

Mao Zedong's Guidance and Shaping of the Spirit of the Communist Party of China During the New Democratic Revolution

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ABSTRACT

The spirit of the Communist Party of China embodies the distinct political character, excellent work style and thorough revolutionary spirit of the Chinese communists. As one of the founders of the Communist Party of China, Mao Zedong is the core of the party's first generation of central collective leadership, and has made important contributions to the guidance, cultivation and shaping of the spirit of the Communist Party of China. Especially in the period of the New Democratic Revolution, he played an important leading role in the formation of the spirit of the Communist Party of China with his unique spiritual style, and cultivated a series of specific spirits in the spiritual pedigree of the Communist Party of China in the specific revolutionary practice. The interpretation of Mao Zedong's important contribution to the guidance and shaping of the spirit of the Communist Party of China during the revolutionary period is of great significance for us to stand at a new historical starting point, adhere to the party's original mission, carry forward the fine tradition, and continue the red blood.

Keywords: Mao Zedong, The period of the New Democratic Revolution, The spirit of the Communist Party of China, Outstanding contribution.

1. INTRODUCTION

General Secretary Xi Jinping pointed out that 'the Communist Party of China carries forward the great spirit of party building, builds the spiritual pedigree of the Chinese Communists in the long-term struggle, and exercises a distinctive political character'.¹ The spirit of the Communist Party of China in the period of the New Democratic Revolution embodies the distinct political character, excellent work style and thorough revolutionary spirit tempered by the party in this period. Mao Zedong is a great man who led the Chinese people to get rid of the fate of suffering. He is also the founder and leader of the spirit of the Communist Party of China and has made important contributions to the construction of the spirit of the Communist Party of China. Especially in the period

of the New Democratic Revolution, his own spiritual style played an important leading role in the formation of the spirit of the Communist Party of China, and shaped the specific spirit of the series in the spiritual pedigree of the Communist Party of China in the practice of specific revolutionary struggle. At present, most of the research on the spirit of the Communist Party of China in the domestic academic circles is carried out according to a specific spirit, or through the contribution of a certain character to a certain spirit. There are few related studies on the contribution of a certain character to the spiritual pedigree from the perspective of the history of spiritual development. By studying Mao Zedong's guidance and shaping of the spirit of the Communist Party of China during the period of the New Democratic Revolution, this paper can better understand the connotation and essence of the spirit of the Communist Party of China, and is of great significance to further strengthen the ideals and beliefs, enhance the cohesion and combat

1. General Secretary Xi Jinping: Speech at the Celebration of the 100th Anniversary of the Founding of the Communist Party of China, People's Publishing House, 2021, Page 8.

effectiveness of the party, and inherit and carry forward the spiritual pedigree of the Chinese Communists.

2. THE LEADING ROLE OF MAO ZEDONG' S SPIRITUAL STYLE IN THE REVOLUTIONARY PERIOD TO THE SPIRIT OF THE COMMUNIST PARTY OF CHINA

During the period of the New Democratic Revolution, Mao Zedong played an important role in the construction of the spirit of the Communist Party of China with his unique spiritual style, and deeply integrated his spiritual style into the blood of the Communist Party of China, giving the Chinese Communists a political identity and a distinct background in spirit. It is mainly manifested in maintaining a scientific attitude of seeking truth from facts, caring for the People's feelings, the fine style of hard struggle and the ideal and belief of communism.

2.1 Always Maintaining a Scientific Attitude of Seeking Truth from Facts, and Showing a Far-sighted Political Vision

Mao Zedong planned his life and won thousands of miles. He dared to fight with Japanese imperialism and Kuomintang with his courage by not believing in evil and not afraid of ghosts. With his excellent political wisdom, he led the people of all ethnic groups in the country to get rid of the fog, overcome all kinds of difficulties, and lead the people of all ethnic groups in the country to become the masters of the country.

During the first domestic revolutionary war, Mao Zedong believed that in order to revolution, we must first distinguish between enemies and friends, and that 'this issue is the primary issue of the revolution'.² To this end, Mao Zedong through investigation and analysis that farmers have a strong revolutionary, and farmers are the natural allies of the working class. Therefore, in order to give full play to the role of farmers, only under the leadership of the proletariat can the Chinese people win the revolution. The national bourgeoisie is a weak class. They will be divided at the climax of the revolution and will be put into the arms of reactionary rule. The failure of the first domestic

revolution in 1927 also fully verified Mao Zedong's vision. During the Agrarian Revolution, due to the serious damage to the border party organizations in Hunan and Jiangxi, many party members 'betrayed' at that time. In order to consolidate the party organization, Mao Zedong personally commanded the organization of the border party. Mao Zedong not only required party members in ideology, but also rectified the organization. He clearly realized that because most of the party members in the border were born in farmers, if they were not educated in the ideological proletariat, otherwise they might make mistakes. The party members in Yongxin and Ninggang counties were disbanded and reorganized, and the number of workers in the political organs was increased, so that the fighting capacity of party members was gradually increased. Mao Zedong's practice has greatly enriched the Marxist theory of party building and is another feat of the Sinicization and Modernization of Marxism. In 1940, the Anti-Japanese War entered a stalemate stage, and the Japanese imperialists' attack on the Kuomintang was changed from military attack to not only economic but also political. At this time, the Kuomintang also vigorously promoted 'one doctrine', 'one leader' and 'one party'. In order to unify the thought of the whole party, in January 1940, Mao Zedong analyzed that although 'the Chinese revolution is part of the world revolution', the Chinese revolution also has its own characteristics. He proposed that the first step of the Chinese revolution must be the victory of the New Democratic Revolution, and the second step is the socialist revolution. Only after the victory of the New Democratic Revolution can we gradually transition to socialism. Socialism (Communism) is the inevitable trend of the development of the New Democratic Revolution. He clearly pointed out that the new China we have built is a country of 'new politics', 'new economy' and 'new culture'. Mao Zedong's speech accelerated the victory of the Anti-Japanese War and pointed out the direction for the Chinese revolution. In the critical period and important juncture of history, Mao Zedong showed his far-sighted political vision.

2.2 Always Adhering to the Working Methods of the Masses Line, and Maintaining the Pure Feelings of Serving the People

Since the founding of the Communist Party of China, it has taken the rejuvenation of the country and the happiness of the people as its original intention and mission. As a great man who changed

2. Selected Works of Mao Zedong Vol.1, People's Publishing House, 1991, Page 3.

the fate of China and changed the spiritual outlook of China, Mao Zedong fought for the people all his life, relied on the people for victory, and always shared the destiny with the people. Putting the people in the highest position in the heart is not only the purpose of the Communist Party of China, but also the biggest foundation for the party's century-long struggle to win.

Mao Zedong has been fighting for the happiness of the people all his life. In his youth, Mao Zedong had great sympathy for the people who suffered from the war. As a member of the Student Association of the First Division, Mao Zedong carried out assistance to help the citizens who were in trouble due to the war. In 1912, Mao Zedong, who was only 19 years old at that time, wrote a composition of 'Shang Yang Migration Wood Theory of Faith', and made it clear that the promulgation of the decree is to seek happiness for the people. Whether the law is promulgated properly depends on whether it is conducive to the people's happiness. It shows that Mao Zedong in his youth put the happiness of the people in the highest position in his heart. During the Agrarian Revolution, Mao Zedong pointed out: 'What is the real copper wall? It is the masses, millions of people who sincerely support the revolution. This is the real copper wall and iron wall. No force can break it'.³ Mao Zedong had a deep understanding of people's lives through investigation and research. Through the investigation, it was found that landlords occupied more land, and some places reached about 80%, while farmers who depended on land for survival had less land. According to this situation, Mao Zedong personally drafted and promulgated the 'Land Law in Jinggangshan', negated the feudal land ownership, and truly put the people's most concern and need in the highest position in their hearts. The period of Yan'an was an important period across the Anti-Japanese War. During this period, the Communists represented by Mao Zedong practiced the fundamental purpose of serving the people wholeheartedly. Mao Zedong pointed out in an interview with Bertrand: 'The government we require must be a government that can truly represent the public opinion, and this government must have the support of the broad masses of the Chinese people'.⁴ It reveals the original intention of the Communist Party of China to seek happiness for the people. He also pointed

3. Selected Works of Mao Zedong Vol.1, People's Publishing House, 1991, Page 139.

4. Selected Works of Mao Zedong Vol.2, People's Publishing House, 1991, Page 383.

out that 'people always die, but the meaning of death is different'.⁵ 'To die for the interests of the people is heavier than Mount Tai'.⁶ It emphasizes that the Chinese Communists uphold the core concept of People-Centered. In addition, in his article 'On Coalition Government', he went on to stress that 'Another remarkable sign that distinguishes us Communists from any other political party is the closest connection with the broadest masses of the people. Serve the people wholeheartedly, not out of the masses for a moment; all from the interests of the people, rather than from the interests of individuals or small groups; the consistency between being responsible to the people and being responsible to the party's leading organs; these are our starting points'.⁷ During the period of Liberation War, Mao Zedong clearly stressed that 'we must work closely with the people and strive for all possible people'.⁸ In 1945, Mao Zedong warned the whole party at the Yan'an Work Conference that 'no matter where our comrades go, we should do a good job in the relationship with the masses, care about the masses and help them solve difficulties'.⁹ It can be said that Mao Zedong thought about the people at any time. For the people, he always put the people on his heart.

2.3 Always Carrying Forward the Fine Style of Hard Struggle, and Always Maintaining the Courage to Eliminate All Difficulties

Hard struggle is not only the source of power to support the great struggle of the Chinese Communists, but also the unique political nature of the Chinese Communists. The Communist Party of China has made a series of achievements in the process of struggle during the New Democratic Revolution. One of the important experiences is to maintain the spiritual background of hard struggle in the face of any hardship.

In the period of the Agrarian Revolution, when talking about the life of soldiers, Mao Zedong

5. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 1004.

6. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 1004.

7. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 1094-1095.

8. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1187.

9. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1162.

pointed out : ‘In addition to food, one person a day is only five points silver dollars for food, but still difficult to continue’.¹⁰ When winter comes, most of the soldiers’ clothes are only two layers of single clothes, ‘good at getting used to it’.¹¹ The soldiers no longer complain about anything. The Kuomintang was surprised by the growing Jinggangshan revolutionary base area, and began to carry out military encirclement and suppression of the Jinggangshan revolutionary base area. The military and civilians in the Jinggangshan revolutionary base area have also entered a very difficult period. The Communists represented by Mao Zedong called on the broad masses of the army and the people to be independent and self-reliant to solve the problems of life in the base areas. For example, the establishment of a quilt factory, Mint, etc. At the same time, the military and civilians in Jinggangshan also opened up a red polder to carry out economic and trade in the red and white areas. The masses of the people sent urgently needed salt, medicine, cotton and so on to the red polder, which strongly supported the construction of the base area. In 1938, Mao Zedong taught the students who were about to graduate from Northern Shaanxi Engineering in earnest, hoping that they would work well and struggle hard. At the opening ceremony of the Anti-Japanese University, Mao Zedong stressed that ‘we must learn here a firm and correct political direction, a hard-working style of work, and flexible strategies and tactics. With these three things, we can defeat the enemy’.¹² It is once again clear that hard struggle is one of the indispensable factors for victory. On the occasion of the victory of the Liberation War, the party from the local ruling to the national ruling critical moment, Mao Zedong clearly pointed out: ‘bourgeois ‘sugar-coated shells’ will become the main danger to the proletariat. Be sure to make comrades continue to maintain a modest, cautious, not arrogant, not irritable style, be sure to make comrades continue to maintain the style of hard work’.¹³

2.4 Always Maintaining a Positive and Optimistic Revolutionary Attitude and Strengthening the Ideals and Beliefs of Communism

In the course of more than a hundred years, the Communist Party of China not only regards communism as an unswerving goal, but also transforms it into a driving force for continuous progress in the face of extremely difficult risks and challenges. In the struggle practice during the period of the New Democratic Revolution, the ideals and beliefs of communism have long been deeply integrated into the blood and soul of the Chinese communists.

In the face of any strong winds and waves, the Communist Party of China has always shown a fearless heroic spirit of not afraid of suffering and not afraid of death. Mao Zedong’s pursuit of the ideal and belief of communism was consistent in the period of the New Democratic Revolution. During the period of Jinggangshan, the Kuomintang reactionaries represented by Jiang Jieshi persecuted Chinese Communist Party members. Many people also lost confidence in the revolution. In the face of the question of ‘How long does the red flag last’, Mao Zedong used scientific theory to analyze the enemy’s strength and thought that the climax of the revolution was ‘a baby that is about to mature in the mother’s womb’¹⁴ and will surely come. It clearly expressed the persistence of ideals and beliefs. From 1941 to 1942, under the crazy attack of Japanese imperialism and the siege and blockade of the Kuomintang reactionaries, the Shaanxi-Gansu-Ningxia Revolutionary Base Area was ‘barely clothed, no oil to eat, no paper, no vegetables, soldiers without shoes and socks, and staff not covered in winter’.¹⁵ In the face of such a severe situation, Mao Zedong proposed to ‘develop the economy and ensure supply’.¹⁶ He led by example, personally open wasteland, under his leadership, the desolate Nanniwan created a ‘good Jiangnan in northern Shaanxi’. During the Liberation War, the Kuomintang reactionaries, with the support of the United States, attempted to destroy the Communist Party of China by means of blockade. Mao Zedong confidently said: ‘A little more difficulty is nothing to be afraid of. Lockdown, lockdown for ten years,

10. Selected Works of Mao Zedong Vol.1, People’s Publishing House, 1991, Page 65.

11. Selected Works of Mao Zedong Vol.1, People’s Publishing House, 1991, Page 65.

12. Collected Works of Mao Zedong Vol.2, People’s Publishing House, 1996, Page 117.

13. The Chronicle of Mao Zedong (1893-1949) (Revised Edition) Volume II, Central Literature Publishing House, 2013, Page 465-466.

14. Selected Works of Mao Zedong Vol.1, People’s Publishing House, 1991, Page 106.

15. Selected Works of Mao Zedong Vol.3, People’s Publishing House, 1991, Page 892.

16. Collected Works of Mao Zedong Vol.3, People’s Publishing House, 1996, Page 241.

eight years, all China's problems have been solved. Chinese people are not afraid of death, but also afraid of difficulties?'¹⁷ Even in the face of extreme difficulties, he never bowed, highlighting the Chinese Communists represented by Mao Zedong, in the face of any difficulties is a heroic spirit.

3. MAO ZEDONG'S CONCISENESS OF THE SPECIFIC SPIRIT IN THE SPIRITUAL PEDIGREE OF THE COMMUNIST PARTY OF CHINA DURING THE REVOLUTIONARY PERIOD

The first generation of Chinese communists, represented by Mao Zedong, united and led the people of all ethnic groups in the country to finally win the revolution, and in the process of their extraordinary struggle, they formed a series of specific spirits in the pedigree of the spiritual people of the Communist Party of China.

3.1 The Great Founding Spirit of the Source of the Spirit of the Communist Party of China

Mao Zedong lived in an era of invasion of Western powers and corruption of the feudal political system. Mao Zedong loved reading in his youth. At that time, he began to think about the future and destiny of the country, and made a firm oath that 'children are determined to go out of the country, and vowed to learn not to go back without fame'.¹⁸ To express his determination to study, save the country and save the people. In order to save the national crisis, Mao Zedong in his youth discussed 'to the great source' through the comparison of various ideological trends and doctrines. On January 2, 1921, Mao Zedong clearly pointed out in his speech at the Xinmin Institute that 'the fierce method of communism, that is, the so-called Labor-Peasantism, with the method of class dictatorship, can be expected to have an effect, so it is most appropriate to adopt'¹⁹, which indicates that Mao Zedong chose the revolutionary road of Marxism-Leninism. Nineteen days later, Mao Zedong wrote back to Cai Hesen and pointed out that 'historical

materialism is the basis of our party's philosophy, which is a fact'.²⁰ Mao Zedong once again made it clear that only Marxism-Leninism, only communism can save China. In 1920, he began to create the early organization of the Communist Party of China, and with this ideal and belief, Mao Zedong participated in the First National Congress of the Communist Party of China in July 1921. As a representative and meeting recorder of the First National Congress of the Communist Party of China, he participated in the completion of the task of party building and created a great spirit of party building. It embodies the early communists' keen insight of judging the situation and looking far ahead. General Secretary Xi Jinping in his speech at the celebration of the 100th anniversary of the founding of the Communist Party of China, clearly condensed the connotation of the great party-building spirit and emphasized that 'this is the spiritual source of the Communist Party of China'.²¹ It is the persistence and practice of the great spirit of party building that has guided the broad masses of people to achieve a series of achievements under the leadership of the Communist Party of China, making us more confident and powerful to achieve the second centenary goal.

3.2 The Spirit of the Communist Party of China During the Agrarian Revolutionary War

After the failure of the first domestic revolutionary war, the whole country fell into a white terror. The young Communist Party of China once mechanically learned Marxist Leninism, applied the experience of the October Revolution in Russia, and launched a series of uprisings targeting cities, but they were repeatedly frustrated. Through the analysis of China's national conditions, Mao Zedong pointed out that 'Marx's 'book' is to learn, but it must be combined with the actual situation of our country'.²² He resolutely decided to change from attacking Changsha to introducing troops to Jinggangshan. Through arduous struggle, the 'spark of the stars' was ignited in Jinggangshan to establish the first rural revolutionary base area, and the road of encircling the city by the countryside in

17. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1496.

18. 'Mao Zedong Chronicle (1983-1949) (Revised Edition)' Vol I, Central Literature Publishing House, 2013, Page 8.

19. Collected Works of Mao Zedong Vol.1, People's Publishing House, 1996, Page 2.

20. Collected Works of Mao Zedong Vol.1, People's Publishing House, 1996, Page 4.

21. Xi Jinping : Speech at the Celebration of the 100th Anniversary of the Founding of the Communist Party of China, people's daily, 2021-07-02, The 02th edition.

22. Selected Works of Mao Zedong Vol.1, People's Publishing House, 1991, Page 111-112.

line with China's national conditions was created. This is Mao Zedong's great practice of seeking truth from facts and bravely breaking new paths. On this basis, it also gave birth to the Jinggangshan spirit, which is the creative development of the Sinicization and Modernization of Marxism.

In October 1934, due to the wrong instructions of the Communist International and the proliferation of erroneous ideas within the party, the fifth 'anti-besiegement' of the Central Red Army failed. The Central Red Army was forced to 'move' across eleven provinces and traveled 25,000 miles. It took two years to reach northern Shaanxi in October 1936. On the way of the Long March, in the face of 'dozens of aircraft in the sky every day to detect bombings, hundreds of thousands of troops on the ground to pursue interception, the road encountered countless difficulties and obstacles'.²³ Mao Zedong led the Red Army with his outstanding military talents, and achieved the victory of four crossings of Chishui by using flexible tactics of mobile warfare and guerrilla warfare. After that, Mao Zedong led the Red Army to cross the Jinsha River, fly to capture the Luding Bridge, transfer the battle to the Wumeng Mountain, cross the Liupanshui, break through the enemy's defense line, and finally reach Wuqi Town and the Northern Shaanxi Red Army. It created the 'first time in the historical record' and built a great long march spirit on the long march. The victory of the Red Army's long march fully demonstrated the courage of the Chinese communists to eliminate all difficulties and demonstrated the indomitable national character of the Chinese nation. When Mao Zedong mentioned the Long March, he pointed out that 'the Long March is a manifesto, the Long March is a propaganda team, and the Long March is a seeder'.²⁴ It has laid a solid foundation for the condensation of the great long march spirit. In addition, during the Agrarian Revolution, Mao Zedong continued to implement 'the workers and peasants armed independent regime thought'. Together with Zhu De, Mao Zedong led the Red Army to march to the south of Jiangxi and the west of Fujian, where the enemy's defense was weak, creating the largest revolutionary base in the country, establishing the Soviet regime and jointly forging the spirit of the Soviet Area. The convening of the Zunyi Conference on the Long March formed a new collective leadership with Mao

Zedong as the core. The Zunyi Conference 'saved the Party, saved the Red Army, and laid the foundation for the successful completion of the Long March at the most critical juncture'²⁵, which gave birth to the spirit of the Zunyi Conference.

3.3 The Spirit of the Communist Party of China During the Whole Nation 's Anti-Japanese War

On July 7, 1937, Japanese imperialists launched a brazen attack on the Lugou Bridge and arrogantly proposed to 'destroy China' within three months. On the occasion of life and death, Mao Zedong not only actively promoted Kuomintang-Communist cooperation, but also constantly mobilized the people to join the united front of the whole nation's war of resistance. Mao Zedong believes that the current Chinese revolution is mainly to overcome the difficulties encountered through a series of reforms. The Kuomintang has only to strengthen cooperation with the communist party and unite all forces that can be united. This is an important task we are currently facing. In order to promote the formation of the Anti-Japanese National United Front and promote the victory of the whole nation's Anti-Japanese War, Mao Zedong wrote brilliant works during this period, such as 'The Principles, Methods and Prospects of Opposing Japan's Attack', 'Fighting for the Victory of the Anti-Japanese War by Mobilizing All Forces', 'The Urgent Task After the Establishment of Kuomintang-Communist Cooperation'. In May 1938, although the Kuomintang and the Communist Party of China made great efforts to fight against the Japanese invaders, due to the pessimism of 'national subjugation' and the phenomenon of 'quick war' in our army, the Japanese invaders occupied a large area of North China and Central China in the first year of the war. In order to reverse the situation of the Anti-Japanese War and correct the wrong thought of the Anti-Japanese War, Mao Zedong clearly pointed out in his article 'On Protracted War' that 'the great unity of the Chinese people is the main way to overcome Japanese imperialism and eliminate Japanese imperialism'²⁶, and the Anti-Japanese War is a protracted war, and the final victory will also belong to China. Under the command of Mao Zedong, he adhered to the united front of the whole nation, adhered to the

23. Selected Works of Mao Zedong Vol.1, People's Publishing House, 1991, Page 150.

24. Selected Works of Mao Zedong Vol.1, People's Publishing House, 1991, Page 150.

25. Mao Zedong Chronicle (1893-1949) (Revised Edition) Vol.I, Central Literature Publishing House, 2013, Page 442-443.

26. Selected Works of Mao Zedong Vol.2, People's Publishing House, 1991, Page 513.

correct military line and military strategy, and won the victory of the Anti-Japanese War in August 1945, which not only made a significant contribution to the peaceful liberation of China and the world, but also cast a great spirit of the Anti-Japanese War.

From 1935 to 1948, Mao Zedong led the Chinese Communists to fight for thirteen years in Yan'an. The period of Yan'an was an important period from the successful transfer of the Red Army to northern Shaanxi to the early days of the Liberation War, and it was also a period of continuous growth of the Communist Party of China. During this period, Mao Zedong criticized the style of 'not paying attention to the research status, not paying attention to the research history, not paying attention to the application of Marxism-Leninism'.²⁷ At the Yan'an cadres' meeting, he pointed out that this method of breaking away from reality and history will harm our comrades. To this end, he asked the whole party, 'we should start from the actual things that exist objectively, and draw out the laws from them as the guide of our actions'.²⁸ The speech not only consolidated the position of Marxism-Leninism in the whole party, but also made the Communist Party of China achieve unprecedented unity. Under the guidance of the ideological line of seeking truth from facts, the Chinese Communists represented by Mao Zedong led the people of the whole country to win the victory of the Anti-Japanese War. As Mao Zedong said, 'All revolutionary workers throughout the country will always maintain the hard-working style of the workers in Yan'an and the Shaanxi-Gansu-Ningxia Border Region over the past decade'.²⁹ Xi Jinping pointed out that 'the Party Central Committee has formed a great Yan'an spirit in 13 years in Yan'an'.³⁰ Obviously, Mao Zedong played a fundamental leading role in shaping the great Yan'an spirit.

3.4 The Spirit of the Communist Party of China During the Period of Liberation War

In April 1947, in the face of the Kuomintang's attack on the central location of Yan'an and the Shaanxi-Gansu-Ningxia Border Region, Mao Zedong personally drafted the 'Two Documents of the Central Committee of the Communist Party of China on Temporarily Abandoning Yan'an and Defending the Shaanxi-Gansu-Ningxia Border Region'. It is pointed out that the members of the Central Committee of the Communist Party of China went first to Xibaipo Village. On May 27, 1948, Mao Zedong arrived in Xibaipo by car, and drafted the 'Operational Guidelines for the Liaoshen Campaign', 'Operational Guidelines for the Pingjin Campaign' and 'Operational Guidelines for the Huaihai Campaign'. Under the guidance of these three operational guidelines, they all achieved complete victory. Among them, the victory of the Liaoshen Battle 'gave the party and the people the conditions to gradually shift to economic recovery'.³¹ The victory of the Huaihai Campaign led to the collapse of the Nanjing Kuomintang; the victory of the Pingjin War, 'basically ended the victory of the liberation of North China'.³² On the eve of the victory of the Liberation War, Mao Zedong pointed out in a timely manner, 'from now on, began from the city to the countryside, and by the city to lead the rural period'.³³ In the face of the emergence of negative phenomena such as anxiety and lack of progress in the party, Mao Zedong warned the whole party that 'to win the national victory is only the first step in the long march'.³⁴ 'Be sure to make the comrades continue to maintain a modest, cautious, not arrogant style, be sure to make the comrades continue to maintain the style of hard work',³⁵ which also formed the 'two musts' as the core of the Xibaipo spirit. In 1949, the Central Committee of the Communist Party of China went to Beiping, and Mao Zedong emphasized that 'today is the day to go to Beijing

27. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 797.

28. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 799.

29. Mao Zedong Chronicle (1949-1976) Vol.1, Central Literature Publishing House, 2013, Page 29-30.

30. 'On the History of the Communist Party of China', Central Literature Publishing House, 2021, Page 39.

31. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1334.

32. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1363.

33. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1427.

34. Selected Works of Mao Zedong Vol.4, People's Publishing House, 1991, Page 1438.

35. The Chronicle of Mao Zedong (1893-1949) (Revised Edition) Volume II, Central Literature Publishing House, 2013, Page 465-466.

and take the exam'³⁶; 'We should never be Li Zicheng, we all want to get good grades'.³⁷ In this regard, on September 12, 2019, Xi Jinping pointed out that 'it is necessary to inherit and carry forward the revolutionary spirit of the older generation of revolutionaries and 'it is advisable to pursue the enemy bravely and not to sell the revolutionary spirit of the tyrant''³⁸. This is actually a positive expression of Mao Zedong's leading the spirit of the Communist Party of China in the period of the New Democratic Revolution.

4. THE CORE MEANING OF MAO ZEDONG'S IMPORTANT EXPOSITION ON THE SPIRIT OF THE COMMUNIST PARTY OF CHINA DURING THE REVOLUTIONARY PERIOD

During the period of the New Democratic Revolution, in addition to Mao Zedong's own spiritual style leading the spirit of the Communist Party of China and shaping the specific spirit of the spiritual pedigree of the Chinese Communists, he also had a series of important expositions on the spirit of the Communist Party of China during the revolutionary period, which can be grasped from four aspects. That is, the fine style of thorough revolution and Self-Revolution, the unswerving belief in the communist revolution, always adhering to the People-Centered position, and adhering to the Sinicization and Modernization of Marxism.

4.1 Carrying Forward the Spirit of Thorough Revolution and Self-Revolution

In the course of one hundred years of extraordinary struggle, the Communist Party of China can withstand a major historical test, relying on the great courage to correct its own mistakes, and always maintain a strong cohesion, centripetal force and combat effectiveness. Mao Zedong's life is full of revolutionary spirit and optimistic revolutionary attitude. Especially in the period of the New Democratic Revolution, the optimistic Self-Revolutionary fine style he showed is the

spiritual code that the Communist Party of China can constantly innovate and improve itself, and always maintain its advanced nature and purity. During the period of the New Democratic Revolution, Mao Zedong set an example in practice and led the whole party to carry out the fine style of Criticism and Self-Criticism. It is mainly reflected in two aspects, one is the 'Self-Criticism' of oneself, and the other is the criticism of the bad wind in the party. In 1945, in his speech at the Central Party School, Mao Zedong pointed out that although some achievements had been made in reviewing cadres in 1944, many mistakes had been made. And pointed out that these errors should be responsible for their own, in the review of cadres should take a cautious and serious attitude. In February 1942, Mao Zedong pointed out that 'the whole party should block the hole that produces this kind of crooked wind'³⁹ in view of the unhealthy style of study and party style in the party, and put forward specific measures to correct these customs. In May 1942, Mao Zedong pointed out at the Yan'an Symposium that 'we must have a completely sincere self-criticism of the shortcomings and mistakes of our work and be determined to correct these shortcomings and mistakes. The Self-Criticism method of the Communists is adopted in this way'.⁴⁰ In the Yan'an Rectification Movement, the Communist Party of China corrected the mistakes made by our party since the Agrarian Revolution and the Anti-Japanese War, clarified the wrong ideas within the party, and thoroughly criticized the 'left' and 'right' mistakes within the party.

4.2 Unswerving Belief in the Communist Revolution

The firm belief in the communist revolution is the spiritual support that leads the people of all ethnic groups in the country to overcome difficulties and obstacles, and it is also the belief pillar of the Communist Party of China in the period of the New Democratic Revolution. Mao Zedong, as the core figure who led the people to continuous victory during the period of the New Democratic Revolution, led the Chinese people to overcome difficulties with his firm revolutionary belief. His unswerving communist revolutionary belief runs through his life.

36. The Chronicle of Mao Zedong (1893-1949) (Revised Edition) Volume II, Central Literature Publishing House, 2013, Page 470.

37. 'Mao Zedong Chronicle (1944.08-1949.09)' Vol.3, Central Literature Publishing House, 2023, Page 470.

38. 'On the History of the Communist Party of China', Central Literature Publishing House, 2021, Page 259.

39. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 812.

40. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 874.

As a firm Marxist, Mao Zedong believed that only violent revolution can overthrow the existing social system, but this is far from being able to achieve the victory of the revolution. He clearly recognized that 'the basic reason why all the revolutionary struggles in the past were less effective is that they could not unite real friends to attack real enemies'⁴¹, which found a deep revolutionary foundation for our party to carry out the proletarian revolution. In 1940, the Anti-Japanese War entered a stalemate stage. Due to the political lure of Japanese imperialism to the Kuomintang reactionaries, the Kuomintang reactionaries' anti-communist sentiment was gradually rising at this time, and there was also anxiety within the party. In the face of the complex international and domestic environment, where China will go has become the main problem facing our party. Mao Zedong wrote the famous 'New Democracy Theory' with his unswerving revolutionary belief. He conceived the future new democratic society at the political, economic and cultural levels, and believed that a joint dictatorship of the revolutionary classes should be established. The proposal of the new democratic theory not only pointed out the direction for the goal of the revolutionary struggle, but also laid a profound ideological foundation for the later establishment of the socialist system.

4.3 Always Adhering to the People-Centered Position

'Historical activities are the cause of the masses. With the deepening of historical activities, it will be the expansion of the masses'.⁴² Mao Zedong also always adhered to the People-Centered position in the practice of revolutionary struggle, and further developed this concept.

Serving the people is the purpose of the Communist Party of China. Mao Zedong is not only the promoter of the thought of serving the people, but also the practitioner of this thought. In commemoration of Mr. Zou Taofen, Mao Zedong pointed out: Zou Taofen moved people to the place is, 'love the people, sincerely serve the people, dedicated, dead just'.⁴³ This sentence was also

written in the inscription on the martyr's monument of the 719th Regiment of the 359th Brigade of the 120th Division of the Eighth Route Army. In 1944, Mao Zedong wrote the work of 'Serving the People' in tribute to Zhang Side, which all reflected Mao Zedong's promotion and elucidation of the purpose of 'Serving the People'. In addition, Mao Zedong was a practitioner of this concept. In 1929, Mao Zedong led his troops to the southern part of Jiangxi and the western part of Fujian. He went deep into rural investigations and cared about the lives of the people. When visiting Xingguo County, it was found that there were floods and droughts in the local area, so it proposed to build water conservancy for the people and effectively solved the farming conditions of the local people. In 1933, Mao Zedong found that the water used for eating and watering the land in Shazhouba was turbid. Seeing this scene, he couldn't sleep through the night. The next day, by looking at the local water source and topographic conditions, he thought about the way to introduce the spring water under Wujiling into the village. Under his leadership, cadres used bamboo to make simple water pipes to transport water sources, temporarily solving the problem of drinking water for villagers. During the period of Anti-Japanese War, Mao Zedong in the education and cultural workers, 'must have a high degree of enthusiasm to serve the people',⁴⁴ 'must have the spirit of serving the people'.⁴⁵ It can be seen from this that Mao Zedong is not only a promoter of serving the people, but also serves the people in practical actions and sets a shining example for the whole party to serve the people wholeheartedly.

4.4 Adhering to the Sinicization and Modernization of Marxism

In the speech of commemorating the 130th anniversary of Comrade Mao Zedong's birth, Xi Jinping pointed out that 'Mao Zedong is a great pioneer of Sinicization of Marxism'.⁴⁶ As the core of the first generation of collective leadership of the Communist Party of China, Mao Zedong, in the process of leading the people of all ethnic groups to

41. Selected Works of Mao Zedong Vol.1, People's Publishing House, 1991, Page 3.

42. 'Complete Works of Marx and Engels', Vol.2, People's Publishing House, 2006, Page 104.

43. The Chronicle of Mao Zedong (1893-1949) (Revised Edition) Volume II, Central Literature Publishing House, 2013, Page 597.

44. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 1012.

45. Selected Works of Mao Zedong Vol.3, People's Publishing House, 1991, Page 1082.

46. The Chinese government website: 'Xi Jinping : Speech at the Symposium on Commemorating the 130th Anniversary of Comrade Mao Zedong's Birthday', 2023-12-26, https://www.gov.cn/yaowen/liebiao/202312/content_6922523.htm, 2024-10-11.

change their destiny, has always adhered to the guidance of Marxism and continuously promoted the Sinicization and Modernization of Marxism.

In May 1930, in the face of the dogmatism that once appeared in the party at that time, Mao Zedong criticized those 'wrong ideas that began to be blindly implemented without according to the actual situation'. He pointed out that 'the 'book' of Marxism should be learned, but it must be combined with the actual situation of our country'⁴⁷, and stressed that 'no investigation, there is no right to speak'⁴⁸, 'The victory of China's revolutionary struggle depends on Chinese comrades to understand China's situation'⁴⁹. In 'The Communist Party of China and the Chinese Revolutionary War', Mao Zedong summarized the mistakes made in the Chinese revolutionary war, analyzed the characteristics of the Chinese revolutionary war, and affirmed that 'the experience of the Soviet civil war led by Lenin and Stalin is of world significance'.⁵⁰ It is also clearly pointed out that we cannot mechanically use the experience of the Soviet civil war. 'Many aspects of the Chinese revolutionary war have their own characteristics different from the Soviet civil war'.⁵¹ We must recognize this feature, and then explore our own strategy and tactics. In his 'New Democracy Theory', he pointed out that 'whoever does not understand this historical feature cannot guide this revolution and carry out this revolution to victory'.⁵² According to the historical characteristics of the Chinese revolution and the nature of the Chinese revolution, the famous thesis that the Chinese revolution must be divided into two stages is put forward. In addition, Mao Zedong analyzed from the philosophical level that we must adhere to the correctness of the combination of Marxism and China's reality, 'using different methods to solve different contradictions, which is a principle that Marxist-Leninists must strictly abide by'.⁵³ If not, it is possible to frustrate the

revolution. In 1942, Mao Zedong pointed out in a speech for Yan'an cadres that 'eating by the truth of Marxism-Leninism, eating by seeking truth from facts, eating by science'.⁵⁴ It further emphasizes that the Communist Party of China must adhere to the guidance of Marxism and constantly promote the Sinicization and Modernization of Marxism.

5. CONCLUSION

'Man must have some spirit'.⁵⁵ The spirit not only plays a role in the success or failure of individuals, but also plays a vital role in the rise and fall of a country, a nation and a political party. If you lose a strong spiritual pillar, you will lose the foundation and crumbling. The spirit of the Communist Party of China in the period of the New Democratic Revolution embodies the distinct political character, excellent work style and thorough revolutionary spirit of the Communist Party of China. It is the spiritual code of the Party after a hundred years of vicissitudes, and it is also the ideological soul and action guide of the Communist Party of China. As the main founder of the Communist Party of China, Mao Zedong's guidance and shaping of the spirit of the Communist Party of China during the period of the New Democratic Revolution is not only reflected in the rich development of theory, as well as the pioneering and innovative in practice, but also in the shaping of the spiritual outlook of the Communist Party of China. The spirit of the Communist Party of China is timeless and new, spanning time and space. It is the spiritual magic weapon for the party to continue to win on the new journey, and it must also be clearly inherited and carried forward.

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