

On Mao Zedong's Humanistic Thought from the Peasant Movement

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Abstract

After the Opium War, China's society has undergone drastic changes. The imperial powers opened the country with strong ships and cannons. Since then, China has been filled with smoke and wars have continued. During the process of the invasion of China by the West, the mainstream Western thought was introduced into China, and the traditional Chinese culture suffered a violent impact, and the modern enlightenment thought trend kicked off. Due to the crisis of the country and the tribulations of the nation, advanced Chinese intellectuals began to think about new ways and methods to save the country and the people. They took the initiative to study the mainstream ideas of the West, merged and collided with traditional Chinese ideas, and gradually realized the awakening of the Chinese nation's thinking. The era of Mao Zedong's life was at the height of the great powers dividing up China, the Chinese nation was in a crisis of survival, and the collision of Eastern and Western cultures was more intense than ever. While being nurtured by traditional Chinese anthropology, Mao Zedong gradually accepted the baptism of Marxism-Leninism, and initially dabbled in Western anthropology. In the process of leading the peasant movement, he enriched the profound connotation of his humanistic thought, and Mao Zedong's humanistic thought was gradually established. The process of establishing Mao Zedong's anthropological thought is actually the process of awakening Mao Zedong's Juche thought. The ultimate goal of philosophy is to achieve human liberation, and the realization of free and comprehensive development is the theoretical purpose of Marxism. As a firm believer and follower of Marxism, Mao Zedong made important explorations in the free development of human beings.

Keywords

Peasant movement; Juche thought; Humanistic thought.

1. The Wilting Flower Will Be Tragically Worse Than the Wood

After the Opium War, Chinese society underwent drastic changes. The imperial powers opened the door of China with strong ships and cannons. Since then, the smoke of gunpowder has been filled, and the war has continued. Facing the bleak social reality, Mao Zedong shouted: "The country is extremely bad, and the society is extremely dark." In order to save the Chinese nation, a large number of advanced intellectuals are running on the road to save the nation and survive. Lin Zexu, Wei Yuan and others are in retreat, In the dull and dead silence of the government and the opposition, the pain "will be wilted, and it will be miserable." In order to save the Chinese nation from water and fire, groups of thinkers have introduced advanced Western culture into China, and have carried out a series of vigorous campaigns. In the search for the correct way to save the country and the people, the emergence of modern industry and class changes have induced the emergence of Chinese capitalism. The strong ships and sharp guns of the West "ruthlessly shattered the Chinese people's dream of trusting the sages and wise men to grant sunshine, rain and dew, stability and prosperity." From the blind denial of Western culture and

the belief that the West is a "barbarian country", to Wei Yuan's "opening his eyes to see the world" and wanting to "learn the skills of the barbarians in order to control the barbarians", to the Westernization Movement "Chinese style and Western use", learning from the West Artifacts, in order to "self-improvement and wealth", to the reform of the Reform Movement, wanting to learn the Western system, and then to the New Culture Movement, advanced intellectuals realized that they must change their national character and learn the advanced Western ideology and culture... Here in the process, various attempts to save China from peril have failed. Until the May 4th New Culture Movement and the introduction of Marxism into China, the development of the Chinese road ushered in a new stage. The Communist Party of China has led the Chinese people to open up a correct path to save the nation from peril and realize the great rejuvenation of the Chinese nation.

2. Revealing the Main Idea

2.1. The Theoretical Background of Mao Zedong's Anthropological Thought

After the success of the Revolution of 1911, the Republic of China was established, but after Yuan Shikai came to power, he did the opposite, setting off a reverse trend of respecting Confucianism, trying to restore the monarchy, and negotiating with Japan to sign the twenty-one articles of humiliating the country. Under such circumstances, advanced intellectuals have been reflecting on what is the way out for China. Chen Duxiu, Li Dazhao, Cai Yuanpei, and others, based on Peking University, founded "New Youth", whose purpose is to inspire people's wisdom. Chen Duxiu pointed out that "the reason why the country is not prosperous is that the people's wisdom has not been developed." The strength of a strong enemy is first of all in the strength of their ships and cannons, but more importantly, they are strong in ideas and concepts. They not only have advanced weapons produced in the industrial age, but also advanced concepts and systems produced in the capitalist age. Therefore, to defeat this powerful enemy, we must change our thinking. In this way, the New Culture Movement came into being, a cultural enlightenment movement that advocated science and opposed superstition in China in the early 20th century. After the emergence of the New Culture Movement, intellectuals from all walks of life discussed the truth of saving the country and the people. However, it was not until the failure of Chinese diplomacy at the Paris Peace Conference that people from all walks of life woke up and went on strike, and the working class entered the stage of history. During the May Fourth New Culture Movement, various ideas were mixed, pragmatism, realism, philosophy of life, philosophy of superhuman beings, etc. had a profound impact in China. These ideas collided with Chinese culture and produced a series of ideological theories to save the nation from peril. In this context of cultural openness, Marxism was introduced into China.

Since the New Culture Movement started in 1915, Chinese society has gradually evolved from the theory of evolution as the mainstream to the mainstream of historical materialism and dialectics, and a Marxist trend of thought with historical materialism and dialectics as its content has been formed in the intellectual world. In the process of development of the times, Marxism showed irrefutable logical power and theoretical charm, and gradually occupied the mainstream position in modern philosophy. In the context of the New Culture Movement, the old values collapsed, and the three principles of Confucianism advocated by traditional Confucianism attracted criticism from advanced intellectuals. The traditional Chinese thought of human nature is just sitting and talking about the Tao, taking the pursuit of morality as the goal of lifelong pursuit, in order to achieve the status of inner sage and outer king. The ultimate goal is to maintain the feudal ethics. The history of China can be said to be a Emperors and generals share family history, and Chinese society is a society of "cannibalism".

In the second half of the 19th century, Confucianism changed, and its exclusive status in China gradually disappeared. The New Culture Movement even launched the slogan "Down with

Confucianism". Chen Duxiu summed up the drawbacks of traditional Confucianism in one sentence: "The way of Confucius is based on ethics, politics, loyalty and filial piety, and other branches and leaves." Lu Xun once said, "I opened up the history and checked it. This history has no chronology, and every leaf that is crooked is written 'The words "benevolence, righteousness and morality". I couldn't sleep horizontally and vertically. I read it carefully in the middle of the night, and then I could see the words from the cracks. The whole book is written with two words "cannibalizing people".' [1] Traditional Confucian philosophy pays attention to humanity and emphasizes It is the principle of human beings, and it pays special attention to moral requirements. "Self-cultivation, family order, governance of the country, and peace in the world" are the ideal criteria for dealing with people. The three principles of etiquette teaching of ruler and subject, father and son, and husband and wife, make men and women in the world, ministers, sons and wives, without having an independent personality. The so-called morality of loyalty and filial piety is the morality of slaves who belong to oneself, and all serve the feudal rule, so this kind of society is a society that "eats people". Therefore, in the society before the new democratic revolution, the people were exploited and oppressed, and the "slavery" was deeply rooted in the bones. Mao Zedong recognized the shortcomings of the social changes at that time, and deeply realized the repression of the feudal social ideology on the human subject ideology.

2.2. The Social Background of Mao Zedong's Anthropological Thought

The emergence of Mao Zedong's anthropological thought is rooted in the analysis of China's social structure. He believed that in the countryside and villages, "the patriarchal feudal local tyrants and evil gentry, the unscrupulous landlord class are the cornerstones of imperialism, warlords, and corrupt officials, the foundation of autocratic politics for thousands of years,"[2] and that "if this foundation is not shaken, it must not be shaken. the superstructure", and to shake this foundation, the peasants must rise up from the countryside and overthrow the feudal "privilege of the patriarchal landlord class". Secondly, Mao Zedong looked at the peasant issue from the perspective of the overall strength of the revolution. He believed that China had nearly 400 million people at that time, but 80% of them were peasants, and almost all peasants could "tend to revolution". "Human, "unstoppable by any force" revolutionary army, they will be from all over China, with the force of storms, to break through all the snares that bind them, and run wildly towards the road of liberation. Therefore, Mao Zedong repeatedly emphasized that the peasant problem is "the basic problem of the Chinese revolution".[3]

3. The Principles of Mao Zedong's Humanistic Thought

3.1. Real People

Mao Zedong's human rights thought is based on real people, not abstract people. Mao Zedong conducted extensive social surveys in the early stage of leading the peasant movement. After the May 30th Movement, Mao Zedong focused on the study of peasant issues. He went deep into the countryside to investigate the root causes of peasants' suffering. Mao Zedong divided the suffering of farmers into six categories: heavy rent exploitation, usury exploitation, expropriation of heavy donations, exploitation of surplus labor, exploitation of farmers by warlords and dirty officials, and exploitation of businessmen. Therefore, it is necessary to fundamentally change the rural economic system and establish an ideal new society, so as to free the peasants from their misery.

Mao Zedong went deep into the social reality to understand the suffering of the peasants and the various ways in which they were exploited. He listened to the wishes of the peasants, understood the voices of the masses, and knew what the peasants hated and needed. He took every living, flesh-and-blood individual as the source of his thoughts. There is an essential

difference between material and rhetoric about the importance of peasants in an abstract way. In Mao Zedong's humanistic thought, peasants needed land for farming, peasants needed looser peasant policies to achieve a better life, peasants hated the exploitation of peasants by landlords and gentry, so Mao Zedong knew how to awaken peasants' revolutionary enthusiasm; In the abstract anthropology thought, man is just an abstract concept, and the concept of man does not have any development, as if man does not need to wear clothes, eat and sleep, all people only have the name "peasant". The real needs of clothing, survival, etc. have disappeared. Such anthropological thinking is destined to be nothing but a mirage floating in the sky, which does not play any substantial role in China's revolutionary movement, but hinders the development of the revolution. In the early days of the Red Army's Long March, German military adviser Li De made the mistake of abstraction. In the process of commanding the battle, he did not consider the reality of the Red Army, nor did he consider the need for the Red Army to dress, eat, and move forward in the course of the war, nor did he consider the gap in weapons and equipment. He simply relied on the ready-made theory of modern Western tactics to imitate China's revolutionary reality. , the result is bound to fail. The anthropology thought based on the actual individual foundation must take the policy implementation conforming to the social reality as its practical result.

Beginning in 1927, Mao Zedong actively promoted the reform of the rural economy, which was called the Land Revolution in history. Mao Zedong believed that the rural economic transformation centered on the agrarian revolution was a fundamental transformation of the rural feudal production relations for thousands of years, and a revolution in which one class overthrew another. To win this revolution, it is necessary to "distinguish friends and enemies." Mao Zedong discovered through his investigations in the countryside that the peasant class can be divided into several classes or strata, such as landlords, rich peasants, middle peasants, and poor and hired peasants. Analysis, Mao Zedong put forward the class line of the agrarian revolution: that is, relying on the poor peasants (including farm laborers), uniting with the middle peasants, weakening (or "restricting") the rich peasants, and eliminating the landlord class. Mao Zedong pointed out that the poor and hired peasants are the most revolutionary class in rural China, and they are deadly enemies with the feudal forces, and how to sum up how to mobilize the masses, Mao Zedong said: "We have formed a set of specific methods: visit the poor, seek out activists, and take root. Connect in series, unite the core, complain, organize class ranks, and start class struggle."

On the issue of the abolition of land ownership, Mao Zedong put forward the idea of "the cultivator has his own land", opposed "the landlord does not divide the land, and the rich peasant divides the bad land", and advocated that all rural land, regardless of gender, age, and quality, should be improved in quantity and quality. equally distributed. At the same time, Mao Zedong also pointed out that houses, grain, cash, etc. are also means of production. "The surplus part of the above-mentioned properties of the rich peasants should be expropriated and distributed to the peasants who lack these properties and other poor people, and the same share to the landlords." After the War of Resistance Against Japanese Aggression, In order to promote the establishment of the anti-Japanese national united front, Mao Zedong changed the current land policy, implemented the "double reduction" policy, reduced rent and interest, and maintained the people's living needs. Later, Mao Zedong realized that the new revolutionary regime did not have the strength to aggregate production, so in the early days of the agrarian revolution, the policy of separation of ownership and use rights was implemented. Through several years of land revolution practice, Mao Zedong deeply felt, "The peasants are small proprietors, and it is their nature to keep private property. Before they realize that only the socialization of the land is their economic outlet, they are always looking forward to it. An unattainable capitalist future." Therefore, only by giving the peasants the land rights they eagerly desired could arouse their enthusiasm for increasing the revolution. Therefore, at the

beginning of 1931, Mao Zedong changed the policy of public ownership of land and put all the land allocated to farmers.

3.2. Substantial Equality

Mao Zedong's anthropological thought is based on a broad and profound thought of equality. Chinese culture has a fine tradition of equality thinking. "The Great Harmony Society", "The cultivator has his own field", "Universal love", "Education without discrimination" and so on are all concrete manifestations of the traditional Chinese idea of equality. Mao Zedong was born in a rural area and was at the bottom of the society at that time. However, the more he was at the bottom, the stronger the idea of equality, and the more he pursued the ideal Datong society. Therefore, Mao Zedong's idea of equality originated from the excellent cultural traditions of ancient China and the society in which he lived. environment. This idea of equality has demonstrated unparalleled appeal in any period. The equality that Mao Zedong demanded is not a concept of "equality" promoted by today's Western countries, but a true and substantive equality. Policies such as fighting the local tyrants and dividing the land are all expressions of the idea of equality; concrete expression of thought. People are equal, this principle is deeply engraved in any field and any aspect of Mao Zedong Thought. It is precisely because of this that the idea of equal human learning can gain the trust of the broadest masses of the people and become the most important guarantee for the Chinese Communist Party to defeat all counter-revolutionary forces. For example, in the Battle of Huaihai, five million people in Shandong pushed carts to transport supplies for the PLA, which is rare or unique in the history of world wars. This is a powerful illustration of the enormous power of Mao Zedong's real and equal humanistic thought, which is what modern Western society advertises as "equality" most needs to learn from.

3.3. Respect for Human Subjectivity

In the process of Mao Zedong's leadership of the peasant movement, especially in the Jinggangshan Revolutionary Base, the peasants were regarded as the subject rather than the abstract object, which was another important principle of Mao Zedong's anthropological thought. The subject to be discussed here can create the subject itself. The development of human subjectivity lies first in human survival. Farming, hunting, weaving, etc. are the basis for maintaining human existence. This is based on the creation of natural inevitability. However, people can choose how to create, how to create, and what to create according to actual needs. This is the display of human subjectivity. . Therefore, in the stage of realizing one's own existence, man is the unity of subjectivity and objectivity. On the basis of satisfying the basic survival conditions, human creative activities are completely freed from inevitability, and human creativity is completely carried out in accordance with its own regulations, that is, the subject's hopes and requirements for the subject, which is the creation of human value. Animals can also create, such as bees making honey and spiders weaving webs. However, the creation of animals is not self-creation, but self-realization based on the animal's own "internal program". In other words, animals are just a tool, completely Relying on its own programming, this kind of creation lacks subjectivity, because animals can only exist as objects and not as subjects. The creation of animals is completely limited and constrained by necessity, without any subjectivity.

During the Agrarian Revolutionary War, Chiang Kai-shek's reactionary government regarded the peasant masses as a tool lacking subjectivity, burning, killing, looting and looting the people's property at will, making it impossible for the peasants to survive, and the vast peasants in China would not be able to live. However, Mao Zedong's anthropological thought placed the masses of the people at the starting point and end point of the revolution, not treating the masses as tools but the peasants as masters, and respecting the subjectivity of the peasants. First of all, Mao Zedong's humanistic thought allows every poor public to have the right to live.

In practical actions, the farmers are given land, production tools, and appropriate tax policies to create a good living environment. In this way, the peasants, especially the poor peasants, were liberated from the degree of survival, giving these peasants a chance to survive, and laying the foundation for the peasants to realize their full subjectivity. Secondly, Mao Zedong's humanistic thought respects every living subject and provides enough space for each living subject to realize the value. Judging from its practice, the troops led by the Communist Party of China have extremely strict military regulations and military discipline.

In the party's rural revolutionary base areas and liberated areas, support various commercial activities in the areas, and give full play to the enthusiasm of every peasant for production, work and revolution. In a word, on the basis of guaranteeing the subsistence rights of the broad masses of the peasants, fully protecting and respecting the humanistic thought of the masses of the masses is the most basic guarantee for the victory of Mao Zedong Thought. General Secretary Xi said: "The country is the people, and the people are the country. Fighting the country, guarding the country, and guarding the heart of the people". The foundation of keeping people's hearts and minds is to fully guarantee the subjectivity of the people, and to provide the people with a living environment suitable for their survival, development, and value creation. It can be seen that the ideas of great people are often in the same line. The broad masses of the people are subjects who can independently carry out production activities and make significant contributions to the Chinese revolution. The masses are creative, and only on the basis of giving full play to the subjectivity of the broad masses of the people, can the peasant movement be carried out and be carried out successfully.

3.4. Views on History of the Masses

The people are the makers of history. The mass view of history is another pillar principle of Mao Zedong's anthropological thought. Mao Zedong inherited and carried forward the historical viewpoint of Marxism. The denial of each mass of the people and the development based on this denial constitute each person's history, and the denial of themselves by thousands of people and the development rule based on this denial. make up the history of the world. In the relationship between the individual and the collective, each individual is an infinite subject with infinite content and development. All infinite individuals are interconnected and develop with each other to form a historical unity. This unity is not all individual machines. It is an organic unity of interrelatedness, not a mechanical relationship of one plus one equals two, but an organic whole formed by the combination of human spiritual activities and practical activities such as emotion, impulse, rationality, etc. All are historically necessary. Heroes are only a part of the people, but they are at a critical time node and have a greater and more profound impact on historical development. On the basis of the mass view of history, Mao Zedong regarded every soldier and every mass as a hero of the times to create a history that belongs to the people. In Mao Zedong's anthropological thought, the era requires everyone to become a hero of the era. The reason why the era requires people who have made outstanding contributions as heroes is because of the absence of some people as "people". The mass view of history is particularly prominent in the context of the current socialist construction entering a new era and the complex and severe forms of epidemic prevention and control: the impact of everyone's absence in a short period of time and a small scale does not seem to be obvious. The absence of people will trigger the "butterfly effect" under certain circumstances. If everyone can wear masks, wash hands frequently, get vaccinated as required, and report personal travel information as required, then the pressure of epidemic prevention and control will be much less, and epidemic prevention and control workers will not need to make great efforts to become heroes. To always adhere to the mass view of history, we must always be clear about our rights and obligations, have the courage to assume our responsibilities, and not become more "heroes" because of our absence.

Mao Zedong has always attached great importance to the issue of political power, and the harsh facts of the failure of the revolution told the Chinese Communists: In China, a semi-colonial and semi-feudal society, the issue of political power and the issue of armed forces are closely linked, and the old state apparatus cannot be destroyed without the establishment of revolutionary armed forces. Just as Marx said: "Of course, the weapon of criticism cannot replace the criticism of weapons, and material power can only be destroyed by material power." It was precisely based on a profound analysis of national conditions and a systematic grasp of the basic principles of Marxism that Mao began to put the peasants' land issue combined with peasant arming and people's power. "The development of the autumn harvest riot in Hunan is to solve the land problem of the peasants. No one can deny that, but to create this riot, it is not enough to rely on the strength of the peasants alone. There must be a military assistance." September 9 The Autumn Harvest Uprising broke out, but he was frustrated on the way to attack Changsha. In this case, Mao Zedong resolutely gave up the idea of attacking Changsha and proposed to march into the countryside where the enemy's ruling power was weak, so the Jinggangshan Revolutionary Base came into being. Mao Zedong's proposition of "going up the mountain" was a correct judgment of the revolutionary situation at that time, and what followed was the correct revolutionary path of "encircling the cities from the countryside and seizing power by arms" and the revolutionary thought of "separating the workers and peasants by arms". Therefore, the union of workers and peasants has become the proper meaning of the mass view of history. However, the union of workers and peasants is only part of the meaning of the mass view of history. It is the logical end of the mass view of history that the proletarians of the world unite to oppose class exploitation and oppression and build a communist world.

4. The Enlightenment of Mao Zedong's Humanistic Thought on the Experience of Today's Society

4.1. We Must Unswervingly Adhere to the leadership of the Communist Party of China

Mao Zedong's anthropology thought is a profound manifestation of the whole Chinese Communist ideology. It follows the basic guidance of Marxism, insists on taking "real people" as the starting point of its theory and practice of anthropology; insists that the substantive equality of people is not equality of opportunity as an important principle of anthropology; insists on safeguarding people's right to live and Respecting the subjectivity of human value creation as the basic method of humanistic thinking; insisting on taking the mass historical view as its basic point of view to solve China's practical problems, and unswervingly taking human beings as the core of theory and practice, reflecting the Chinese Communist Party as the people's the party's political pursuits. This is in stark contrast to the Western world, under the guise of "democracy", "freedom", "human rights", etc. Therefore, only by unswervingly adhering to the leadership of the Communist Party of China can democracy, human rights and freedom truly blossom and bear fruit on the land of China.

4.2. Determining the Subjectivity of the Chinese Nation

We must unswervingly follow the path of independent development and insist on resolving China's affairs in a Chinese way. The so-called subjectivity is to realize oneself through the negation and perfection of oneself. Every Chinese should be the subject of development rather than the object of development. He must actively change the subjectivity of the Chinese nation, and he is destined to seek principles that suit his own development. Know what kind of development you want and how to achieve it. When the subjectivity of every Chinese is fully developed, then the subjectivity of the Chinese nation is bound to endure for a long time. At present, the Chinese nation takes the realization of the Chinese dream of great rejuvenation as

its goal of struggle, adheres to the development path of socialism with Chinese characteristics, adheres to the leadership of the Communist Party of China, and insists on its national subjectivity.

4.3. Adhere to the Mass View of History, Develop for the People, and Rely on the People for Development

There is a famous saying in ancient China that "water can carry a boat, and it can also capsize it". In today's world, only development that puts the masses at the core of development is real development. Only pursuing the development of GDP and total value is putting the cart before the horse. Some leading party cadres are now pursuing targets and figures, pursuing promotions and power, and turning a blind eye to the interests of the people. Such perverse practices hurt not only the people but themselves.

Mao Zedong's humanistic thought not only enriched and developed Marx's theories on human beings, but most importantly, Mao Zedong put Marx's theories on human beings into practice on the rich land of China, helping the Communist Party of China and the Chinese people to defeat imperialism and feudalism., the three mountains of bureaucratic capitalism, the realization of the leap from theory to reality, its significance is immeasurable.

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