

The Evolution and Practical Dimension of Marxist Ideology in the 70th Anniversary of the Founding of New China

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Keywords: Marxist Ideology; Evolution; Enlightenment

Abstract: The fundamental reasons for the evolution of Marxist ideology in the former Soviet Union lie in the neglect of the construction of the mainstream values, the lack of correct methods of propaganda in positions, the pervasiveness of historical nihilism and the lack of scientific thinking of governing the Party. The evolution of Marxist ideology in the former Soviet Union led to the collapse of the former Soviet Union and the division of the country. The historical enlightenment from the evolution of Marxist ideology in the former Soviet Union mainly includes: forming the interactive resonance mechanism between Party building and Marxist guiding ideology, strengthening the dominant position of Marxist guiding ideology in multiculturalism, and awakening the people's awareness of the times of Marxist guiding ideology.

1. Introduction

Ideology refers to a collection of ideas, which is the product of the development of human society to a certain stage. Since the slave society, ideology has its primary form. But as an important part of social theory, it originated from Marx [1]. Ideology is the sum of concepts, viewpoints and concepts directly related to a certain social economy and politics, including political and legal thought, morality, literature and art, religion, philosophy and other social sciences. Marx and Engels' ideological theory is the result of Marx and Engels' sublation of previous ideological theory by using historical materialism, which was further deepened and developed by Lenin, Mao Zedong and other theorists to form Marxist ideological theory. Marxist ideological theory is based on practice, and with the change of practice, it shows different theoretical characteristics [2]. The concept of Marxist ideology has evolved several times, which has also led to the evolution of ideology. An investigation of the history of the evolution of Marxist ideology will help us to grasp the scientific connotation and spiritual quality of Marxist theory, establish a correct Marxist view, and constantly enhance the scientific and effective construction of socialist ideology in contemporary China [3].

2. Marxist Ideology

Whether Marxism is scientific or not, scholars from different standpoints have made different explanations, and there are great differences. This is mainly related to the “ideology” view held by scholars [4]. Plekhanov and Lenin were the first people to use Marxism positively. Lenin no longer discussed ideological hypocrisy in general, but viewed it as a political consciousness related to the interests of different classes [5]. Lenin divided ideology into scientific and unscientific. Lenin pointed out that “any scientific ideological system (such as one different from religion) is unconditionally compatible with objective truth and absolute nature.” Here, Lenin actually put forward the concept of “scientific ideology”, because Marx also took “ideological system” as ideology [6]. In Lenin's view, each class has its own ideology, the difference is that the interests of the representatives are different. In his view, Marxism, which is based on historical materialism and surplus value theory, has both the moral value orientation and the benefit orientation of the proletariat and the whole mankind, thus embodying the dialectical unity of class nature and scientificity [7].

Lukacs and Gramsci developed Lenin's thought, pointing out that the essence of Marxism lies in

its totality, which avoids class prejudice [8]. Therefore, Marxist ideology is the truth. Mannheim followed Lukacs' concept of totality, dividing the concept of ideology into totality ideology and particularity ideology, in order to solve the question whether Marxism is a scientific ideology [9]. He believed that before Marx, from Machiavelli and Bacon to the French Enlightenment thinkers, because of their own situation, interests, knowledge horizon, emotions, psychology and other restrictions, they were the research path of "special ideology", fundamentally speaking, they were the ideological privileges of special classes and strata. Marxist theory "first integrates the general concept of the special concept of ideology", which is a general view of human society, the real world and human thinking, and eliminates personal prejudice, so it is scientific [10].

3. The Evolution of Marxist Ideology and Its Practical Dimension

3.1. The evolution clue of marxist ideology

Throughout the evolution history of Marxist ideology from Marne to Lenin, the basic clues are from derogation to neutrality, from criticism to construction.

In 1843, in *Criticism of Hegel's Philosophy of Law*, Marx criticized Hegel's speculative political philosophy, turning "what should be the starting point into a mysterious result, and what should be a rational result into a mysterious starting point", while modern German philosophy "completely adhered to its critical principles." The critical material leads to a completely non-critical attitude towards the critical approach. Marx believes that speculative methods and conceptual materials are intrinsically related. If critics want to transcend Hegelian philosophy, they must abandon the idealistic methodological basis of Hegel.

After the failure of the Paris Commune, Marne realized the desire of the workers' movement for systematic scientific theory. In 1876, Engels began his attempt to systematize Marxism in *Anti-Durand* and other works. So far, the main orientation of Marx's and Engels' theoretical work is to establish a scientific and systematic socialist doctrine in order to jump out of the "cycle" of history and transcend ideology. In the process of constructing Marxist theoretical system, the relationship between economic basis and ideology began to be dialectical and systematic.

At the end of the 19th century and the beginning of the 20th century, capitalism entered the monopoly period from free competition, and the world situation changed dramatically. Ideologists of the Second International also had divergent views and strategies on Ideological struggle. Marxists such as Plehanov, Lafag, Labriola and Merlin adhered to materialism. The Methodology of Doctrine has launched a fierce struggle with Bernstein's correctionism and other erroneous trends of thought. Among them, Plekhanov's ideological theory, known as "the father of Russian Marxism", is the most representative. In the early stage of his revolutionary career, Lenin's ideology theory was mainly manifested in the form of debates with various bourgeois ideology, with strong criticism. With the advancement of revolution, especially after the proletariat seized power, Lenin's concrete thinking on ideology changed. Not only did he put forward the non-critical but constructive concept of "socialist ideology", but he also established a more systematic theory of socialist ideology construction on this basis..Thus, Marxist ideology theory has entered a new stage.

3.2. Evolution of marxist ideology

In the 1940s, the worker movement surged, and the proletariat, as a new political force, entered the stage of history. Man further developed the theory of ideology. Marx said: "People who develop their own material production and material exchanges are changing their own reality as well as their own thinking and thinking products. It is not consciousness that determines life, but life that determines consciousness. Socialist ideology is something instilled from the outside into the struggle of the proletariat. As the theory of proletariat striving for liberation, Marxism is the proletarian ideology of scientific workers. We must attach importance to the indoctrination of this ideology among workers, otherwise we will strengthen the influence of bourgeois ideology on workers.

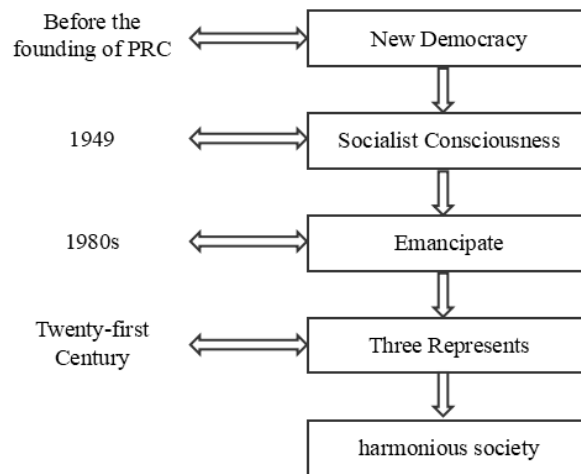


Fig.1. Marx's ideological change

The change of Marxist ideology in China is shown in Figure 1. In 1919, the May 4th Movement broke out, and the working class, as an independent political force, stepped onto the historical stage. The combination of Marxism and the workers' movement became the beginning of the new democratic revolution. In 1921, the Communist Party of China was founded and began to lead the practice of the New Democratic Revolution. Marxist and neo-democratic revolutionary theories have gradually become the mainstream ideology of the Communist Party of China and the broad masses of the people. In his *On New Democracy*, Mao Zedong said that the culture of New Democracy "is the anti-imperialist and anti-feudal culture of the people and the new culture of the Chinese nation." It points out the direction of cultural struggle in this period.

Since the 1980s, the new scientific and technological revolution marked by electronic computers, atomic energy and space technology has greatly accelerated the process of economic globalization. Peace and development have become the theme of the times. Faced with the new situation, Deng Xiaoping raised the banner of "emancipating the mind and seeking truth from facts", breaking the chaotic situation in the ideological field. It also puts forward "three benefits" as a criterion for judging the success or failure of various affairs in socialist modernization construction, which provides a basis for rectifying chaos in the ideological field.

Since the 21st century, with the further deepening of economic globalization, its consequences have become more and more obvious. On the one hand, developed capitalist countries have become the main beneficiaries of economic globalization by virtue of their advantages. Developing countries take advantage of this opportunity to introduce advanced technology and management experience, attract foreign investment, expand employment and promote economic growth. But on the other hand, developing countries benefit less, and they have to face the problems of unbalanced economic structure, environmental pollution and even the threat of marginalization. At home, on the one hand, the reform and opening-up has brought about great development of productive forces, on the other hand, it has also encountered social problems such as economic security, political corruption, lost faith and so on. In this context, the guiding ideology of the "Three Representatives" has been put forward, which provides scientific theoretical guidance for the construction of socialist ideology in China in the 21st century. Since the 16th National Congress, the Party Central Committee, with Comrade Hu Jintao as its core, has put forward the ruling concept of "harmonious society and harmonious world", which not only promotes social progress and development, but also maintains its own independence, and adds new contents to Marxist ideology theory.

3.3. Enlightenment from the evolution of marxist ideology

The historical process of the formation and evolution of Marxist ideology in the former Soviet Union reflects the historical trajectory of the country from strong to declining. The political consequences of the evolution of Marxist ideology in the former Soviet Union have provided us with profound historical lessons. Therefore, in dealing with the issue of Marxist ideology, we must

achieve: to form an interactive resonance mechanism between Party building and Marxist guiding ideology. The construction of the ruling party under the interactive resonance mechanism is intrinsically related to the guiding position of Marxism. The guiding ideology is the soul of the Party, and the organizational team of the Party is the body of the Party. There is an inseparable relationship between the soul and the body. The people's trust in the Party lies in its two progressiveness. On the contrary, the distrust of the Party will lead to a crisis of trust in its guiding ideology. The construction of the ruling party in the former Soviet Union shows that, on the one hand, the problems of the former Soviet Communist Party itself, the loss of the advanced nature of the former Soviet Communist Party, the separation of Party-masses relations, the prevalence of privileges and bureaucracy, the serious asphyxiation of the democratic atmosphere within the Party and the transformation of the leaders of the elite at the upper level have made the broad masses distrust the Soviet Communist Party. Ren's mood, in turn, has created distrust and doubt about the advanced nature of Marxist ideology, that is, the problems in Party building and the construction of its ideological soul. The so-called absence of skin, hair can not be attached. On the other hand, in dealing with Marxist ideology, the former Soviet Communist Party either practiced cultural autocracy and rigid treatment of Marxism, or abandoned Marxism completely, which affected the healthy development of Party building and accelerated the collapse of the former Soviet Communist Party. The purpose of strictly administering the Party is to maintain its advancement and purity, to better benefit the people, to serve the people, to win their trust and to make the people believe in the Party, so as to strengthen the self-confidence of Marxist political culture.

Strategic measures should be taken to actively integrate social ideology and eliminate the interference of various anti-Marxist and non-Marxist ideologies in a timely manner. Second, in principle, we should pay attention to "respecting differences, Embracing Diversity and forming social and ideological consensus to the greatest extent". Only by expanding social identity in respect of differences and forming social consensus in tolerance and diversity will it be conducive to the formation of a situation in which a hundred flowers blossom and a hundred schools of thought contend, the development of advanced culture, the support of healthy culture, the transformation of backward culture and the boycott of decadent culture will continue to expand the value of socialist culture. The influence of outlook, consolidating the guiding position of Marxism, highlighting the inspiration, cohesion and vitality of Marxism in the ideological field, so as to grasp the discourse power of Marxism in the ideological field.

4. Conclusion

Marxist ideology theory changes with the change of practice. The Marxist ideology theory in the period of free competition capitalism has the characteristics of criticizing capitalism. During the period of monopoly capitalism, the theory of socialist ideology was established and played a role. With the deepening of economic globalization, capitalist countries and socialist countries have both cooperation and conflict. Its ideology theory also emphasizes harmony and respects contradiction. It shows full characteristics of the times.

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