

MAO ZEDON'S IDEOLOGICAL POLICY

Javlon Abdazimov

Researcher,

Tashkent State University of Oriental Studies

Tashkent, Uzbekistan

[*abdazimovjavlon@gmail.com*](mailto:abdazimovjavlon@gmail.com)

Abstract: China's cultural and political ideologies are based on the idea of loyalty to historical heritage and traditions, and it is necessary to promote nationalism and identity by preserving ideological and humanitarian principles from the influence of globalization. Among the leaders of China, the leader Mao Zedong was a Chinese Communist revolutionary who ruled the People's Republic of China from 1949 to 1976. His ideas, ideological views and politics were known as Maoism. For millennia, the Chinese nation has gone through periods of rejection of social traditions and modernity and acceptance as a necessary condition for the nation's development. At the beginning of the 20th century, the influence of the Western model of development and the model of modernization entered, but from the end of the 20th century, the national path of development was revived and the system of national ideological values became popular.

Keywords: ideology, ideology politics, political relations, culture, national values.

Introduction

Mao Zedong, the most famous Chinese statesman, was born on December 26, 1893, in the village of Shaoshan, Hunan Province. Mao's father, Mao Yichang, was born into a poor family, and later married Mao's mother, Wen Qimei, at the age of fifteen. Yichang barely completed two years of education, but Qimei was illiterate while he could read and write. After working in the provincial army for a few years, Yichang accumulates a little money, and when he is discharged from the army, he uses the money to pay off his family's debts and buy back the land his father sold. Before Mao Zedong Jr. was born, Yichang owned two and a half hectares of land where he cultivated rice. In return for his modest life and hard work, he bought another hectare of land in a few years and employed two farmers. Expanding the family's wealth, Yichang also mortgages and owns other lands, buying grain from the poorest farmers in the village and reselling it for a profit in Xiantan. With this, he managed to amass a fortune of 2-3 thousand Chinese silver dollars while the majority of Chinese

peasants continued to live in poverty. Although he described his father as a “rich farmer”, it was clear that the family had to work hard to survive [1.p.17].

Mao loved to read literature from a young age. He especially enjoyed reading popular historical novels about rebellions and famous military heroes. At the age of thirteen, after five years at the local elementary school, he was forced to drop out and return to the farm. Mao was forced to pursue independent studies and left home at the age of sixteen to graduate from elementary school in Changsha, the capital of Hunan.

It was here that Mao began to experience the powerful revolutionary ideological political waves sweeping through Chinese society. They are familiar with the works of nationalist reformers such as Kang Yuwei. He admired the powerful emperors of his country’s history and some Western statesmen, including George Washington. Mao witnessed the fall of China’s last dynasty [2.p.39].

Mao's military career was short. In 1913-1918, he studied at a school in Hunan and studied seriously. After finishing high school in 1918, he went to Beijing. There, he gets involved in the intellectual and political processes of the May 4 movement. He held a junior position in the library of Peking University, where Mao was influenced by Chen Duxiu and Li Dazhao, later co-founders of the Chinese Communist Party.

Between 1919 and 1920, moving between Changsha and Shanghai, Mao had to perform a variety of menial tasks, and the rest of the time he devoted himself to reading, writing, and speaking about the revolution. By 1920 he was one of a small group who called themselves “Marxists in theory” and founded the Communist Party of China in July 1921 [1.p.28]. His appointment as the head of the Institute of the Peasants’ Movement was of great importance in his later work. His main activity in the institute was to train the ideological and organizational training of the peasant leaders, and it was there that he understood the revolutionary power of the Chinese peasants.

The Main Findings and Results

In 1921, Mao married the daughter of Yang Kaihui, one of his mentors in Beijing. He was later executed by the Kuomintang in 1930. However, as early as 1928, Mao began living with an eighteen-year-old girl named Huo Zuchen. They had five children in nine years and divorced in 1937, marrying Jiang Tsing [1.p.34].

1927 will be a disastrous year for all those involved in the Chinese revolution. After the Shanghai massacre on April 12, Mao and his communist comrades will participate in uprisings in southern China. This experience would lead to a lifelong distrust of Soviet advice, hostility to Chiang Kai-shek and the Nationalists, and the search for new approaches to mass revolution.

Mao was soon forced to retreat with a small group of followers to Jsinganshan, a mountainous forest region southeast of Jiangxi, to escape the pursuit. It is here that he encounters the rural revolution. Here he created the first Soviet republic and implemented some agrarian and social reforms. Later, when the Kuomintang surrounded Jiangxi province, the CCP decided to flee north.

Crossing 24 rivers and 18 mountain ranges, crossing tropical heat and icy snow, Mao Zedong's actions and the actions of the communist Red Army were a harmonious expression of his thoughts and philosophy. During his travels, Mao never forgot his revolutionary mission. He studies traditional Chinese teachings and modern Western philosophy. With the help of his troops, he confiscates the property of the landowners and redistributes it among the people, holds mass harvests, writes slogans, distributes copies of the Soviet constitution, and teaches the peasants to read and write. Stopping in the city of Yan'an, Mao studied Western philosophy, in particular Marxism, and based on it, using his own ideas and some aspects of Chinese philosophy, he created a completely new direction – “Maoism”.

The strength of Mao's ideology was in its ability to harmonize the East with the West, the old with the new, nature with man, and man with the people. Many key factors in Mao's ideology are important to understanding his thinking. The influence of classical Chinese ideas and the emphasis on education can be seen in Mao's thinking from a young age. Nationalism was the main factor that brought Mao and the Communists to power and was powerful enough to unite them all.

As a young child, Mao was raised like other Chinese, and like other children, he had to remember what was said and never question the authority of adults. At that time, the core of Chinese primary education was the five Confucian Laws. Mao also had to memorize them from the age of eight to thirteen. This “obedience” did not sit well with Mao, forcing him to resist and blindly stop traditional ways at a young age. As he later said: “I hated Confucius since I was eight years old” [3.p.49]. His attitude towards Confucius did not prevent Mao from absorbing the knowledge he offered. Mao continued to read mainly historical annals and Chinese philosophers, mostly from the 17th century. He also studied the works of Taoism and later in his life often

used Daoist ideas in his writings and applied them to solve Chinese problems [3.p.67].

Mao is deeply familiar with the ideas of the traditional Chinese worldview. From history, philosophy, and Confucianism, Mao recognizes the golden age, a time of great harmony when people lived in peace with each other.

In the upper grades of elementary school in Dunshan, Mao was able to study not only the Confucian classics but also the natural sciences and the “new teachings” of the West. Dunshan is a modern school, and some of the teachers were even educated abroad. As Li Hui said, “Mao Zedong learned many new things and his worldview expanded.” He is familiar with the history, geography and historical figures of the countries of the world. A year later, Mao moved to a high school in Changsha, where he began to read political newspapers, trying to write about political activities and his views on the revolution. Mao was not the only person involved in this type of activity. Lee writes: “At that time, Hunan was a place with a “new atmosphere”, a hotbed of revolutionary activity.” Mao began to find himself in this new environment, encouraging his comrades to cut their hair to show their determination to resist the Manchu dynasty. Mao joins the revolutionary army, continued his studies despite having menial duties in the city, and continues to read newspapers covering current political events and social issues.

After the revolution of 1911 crushed Mao’s hopes, power was transferred to the military leader Yuan Shikai. During this period, Mao studied Chinese translations of many works in all areas of Western philosophical and political thought. He understands science by reading Darwin, economics by reading Adam Smith, ethics in evolution by reading Thomas Huxley, sociology by reading Spencer, legal theory and social thought by reading Montesquieu and Rousseau. Mao’s love of learning led him to a normal school in 1913. There he found one of the most important people in his life, Yang Changzhi. Yang studied and respected Confucianism and studied abroad, and upon his return to China he developed an interest in Western philosophy. It complements traditional Chinese thinking with faith in reason and willpower. Yang helped Mao gather his thoughts. With him, Mao learned about Western liberalism, self-reliance and social responsibility. The concepts of mind and will helped people to know themselves and improve themselves. In these teachings, Mao saw a way to make good use of education, because if more people had access to education, society would benefit greatly. China, as Mao and Yang saw it, was in

turmoil. If there is a need to renew and strengthen China, let it be done, but as the recent failed revolution of 1911 showed, it must be different from the governments.

Stuart Schramm writes that Mao's thinking developed over the years: "For things to change, people's hearts must change. This requires some action. At present, reformers begin their activities with details such as assemblies, constitutions, cabinets, military affairs, industry, education, etc. The value of all this should not be underestimated, but it should be started with philosophy and ethics, as well as changing the mindset of the entire country. The Chinese ideology, he (Mao) wrote, was very ancient, it governed the hearts of the people, and morality governed their actions, so both must be changed" [4.p.94].

By 1918, Mao believed that education was the only way to initiate change in China. It was necessary to give people moral feelings and a basic understanding of the world. Throughout Mao's life and his revolutionary activities, people's upbringing and education played a very important role. He organized evening schools for working people in the city, taught the peasants to read books and think about their problems even in the most difficult times, and he never gave up on this idea. In his own opinion, Mao still did not develop ideas for turning this knowledge into real power.

The concept of will was first encountered by Mao during the Yang period. It was very important to Mao's outlook on the world and his later life. Before meeting Yang, Mao's ideas about freedom and justice focused more on individualism than mass action. Yang constantly compared Chinese philosophers with Western thinkers in his post. While studying Confucian collections, he confronts the useless rules of Confucianism. For example, in Yang's interpretation, Confucius said: "Those with a strong will can control their desires and resist social pressure" [5]. Yang and Mao wanted change, a change that was no longer possible under the control of the military command in China, the slow, gradual change championed by Mao's hero, Kang Yuwei.

The concept of will embrace Mao because it was logically natural. Will is a natural force within man. According to Yang, Mao's will and selfishness are a sign of Yorkism, rationality and universalism. Copies of Paulsen's *On the Will* were rich with Mao's writings comparing his theories to historical figures from China's past. According to him, if the will is a natural process, it is indeed a natural gift, and if it is universal, then it can be not only a force within him but also his actions. Self-aware, educated people could overcome any obstacle if they could understand and

control their will. Mao concludes that the Marxist theory of historical development can be compared to the classical Chinese idea of the cyclical nature of history.

In addition, it is suggested that future Marxist ideas can be compared to another Chinese idea of the Golden Age, Confucianism, the “Great Harmony”, a reality that replaces historical processes that repeat themselves over thousands of years. Kang Yuwei argued that if history is based on stages and begins with a period of great harmony, then another period of great harmony must appear at the end of history. Kahn also feels that this is not inconsistent with modern evolutionary theory [6.p.102] and that such views fit well with Mao's understanding of Marx's theory of historical processes.

In understanding the concept of will, Mao locates the forces that set these processes of history in motion. This concept of will as the life force was very similar to the idea of Chi. Will is no longer just a matter of people acting in their own interests, it is a force of nature that governs all of history and cannot be denied. Accordingly, Mao became a member of the Communist Party of China in 1921 when it was founded, and at the request of the Comintern began to organize communist units in Changsha. Despite all this, Mao still did not fully understand all aspects of Marx's theory, but it seemed to him that it was not important. He saw China as a patient who was cured by the medicine of Marxism. Because of this, he was flexible and found that he could find any number of solutions that had different meanings in different circumstances. He understood the term proletariat to mean “poor” and meant that the poor and oppressed could be considered the proletariat. Educated urban dwellers were thought to have influenced the revolution in China, but the peasants were the main forces involved. Other members of the CCP, such as Lin Biao and Li Lizhang, disagreed with Mao's views on revolution, and he did not see it as the only correct path until Chiang Kai-shek came to power in the Kuomintang in 1930 [1.p.128].

Conclusion

The use of Marxism serves as a building block for Mao to begin building his own revolution, and other aspects of Marxist theory provide an opportunity to understand and explain the meaning of real events. This would allow him to present his ideas and opinions in a clear and comprehensible manner, thereby instilling confidence in him among Marxist supporters, which was important to Mao as his importance within the CCP grew. One of the main tenets of Marxism was that everything was understood as the result of the synthesis of two opposites. Mao in his work “On Contradiction” suggests that in everything it is possible to find its opposite particles

[7.p.102]. It means that we cannot have light without darkness, and without death, we cannot live. Without these opposite concepts, the world loses all its meaning. Such a way of understanding and changing the world is to understand the importance of contradictions at different levels and their ability to confuse. Such an understanding of Mao's world supports Marxism but does not reject the classical teachings of early development. The idea of Yin-Yang in Daoism is a good starting point for exploring opposites, a worldview in which everything is created by the balance of opposites. The difference between the Daoist view and Marxism is that in Daoism the opposites complement each other, while in Marxism they fight each other, which leads to their synthesis. Both of these concepts can be seen in Mao's ideas. In his ideas about the situation in China formed in the 1920s, one can see the united communists and nationalists at the front, the Chinese against the Japanese, and then the rebel classes and parties, the sides fighting each other after the war [1.p.146]. At the same time, his opposing ideas of education and development often complement each other in practice, providing a balance between old and new, East and West, learning and experience. Mao understands that ideas are. After years of education and experience, ideas mean nothing if they are not put to use. Practice was needed to replicate this ideology in the real world. For Mao, practice was the highest step to realizing true knowledge.

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