China (CPC) has been in existence for over a century, and

throughout its long history it has always been people-centred, never forgetting its original intention and remembering its mission. Li Dazhao's socialist ideology is the foundation of the Chinese Communist Party's ideology, so promoting Li Dazhao's socialist ideology will help many young people understand the hardships of the Chinese Communist Party. Nowadays, the world is in a complicated state and the influence of various international ideologies on social thinking is intensifying. President Xi Jinping once highlighted at a national conference on propaganda and ideology that "if we don't occupy the propaganda and ideological positions, others will" [30]. Today's society is in the age of social media, and film and television productions are an important part of propaganda work. Through multi-sectoral cooperation in multiple fields, it is a crucial time to tell the Chinese story well and to promote Li Da's socialist ideology through film and television works, such as the current hit TV series "The Age of Awakening" [31], which is a popular subject for young people and enables them to understand the history of the Communist Party of China more deeply.

### 3.2. Future Prospects for the Study of Li Dazhao's Socialist Thought

For more than a decade, domestic scholars have been researching Li Dazhao's life and experiences, as well as documentary sources, and have produced numerous research findings on Li's socialist ideology, allowing us to explore the full picture of Li's thought. However, there is still much room for exploration in the study of Li's socialist ideology.

A multidisciplinary cross-sectional study of Li Dazhao's socialist thought from a broader perspective. Nowadays, many scholars study Li Dazhao's socialist thought from their own fields, lacking a broader, holistic approach. In Li's time, however, most disciplines in the academy were not too clearly delineated, so scholars like Li Dazhao were often multi-talented in one. President Xi Jinping once proposed at a symposium on the work of philosophy and social sciences that "philosophy and social sciences with Chinese characteristics should cover various fields such as history, economics, politics, culture, society, ecology, military and party building, and include traditional, emerging, frontier, cross-cutting and cold disciplines, and constantly promote the construction of discipline systems, academic systems and discourse systems. In the process of research, we can start from the flood of Li Dazhao's time, explore the connections between various disciplines through multiple research methods, and conduct a more holistic study of Li Dazhao's socialist thought from a broader perspective and between more disciplines. A more holistic study.

A study of Li Dazhao's socialist ideology from an international perspective. Li Dazhao went abroad twice in his life, the first time to study at Waseda University in Japan to learn the theory of national salvation, and the second time to lead a Chinese Communist delegation to the Fifth Congress of the Communist International in 1924 [32]. Li Dazhao's two trips abroad had a significant impact on his life, so it is possible to search for and uncover more fresh historical information about Li Dazhao from an international perspective, such as the appearance of the only video of Li Dazhao's life in April 2021, which has stimulated a new wave of research on Li Dazhao in China.

In summary, the study of Li Dazhao's socialist thought has made great progress over the past ten years, but there are also many problems that need to be addressed and reflected upon. Once we recognise the problems, look at them correctly, address them positively, and carry out our research in a down-to-earth manner, then we will be able to push forward the study of Li Dazhao's socialist thought and continue to deepen its development.



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