

The internal mechanisms, practical risks, and countermeasures of historical nihilism in deconstructing young people's red memory in the digital intelligence era

Hao Zhang

Zhejiang Normal University, Jinhua, China

2301137648@qq.com

Abstract. Against the backdrop of the digital intelligence era, emerging media environments and new forms of social interaction have reshaped the ways in which young people access information and construct historical memory, while simultaneously creating new opportunities for the infiltration of historical nihilism. Through technology-driven dissemination, symbolic deconstruction, cognitive conditioning, and community-based communication, historical nihilism distorts young people's understanding of history, ultimately leading to deviations in personal values, disruptions in the intergenerational transmission of red memory, and growing risks to ideological security. Drawing upon the distinctive features of digital intelligent communication and the ideological characteristics of contemporary youth, this paper examines the mechanisms through which historical nihilism deconstructs young people's red memory and analyzes its practical consequences. It further proposes a systematic framework of countermeasures from four dimensions: advancing the digital-intelligent transformation of red education, regulating the operational logic of algorithmic recommendation systems, encouraging young people's active participation in the dissemination of red culture, and strengthening the rule of law in cyberspace governance. These measures are intended to provide theoretical support for consolidating the ideological foundation of young people, preserving the red legacy, and enhancing ideological and political education in the new era.

Keywords: digital intelligence era, historical nihilism, youth, red memory

1. Introduction

Digital technologies, including big data, algorithmic recommendation systems, and immersive media, have become deeply embedded in every aspect of contemporary social life. Today, young people primarily acquire historical knowledge and engage with red culture through short-video platforms, online social communities, and intelligent recommendation systems. While digital technologies have expanded the reach of red memory and transformed the modes through which red culture is transmitted, they have also created new channels for the dissemination of historical nihilism. By leveraging precise user profiling, fragmented narratives, and the reconstruction of virtual historical scenarios, historical nihilism employs increasingly covert, targeted, and community-oriented communication strategies to undermine the authority of revolutionary history and distort

young people's historical cognition. As a result, it poses potential threats to young people's ideals and convictions, cultural confidence, and the security of mainstream ideology. Substantial research has been conducted on the critique of historical nihilism, the inheritance of red memory, and the governance of digital intelligent communication. However, relatively few studies have examined, from the perspective of the broader digital-intelligent ecosystem, the internal mechanisms through which historical nihilism erodes young people's red memory, the specific risks arising from this process, and the corresponding countermeasures. Taking into account both the characteristics of digital intelligent communication and the ideological features of contemporary youth, this paper provides a theoretical analysis of these issues and proposes targeted strategies for optimization. The findings are expected to offer useful insights for improving ideological and political education for young people and strengthening the governance framework for safeguarding ideological security in cyberspace in the new era.

2. Theoretical foundations and contemporary manifestations of historical nihilism in deconstructing young people's red memory

2.1. Conceptual analysis of historical nihilism

The concept of *historical nihilism* can be traced back to the ideas presented by the British political philosopher Friedrich A. Hayek in *Capitalism and the Historians*. Hayek argued that "people's understanding of historical events depends not on objective facts themselves, but on the historical records and interpretations to which they have access" [1]. He maintained that such records and interpretations are shaped and constrained by multiple factors, particularly political and value orientations, thereby casting doubt on their authenticity and reliability. As he further observed, historical writing "is a science with a strong artistic dimension; if the historian fails to recognize that the task of writing history is to interpret it through a particular set of values, then even a successful work merely deceives its author, who becomes the victim of biases of which he is unaware" [1]. In Hayek's view, therefore, historical narratives are inevitably constructed according to subjective political principles and value judgments, with subjective factors exerting a profound influence on historiography. In contrast, Karl Marx and Friedrich Engels explicitly rejected such idealist interpretations in *The German Ideology*, arguing that history is not a subjective fabrication but the objective process of human material production and social development. As they famously stated, "it is not consciousness that determines life, but life that determines consciousness" [2]. This fundamental principle of historical materialism refutes the idealist fallacy of severing history from its objective laws of development and reconstructing it on the basis of subjective speculation. From this perspective, historical nihilism may be understood as an ideological trend that departs from a truth-seeking view of history under the influence of subjective factors. It employs subjective idealism and one-sided, absolutist modes of cognition to deconstruct the historical process of human society. Within the contemporary Chinese context, its central fallacy lies in distorting or denying the history of the Communist Party of China, the history of the People's Republic of China, the history of reform and opening up, and the history of socialist development. It typically manifests itself by negating the history of the Chinese revolution, rewriting narratives of modern Chinese history, discrediting revolutionary heroes and role models, and denying the achievements of socialist development. In doing so, it fragments the continuity of historical development, rejects the objective laws governing historical progress, and ultimately embodies an idealist conception of history with explicit ideological implications.

2.2. The historical and contemporary significance of red memory

As President Xi Jinping has emphasized, "red is the defining color of the Communist Party of China and the People's Republic of China" [3]. In *The Holy Family*, Marx and Engels likewise stressed that "historical activity is the activity of the masses" [2]. As the collective spiritual legacy accumulated by the Party and the Chinese people throughout the revolutionary struggle, red memory is fundamentally a spiritual expression of the people's role in creating history, embodying both the objective laws of historical development and the values that have guided that process. Red memory constitutes a distinctive form of collective memory. It emerged during a historical period characterized by revolutionary ideals and firm convictions, representing the accumulated impressions of both participants and later generations regarding revolutionary events within specific historical contexts. Over time, these shared memories have become an important foundation for social and political values as well as political consciousness. The significance of red memory lies not merely in preserving historical remembrance, but more importantly in its capacity to inspire diverse social groups and shape their values [4]. This function is particularly important for contemporary youth. First, red memory serves as an essential psychological foundation for cultural confidence. Shared red memory enables young people to critically interpret and distinguish cultural phenomena, facilitating their ability to differentiate mainstream from non-mainstream cultures, as well as progressive from decadent cultural influences. In doing so, it strengthens their spiritual resilience and reinforces their cultural identity. Second, red memory provides a vital source of spiritual motivation for realizing the Chinese Dream. By fostering a strong sense of cohesion and shared purpose among young people, it inspires collective commitment to national rejuvenation and continues to exert a powerful appeal in the new era. Finally, red memory constitutes an important psychological foundation for the healthy development of young people. At the individual level, it helps them locate their own identities within the broader course of world history and cultivate a sense of belonging to the Chinese nation. Through this process of identity formation, red memory subtly shapes young people's value orientations and behavioral choices, providing enduring guidance for their future development.

2.3. The current state of historical nihilism's deconstruction of young people's red memory

Since the implementation of reform and opening up, China's comprehensive national strength has grown dramatically, enabling the country to accomplish within a few decades what took many Western developed countries centuries to achieve. This rapid rise has attracted increasing strategic attention from the United States and its Western allies. Seeking to undermine China's long-term social cohesion and political stability, certain Western forces have increasingly turned to the arena of public opinion and ideological discourse. Their objective is to weaken the mainstream ideology that underpins national unity, with particular emphasis on influencing young people, who generally lack firsthand experience of the revolutionary period and therefore possess no original red memory. Through a variety of communication channels and propaganda strategies, these efforts operate in two principal ways. On the one hand, they promote the so-called "universal values" of the West, downplay the historical crimes of colonialism, and portray Western modernization as inherently progressive, thereby encouraging young Chinese people to develop unquestioning acceptance of, and admiration for, Western value systems. On the other hand, they seek to discredit the red value system forged by the Communist Party of China throughout more than a century of struggle. This is achieved by dramatizing revolutionary history to diminish its historical dignity, advocating narratives such as the "futility of revolution" to weaken young people's identification with revolutionary traditions, and fragmenting coherent historical narratives into isolated episodes that create confusion and uncertainty regarding revolutionary history and red memory. Consequently, young people may find it increasingly difficult to internalize red values and translate them into conscious action. The advent of the digital intelligence era has further complicated this situation.

While the rapid development of social media has greatly enhanced the efficiency and accessibility of information dissemination, it has simultaneously provided fertile ground for the spread of historical nihilism. Selective and distorted interpretations of history can now circulate rapidly across digital platforms. Amid the overwhelming volume of online information, the public often finds it difficult to distinguish historical truth from misinformation, making them more susceptible to misleading narratives. Meanwhile, the rapid expansion of the Internet has heightened public awareness of the need for effective cyberspace governance. However, given the enormous quantity of online information, comprehensive monitoring of every expression and complete regulation of public opinion remain practically unattainable. Under such circumstances, young people—whose worldviews, values, and life philosophies are still in the process of formation—are particularly vulnerable to misleading online discourse. Exposure to narratives that distort national policies, weaken commitments to national unity and ethnic solidarity, or challenge mainstream ideological values may gradually erode their identification with the nation and the Chinese people, ultimately leading them toward misguided moral and ideological orientations.

3. The internal mechanisms through which historical nihilism deconstructs young people's red memory in the digital intelligence era

In the digital intelligence era, technological innovation, the reconstruction of symbolic systems, changes in cognitive habits, and transformations in communication models have collectively reshaped the traditional pathways through which red memory is transmitted, while also altering the logic by which ideological trends penetrate public consciousness. The erosion of young people's red memory by historical nihilism is no longer confined to the dissemination of isolated viewpoints. Instead, it has evolved into a multidimensional system of ideological infiltration. Unlike the overt and simplistic distortions of history seen in earlier periods, contemporary historical nihilism exploits the technological affordances of digital intelligent media, the deconstructive nature of symbolic communication, the cognitive characteristics of young audiences, and the viral dynamics of networked communities. It operates through four interrelated mechanisms—technological empowerment, symbolic deconstruction, cognitive conditioning, and community-based dissemination—gradually penetrating the communication medium, narrative structure, cognitive framework, and scope of dissemination. In doing so, it not only challenges young people's existing understanding of revolutionary history but also weakens the emotional bonds and value foundations embedded in red memory, ultimately achieving its covert and systematic deconstruction [5].

First, from the perspective of technological empowerment, algorithm-driven information cocoons, immersive communication technologies, and big-data-enabled precision recommendation constitute the core technological foundation through which historical nihilism erodes young people's red memory. These technologies enable highly targeted, continuous, and large-scale dissemination of nihilistic narratives [6]. By utilizing big data analytics, digital platforms can accurately collect users' browsing preferences, topics of interest, and online interaction patterns to construct detailed user profiles. Based on these profiles, they selectively recommend fragmented content that distorts revolutionary history and undermines red culture, thereby overcoming the limitations of traditional communication, such as imprecise audience targeting and relatively low dissemination efficiency. Algorithmic recommendation systems continuously reinforce users' existing interests by repeatedly delivering homogeneous nihilistic content, progressively narrowing the diversity of information they encounter and creating self-reinforcing algorithmic filter bubbles. As a result, young people may be exposed over extended periods to one-sided or even fabricated historical narratives while becoming increasingly isolated from authoritative accounts of revolutionary history. Furthermore,

immersive media technologies—including virtual reality, virtual scene reconstruction, and sophisticated visual effects—can recreate historical settings with remarkable realism. By subtly altering historical details and reshaping historical contexts, these technologies diminish the solemnity and historical significance of revolutionary events while embedding distorted historical perceptions into young people's cognitive structures, thereby providing historical nihilism with new technological avenues for deconstructing red memory.

Second, from the perspective of symbolic deconstruction, historical nihilism takes advantage of the accessibility and fragmented nature of digital communication to systematically dismantle the symbolic system of red culture through three primary approaches: the entertainment-oriented reinterpretation of revolutionary symbols, the fragmentation of historical narratives, and the denigration of heroic figures. The widespread circulation of lightweight digital content—including short videos, internet memes, and humorous online posts—has led to the excessive entertainmentization of key revolutionary symbols such as classic revolutionary works, major historical events, and national heroes. Consequently, serious historical narratives are increasingly presented in humorous or satirical forms, directly diminishing the sacred value and spiritual significance of red culture. At the same time, the fragmented communication patterns characteristic of digital media break coherent historical narratives into isolated episodes detached from their historical context, internal logic, and essential meaning. By substituting isolated historical facts for comprehensive historical narratives, such practices easily foster partial or even erroneous understandings of history among young audiences. In addition, proponents of historical nihilism deliberately exaggerate the alleged personal flaws of revolutionary heroes through online reinterpretation, secondary content creation, and intentional misrepresentation. By overstating accidental historical incidents while downplaying the broader historical context, they seek to discredit revolutionary heroes and exemplary figures, thereby weakening young people's identification with heroic symbols and the values they represent. In this way, the symbolic foundations upon which red memory is constructed are systematically undermined.

Third, from the perspective of cognitive conditioning, historical nihilism exploits the cognitive patterns and psychological characteristics of contemporary youth through sensationalized narratives, the manipulation of rebellious psychology, and the implantation of false memories, thereby reshaping young people's historical cognition at a deeper level. Contemporary young people generally possess open-minded perspectives and strong preferences for individuality while exhibiting relatively low acceptance of rigid, didactic forms of education. Whereas traditional narratives of red history primarily emphasize positive educational guidance, historical nihilism deliberately constructs unconventional and sensational historical accounts. By promoting content under labels such as "revealing the truth" or "in-depth historical analysis", it selectively presents obscure or isolated historical materials that appeal to young people's curiosity and their inclination to question established authority. This encourages them to accept distorted historical interpretations voluntarily. Moreover, some young people display a tendency toward cognitive rebellion, instinctively distancing themselves from mainstream ideological education. Historical nihilism capitalizes on this disposition by exaggerating perceived shortcomings in conventional ideological communication, artificially creating value conflicts and fostering skepticism and resistance toward authoritative historical narratives. Through prolonged and repeated exposure to misleading information, distorted historical accounts gradually reshape young people's cognitive frameworks. Over time, fabricated or manipulated historical narratives may become internalized as subjective memories, giving rise to false red memories that progressively replace authentic and positive revolutionary memories. Ultimately, this process achieves the profound cognitive deconstruction of red memory.

Finally, from the perspective of community-based dissemination, the rise of digitally networked subcultural communities, private online groups, and decentralized modes of historical interpretation has created favorable conditions for the covert diffusion and deep penetration of historical nihilism [7]. The increasingly

sophisticated interest-based operating strategies adopted by social media platforms such as Douyin, Bilibili, and Xiaohongshu have encouraged young users to form relatively closed online subcultural communities. Within these communities, members tend to share similar values and exchange information extensively among themselves, while authoritative red cultural content encounters considerable barriers to entry. Consequently, these communities inadvertently become enclosed environments conducive to the spread of nihilistic ideas. In addition, private communication spaces—including WeChat groups, niche online forums, and invitation-only communities—operate largely outside the direct oversight of mainstream public opinion, providing concealed channels through which distorted historical narratives can circulate rapidly and eventually become collectively accepted within the community. Furthermore, the decentralized nature of online communication has weakened the traditional authority of professional historical interpretation by enabling virtually anyone to become a producer and interpreter of historical narratives. Some young users lacking formal training in historical scholarship rely primarily on subjective speculation when interpreting revolutionary history, producing substantial amounts of content that diverge from authoritative historical accounts. Through repeated circulation within closed communities, such content continuously undermines the credibility of mainstream historical narratives while reinforcing nihilistic interpretations among community members. Ultimately, this process erodes young people's red memory on an increasingly organized and large-scale basis through community-based dissemination.

4. Practical risks of historical nihilism in deconstructing young people's red memory in the digital intelligence era

Against the backdrop of the widespread application of digital intelligent technologies, the dissemination of historical nihilism has become increasingly covert, targeted, and community-oriented. These characteristics directly interfere with the construction, preservation, and transmission of young people's red memory, gradually eroding their historical cognition, value judgment, and spiritual support system. Unlike the direct ideological indoctrination associated with traditional forms of historical nihilism, its contemporary manifestations rely on algorithmic recommendation systems, community-based viral dissemination, and the fragmented deconstruction of historical symbols to exert subtle yet long-term influence on young people. The transmission of these risks follows a progressive trajectory: from individual cognitive distortion to the deformation of collective consensus, from ideological fluctuations among young people to disruptions of social and cultural order, and ultimately from misaligned value orientations to potential threats to national ideological security [8]. As the principal inheritors of red culture and key participants in ideological development, young people's red memory occupies a pivotal position. Its deconstruction not only impoverishes their individual spiritual world but may also generate cascading risks that extend across society and the state.

First, at the individual level, the digital dissemination of historical nihilism directly undermines young people's historical understanding, cultural identity, and value judgments, thereby weakening the spiritual foundations essential for their personal development. Fragmented and entertainment-oriented false historical narratives circulating on digital platforms disrupt the coherent framework of revolutionary history that young people have established. Meanwhile, the closed information environment created by algorithmic filter bubbles exposes them repeatedly to selective and distorted interpretations of history, making it increasingly difficult to develop an objective and dialectical understanding of revolutionary history and the broader trajectory of social development. As a consequence, young people may gradually adopt subjective and one-sided historical perspectives, falling into cognitive traps characterized by overgeneralization and the rejection of widely

accepted historical conclusions. By belittling revolutionary heroes, deconstructing revolutionary classics, and discrediting revolutionary history, historical nihilism erodes the spiritual essence and contemporary significance of red culture. This weakens young people's identification with and pride in China's revolutionary traditions, undermines their cultural confidence, and fosters cognitive biases that encourage unwarranted skepticism toward indigenous revolutionary culture while promoting uncritical acceptance of misleading external ideological narratives. As positive red memory is progressively weakened, distortions in value orientation are likely to emerge, leading to weakened ideals and convictions, diminished patriotism, and a reduced sense of social responsibility. Ultimately, young people's personal value orientations may diverge from the mainstream values endorsed by society.

Second, at the societal level, the deconstruction of young people's red memory by historical nihilism gives rise to collective risks, including the disruption of intergenerational transmission and the weakening of the authority of mainstream historical discourse, thereby hindering the sustained inheritance of red culture [9]. As the primary inheritors of revolutionary traditions, young people play a decisive role in preserving and transmitting red culture. However, prolonged exposure to historical nihilism within digital environments has gradually diluted—and in some cases distorted—their understanding, emotional attachment, and memory of revolutionary history. Compared with older generations, whose revolutionary memories are often grounded in direct historical experience or stronger cultural inheritance, the red memory of younger generations exhibits increasing fragmentation and erosion. This weakens the intergenerational transmission of revolutionary values and heightens the risk of discontinuity in the inheritance of red memory. Furthermore, the decentralized and community-oriented nature of digital communication allows young people to become increasingly detached from the constructive guidance traditionally provided by mainstream discourse. Within online communities, de-authorized historical interpretations and fabricated historical narratives proliferate, progressively diminishing trust in authoritative historical accounts. Consequently, the influence, credibility, and guiding capacity of mainstream ideological discourse within youth communities continue to decline, resulting in the marginalization of red culture and the weakening of social cohesion around shared values.

Third, at the national level, the gradual erosion of young people's red memory has extended beyond the individual and social spheres to affect the broader domains of ideology and culture, posing direct challenges to national ideological and cultural security and potentially undermining the country's long-term stability and development. Young people's ideological orientations and value choices constitute a fundamental pillar of the nation's ideological foundation. In the context of accelerating digitalization and intelligent technologies, historical nihilism deliberately targets young people through systematic content dissemination that seeks to deconstruct mainstream historical narratives. By gradually weakening young people's identification with the leadership of the Communist Party of China, the revolutionary tradition, and the socialist system, it narrows the communicative space occupied by mainstream ideology among younger generations while reducing its cohesion and influence. This process may facilitate the emergence and spread of various erroneous ideological currents, thereby creating persistent risks to national ideological security. At the same time, red culture serves as a vital component of China's cultural security. Young people's gradual forgetting, misunderstanding, or distortion of red memory directly threatens the continuity of revolutionary cultural inheritance, depriving the contemporary expression of the revolutionary spirit of its audience and gradually diluting the influence of indigenous revolutionary discourse within the digital public sphere. Under such circumstances, external cultural influences and misleading ideological trends encounter fewer barriers to dissemination, progressively weakening the cultural security framework aimed at younger generations. This, in turn, diminishes the nation's cultural soft power and cultural sovereignty, presenting significant challenges to the construction of cultural security and the consolidation of the ideological front in the new era.

5. Countermeasures for resisting the erosion of young people's red memory by historical nihilism in the digital intelligence era

Within the context of digital intelligence, the erosion of young people's red memory by historical nihilism is a systemic process arising from the interaction of multiple mechanisms, including the alienation of technological algorithms, the weakening of cultural symbols, the conditioning of youth cognition, and the viral dissemination of community-based communication. This process has fundamentally transformed the traditional model of ideological infiltration, which was characterized by overt dissemination and one-way transmission, into a more covert, targeted, and scenario-based form of influence. Conventional governance approaches—primarily relying on ideological education, reactive control of public opinion, and broad online regulation—are no longer sufficient to meet the practical demands of safeguarding young people's red memory in the digital intelligence era. Taking into account the complete developmental chain of red memory, encompassing cognitive construction, emotional internalization, value consolidation, and intergenerational transmission, this study proposes a systematic governance framework that moves beyond the traditional emphasis on ideological instruction over practical engagement and reactive suppression over proactive construction. Corresponding to the four principal mechanisms of erosion—technological empowerment, symbolic deconstruction, cognitive conditioning, and community-based dissemination—the proposed framework addresses four complementary dimensions: cognitive reconstruction within digital intelligent environments, algorithmic governance of the online information ecosystem, activation of youth participation, and precise legal regulation of cyberspace. Collectively, these measures seek to transform governance from passive defense and remedial intervention toward proactive construction, preventive governance, and continuous protection, thereby reinforcing the cognitive foundation and spiritual resilience of young people's red memory in the digital intelligence era.

5.1. Cognitive reconstruction in digital intelligent environments

Build an immersive and precision-oriented system of red education to consolidate the cognitive foundations of young people's red memory

To counter the dissemination of false historical narratives through algorithmic filter bubbles and the resulting erosion of red memory, this study proposes an optimized model of red education that integrates technological empowerment, immersive learning scenarios, and personalized content delivery. This approach is designed in response to the media consumption characteristics of Generation Z, who value experiential learning, interactive participation, and personalized digital content, while overcoming the limitations of traditional red education, including one-way knowledge transmission, outdated content, and monotonous instructional formats.

At the level of scenario construction, technologies such as digital twins and virtual reality may be employed to achieve high-fidelity digital restoration of revolutionary resources that are vulnerable to deterioration, including the Long March route, revolutionary base areas, and sites associated with the War of Resistance against Japanese Aggression. These digital reconstructions can support panoramic virtual environments that encourage free exploration, interactive engagement, and reflective learning. Functional modules—including historical scenario simulations, immersive reenactments of major military campaigns, and role-playing experiences from the perspectives of revolutionary figures—would enable young people to move beyond the limitations of traditional textual learning. Through immersive experiences, they can gain a more comprehensive understanding of the historical context and spiritual significance of revolutionary history, thereby correcting historical misconceptions at their cognitive source. At the level of precision-oriented

instruction, artificial intelligence-based user profiling technologies can be utilized to integrate multidimensional data concerning young people's historical knowledge, online behavioral preferences, and cognitive weaknesses. By establishing a dynamically updated database of youth cognitive characteristics relating to red history, educational platforms can accurately identify historical misconceptions, controversial public issues, and knowledge gaps that are particularly susceptible to distortion. Based on these analyses, authoritative and systematic educational resources can be delivered through personalized recommendation systems, effectively filling knowledge gaps and correcting erroneous historical perceptions. At the level of everyday integration, red education should be incorporated into the various digital spaces that young people engage with in their daily lives. Universities, for example, may establish digital campus platforms dedicated to red culture and online communities for revolutionary studies, regularly organizing activities such as virtual field trips to revolutionary sites, online lectures on revolutionary history, and intelligent Party history knowledge competitions. By naturally embedding red education into young people's routine online experiences, these initiatives can foster continuous, positive, and comprehensive accumulation of historical knowledge, thereby strengthening young people's cognitive foundation of red memory and enhancing their resilience against the fragmented and sensationalized historical narratives propagated by historical nihilism.

5.2. Governance of the algorithmic public opinion ecosystem

Establish a dual-oriented media defense system integrating regulation and innovation to purify the communication environment of young people's red memory

In the digital intelligence era, historical nihilism frequently infiltrates young people's ideological space through algorithmically targeted recommendations, platform traffic allocation mechanisms, and monopolization of discourse within online communities. To address these risks, governance should center on technological regulation and discursive innovation while balancing immediate intervention with long-term institutional development. An integrated public opinion protection system should therefore be established, encompassing algorithmic governance, platform management, and discourse innovation.

At the level of algorithmic governance, the current traffic-oriented recommendation logic employed by digital platforms should be reformed by introducing mechanisms that prioritize mainstream social values within algorithmic recommendation systems and establish clear value-based standards for algorithmic review. Content promoting historical nihilism—including materials that distort revolutionary history or defame revolutionary heroes and martyrs—should be subject to measures such as traffic restriction, content blocking, or removal. At the same time, the recommendation weight assigned to authoritative historical interpretations and high-quality red cultural content should be increased, with personalized distribution strategies targeting young audiences. Such measures would help break the constraints imposed by algorithmic filter bubbles, interrupt the circulation of misleading historical information, and expand the visibility and influence of positive revolutionary content. At the level of platform governance, a comprehensive regulatory framework should be established that integrates intelligent content recognition, human review, dynamic monitoring, and source tracing. Drawing upon technologies such as big-data semantic analysis and intelligent content identification, this framework should detect historical nihilism disseminated through increasingly covert forms, including satirical internet memes, manipulated secondary video editing, and misleading niche textual narratives. Regulatory coverage should also extend to areas traditionally characterized by weak oversight, including private online communities, niche discussion forums, and comment sections on short-video platforms. Simultaneously, a dynamic risk inventory for historical nihilism should be developed to facilitate a closed-loop governance mechanism encompassing early risk identification, real-time intervention, and post-event removal of harmful content. At the level of discourse innovation, mainstream historical communication

should be aligned with the media consumption preferences of young audiences. Interdisciplinary creative teams composed of historians, ideological and political education specialists, and young digital content creators should collaborate to develop accessible educational products addressing historical controversies, online rumors, and misleading narratives promoted by historical nihilism. These products may include popular science short videos, animated historical explanations, and concise fact-checking documentaries. Rather than relying on didactic instruction, such content should adopt clear, accessible language and communication styles that resonate with young people's everyday modes of expression. Through innovative forms of digital storytelling, mainstream narratives of revolutionary history can more effectively transcend the boundaries of online communities, strengthen their influence within the digital public sphere, and reinforce the leading position of authoritative historical discourse.

5.3. Activating youth participation

Build a participatory and community-based system for the dissemination of red culture to foster the endogenous construction of red memory

To counter the deconstruction of red memory through youth subcultural communities and decentralized modes of historical interpretation employed by historical nihilism, it is necessary to move beyond the traditional paradigm in which young people passively receive official ideological instruction. Instead, full play should be given to the agency of Generation Z in digital content creation and online community communication by establishing a red memory cultivation model characterized by youth-led content production, community-based fact-checking, and endogenous dissemination.

First, government agencies, universities, and online platforms should integrate their resources to establish digital incubation platforms for the creation of red cultural content. Dedicated funding schemes and incentive mechanisms should be introduced to encourage high-quality creative production while clearly defining both the objectives and normative boundaries of red cultural communication. Young people should be encouraged to employ diverse digital formats—including AI-assisted artwork, short-form videos, micro-dramas, virtual presenters, and digital journals—to produce original works centered on Party history, revolutionary heroes, and the spiritual values embodied in the revolutionary tradition. Throughout the creative process, activities such as collecting historical materials, refining content, and verifying historical facts enable young creators to actively clarify the historical development of revolutionary history, correct misconceptions, and internalize red memory through self-directed learning and knowledge construction. Second, targeted engagement should be carried out within influential youth subcultural communities, including gaming and anime-related circles. By cultivating young opinion leaders, campus-based red culture influencers, and community ambassadors who possess firm political commitment and strong influence within their respective online communities, it becomes possible to leverage their credibility to disseminate authoritative historical knowledge. These individuals can respond directly to distorted historical narratives, satirical reinterpretations, and misleading historical content circulating within their communities by conducting fact-checking, historical interpretation, and positive value guidance. Such an approach helps overcome the long-standing difficulty of introducing mainstream discourse into relatively closed and personalized online communities. Finally, a collaborative dissemination network for youth-generated red cultural content should be established by coordinating mainstream social media platforms, university media outlets, and youth organizations. Outstanding original works created by young people should receive coordinated cross-platform promotion, thereby creating a virtuous cycle of content creation, dissemination, interaction, and renewed creation. Through this process, young people become not merely recipients of red culture but also its principal communicators and active custodians of red memory,

fundamentally weakening the social and communicative foundations upon which historical nihilism relies within youth subcultures.

5.4. Precision-oriented rule of law in cyberspace

Improving institutional mechanisms for long-term governance to safeguard the security of red memory

In the digital intelligence era, the dissemination of historical nihilism has become increasingly covert, adaptive, and community-based, while also demonstrating a strong capacity for regeneration and evolution. Existing governance practices continue to face challenges, including ambiguous regulatory boundaries, insufficient legal deterrence, and inadequate public legal education. Consequently, a comprehensive legal governance framework characterized by refined legislation, routine supervision, and systematic legal education should be established to provide precise and sustainable regulation of historical nihilism within digital environments.

At the institutional level, deficiencies in the legal framework governing cyberspace should be addressed by developing more detailed regulatory standards for emerging forms of dissemination, including secondary editing of short-form videos, private community communication, manipulation of virtual content, and the generation of fabricated historical narratives through artificial intelligence. Clear criteria should be established for identifying prohibited conduct, accompanied by a tiered system of legal penalties and mechanisms for tracing accountability. The respective responsibilities of online platforms, self-media operators, and individual internet users throughout the dissemination process should be explicitly defined. Particular regulatory attention should be directed toward areas that currently receive limited oversight, including private online communities, niche digital platforms, and AI-generated content, thereby eliminating governance gaps in which seemingly minor violations or covert dissemination activities frequently evade effective regulation. At the level of collaborative governance, an interdepartmental coordination mechanism should be established involving cyberspace administration authorities, educational institutions, public security agencies, and cultural authorities. Supported by big data technologies, an intelligent monitoring platform for online public opinion concerning red culture should be developed to conduct continuous monitoring and analysis of evolving forms of historical nihilism, concealed dissemination patterns, and community-based infiltration across digital platforms. Such a system would facilitate automated risk assessment, rapid emergency response, and graded intervention, thereby creating a governance framework characterized by cross-sector collaboration, comprehensive monitoring, and intelligent enforcement. This proactive approach would replace the traditional model of reactive intervention conducted only after harmful content has already spread. At the level of legal education, a differentiated and multi-tiered public legal education system should be established. Regular compliance training should be provided for digital platform operators and self-media practitioners to strengthen their responsibility for content moderation and platform governance. For young people, specialized courses on cyber law and legal protection of historical memory should be incorporated into educational programs. Through the analysis of representative legal cases, public disclosure of penalties for unlawful online behavior, and educational campaigns highlighting legal boundaries in cyberspace, young people can develop a clear understanding of the legal consequences associated with distorting historical facts or maliciously trivializing revolutionary culture. Such initiatives would foster respect for historical truth and strengthen awareness of the rule of law. At the same time, young people should be encouraged to participate actively in reporting harmful online content, thereby promoting a healthy digital ecosystem in which society collectively safeguards red memory and consciously resists misleading ideological currents. In this way, the binding force of the rule of law can provide a robust institutional guarantee for protecting the security of young people's red memory in the digital intelligence era.

6. Conclusion

The digital intelligence era has not only created new opportunities for the transmission of red memory but has also enabled historical nihilism to infiltrate society in increasingly covert and targeted ways, significantly enhancing its capacity to mislead young people. Safeguarding and cultivating young people's red memory is therefore of critical importance to the maintenance of ideological security, the intergenerational inheritance of red culture, and the sustained vitality of national development. Addressing these challenges requires adherence to the Marxist materialist conception of history as the fundamental theoretical foundation while integrating four complementary dimensions of governance: technological regulation, the optimization of educational models, the activation of youth agency, and the strengthening of the rule of law. Together, these measures should form a comprehensive governance framework spanning the entire communication process, including content source verification, dynamic supervision of information dissemination, the positive guidance of mainstream values, and the long-term consolidation of communication outcomes. The effective implementation of such a governance framework can substantially reduce the ideological influence of historical nihilism on young people, promote the integration of the revolutionary legacy into the spiritual development of the younger generation, foster a firm sense of historical confidence, strengthen their commitment to preserving China's cultural heritage, and encourage them to assume the responsibilities of national rejuvenation in the new era. In doing so, it will provide enduring intellectual and moral support for advancing the great rejuvenation of the Chinese nation.

References

- [1] Hayek, F. A. (2003). *Capitalism and the historians* (Q. Feng, Trans.). Jilin People's Publishing House. (Original work published n.d.)
- [2] Karl Marx, & Friedrich Engels. (2009). *Collected works of Marx and Engels* (Vol. 1). People's Publishing House.
- [3] Xi Jinping. (2021, June 27). Xi Jinping emphasized at the 31st collective study session of the Political Bureau of the CPC Central Committee the importance of making good use of red resources, carrying forward the revolutionary heritage, and striving to create achievements worthy of history and the people. *People's Daily*, p. 1.
- [4] Meng, F., & Ge, B. (2025). A critique and correction of the "pan-entertainment" phenomenon in young people's red memory. *Theory Guide*, (3), 73–80.
- [5] Huang, D. (2025). The shift toward scenarized narratives of historical nihilism and corresponding responses. *Studies on Marxism*, (8), 116–125.
- [6] Dong, M., & Zhang, S. (2023). On the digital-intelligent narrative turn of historical nihilism and its countermeasures. *Ideological Education Research*, (8), 63–70.
- [7] Gao, J., & Cheng, L. (2024). Pathologies and remedies of historical nihilist narratives in the algorithmic era. *Ideological and Political Education Research*, (2), 42–49.
- [8] Li, S. (2024). A critique of fragmented narratives of historical nihilism in the digital age and approaches to their correction. *Studies on Socialist Core Values*, (10), 63–71.
- [9] He, H. (2023). Value concealment and manifestation: The contemporary inheritance of red culture. *Journal of Sichuan University (Philosophy and Social Sciences Edition)*, (4), 164–172.