

THE ONLY CONSTANT IN MAO ZEDONG'S POLITICAL IDEOLOGY IS HIS SENSE OF JUSTICE

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ABSTRACT: The sense of justice in the Chinese people was the only factor that had never changed and would not change according to Mao's ideology. He was always interested in what was right for China. As a starting point for this nationalism, Mao's political philosophical ideology was not only interesting and weighty, but also proportionate in the real world. In these ideologies, Mao allows us to see and define the opposition of man and nature, private and public, old and new, East and West, and use them in a way that makes China a strong and powerful nation. After eight years of anti-Japanese war and three years of civil war, the CCP takes control, and from then on Mao Zedong becomes the country's leader for the rest of his life. The Great Cultural Revolution, or simply the Cultural Revolution, took place in China from 1966 to 1976. It begins under the leadership of Mao Zedong, Chairman of the Chinese Communist Party (CCP), who wanted to create a "new man" ideology. This "new man" was to become a "selfless social being in a society free from domination." To achieve this goal, Mao calls for the destruction of the "four relics": old ideas, old culture, old teachings, and old habits. They were to be replaced by the ideologies of Mao Zedong, who tried to create a cult of personality. From the beginning, Mao used the Cultural Revolution for his own purposes, he wanted to renew the spirit of the communist revolution and eliminate what he considered unnecessary, as indicated in part by some of his fellow party members who favored the path.

KEYWORDS: Politics, ideological politics, political processes, culture, national values.

INTRODUCTION

According to Mao, practice is "the main aspect of the dialectical-materialist theory of knowledge." Mao even viewed war from a philosophical perspective. According to Terrill, "Mao made the gun an expression of the humanitarian worldview, that if it does not serve a purpose, then the gun is useless" [1.p.379]. War was considered a conflict with the enemy, where guns and bombs could only be used to prove a point and win the hearts and minds of people. For Mao, the idea of war is supported by the teachings of the legendary ancient Chinese general Sun Tzu, who wrote: "In order to take the place you attack without a word, you must attack where there is no defense" [2.p.49]. Mao had no real military experience other than receiving orders from officers in the revolutionary army of 1911. For Mao, his military ideas became most effective only when he teamed up with a soldier named Zhu De in 1928. Together, Mao and Zhu De complement each other to such an extent that many people who do not know them think that there is only one

person named Zhu-Mao. With the help of Zhu De, Mao develops his idea of guerrilla warfare, filling in the qualities of strength and weakness, flexibility in confrontation, speed and power.

These examples show that Mao himself was like everyone else in the world. His ideas were based on both old and new ideas. It contained both Eastern and Western ideas. He considered himself to be a part of the natural processes of history, as well as the soul of nature. He believed in Marxism, but saw it only as a cure for China. Western philosophy and modern philosophy are his focus, and China has always been at the center. His thoughts could be very confused, but he was never completely abstract.

The sense of justice in the Chinese people was the only factor that had never changed and would not change according to Mao's ideology. He was always interested in what was right for China. As a starting point for this nationalism, Mao's political philosophical ideology was not only interesting and weighty, but also proportionate in the real world. In these ideologies, Mao allows us to see and define the opposition of man and nature, private and public, old and new, East and West, and use them in a way that makes China a strong and powerful nation. After eight years of anti-Japanese war and three years of civil war, the CCP takes control, and from then on Mao Zedong becomes the country's leader for the rest of his life. Rises to the leadership of the CCP and implements comprehensive reforms. From 1949 to 1966, he implements two agricultural programs. In the first program, a land policy is established that allows the preservation of private property of farms. To legitimize these actions, the system turns to Confucius as a symbol of family power, since the party's plan to decentralize the economy was based on family enterprise contracts as the basis of agricultural production. The second phase of reform involved the collectivization of private land, a catastrophic advance that killed 20-30 million people between 1958 and 1962. Confucianism was never more committed to the system than during this period of unspeakable suffering [2.p.489].

THE MAIN FINDINGS AND RESULTS

However, the communists could not ignore the conflict between Confucianism and socialist ideology, which would lead to the Cultural Revolution. They were concerned about the strength of ties that determine the role of the family, the older generation in many matters [2.p.503]. Respect for parents, respect for elders has always been one of the characteristics of the Chinese people, in which Confucianism plays an important role, one of the main aspects of his teaching was the idea of Xiao – “belief of submission”. In the conditions of the Maoist regime, the national patterns of traditional family ties, while subjugating the individual, began to interfere with the education of the new generation.

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Because Confucianism is associated with antiquity, it can no longer be ignored. As the campaign intensified, the measures taken against Confucius and his teachings intensified. The revolutionaries had to destroy every mention of Confucius in temples and monuments, statues, shrines, sacred texts, which should fully develop hatred for the corruption of the old system [3.p.239]. This anti-Confucian campaign attacks all aspects of Confucian thought. The idea of humanity, good governance and Confucian ideologies of human goodness were criticized. In contrast, the idea of man's inherently evil nature was firmly promoted. The slogans of violence were intended to strike back at those who were dissatisfied with the crude, brutal methods used during the Cultural Revolution. No one has forgotten that Mao's nemesis, Chiang Kai-shek, turned Confucianism against the Communists. Anti-Confucianism is also defined in the sense that the Cultural Revolutionaries' vision of wrong political leaders was reinforced by Confucianism. These events also involved the situation of Lin Biao, Mao Zedong's main aide and ally. According to some accounts, Lin Biao plotted against Mao, but the plan was exposed and his family was forced to flee the country. A search of the traitor's apartment turns up numerous passages of classic Confucian treatises that Lin Biao may have exchanged with his accomplices. Of course, Mao's supporters could not help but use this in their struggle against Confucianism. By criticizing Lin Biao, the slogan Criticize Confucius is created [4.p.71].

Anti-Confucian propaganda was conceived in several stages. In the first one, scientists - philosophers and historians had to work. Many magazines and newspapers focused on sharp criticism of Lin Biao and Confucianism. Later, the general public joined him. In higher educational institutions, special course programs were organized to prepare criticism of some of the principles of Confucius used by Lin Biao. These courses trained tens of thousands of workers and peasants and filled the ranks of Marxist theoreticians. Participation of the lower classes was openly encouraged by the general public, with the Chinese press increasingly quoting Mao's saying that "the lowest and the smallest are the wisest" and "the highest and the most honorable are the stupidest". Dozens of pamphlets were published criticizing the Confucian words used by Lin Biao. Confucian education was stopped in schools and universities of the country. Through mass mobilization, Mao achieved his goals through the country's urban youth, the Hunweibin "Red Guard Groups," who began an aggressive struggle against the principles of the "Four Survivors." Many of the Red Guards were children of broken families. Children with little education and accustomed to cruelty from childhood become a formidable force in Mao's hands. Their activities were aimed at eliminating people who were not revolutionary enough and were suspected of sympathizing with the bourgeoisie. The Red Guards were a poorly controlled force and their actions led to terror, with teachers and intellectuals persecuted as suspects and many killed. The Red Guards were soon arrested, but this did not diminish the brutality of the revolution. Soon, the workers and a large part of the townspeople join the revolution. More and more victims are members of the party apparatus. The country is in chaos. More than half of the members of

the Politburo, as well as the secretaries of the Central Committee and local party organizations, lose their positions in the first months of the “cultural revolution”, and thus the state system is relaxed [5.p.241].

Despite attempts to restore the party, peace returned to China only in 1976. The “gang of four”, including Mao Zedong’s wife, acts against the new stars of the party - Zhou Enlai and Deng Xiaoping. The activities of the supporters ended in defeat after the death of Mao on September 9, 1976. Thus, the “Cultural Revolution” riots ended with the death of its initiator. The consequences of the Cultural Revolution were terrible. All sorts of antiquities and artefacts have been removed from museums and private homes, most to be destroyed as symbols of old thinking. Priceless historical and religious texts are also burned.

CONCLUSION

Throughout the decade of the Cultural Revolution, China’s schools were restricted, leaving an entire generation of Chinese people without formal literacy. All educated and intelligent people were targeted for re-education. Those who were not killed settled in the countryside, worked on farms or survived in labor camps. As a result of public humiliation, many commit suicide. The exact number of people who died during the Cultural Revolution is uncertain, but it was at least hundreds of thousands, if not millions. During the period of prolonged social unrest, the national economy developed slowly, and China not only failed to close the gap with the developed countries, but also widened the gap between them, thereby losing the opportunity for development. The Cultural Revolution will cause unprecedented ideological confusion throughout the country, causing serious damage to the party structure and social life. Anarchism, extreme individualism and various destructive thoughts and norms of behavior invade the country, as a result of which some Marxist and socialist factions have become very weak. After the end of the Cultural Revolution and the death of Mao Zedong, power gradually, though not officially, began to pass into the hands of Deng Xiaoping, one of the party officials and Mao’s arch-rival. He implements a series of reforms that completely put China on its feet. These socio-economic changes that took place in China in the late 1970s had a significant impact on people’s lives and moral attitudes and became much more liberal. Economic growth, revival of ideology, improvement of the life of the Chinese people were observed, leaving a mark on the ideological self-perception in this world.

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