Explore and Analyse on New Democracy Values

Bin ZENG
Marxism Colledge, Southwest Jiaodong University of China

Abstract: On the eve of the end of the War of Resistance against Japan, Mao Zedong, in response to the feudal fascist values put forward by the Kuomintang, in order to integrate the value objectives of the Chinese nation with the value demands of the Chinese people and fully embody the organic unity of the two, on behalf of the whole Party, put forward new democratic values with internal logic and strict integrity, with independence, freedom, democracy, unity, prosperity and strength as the basic content, and with the fundamental value orientation of seeking happiness for the people and rejuvenation for the nation.

Keywords: New democracy valuesanalyse
DOI: 10.47297/wspciWSP2516-252701.20200403

1. Origins of New Democratic Values

Mao Zedong put forward the new democratic values with “independence, freedom, democracy, unity and prosperity” as the concrete value concept 12 times in the first half of 1945. The direct cause of his proposal was Chiang Kai-shek’s book “the fate of China “, which embodied the feudal fascist values of the Kuomintang in 1943. In his book, Jiang not only continued to advocate the feudal values of” propriety, righteousness, honesty and shame “(that is ,” four dimensions “) and “loyalty, filial piety, benevolence, love, faith, righteousness, harmony and equality “(that is ,” eight virtues “), but also advocated that China should pursue the fascist values of” one country, one leader and one doctrine “for a long time. In order to deeply criticize the feudal fascist values put forward by Chiang Kai-shek on behalf of the Kuomintang, to better show the people of the whole country and the world the new democratic values formed and upheld by the Communist Party of China in its long revolutionary practice, especially in the War of Resistance against Japan, to promote the Chinese nation and the Chinese people to

About the author: Bin ZENG (1976-3), Male, Sichuan, Chengdu, viceprofessor, Master, Research on in Colleges and Universities.
complete the historical task of anti-imperialism and anti-feudalism at an early date, and to establish a bright new China, Mao Zedong represented the whole Party condensed and formally put forward the new democratic values that were tit-for-tat against feudal fascist values.

2. Analysis of The Conduct of The Specific History of New Democratic Values

(1) Independence

Independence, in the context of new democracy, its connotation is to abolish all kinds of privileges of imperialist powers in China, get rid of the state of democracy in modern China, and make China become a modern national country with complete sovereignty. In order to realize this common aspiration of the people of all ethnic groups throughout the country, as the leading core of the Chinese people’s struggle against imperialism, the Communist Party of China must thoroughly overcome the erroneous value orientation of “left” and “right” in its guiding ideology, independently and in accordance with China’s historical and realistic conditions, combine the basic principles of Marxism closely with the concrete reality of the Chinese revolution, break down the situation of dogmatism of Marxism, sanctify the experience of the Soviet-Russian revolution and the instructions and resolutions of the Comintern, realize the complete independence of the Party in its guiding ideology and form a Sinicized Marxism that can correctly guide the concrete practice of the Chinese revolution. The value concept of the new democratic independence points out the direction of struggle and lays the ideological foundation for China to break away from the semi-colonial state and realize the national and national independence completely.

(2) Freedom

Freedom is the lofty value pursuit and goal of Marxism. In the context of new democracy, freedom refers to the autocratic dictatorship against feudal warlords and Kuomintang, giving the people full free rights and establishing a free new China. As early as his youth, mao zedong stressed that his ideal was to turn a “dark society under the dictatorship of a few classes into a bright society for the free development of all the people.” After the War of Resistance against Japan, he led the whole Party to guide the Chinese people to the end in their struggle for their own freedom, and showed the people a beautiful vision of “in the near future, the sun of freedom must shine all over the land of the motherland.” He said,” I am sure that the Chinese people will be able to fight to the end. The concept of new democratic freedom has truly made the democratic parties and the broad masses of the people
realize that the people’s War of Liberation is a just war against the reactionary rule of the few who bound the freedom of the majority, thus completely occupying the moral commanding point of the civil war between the Kuomintang and the Communist Party.

(3) Democracy

Democracy is the common value demand of modern political civilization and the unremitting pursuit of the Party since its establishment. In the context of new democracy, the primary value connotation of democracy is to realize the democratization of national political life, abolish any form of one-party dictatorship, set up a democratic coalition government, and establish a state system of joint dictatorship of all revolutionary classes, that is, the people’s democratic dictatorship. During the War of Resistance against Japan, Mao Zedong always stressed:” State affairs are the official business of the country, not the private affairs of one party and one faction.” After the War of Resistance against Japan, the Party held high the banner of democracy, put forward the idea of establishing a democratic coalition government, occupied the commanding point of political public opinion and won the sincere value identity of the broad masses of middle-school political forces. Another value connotation of democracy is the establishment of democratic centralism of the people’s Congress system, as a matching system with the people’s democratic dictatorship. After the outbreak of the War of Resistance against Japan, Mao Zedong repeatedly stressed that the form of anti-Japanese democratic regime under the leadership of the Communist Party of China must be “democratic centralism.” On the eve of the founding of New China, Mao Zedong also pointed out that “the state under the people’s democratic dictatorship is represented by the government produced by the people’s Congress. Now let’s use the term “People’s Congress “. We adopt democratic centralism rather than bourgeois parliamentary system. At Mao’s initiative, the Party prepared for the formation of a new People’s Political Consultative Conference, making it a democratic centralism compatible with the people’s democratic dictatorship.

(4) Harmonization

Unification refers to the termination of the late Qing Dynasty,” China is actually in a long-term state of non-unification,” out of China’s semi-feudal state. In the context of new democracy, the concrete connotation of the concept of unified value is to put an end to the fragmented state of feudal separation and to realize national unity. Second, in order to achieve this arduous goal, it is necessary to establish the broadest revolutionary united front led by the proletariat and attracting the active participation of the broad masses of the people. To this end, the Party has established the National Revolutionary United Front, the Workers and Peasants Demo-
cratic United Front, the Anti-Japanese National United Front and the People’s Democratic United Front in different stages of the democratic revolution and in view of different revolutionary tasks. The revolutionary united front in various historical periods played a great role in promoting the elimination of feudal warlords, the fight against new Kuomintang warlords, the defeat of Japanese imperialism and the establishment of new China.

(5) Rich and strong

The pursuit of prosperity and strength is the common value pursuit of the modern Chinese nation and the Chinese people, and is also the fundamental requirement of Marxist historical materialism productivity standards. In the context of new democracy, the first connotation of prosperity and strength is to emphasize the promotion of revolutionary war by solving economic problems, which requires the Party to attach importance to the vital interests of the masses, and to attract the people’s support and actively participate in the anti-imperialist and anti-feudal revolution through the agrarian revolution. Therefore, mao zedong regarded economic development, improving people’s lives and increasing fiscal revenue as “a great task, a great class struggle.” The second connotation of prosperity and strength is to point out that the fundamental goal and fundamental task of the Communist Party of China is to promote China’s industrialization as soon as possible, to develop productive forces, to continuously improve people’s livelihood, and to realize the country’s strong people’s wealth. At the Seventh National Congress of the Communist Party of China, Mao Zedong put forward “the policy of all political parties in China and its practice in the Chinese people’s performance of the good or bad, the size, in the final analysis, to see whether it is helpful to the development of the Chinese people’s productive forces and the size of its help, see whether it is bound to the productive forces, or the liberation of the productive forces” as the fundamental criterion for judging all political forces is good and evil.

3. The Inner Relation and Value Orientation of New Democracy Values

From the logical point of view, independence and unity belong to the value goal of the national level, while freedom and democracy are the value demands of the people at the mass level, both of which are both causes and consequences and conditions. Without the independence and unity of the State, the people’s right to freedom and democracy can not be effectively guaranteed; and if the State does not give the people the fundamental right to pursue freedom and democracy, the people can not be fully mobilized and organized to bleed and sacrifice for the defence of
national sovereignty and territorial integrity. Therefore, the value goal at the national level and the value appeal at the people’s level have an inherent relationship. It is the fundamental value orientation of the new democratic values, which embodies the historical materialism value position of Marxism, and is the basis of rationality and morality.

The five values of new democracy integrate the two values of national rejuvenation and people’s happiness, thus effectively realizing the organic unity of national identity and people’s rights and interests. It has become the fundamental spiritual resource for the Party to gather broad social consensus, integrate all forces and stimulate the masses to join the revolutionary torrent. The conciseness of new democratic values has greatly promoted the Chinese Communists to compete for the right to speak of public opinion in modern Chinese ideology and culture and to rally the value consensus of the overwhelming majority of the people.

**Works Cited**


