

# The Four-dimensional Value of Mao Zedong Thought

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## Abstract

Mao Zedong Thought was born in the revolutionary war period, and under specific background, it guided and led China to a semi-colonial and semi-feudal society to a novel democratic and socialist society. Maoism is the theoretical innovation and development of the Marxism-Leninism in China. It is the theoretical principle, objective reality and experience summary of the Chinese revolution and construction that has been practiced. Under the background of the new period, Mao Zedong Thought still has important practical significance and implication of the Times. To learn Mao Zedong Thought should also be interpreted from the four dimensions of historical values, theoretical value, practicable value and time value.

**Keywords:** Mao Zedong Thought, Four-dimensional value, Sinicization of Marxism

## 1. Introduction

In the report of the 18th National Congress of the Communist Party of China, Xi Jinping clearly pointed out that Mao Zedong, the first-generation leader of the party, led the whole party and the people of all ethnic groups to complete the new democratic revolution, carried out socialist transformation, established the basic socialist system, and successfully realized China's The most profound and great social change in history has laid the fundamental political premise and institutional foundation for China's development and progress in the new era, and has achieved theoretical achievements and great achievements in socialist construction. These original theoretical achievements are Mao Zedong Thought .

The Sixth Plenary Session of the Eleventh Central Committee of the Communist Party of China and the Twelfth National Congress of the Communist Party of China fully summarized and supplemented Mao Zedong Thought, condensing the scientific connotation of Mao Zedong Thought, that is, Mao Zedong Thought is the application and development of Marxism-Leninism in China, which has been practiced. The correct theoretical principles and experience summaries on Chinese revolution and construction are the crystallization of the collective wisdom of the Chinese Communist Party. Mao Zedong Thought, because of its four dimensions of history, theoretical value, practice and the value of the times, still has profound significance for building a modern socialist country with Chinese characteristics in an all-round way and realizing the great rejuvenation of the Chinese nation in the new era.

## 2. The Historical Value of Mao Zedong Thought

Mao Zedong Thought was born on the land of semi-colonial and semi-feudal China. The victory of the October Revolution brought Marxism to China. The study of Mao Zedong Thought must focus on the historical background of modern China where he existed. This is also the historical values of learning Mao Zedong Thought. The sinicization of Marxism is the inevitable choice in the history of modern China's survival and national rejuvenation, and Mao Zedong Thought is in the historical orientation of the modern Chinese social development of the sinicization of Marxism.

Since the Opium War in 1840, China has become a semi-colonial and semi-feudal society. Western powers have opened the door to China with opium, and China has been involved in the trend of world modernization. In the process of passively entering into modernization, China has always been under the control of Western powers. People wanted to save their country and survive, but due to the oppression of the imperialist colonial system and Western capitalism, uprisings and revolutions are constantly suppressed. In fact, modern China, which has been continuously suppressed, has always had two historical tasks that are difficult to solve. That is to achieve national independence and people's liberation and to achieve national prosperity and prosperity and common prosperity of the people. For a poor and weak semi-colonial and semi-feudal country, these historical assignments are difficult to accomplish through simple revolution. Even in the Revolution of 1911, which overthrew the feudal monarchy, the fruits of its victory were robbed by Yuan Shikai, and these

historical assignments were not truly realized. Therefore, no matter whether it is the social status quo after the middle of the 20th century or its inherent feudal remnants and the intervention of the bourgeoisie, China cannot directly lead to a capitalist society.

It was not until the victory of the Russian October Revolution in 1917 that Marxism-Leninism was widely spread in China, and Marxism gradually became the mainstream thought in the academic and ideological circles. The light points the direction and illuminates the reality. The "Eastern Social Theory" clearly points out that the socialism of the eastern countries is underdeveloped or immature socialism, which is produced through revolution on the basis of economy and cultural backwardness. (Carl Marx, 2009). After the eastern countries have achieved the leap of socialism, they must correctly understand capitalism and take the development of productive powers as their main task. On the basis of a correct understanding of Marxism, Mao Zedong combined Marxism with China's concrete reality, so that Marxism radiated new vitality on the land of China. Under the guidance of Mao Zedong Thought, the Chinese revolution has achieved victories again and again, and has successfully established the People's Republic of China with a socialist nature. Therefore, under the design of the Party Central Committee with Mao Zedong as the core, a transitional period of New Democracy is creatively proposed, and the realized path of the transition from New Democracy to Socialism is pointed out, and it is the basis for our country to transform from a new democratic society to a socialist society. The socialist society provides a scientific basis and scientific choice. Mao Zedong Thought correctly answered a series of basic questions about China's revolution and construction, and finally enabled China to take the initiative in world modernization, and started the great process of exploring and building socialist modernization.

### **3. The Theoretical Value of Mao Zedong Thought**

Marx clearly pointed out that the degree to which theory is realized in a country is always determined by the degree to which the theory meets the needs of the country (Carl Marx, 2009). Based on the national conditions of China and the world, Mao Zedong Thought makes a scientific judgment on the current international and domestic situation from the perspective of Marxist dialectical materialism. The theoretical value of Mao Zedong Thought is essential to combine Marxism with China's reality, to find a connection point between the sinicization of Marxism and the Marxization of Chinese experience, and to integrate two scientific innovations into one. Fundamentally speaking, Mao Zedong Thought is the product of the combination of Marxism and the reality of the Chinese revolution. In other words, the combination of Marxism and the practice of the Chinese revolution, and the theoretical innovation and integration of theories, has Mao Zedong Thought.

Theoretical innovation is not easy. No matter how to correctly understand China's national conditions or how to correctly treat Marxism, Chinese proletarian Marxists have encountered many difficulties. Among them, dogmatism and empiricism have created huge obstacles to Mao Zedong Thought. Dogmatism is a form of subjectivism, mainly manifested in that theory is divorced from reality, does not analyze the change and development of things, does not study the particularity of contradictions in things, treats Marxism with a metaphysical point of view, and regards it as a dead dogma, irrespective of time, place and conditions (Carl Marx, 2009). Empiricism is a metaphysical way of thinking and work style, which is mainly manifested as starting from a narrow experience and adopting an isolated, static and one-sided point of view to observe and deal with problems. In "On Coalition Government", Mao Zedong clearly pointed out that dogmatism is divorced from concrete practice, and empiricism mistook partial experience for universal truth. These two opportunistic ideas are contrary to Marxism (Mao Zedong, 2008). Later, Mao Zedong also clearly pointed out the key points of empiricism in his works such as "Opposition to Bookism" and "On Practice", that is, ignoring and despising the guiding role of Marxist theory, blindly arrogant, content with personal experience, and mistaking partial experience for IT is a general truth and denies specific analysis of specific problems. Dogmatism and empiricism are not only manifested in superstition in Marxist theory, but also in narrow understanding and superstition of Stalin and the Comintern. Knowing that Mao Zedong's famous thesis that "Wang Ming's line is the Stalin line" has completely broken the stalemate of dogmatism and the shackles of empiricism, Chinese Marxists have discovered a way of fusion and innovation that combine Marxism with Chinese reality.

Mao Zedong first put forward the fundamental principle and innovative proposition of "combining Marxism with Chinese practice" from the perspective of strategy and fundamental method. At the Gutian Conference in 1929, the problem of subjectivism and idealism in the Red Army was corrected. During this period, Mao Zedong had begun to adhere to Marxism-Leninism, respected China's reality and China's national conditions, and tried to find common ground between the two; in 1930, "Anti-bookishness" made it clear for the first time that "the 'books' of Marxism are to be learned. But it must be combined with the actual situation of our country"; the publication of "On Contradiction" and "On Practice" in 1937 explained the necessity of combining Marxism with China's reality from a philosophical perspective (Mao Zedong, 2008) in the article, Mao Zedong clearly proposed to combine the theory of Marxism-Leninism with the practice of the Chinese revolution as the fundamental principle. It can be seen that the unity of theory and practice, the unity of Marxism and China's specific national conditions, is the theoretical value of Mao Zedong Thought.

#### 4. The Practical Value of Mao Zedong Thought

Mao Zedong was the pioneer and leader of the combination of Marxist theory and Chinese practice. He first proposed to combine the application of the universal truth of Marxism with China's specific practice, and used the basic principles of Marxism to analyze and solve China's specific revolutionary problems.

In the 1920s and 1920s, Mao Zedong wrote Marxist works such as "Analysis of Various Classes in Chinese Society" and "Report on the Investigation of the Peasant Movement in Hunan", and combined with Marxism, he pointed out the current shortcomings of how to solve the practical problems of the Chinese revolution, and put forward his unique views. After the failure of the Great Revolution, Mao Zedong began to open up revolutionary base areas in the countryside (Mao Zedong, 2008). In the process of opening up base areas, he consciously applied Marxist theory and knew the proletarian democratic revolution in the rural revolutionary base areas. This is a combination of Marxist theory and China's rural reality. The new attempt, and it was this attempt, became the correct connection for the combination of Marxist theory and the concrete reality of China's revolution. During the Agrarian Revolution, Mao Zedong continued to study Marxist theory in depth, and successively wrote "Why China's Red Regime Can Exist", "The Struggle in Jinggangshan", "On Correcting Wrong Thoughts in the Party", "A single spark can start a prairie prairie", "Opposition to bookishness" and other important Marxist treatises, conducted in-depth and thorough research on the major issues of the Chinese revolution under the new situation of the agrarian revolution, and clearly established the idea of "taking the countryside as the center" (Mao Zedong, 2008). The dogmatism and empiricism of status seriously suffocated the vitality of Marxism in the land of the Chinese revolution. Because of Wang Ming's left-leaning mistakes, the Chinese revolution was almost completely ruined.

In view of the painful experience and lessons of history, after the start of the anti-Japanese War, how to apply Marxist theory scientifically and widely in China's revolutionary practice, how to combine Marxist theory in the revolutionary struggle to establish a new proletarian republic and become the inheritance in China. And the essential requirements of developing Marxism and using Marxism to continuously advance the Chinese revolution. During this period, Mao Zedong successively wrote "Strategic Problems in China's Revolutionary War", "On Contradiction", "On Practice", "War and the Problem of War", "Communists" and "New Democracy" and other Marxist doctrines in his book, he explained the theories of new-democratic revolution in an in-depth and scientific way from the height of the combination of Marxism and China's reality, and successfully used these theories to solve the revolutionary problems facing China (Xi Jinping, 2017). After the founding of New China, in order to blaze a trail of socialist revolution and construction in line with China's national conditions, Mao Zedong continued to study Marxist theory in depth, and continued to explore and practice. "The Problem of Internal Contradictions" and other famous treatises combined theory with practice, creatively put forward a series of socialist construction ideas about the proletarian state, opened up the way for the continuous advancement of the cause of socialism with Chinese characteristics and the realization of the road of socialist modernization and a powerful country, and created a foundation has been laid for the great revival of socialism with Chinese characteristics for a better life for the people (Xi Jinping, 2017).

#### 5. The Era Value of Mao Zedong Thought

Mao Zedong Thought is a theoretical principle and a correct summary of experience during the Chinese revolution and construction period. It provides the theoretical basis and ideological source for the proposal and formulation of the socialist road with Chinese characteristics, the socialist system with Chinese characteristics and the theoretical system of socialism with Chinese characteristics (Jin Chunming, 2001). Mao Zedong Thought has an unparalleled influence on national conditions, world conditions and party conditions in the new era.

Mao Zedong Thought clarified the historical orientation of the new era of socialism with Chinese characteristics. The main contradiction in China's socialist society has undergone three changes since the Eighth National Congress of the Communist Party of China, the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China, and the Nineteenth National Congress of the Communist Party of China. From the contradiction among the people's needs and industrial needs, to the contradiction among the people's needs and backward production, to the contradiction among the people's ever-growing needs for a better life and the unbalanced and inadequate development, the inherent essence lies in Mao Zedong. The development of the ideological line of seeking truth from facts in thinking is based on the specific characteristics of different times. From the perspective of the great renaissance of socialism with Chinese characteristics, Mao Zedong Thought has led China to stand up completely, and has led China to become rich all the way until it is now strong. The proposition of the new era cannot be put forward without the ideological line of Mao Zedong Thought, Guidance and guidance (Zhang Jingru, & Shi Guoliang, 2003); Mao Zedong once clearly put forward the most essential thing of Marxism, and the living soul of Marxism is to analyze specific situations concretely. Socialism with Chinese characteristics in the new era is a historical turning point for China's development and a new journey to realize the Chinese dream of the great rejuvenation of the Chinese nation. Which is also the innovative inheritance of Mao

Zedong Thought's specific problem-specific analysis thought in the new era.

Mao Zedong Thought provides the theoretical basis and ideological origin for world peace, cooperation, win-win, development and building a community of shared future for mankind in the new era. In 1956, Mao Zedong clearly pointed out that China in the 21st century would undergo greater changes, and China would become a powerful socialist industrial country. At this time, China should make great contributions to the world and mankind. In the new era, the Chinese Communists advocate world peace, cooperation, win-win and development, and build a community with a shared future for mankind. They are deeply inspired by Marxism-Leninism and Mao Zedong Thought. Writes the answer sheet of Mao Zedong's "What China can do for the world". In 1920, Mao Zedong clearly stated in his letter to Cai Hesen that Marxism is cosmopolitanism, a doctrine of compatriots from all over the world, a doctrine of willingness to be good to oneself and others to be good, that is, socialism. All socialism is international. This is the scientific understanding of the dialectical unity of the Communist Party of China in the Mao Zedong period of the historical development of Marxism in the world and the actual development of China (Li Liran, 2007). The Communist Party of China has always insisted on serving the people wholeheartedly, improving the quality of life of the people, and enhancing the well-being of the people in all historical periods such as revolution, construction and reform. In the context of the new era, the Communist Party of China has made unremitting efforts to build a moderately prosperous society in an all-round way, persistently strives to realize the new journey of the great rejuvenation of the Chinese nation, and strives to become a builder of world peace, a contributor to global development and a defender of the international order. General Secretary Xi Jinping has clearly emphasized many times that everything the Communist Party of China is doing is to seek happiness for the people, rejuvenation for the nation, and great harmony for the world. From the proposal of the "One Belt, One Road" economic belt to the participation of many member countries of the Asian Infrastructure Investment Bank, from the "BRICS" emerging power cooperation model to the "rebalancing" initiative of world economic globalization, from the outbreak of epidemics in various countries From the assistance to the building of the consciousness of a community with a shared future for mankind, China has continued to occupy the position of the people of the world, showing the responsibility, confidence and bearing of a big country.

Mao Zedong Thought pays special attention to building the party ideologically. Mao Zedong clearly stated that mastering ideological education is the central link in uniting the whole party in a great political struggle. During the revolutionary period, he repeatedly proposed to establish a nationwide, mass-oriented, ideologically, politically and organizationally fully Bolshevik Chinese Communist Party. After the founding of the People's Republic of China, the historical mission and role of the Communist Party of China has changed from a revolutionary party to a ruling party. As the new era approaches, China has transformed from a traditional socialist construction model to a new era of socialist construction with Chinese characteristics. In a historical evolution, the Communist Party of China still needs to adhere to the distinctive features of party building in Mao Zedong Thought. Under the practical background of the new era, General Secretary Xi Jinping clearly stated that in order to carry out the great revolution of upholding and developing socialism with Chinese characteristics in the new era, the Communist Party of China must be brave in self-revolution, and thoroughly implement the theme education within the party that does not forget the original intention and remember the mission. Arming the whole party with the party's innovative theory, and promoting the whole party to more consciously realize the party's historical mission in the new era and make unremitting efforts (Wang Jiamei, 2018). Xi Jinping insists on the unity of inheritance and development, starting from the ideological construction of ideal and belief education within the party and the strong constraints of the whole party's practical behavior, organically combining keeping in mind the original intention and sticking to the rules, and putting forward new requirements for the construction of positive and healthy intra-party politics it also makes the distinctive feature of party building in Mao Zedong Thought to achieve innovative development in the historical mission of the great rejuvenation of the Chinese nation in the new era.

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