

The Dispute between "Problem and Doctrine" under the Perspective of Marxism

Keqiong Wang

Zhejiang Normal University, Jinhua Zhejiang, 321004, China

Abstract: The dispute between "problem and doctrine" is an important historical achievement of the spread of early Marxism in China, and it plays an important role in promoting the sinicization of Marxism. The discussion of the dispute between "problem and doctrine" is based on a debate among advanced intellectuals based on what path and what banner China chooses to take in the future under the changing domestic and international era background. In this debate, the two sides fully explain their views on the basis of maintaining friendly relations, but also gain more learning knowledge. Through this debate, advanced intellectuals have realized that they should firmly believe in Marxism at any time, and at the same time adhere to the principle of combining theory with practice, combine the basic principles of Marxism with China's actual situation in China, and draw on all the excellent and beneficial achievements of civilization. This debate opened a new situation of the spread of Marxism in China and opened up a new realm for the spread of Marxism in China.

Keywords: Problem; Doctrine; Sinicization of Marxism.

1. Introduction

1.1. International Factors: Disagreements and Conflicts in the Changing World Situation

The history of the modern world is dominated by capitalism. The arrival of capital accelerates the communication and connection between various regions, and at the same time, those closed and backward countries are forced to accept capitalist civilization. However, since the birth of capital is profit-driven and exclusive, is a restless product. The first World War in the early 20th century fully exposed the inherent contradictions and weaknesses of western capitalism. The war has caused great damage and chaos to both the victorious countries and the defeated countries. The whole Western world after the war was completely different from the former prosperity. The decline of European countries was struggling to save the way of advanced Chinese intellectuals heart produced a great touch, brilliant capitalism gradually lost the sacred color, they once yearning capitalist civilization doubt and shake, began to criticize and reflect on the western capitalist system, trying to find a new way to save the country.

The victory of the October Revolution in Russia turned Marxism from theory to practice. The new Soviet regime was full of life, which makes the desperate Chinese people see new hope and light. So, they turned to Russia and began to learn to promote Marxism. Li Dazhao, an early Marxist, praised this new historical trend enthusiastically. In the Victory of the Common People, he wrote that "The occurrence of an event is a harbinger of the occurrence of the world. The French Revolution in 1789 was the forerunner of the revolution in the 19th century. The Russian Revolution in 1917 was the forerunner of the medieval revolution in the twentieth century, noting that the world would become a world of labor.[1] "Bolshevism" wrote: "for the victory of the German, not the victory of the United Nations, rather than our domestic war soldiers, and the victory of politicians, but the victory of the humanitarian, the victory of peace, is the victory of the justice, is the victory of freedom, is the victory

of democracy, is the victory of socialism, is the victory of the Bolshevism, is the victory of the red flag, is the victory of the world working class, is the victory of the new trend of the 20th century."

1.2. Domestic Factors: The Different Choice of the Way of National Salvation

At that time, the chaos and darkness of domestic politics made the advanced Chinese intellectuals differ to choose different ways of national salvation. The founding of the Republic of China did not fundamentally change the backward face of China. The beautiful words of independence, freedom and democracy have not come true. Yuan Shikai restored the imperial system, the warlords were divided, and the whole Chinese political situation was in turmoil. Against this historical background, there have been differences on how to transform Chinese society. Some of the Chinese advanced intellectuals represented by Li Dazhao advocated the radical transformation of the Chinese society in a revolutionary way. "If in an organized and vibrant society, all functions are very sensitive, as long as you have a tool, you have the opportunity to use it, you can immediately work with this tool up. If there is no organization and no vitality of the society, all functions, have been closed, let you have any tools, there is no chance for you to use his work. At this time, I am afraid that there must be a fundamental solution, only then there is a hope to solve a specific problem. "The other part of Chinese advanced intellectuals represented by Hu Shi advocated saving the crisis of Chinese society in a improved way. In "study more problems, talk less about" doctrine "In, think only do specific problem solving is urgent, put forward the fundamental solution is just "to be honest, this is self-deception dream, this is the bankruptcy of Chinese ideology, this is the improvement of Chinese social execution", "talk not research problem, just fear difficult, just lazy".[2] At that time, various kinds of ideas flooded in China, such as Kilt socialism, utopian socialism, and work-study socialism. Facing the dazzling new trend of thought, Hu Shi believed that it was better to study how to solve practical problems than to struggle in the struggle of doctrine.

1.3. Direct Influence: The Collision and Integration of New Cultures and New Ideas

With the May 4th Movement as the boundary, the New Culture movement is divided into two stages: premise and later period. The focus of the criticism of the early New Culture Movement mainly focused on Confucius, opposing all the countercurrent of respecting Confucius and restoring ancient ways, and advocating the transformation of China with democracy and science. The May 4th Movement brought the Chinese working class onto the stage of history, and Marxism spread rapidly in the Chinese workers' movement. There was a debate about whether to take Marxism as the mainstream thought or even the guiding ideology. Hu Shi believed that the May 4th Movement broke his original vision of the New Culture Movement. "That is to say, from the point of view of the New Culture Movement- -we may have tried to maintain this movement into a pure cultural movement and literary improvement movement- -but it was unfortunately interrupted by politics. "In" study more problems, talk less about "doctrine"! He points out that there are so many trends of thought in society that people are dazzled and difficult to distinguish in their choices. Study more practical problems instead. In contrast to this, Li Dazhao believed that if Chinese society wants to completely solve the problem, it must adopt the way of revolution rather than improvement, that is, by the way of class struggle adopted by Marx. In "On the Problems and doctrine", Li Dazhao explained to people the relationship between pragmatism and reformism and Marxism's confession to the transformation of social ways. In this question and the debate, the two sides fully debate, eventually represented by Li Dazhao, Duzhao Chen early marxist deeply realize marxism not only stay in the study, should promote marxism in China, combined with China's actual situation, so as to solve the problem of China's way. At the same time, some socialists, because of the article "Study more problems, talk less about doctrine", began to go into the workers and farmers to investigate and study, and spread the doctrine they believe in.

2. Second, The Main Content of the Dispute between "Problem and Doctrine" under the Perspective of Marxist Communication

2.1. Ideological Debate: The Theoretical Debate between "Problem" and "Doctrine"

On the surface, the New Culture Movement is a movement of ideological improvement, but from its essence, the differences between the views of the New Culture Movement, different scholars make completely different choices about China's future choices, and there are differences and fierce discussions among intellectuals. Hu Shi was under the guidance of Professor Dewey and was a loyal believer of empiricism and pragmatism. He believed that what could save the current society is not doctrine, but should focus on practical problems and achieve the purpose of reforming the society by making continuous improvement to the society. Many of the "doctrines" popular in the society are put forward according to the needs of the real society, and are not universal. It would be very dangerous to know only to talk

about some nice ideas without making concrete ones. Li Dazhao insisted that the importance of "doctrine", he thought "to make a social problem, became the social most common problem, should be the society can jointly solve the problem of the social majority, first have a common trend of ideal, doctrine, for their experiment on their life full not satisfied scale (which is a tool). The fact that life is not satisfied with can become social problems one by one and hope to solve them. "In the debate between" problem "and" doctrine ", Li Dazhao believes that there is a dialectical unity relationship between the two. Problems should not be separated from doctrine, nor can doctrine leave problems. But only when people's eyes focus on the problems that are in the most intense conflict with the current society, people will need appropriate solutions, so as to finally solve the problem. Of course, in this process, there are all kinds of thoughts and doctrines in the society, some of which have bright surface light but not light. In this regard, he pointed out, "the more we should publicize our doctrine, while studying practical methods on various problems, and make practical movements in line with the doctrine, so that not cats, dogs, parrots, phonophone to mix us to cheat everyone."

2.2. The Focus of Differences: The Conflict between "Problem" and "Doctrine"

In the new culture movement, the two sides represented by Hu Shi and Li Dazhao in the dispute between "problem and doctrine" is manifested in two aspects. In the guiding ideology is the difference between pragmatism and Marxism, the main focus of the difference is not whether to solve the problem, but how to solve the problem. Hu Shi hoped to practice the experimentalism he believes in in China. In "Study More Problems, Talk less about Socialism", he proposed to use pragmatic methods and gradually solve the problems facing China one by one bit by one. "We do not study the livelihood of human resource drivers, but talk about socialism! Do not study how to liberate women, how to save the family system, but to talk about congenism and free love! Not to study how to dissolve the Anfu department, not to study how to solve the southern problem, but to talk about anarchism!" [3] "This is the fundamental solution of pragmatism against Marx's opposition. Contrary to Hu Shi's view, Li Dazhao believed that in order to solve the current problems in Chinese society, we should first grasp the focus of the contradiction, grasp the main aspects of the contradiction, first solve the main problems, and then solve other problems." The structures of law, politics, ethics and other spirits in the society are all superficial structures. Under him, there was an economic structure for all of them. When the economic organization changes, they all change. In other words, the solution of the economic problem is the fundamental solution. Once economic problems are solved, political, legal, family system, women's liberation and workers' liberation can all be solved." This paragraph can vaguely show Marx's historical materialism that the economic foundation determines the superstructure.

In the concrete transformation of Chinese society, it is whether "improvement" or "revolution", class struggle or good "doctrine". Hu Shi advocated solving the current problems of Chinese society in a modified way, believing that class struggle would aggravate the division between classes, which was originally China at that time, became more chaotic. Li Dazhao thought, "If in an organized and vibrant society, all functions are very sensitive and active, as long as you have

a tool, you have the opportunity to use him, and immediately you can use this tool to do work. For example, in a society with no organization and no vitality, all functions have been closed. Any kind of tools you have, you have no chance to use his work. At this time, I am afraid that there must be a fundamental solution, only then there is a hope to solve a specific problem. "The current Chinese society has been corrupt and rotten, we must fundamentally solve the problem, adopt revolutionary means.

2.3. Practical Results: The Consensus Reached between the "Problem" and the "Doctrine"

Although Li Dazhao and Chen Duxiu different views, but in the "problem" and "doctrine" between the debate two reached a lot of consensus. First, both sides believe that the current Chinese society must be transformed. After the May 4th Movement, China's ideological circle became unprecedentedly active, and people saw more roads to transform China. At the same time, with the outbreak of the First World War, the shortcomings of the capitalist system were exposed, which undoubtedly dealt a blow to the dream of establishing a capitalist democracy and republic in China. China must make a new choice about what path and social system it has in the future to choose. Second, both sides have reached a consensus of anti-imperialism and anti-feudalism. Li Dazhao and Chen Duxiu, as members of the New Culture Movement, both opposed the old moral and old literature and advocated science and democracy. Li Dazhao once pointed out in the article, "the motto of a generation of sages, a broken meal is not the law of everything. What the holy way, what the law, what the rules, what Ming, can be changed with the changes of life and the requirements of the society... It is absolutely impossible to take Chen's private economic resistance or the instinct of human society. "The old feudal or warlord rule has been eliminated by The Times, China must find a new way to save the country.[4] Third, both sides oppose empty talk and believe that the argument for issues and doctrine should not be ignored." So, our social movements, on the one hand, should study practical problems, on the other hand, they should promote ideals. "We should not only pay attention to research doctrine, but also advocate solving practical problems. For those fake doctrines, they will eventually be abandoned by The Times with the development of society. What we need to do is to adopt an ignoring attitude and strive to publicize the doctrines we believe in. Historical development has proved that, with the spread of Marxism among workers, the socialist trend of thought gradually plays a role in the field of practical application.

3. Conclusion

3.1. A Firm Belief in Marxism

The May 4th Movement pushed the New Culture Movement to a new climax. With the further liberation of the people's thoughts and the influx of various foreign thoughts into China, all kinds of "doctrine" are like a flood breaking the banks and spread to every corner of the ideological circle, making people do not know that choosing the national salvation solution is the most correct. The debate between "problem and doctrine" enables impulsive people to calm down and think about what kind of doctrine China should choose to guide practical activities. After in-depth thinking and discussion, the advanced intellectuals have finally

decided to take Marxism as their own guiding ideology.

Marxism is a scientific cognition of the historical trend of social development and a magical key to grasp the law of development of The Times. Under the guidance of Marxism, the Chinese nation has made tremendous changes. Whether in the period of new democracy period, the socialist revolution period, or in the socialist construction period, the Communist Party of China has always adhered to Marxism. Although in this process, we have taken detours, encountered difficulties and setbacks, but because we have never given up the adherence to Marxism through that period of hardship and turns, opened a new chapter of reform and opening up and socialist modernization. In the face of the upheaval in Eastern Europe, the collapse of the Soviet Union and the collapse of the world socialism, the Communist Party of China still firmly believed in Marxism and always worked together towards the people's yearning for a better life. Practice has proved that only by firmly believing in the scientific science of Marxism and adhering to the lofty ideal of communism and the common ideal of socialism with Chinese characteristics can the Party and the people stay in the right direction and have the great strength of unity and struggle.

3.2. Promoting the Sinicization of Marxism to The Times

In the dispute between "problem and doctrine", Hu Shi's proposition shows that if Marxism wants to take root and thrive in China, it must promote the combination of Marxism with China's actual situation, promote the combination of Marxism with the characteristics of China's Times, and create new theoretical achievements of Marxism in The Times. Li Dazhao said in the later stage of the debate, "but also admitted that our recent remarks are more empty than empty talk and involve less practical problems, and he vowed to make practical aspects in the future."

In the early process of spreading Marxism, we once made the mistakes of dogmatism and empiricism, but fortunately, the CPC Central Committee adjusted its thinking in time and adhered to the concept of seeking truth from facts."We say that Marxism is right, not because Marx is a 'first philosopher', but because his theories have proved right in our practice and in our struggles. Our struggle needs Marxism. We welcome this theory, and there is no such formal or even mysterious idea in the form of sages. Many people who have read the Marxist 'book'. As revolutionary traitors, the illiterate workers were often able to master Marxism very well. The 'essence' of Marxism is to learn, but it must be combined with the actual situation of our country.[5] "MAO Zedong promoted the first historic leap of Marxist China and formed MAO Zedong Thought. Marxism is not a learning sitting in a study, nor a simple dogmatism. If the Chinese people want to solve the urgent problems in China, they should not only learn from Marxist theory, but should take it as a guiding ideology and flexibly apply it to concrete social practice. After the Third Plenary Session of the Eleventh Central Committee, our Party adhered to the line of emancipating the mind and seeking truth from facts, and formed the achievements of Deng Xiaoping Theory, the Important Thought of Three Represents and the Scientific Outlook on Development, which provided a scientific basis for guiding China's current socialist modernization drive. Since the 18th National Congress of the Communist Party of China, Chinese Communists represented by Comrade Xi Jinping have summarized and formed Xi Jinping Thought on Socialism with Chinese Characteristics

for a New Era in light of international and domestic development, which has become a scientific guide for China's current development.

3.3. Correctly Handle the Relationship between Foreign Culture and National National Conditions

In the debate of "problem and doctrine", Li Dazhao on the one hand adhered to the belief in Marxism, on the other hand, actively absorbed the reasonable remarks in Hu Shi's discussion, and constantly improved his practical work. Therefore, the dispute of "problem and doctrine" did not weaken the influence of Marxism in China, but made more development and spread of Marxism, and expand the influence of Marxism in China.

Since modern times, western powers have opened the door of China with strong ships and guns, and various trends of thought have been flooded in. Chinese realized the former Chinese corruption is so backward, in order to save the way, the Chinese people to learn from the west, however whether represented by the landlord class of westernization movement, or represented by the bourgeoisie reform movement, the revolution, cannot fundamentally save the situation of the Chinese nation in peril. Therefore, the advanced intellectuals began to reflect on whether these western theories really fit

the needs of Chinese society. The debate between "problem" and "doctrine" has made the people gradually understand how to deal with the relationship between alien doctrine and China's national conditions. The doctrine that does not conform to China's actual situation is not conducive to the development of Chinese society. Practice has proved that Marxism is in line with China's practical needs and guides the Chinese people from backwardness and ignorance to independence, democracy and prosperity. It can be seen that we can neither accept nor deny foreign culture. We should selectively absorb it on the basis of our own situation, and use it for our own use.

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