

A Historical Investigation on the Early Organization of the Communist Party of Guangzhou and the Construction of Marxist Discourse Power

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Abstract

As one of the earliest communist groups established in China before the founding of the Communist Party of China, the early organization of the Communist Party of Guangzhou assumed the political responsibility and historical mission of constructing the right to speak of Marxism, and played an important role in promoting the modernization and popularization of Marxism in China and the birth of the Communist Party of China.

Key words: The Early Organization of the Communist Party of Guangzhou; Marxist Discourse Power; The Communist Party of China

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INTRODUCTION

The early organization of the Communist Party of Guangzhou assumed the political responsibility and historical mission of constructing the right to speak of Marxism, and played an important role in promoting the modernization and popularization of Marxism in China and the birth of the Communist Party of China. This article takes the practice path, theoretical logic, main characteristics and basic experience of the early organization of the Communist Party of Guangzhou’s construction of Marxist discourse power as the research object, and examines the historical context of the early organization of the Communist Party of Guangzhou’s construction of Marxist discourse power vertically, and discusses the Guangzhou Communism Group horizontally. Clearly aim at the modernization and popularization of Marxism in China, and promotes the practice path of combining Marxism with the Guangzhou labor movement, peasant movement, and student movement.

The starting point of this article is the essential characteristics of the Communist Party of China’s ideological work line, principles, and policies that are in line with the times and keep pace with the times. The focus of this article is on the construction, improvement, and development of Marxist discourse. The goal of this article is to summarize historical experience and to continuously strengthen the party’s presence. The dominance and discourse power in the ideological field provide historical reference and enlightenment.

In the specific research process, this article takes a historical perspective and incorporates the historical process of the early organization of the Communist Party of Guangzhou’s construction of Marxist discourse power into the historical process of the era and popularization of Marxist theory in China, highlighting the history of Guangzhou’s establishment of the Communist Party of China And the important position in the historical process of the Sinicization of Marxism.

THE BASIC LOGIC OF MARXIST DISCOURSE CONSTRUCTION AFTER THE MAY FOURTH MOVEMENT

Before and after the May Fourth Movement, as various Western thoughts and philosophies were continuously imported into China, the thinking of the public including young students changed dramatically. In particular, intellectuals have launched a dispute over issues and doctrines in the form of academic dialogue and characterized by political debates. It is precisely based on the investigation of the historical background, realistic needs, and environmental characteristics of the Chinese revolution that the political divergence between the issue and the ism has gradually evolved into an academic dialogue.

The Marxist party-building theory spread widely in China after the May Fourth Movement broke out in 1919. During this period, under the influence of the May Fourth Movement, a large number of Chinese intellectuals took the initiative to study, translate and disseminate Marxist theories based on patriotism and revolutionary ideals. Represented by Chen Wangdao's translation and publication of the *Communist Manifesto*, the Chinese translation of Marx and Engels' works began to be published. It is true that the concept of proletarian party building in the *Communist Manifesto* has an inherent compatibility with the actual needs of the Chinese revolution. With the continuous spread of Marxist theory in China, the historical process of Marxist party building theory in China has also begun. In August 1920, the Chinese translation of Chen Wangdao's *Communist Manifesto* was officially published in Shanghai. When the first edition was printed, more than a thousand copies were printed, and they were sold as soon as they were released.

As the first Chinese translation of Marxist classics published in China, the *Communist Manifesto* made it the first time for Chinese people to see the full text of this programmatic document of the international communist movement, which contributed to the spread of Marxist party building theory and the early days. The growth of Chinese Communists has played an important role. When Mao Zedong talked about his transformation into a Marxist, he listed the *Communist Manifesto* translated by Chen Wangdao as the first of the three most influential works on him. He believed that by studying Marxist party building theory, he gradually formed his belief in Marxism. Lu Xun also believed that the publication of the Chinese translation of the *Communist Manifesto* promoted the spread of Marxism in China, and praised Chen Wangdao for doing a good deed to China.

After the May 4th Movement, Chinese newspapers and magazines translated and published the Communist Manifesto, as well as the translation and publication of the Communist Manifesto. Chinese intellectuals further

understood the Marxist party-building theory, and they had an in-depth understanding of the proletarian party's revolutionary program and strategy. They believe that the violent revolution of the proletariat must be used to smash the bourgeois state apparatus, eliminate private ownership, establish a power controlled by the proletarian party, and implement the dictatorship of the proletariat. It is worth noting that the widespread dissemination of Marxism in China was carried out under the background of the May Fourth Movement. With a large number of early Chinese Marxists such as Li Dazhao and Chen Duxiu learning, researching, and translating Marxist theories, Marxist party-building theory has been further deepened in the historical process of popularization in China.

With the widespread dissemination of Marxism in China after the May Fourth Movement, the objective need to connect Marxist theories with China's real problems has become increasingly urgent, and the historical process of building Marxist revolutionary discourse has also been deepened. While engaged in the dissemination and interpretation of Marxism, Chen Duxiu further interprets it as the two spirits of Practical Research and Practical Activity, in order to encourage young Chinese aspirants to "can study various situations in society with the spirit of Marx's practical research", but also to carry forward the spirit of Marx's practical activities.

Unlike Chen Duxiu who included the question of how to apply Marxism into the scope of revolutionary action, Deng Zhongxia was committed to the spread and development of Marxism in China with the purpose of creating a good atmosphere for the revolution. It needs to be pointed out that the construction of Marxist discourse cannot be separated from loose political soil. Similarly, the propaganda of theories requires a good social environment. However, in Beijing, the origin of the May Fourth New Cultural Movement, the public opinion control of the Beiyang government led to severe restrictions on Marxist propaganda activities. In order to create a good atmosphere for the Chinese revolution and promote the widespread dissemination of Marxism in China, Deng Zhongxia and others initiated the establishment of the Marxism Research Association in Beijing. They extensively collected and sorted out German, English, French, Japanese, and Chinese versions of Marxist books, and held a series of seminars, lectures, and publicity meetings. Through the above activities, they discussed in depth the specific issues of combining Marxist theory with the Chinese revolution, and promoted the spread and development of Marxism in China by compiling and publishing Marxist classics.

It can be said that after the May Fourth New Culture Movement, with the widespread dissemination of Marxism in China, early Chinese Marxists, based on their overall understanding of the revolutionary situation, background and basic conditions, tended to consider the use of Specific and objective actual conditions are important

factors, which make things such as the background of the Chinese revolution, practical needs, and environmental characteristics an important basis for the discourses of the times, and demonstrates the practical path of constructing Marxist revolutionary discourse deeply in conjunction with China's reality.

THE EARLY ORGANIZATION OF THE COMMUNIST PARTY OF GUANGZHOU AND THE HISTORICAL LOGIC OF THE CONSTRUCTION OF MARXIST DISCOURSE POWER

The revolutionary movement needs the domination of revolutionary discourse. Similarly, the revolutionary discourse must be enriched and perfected through the practice of the revolutionary movement. Especially in modern times, the Chinese nation has faced the test of life and death, and revolution has become the theme of the times. At the same time, Marxist discourse has also gradually transitioned to the practical stage of the revolutionary movement from conception and academic debate. This marks the gradual formation of the historical conditions for the generation of revolutionary discourse, and the gradual clarity of the means, methods, and goals of the revolution.

In this context, the early organization of the Communist Party of Guangzhou became an important force in building the right to speak of Marxism before the founding of the Communist Party of China. It laid an important foundation for promoting the modernization and popularization of Marxism in China and the birth of the Communist Party of China. Research on the construction of discourse power is rare. Existing research mainly focuses on the theoretical dialogue between the early organization of the Communist Party of Guangzhou and anarchism. For example, Liu Min's article *On the Proposals of the early organization of the Communist Party of Guangzhou and the Anarchist Controversy* argues that the early organization of the Communist Party of Guangzhou and the anarchists through academic dialogues effectively promoted the spread of Marxism in southern China, turning the Guangzhou Communist Party organization from an anarchist Communist Party into a true Communist Party.

The Marxists and anarchists of the early organization of the Communist Party of Guangzhou conducted academic dialogues, which promoted the early spread of Marxism in China. Through the establishment of discourse carriers, the innovation of discourse content, and the transformation of discourse methods, they have shaped the discourse environment, expanded the connotation of discourse, and improved discourse ability. These measures laid a theoretical foundation for the construction

of Marxist discourse power. In 1920, Tan Pingshan, Tan Zhitang, Chen Gongbo and other revolutionaries who participated in the May Fourth Movement came to Guangzhou from Beijing. They raised funds to establish *the Guangdong Group Newspaper* as an important carrier of Marxist discourse expression to guide and promote the revolutionary movement in Guangdong.

In December, Chen Duxiu was invited to Guangzhou to establish a communist group in Guangzhou and promote the spread of Marxism in Guangdong. After coming to Guangdong, Chen Duxiu, in view of the revolutionary status quo that many youths just put doctrine on their lips and did not make practical efforts at that time, guided by the exploration of solutions to the practical problems of the Chinese revolution, people from all walks of life are urged to discuss social problems and focus on practical problems. It is emphasized that if you leave the practical problems and make some empty discussions, then it will be of no avail.

The early organization of the Communist Party of Guangzhou aims to promote the modernization and popularization of Marxism in China, combining Marxist theory with the reality of the Chinese revolution, and promoting the integration of Marxism with the Guangzhou labor movement, peasant movement, and student movement. The above measures laid a practical foundation for the construction of Marxist discourse power. The appearance of the early organization of the Communist Party of Guangzhou was not accidental, but the inevitable result of Guangzhou's socio-political and economic development, and a product of the combination of Marxism and the Guangzhou labor movement.

After the establishment of the Guangzhou Communist Party, it actively carried out the mass movement of workers and peasants and the movement of students, which laid the mass foundation for the vigorous revolution that followed. The early organization of the Communist Party of Guangzhou has successively established the Marxism Research Association, the Guangdong Propaganda Training Institute, and the Phonetic Alphabet Teaching Group. They not only study and study Marxist theories, but also cultivate education and propaganda talents for Marxist theories. Hong Kong and other places have successively established 33 trade unions such as the Automobile Drivers' Union, Leather Footwear, Hairdressing, Tea House, Machine Weaving, Westernization, and Construction. Relying on these institutions or trade union organizations, the early organization of the Communist Party of Guangzhou has widely promoted Marxism in rural areas, factories, schools, and various groups, and set off a series of political strikes, economic strikes, and student strikes to promote Marxist theory and the Chinese revolution. The actual combination has laid a practical foundation for the construction of Marxist discourse power.

Based on the investigation of the revolutionary situation in Guangdong and the mobilization of the people, Chen Duxiu believed that Guangzhou has the conditions and foundation for establishing a communist organization. He discussed with Tan Pingshan, Chen Gongbo, Tan Zhitang and others, and after a period of preparation, the early organization of the Communist Party of Guangzhou was formally established in March 1921.

It is worth noting that when the early organization of the Communist Party of Guangzhou was launched, the question of where is China going became an urgent question of the times. As the first person to spread Marxism in China in the early days, Li Da believes that both Marxism and socialism have profound revolutionary connotations, and once they have the right to speak in revolution, they have the right to speak in Marxism.

THE CONSTRUCTION OF MARXIST DISCOURSE POWER AND THE POPULARIZATION OF PARTY BUILDING THEORY

The October Revolution in Russia in 1917 was of great significance, not only to the historical development of Russia, but also to the development of the world and the Chinese revolutionary movement. Mao Zedong pointed out that the sound of the October Revolution brought us Marxism-Leninism. The October Revolution helped advanced elements from all over the world and China, using the proletarian cosmology as a tool to observe the destiny of the country and reconsidering their own problems. Follow the road of the Russians, this is the conclusion. Mao Zedong's explanation of the huge influence of the Russian October Revolution on China reflected the important position of the party-building experience of the Russian Communist Party in the historical process of Marxist popularization, and revealed the theoretical logic of the popularization of Marxist party-building theory.

After the outbreak of the October Revolution, major newspapers and periodicals including Beijing's *Morning Post*, Shanghai's *Shenbao*, the *Republic of China Daily*, Tianjin's *Ta Kung Pao* and other major newspapers reported in succession. The major media introduced the Russian Revolutionary Party and its leaders, which making Lenin, Bolsheviks, and Radical Party a hot vocabulary in the news media, aroused widespread concern among Chinese intellectuals.

Among many media articles, the series of articles published by Li Dazhao, *A Comparative View of the French-Russian Revolution*, *The Victory of the Common People*, and *The Victory of Bolshevism* have a wider spread and the greatest influence. These articles deeply promoted the spread of the experience of the Russian Communist Party in China.

Similar to the important role of newspapers in the early introduction of Marxist party-building theory into China, the introduction and dissemination of the party-building experience of the Russian Communist Party in China was also inseparable from the extensive coverage of newspapers and media. Various newspaper articles and theoretical books promoted the spread of the experience of the Russian Communist Party in China. On the one hand, these experiences mainly included building an independent party led by the proletariat, must adhere to the guidance of Marxism to the proletarian party, must adhere to the revolutionary program and strategy, and must regard democratic centralism as the party's fundamental organizational principle. On the other hand, these experiences were not only a systematic and theoretical summary of Lenin's experience in party building of the Russian Communist Party, but also reflected the innovation and development of Marxist party building theory and reflected the theoretical logic of the popularization of Marxist party building theory.

It can be said that after the October Revolution, early Chinese Marxists translated, studied and studied the party-building experience of the Russian Communist Party led by Lenin. Chinese intellectuals promoted the introduction and dissemination of the party-building experience of the Russian Communist Party through newspapers, media, publications and distribution. Cai Hesen, Mao Zedong, Li Da and others made a new interpretation of the party-building experience of the Russian Communist Party based on the actual needs of the Chinese revolution. This further promoted the popularization of Marxist party-building theory and formed the theoretical logic of the popularization of Marxist party-building theory, and made ideological and theoretical preparations for the founding of the Communist Party of China.

CONCLUSION

The spread of Marxist party-building theory promoted the historical process of Marxism popularization. The party-building experience of the Russian Communist Party before and after the October Revolution provided a theoretical source for the early Chinese Communists to practice party-building. With the three controversies between Chinese Marxists and anti-Marxists during the May Fourth Movement, discussions on the practice of Marxist party-building theory in China have also been intensified. Early communist groups in Shanghai, Beijing, Guangzhou, Wuhan, Changsha, Jinan, Tokyo, Japan, Paris, France and other places were established one after another, laying the theoretical and organizational foundation for the founding of the Chinese Communist Party. These measures will also provide useful reference for us to continue to promote the construction of Marxist parties in the new era.

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