

On the Sinicization of Marxism from the Historical Evolution of Zedong Mao's Linguistic Features

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Abstract: the Characteristics of Zedong Mao's Language Are Not Only Reflected in the Level of Linguistics. Since Its Establishment, the Cpc Has Been in the Conflict between Accepting the Instructions and Orders of the Communist International and Establishing Its Own Ideological and Discourse System. the Establishment and Wide Acceptance of Zedong Mao's Linguistic Features Can Be Seen as a Miniature of the Long-Time Struggle. the Wide Acceptance of Zedong Mao's Language Style Shows That in the Competition between Local Culture and “Westernization” in Modern China, the Communist Party of China Chose the “Localized” Culture.

1. Introduction

Generally Speaking, the Proposition of the “Sinicization of Marxism” Was Put Forward by Zedong Mao in the Early Stage of the Anti Japanese War after he Summarized the Rich Experience of the New-Democratic Revolution in China and Made Deep Philosophical Thinking. in October 1938, At the Sixth Plenary Session of the Sixth Central Committee of the Communist Party of China, Zedong Mao Made a Long Report Entitled *on the New Stage*. he Drew Lessons from the Right-Leaning Mistakes of Cpc on the United Front during the Northern Expedition, the Agrarian Revolutionary War and the Early Stage of the Anti-Japanese War, and Pointed out That “There is No Abstract Marxism; There is Only the Concrete Marxism. the So-Called Concrete Marxism is to Apply Marxism to the Specific Struggles in the Specific Conditions of China through the National Form of Marxism, Rather Than Apply It in an Abstract Way.” “the Sinicization of Marxism Makes It Carry Chinese Characteristics in Every Performance. That is to Say, Applying Marxism According to China's Characteristics is an Urgent Problem for the Whole Party to Understand and Solve.” Zedong Mao Put Forward the Task of “Sinicization of Marxism” for the First Time Here, Emphasizing That It is a “Urgent Problem for the Whole Party to Understand and Solve.”

The Formation of a Person's Language Style is Not an Overnight Success. If a Person's Language Style Goes Beyond the Personalized Expression Level of Personal Writing and Layout, and is Closely Related to the Context of a Political Party and an Era, His Language Style Will Reflect a Deeper Historical Connotation, Just Like Zedong Mao's Writing Style.

2. Zedong Mao's Linguistic Features and Influences of Communist International on the Communist Party of China

Zedong Mao wrote many articles; among them, his political papers are most closely related to the history of the Communist Party of China. These papers have distinct personality features. In terms of style, they belong to practical writing, rather than literary works. The main characteristics are simple, clear and rigorous; the purpose is to interpret the truth or express views. However, to some extent, Zedong Mao broke through the formal shackles of general reasoning and practical writing. Among the simple and strict sentences, readers can also find penetrating analyses, teasing ironies and sincere appealing; these features “make his articles lively and attractive, and can show his emotional pulse.” Xie Liu's *Wen Xin Diao Long* said that, “emotions bring courage; courage can lead to passionate articles; passionate articles can influence and arouse the others.” Therefore,

Zedong Mao's writing is far away from these dry and tasteless political papers; they are engraved with distinctive personal marks which greatly enhance the readability.

All kinds of Chinese sentences are fully used in Zedong Mao's works. Both long sentences and short sentences, whole sentences and scattered sentences, as well as oral and written languages are arranged appropriately and freely, depending on the situation and the effect. In order to express his feelings, Zedong Mao often chose short sentences, such as: "without the poor peasants, there would be no revolution. To deny them is to deny revolution. If we attack them, we will attack the revolution." One of the characteristics of Zedong Mao's writing is that he was not limited to one style. His articles show both excellent writing skills and vivid emotions. Xie Liu said, "emotion is the soul of writing." In this stage, Zedong Mao was investigating peasant movements in Hunan. In January and February 1927, Zedong Mao investigated the peasant movements in Xiangtan, Xiangxiang, Hengshan, Liling and Changsha. Every time they arrived at a place, "we convened an investigation meeting of experienced farmers and comrades working in the Agricultural Movement and listened to their reports carefully. We got a lot of materials. "

Based on the field investigation, Zedong Mao formed his own understanding and views on Hunan peasant movements in the *Report*. There were sayings that the peasant movements were "very bad"; the actions of the peasant associations were "too excessive" and a little "disorder". Zedong Mao's held different opinion. He held that "excessive" actions had "revolutionary significance"; farmers were the "revolutionary vanguard". Brantly Womack, an American scholar, referred to the *Report* and expressed, "Zedong Mao speaks as an expert on the peasant movement"; "his long-term field investigation has given him authority to discuss rural issues." Zedong Mao pointed out in his article *Against Book Worship* that, "he who makes no investigation and study has no right to speak". By personally investigating the experience of peasant movements in Hunan Province, he had enough confidence to express the opinion.

Since its establishment, the Communist Party of China has taken the theory of the Communist International as its guidance and direction. Even the CPC itself was established under the direct help of the Communist International and the Soviet Union. The military affairs and funds can run normally only with the support of the Communist International. In terms of ideology, the CPC also followed the leadership of the Communist International and the Soviet Union. Of course, under that historical circumstance, it was a forced and even necessary choice. However, with the continuous expansion and improvement of the CPC's organization and its increasing influence on the Chinese revolution, the situation of "non-acclimatization" began to appear. However, all of this did not arouse the fundamental suspicion of the actual leaders of the CPC. They did not even dare to doubt it. At that time, the leaders of the CPC failed to attempt to construct their own ideology system, nor did they form a "Chinese style" expression. "Writings are for conveying truth." The expression of words is not only the technical operation of words and sentences, but also a set of thought modes. The blank of the self discourse system of the young Communist Party of China which follows the trend of the Communist International, to a certain extent reflects its subordinate position to the Communist International and the Soviet Union in terms of organization and ideology.

3. Zedong Mao's Exploration and the Sinicization of Marxism

Compared with Wentian Zhang, Enlai Zhou, Gu Bo and Ming Wang, Zedong Mao is a "genuine" Chinese revolutionary, whose ideological resources are Chinese traditional books and records. He did not "look up" the theory of Marxism and Leninism like the "Westernization" revolutionaries; he held the "pragmatism" attitude. Therefore, his thinking was flexible and changeful. Once the theory was inconsistent with China's reality and had poor effect, he would not stick to the authority of "doctrine" or the Communist International. In fact, Mao had been exploring for many years before his core position in the organization of the Communist Party of China was established.

Zedong Mao always advocated the use of "vivid words"; he held that "rigid and stereotyped articles are incomprehensible, tasteless and not vigorous." Zedong Mao practiced his ideas. "The first thing is to look down. Don't just look up at the sky." This is the specific method of rural

investigation. We should go deep into the grass-roots level and the masses. We should encourage Party members and cadres to lay down their burdens and start action. He used vivid narration to replace discussions. For example, in *The Situation After the Victory of the Anti Japanese War* and *Our Policy*, he said: “Kai-shek Chiang did not carry a load of water on the mountain, but now he reached out to pick peaches. He said, the ownership of this peach belongs to me, Kai-shek Chiang. I am the landlord and you are serfs. I will not allow you to pick it.” In most of his articles, his languages are simple and popular. He often uses popular colloquialism among the masses. For example, when discussing the Shaanxi Gansu Ningxia border area, he said that there was “no concubine”, “no beggar”, “no one makes a fortune through the national calamity”. When criticizing the “stereotyped Party writing”, he said that “the words are tasteless, like a wimp”. The people who failed to investigate and research were “blind persons who want to catch sparrow and fish”. He often uses folk proverbs and ballads to explain the truth, like “singing different songs on different mountains; fitting the appetite to the dishes; cutting the dress according to one's figure”. He often employed folk allusions and stories, such as the Buddha and Monkey King in *Journey to the West*, as well as Wusong fights the tiger, and three sieges of Zhu village in the *Water Margin*. These simple and popular languages in Zedong Mao's works send out the flavour of life. People are pleased and easy to accept, which really embodies “learning language from the people”. This reveals Zedong Mao's turn in the exploration of China's revolutionary road and his attempt to understand and explain China's revolution in his own way.

After the Zunyi Conference, Zedong Mao gradually established his leading position in the CPC. His language began to exceed the scope of the Party documents; with the gradual rise of the CPC in the domestic political arena, he was known through various channels. After Zedong Mao put forward the idea, “making Marxism concrete in China”, the “Sinicization of Marxism” has gradually become the consensus of CPC leaders, and became the basic idea of the whole Party after the Rectification Movement in Yan'an.

At that time, Zedong Mao's writing style gradually became a kind of theoretical culture. He began to construct the ideological and theoretical system of the Communist Party of China through “localization” and “Sinicization” with his theoretical writing. Zedong Mao thought, Marxism can only be realized through certain national forms and combined with China's specific characteristics; “China's problems can't be solved if we mechanically moved foreign things to China and failed in studying China's characteristics”. Therefore, he stressed: “for the Communist Party of China, it is necessary to learn to apply Marxism and Leninism theory to China's specific environment.” The great power of Marxism and Leninism lies in their connection with the specific revolutionary practice of various countries. We need to make Marxism “carry necessary Chinese characteristics in every performance; that is to say, we need to apply it according to the characteristics of China”. As for the combination of theory and practice, Zedong Mao expressed, “to combine theory and practice, we need to be good at applying Marxism Leninism's position, viewpoints and methods, to be good at applying Leninism's theory on the Chinese revolution, and to make theoretical creations in line with China's needs in all aspects after carefully studying China's historical and revolutionary reality.”

With the establishment of Zedong Mao's authority absolute in the party, he made sharp criticism on believers of “West” theories came from Soviet Union and the Communist International. He strongly attacked the long-standing and once very popular thought that people who can skilfully recite Marxist and Leninist books were theorists and could guide the Chinese revolution through Marxism and Leninism; he attacked the phenomenon of lacking investigation and studying on the actual situation, saying that these people were “catching sparrow and fish with eyes closed”. He stressed that “the basic tasks of the leading organs of the Communist Party are understanding the situation and mastering policies”, and the former is the basis of the latter. “You have to know the situation before you can handle it well.” In *Against Book Worship*, he said that some comrades did not engage in investigation and believed in dogma. He used two sentences of “must not” and stressed that we need to “pay attention to investigation and object to talking at random”. In expounding the policy of better troops and simpler administration in the anti-Japanese base areas,

Zedong Mao explained the importance of this policy through a common sense in daily life. “The climate has changed; our clothes must be changed”. Zedong Mao said, “every year at the turn of spring and summer, the turn of summer and autumn, and the turn of autumn and winter, we need to change our clothes. People will sick if they don't change their clothes at the right time. That is the power of habit. At present, the situations in the base areas ask us to take off our winter clothes and put on our summer clothes in order to fight with the enemy lightly and quickly. “

4. Conclusion

Chinese Communists, represented by Zedong Mao, have been asking Marxism to speak the Chinese language, that is exactly the reason why Marxism can take root and grow in this land of China. “This does not simply mean that Marxism has been translated into Chinese language and expressed in Chinese words. It mainly lies in the combination of Marxism with the traditional culture and long history of China, which makes Marxism have the Chinese style.” Classical Marxism naturally has the general characteristics of western culture, such as being good at speculation, focusing on analysis, advocating individuality and focusing on the exploration of the external world. The Chinese traditional culture which has lasted for thousands of years has its own historical origin. Chinese traditional culture has the characteristics of being good at image thinking and overall control, advocating group value orientation, paying attention to the moral cultivation of individual's spiritual realm and neglecting to transform the external world. The differences between the two cultures are obvious. The formation of Zedong Mao's language style and his authoritative expression in the inner-party theoretical system are the most distinctive portrayal of Marxism in China. In a word, the formation of Zedong Mao's personal language style represents his exploration of Chinese revolutionary road with personal characteristics. With the establishment of his authoritative position in the party, the evolution of his language style and the establishment of his authority represent the “localization” cultural orientation and the “Sinicization” political turn of the Communist Party of China in the exploration of revolutionary road.

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