

A Study of the Path of Marxism Spreading in Xinjiang during the Second Sino-Japanese War and Contemporary Implications

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Abstract: During the Second Sino-Japanese war period, Marxism was spread systematically and on a large scale in the Xinjiang region. The distribution of translations of Marxist-Leninist classics, the propagation of their basic ideas, the dissemination of the theory and practice of socialist construction in the Soviet Union, and the cultivation of Marxist faith among the youth were the main elements of dissemination. Carrying out theoretical education, solid communication positions, building propaganda systems, creating communication channels, organizing mass forces, and building communication teams are the main ways to spread Marxism. In the new era, absorbing the historical experience of discovering the spread of Marxism in Xinjiang, playing the role of attaching importance to the theoretical foundation, consolidating the guiding position of Marxist ideology, mastering the discourse of public opinion, improving the effectiveness of media outreach, attaching importance to youth power, and cultivating young Marxist firm believers in the new era are the realistic inspiration for spreading Marxism.

1. Introduction

The Second Sino-Japanese war period was a period when Marxism was disseminated on a large scale in Xinjiang, which was located at the northwestern frontier of China, and the arrival of a large number of communists made an indelible contribution to the spread of Marxism in Xinjiang. Educating Marxist theory through its schools, using its propaganda media to create a platform for theory dissemination, and organizing its people to build up its dissemination team are important paths for the dissemination of Marxism in Xinjiang. The successful spread of Marxism in Xinjiang has become a model for the Communist Party of China's ideological construction in border ethnic areas, providing valuable practical insights for spreading Marxism and building a solid ideological security barrier under the new situation today.

2. The Main Contents of the Spread of Marxism in Xinjiang during the Second Sino-Japanese War Period

2.1 Issue Translations of Marxist-Leninist Classics and Promote the Basic Ideas of Marxism-Leninism

Sheng Shicai, a Xinjiang warlord, seized the supreme ruling power in Xinjiang in the April 12 coup. But at this time, the situation in Xinjiang was unstable for the time being, with the threat of two warlords, Sheng Shicai and Ma Zhongying, and Zhang Peiyuan, and the dark tide of the reactionary regime in southern Xinjiang, Sheng Shicai was aiming to achieve his own consolidation of his ruling position, and at that time, the Soviet Union was also deeply concerned about the instability of the situation in Xinjiang on its own surrounding territories and national security, so it cooperated with Sheng Shicai. This has provided a more stable spreading condition and practical basis for the spread of Marxism in Xinjiang. In 1933, the Communists actively promoted Marxism through their “six policies” (anti-imperialism, pro-Sovietism, peace, cleanliness, construction, and civil peace). The Anti-Imperialist Federation was founded in 1934 and became an important organizational platform body for its propagation of Marxism-Leninism during the war period. “Once a month, the political theory centered on Marxism-Leninism was taught, and Sheng Shicai had also taught the students of Xinjiang Academy that anti-imperialist members would be communists in the future, and that the study of Marxism-Leninism should now be accelerated.”[1] He also advocated the study of Marxism-Leninism, the new philosophy and social sciences at that time. The relevant classical works of Marx, Engels and Lenin, such as Capital, New Philosophical Reader and Popular Philosophy, were distributed and sold in large quantities in Xinjiang. The CPC made full use of the propaganda conditions at this time and vigorously propagated the basic principles of Marxism-Leninism and its ideas in Xinjiang.

2.2 Spreading the Theory and Practice of Socialist Construction in the Soviet Union

The October Revolution in Russia established the first socialist state in the world and at the same time sent Marxism-Leninism to China. At the same time, the establishment of the Soviet Union transformed Marxism from theory to reality, and the experience and achievements of socialist construction in the Soviet Union greatly inspired the advanced Chinese intellectuals who sought to save their country and become a typical example of the application of Marxism combined with the concrete reality of the country. Advanced Chinese intellectuals, members of the Communist Party, vigorously propagated the Soviet theory of socialist construction in Xinjiang, and in 1939, the Xinjiang Daily published an editorial stating, “The happy life of mankind in the minds of idealists decades ago has now been realized in the Soviet Union, and the people of the Soviet Union have truly entered a human society.” [2] The famous publication Xinmang also published a large number of articles showing the socialist construction of the Soviet Union and the face of Soviet society. The Xinjiang Academy also introduced the achievements of socialist construction in the Soviet Union and the political, economic and institutional situation of the Soviet Union to the people in its lectures and propaganda education, playing an important role in promoting Marxist theory and practical achievements in Xinjiang.

2.3 Cultivate New Youth Power and Firm Belief in Marxism

Promoting Marxism among the youth and strengthening their faith is an important way to keep Marxism alive, lasting and spreading in succession. Inspired by the achievements of socialist construction in the Soviet Union, Xinjiang sent foreign students to study in the Soviet Union. Before the outbreak of the war, Xinjiang sent 339 young students to the Soviet Union for exchange and study, bringing back various advanced scientific and technological and management concepts, as well as more in-depth study of Marxism-Leninism. The intellectual students who had received

Soviet science and technology and advanced ideas returned to Xinjiang and better realized their role as a bridge in the process of spreading Marxism in the region. In addition, education is an important means of spreading Marxism-Leninism and can play an important role in consolidating Marxist beliefs. The origins of higher education in Xinjiang began with Xinjiang College (now Xinjiang University), which was formerly known as the “Russian Law and Politics Specialized School of Xinjiang Province under the Ministry of Education.” [3] Xinjiang College plays an extremely important and irreplaceable role in the propaganda and education of Marxism. In the classroom teachers teach young students the basic concepts, methods and perspectives of Marxism-Leninism, as well as revolutionary propaganda and the cultivation of the spirit of resistance.

3. The Pathways and Modes of Marxism's Spread in Xinjiang during the Second Sino-Japanese War

3.1 To Carry out Theoretical Education and Solid Marxist Dissemination Positions

Education is the most direct, widespread and effective way of spreading Marxism in Xinjiang. “In accordance with the six policies as a benchmark, Xinjiang College invited Lin Kilu to teach Political Economy and Yang Yunyang to teach New Philosophy.” [4] Xinjiang College, as the only higher education institution in the entire region of Xinjiang during the war period, became an important position for its dissemination of educational Marxism. As an early activist of the Communist Party of China, Yu Xiusong became the president of Xinjiang College in 1935 and formulated the educational policy of “using ethnicity as the form and Marxism-Leninism as the content”, providing Marxist propaganda and education to students of all ethnic groups, and offering courses related to Marxist theory such as “Materialism” and “Dialectics”. We bring systematic and theoretical knowledge of Marxism into the classrooms of Xinjiang universities. Xinjiang College also became a theoretical bastion for the spread of Marxism in Xinjiang. In addition, Lin Kilu comprehensively analyzed the national anti-Japanese war and, in accordance with the requirements of the anti-Japanese national united front during the anti-Japanese war, brought the good traditions of Yan'an to Xinjiang College and formulated the teaching principle of “teaching for use”. In addition to better spreading Marxism, Lin Kilow's approach to education has deepened the way Marxism is practiced at the educational level, creating a large pool of future intellectual reserves for the construction of Xinjiang society.

3.2 Building a Propaganda System to Create a Channel for the Dissemination of Marxism

While using schools at all levels as a vehicle for the dissemination of Marxist theory can fulfill its requirement of grasping the ideological concepts of young students, it cannot effectively disseminate Marxism to a larger, broader group of people in the Xinjiang region. The role of the media in the propaganda effect can be more widely aimed at a wider range of people in the vast Xinjiang region. For a long period of time, the natural conditions, history and social factors in Xinjiang have made the media propaganda in the region extremely backward, with few, small-scale and ineffective information dissemination media. However, there are propaganda media that can spread Marxism to the people in Xinjiang, among which the Xinjiang Daily is the most effective in the newspaper industry. During the war period, Xinjiang Daily widely reported the articles, speeches and discourses of Mao Zedong and other revolutionary figures, which greatly encouraged the belief of the people of all ethnic groups in Xinjiang in the victory of the war, and published propaganda articles on classic military theories such as “On the Protracted War”, which played an extremely important influence on the propaganda of Marxist theories. In terms of publications, Yu Xiusong participated in founding the organ, Anti-Imperialist Front, which contains various

Marxist-related reports, commentaries and resistance-related reports, creating a solid propaganda platform for the spread of Marxism.

3.3 Organizing Mass Forces and Building Marxist Communication Teams

The most typical mass organization in Xinjiang during the war period was the Anti-Imperialist Federation. The general social mass movement of the anti-imperialist federation during the war period mobilized the patriotic enthusiasm of the people of all ethnic groups in Xinjiang and their keen interest in learning Marxism, thus establishing a broader mass base. At the same time, the anti-imperialist federation became a link between the Chinese Communists and the masses. The Anti-Imperialist Federation became another important organization for the propagation of Marxism among the masses through active mass activities, the dissemination of advanced Marxist theories to the masses, and the organization of the teaching of courses such as the Course on the Six Policies. In addition to building a mass base for the spread of Marxism through social organizations, cultural propaganda methods in Xinjiang during the war period also became an important means of drawing the people closer, such as conducting performances of plays on anti-Japanese themes like “Long Live the New Xinjiang” and “Homeland”, organizing performances of national anti-war songs such as “Song of the Partisans”, “Trilogy in Exile” and “Yellow River Cantata” for the masses, which greatly attracted the interest, and to a certain extent, spread Marxism to the people. In addition, the launching of anti-Japanese fund-raising activities and frugal campaigns were also important means of promoting the spread of Marxism. “In the case of the Suiyuan resistance in November 1936, the Anti-Imperialist Society launched the first anti-Japanese fund-raising campaign in Xinjiang, with various civil servants in the provincial capital donating two days' salary in December to the soldiers of the Suiyuan resistance, followed by the spontaneous participation of soldiers and students in this donation campaign.” [5] The organization of various types of mass activities not only promoted the spread of Marxism in Xinjiang, but also embodied the people's historical view of Marxism, as well as expanded the mass base of the Chinese Communist Party.

4. Practical Implications of the Spread of Marxism in Xinjiang during the Second Sino-Japanese War

4.1 Pay Attention to the Theoretical Foundation and Consolidate the Guiding Position of Marxism in the Field of Ideology

“A theory can master the masses if it is convincing; and a theory can convince people if it is thorough.” [6] The October Revolution in Russia sent Marxism to China with a bang. Marxism as the guiding ideology of the proletariat all over the world, but not infrequently, when it was first introduced into China, there were inevitable problems of how the people would go about accepting it. Looking back at the history of the spread of Marxism in Xinjiang during the war period, only by understanding, learning and comprehending the basic principles of Marxism could it achieve its result of convincing the masses. Both the Marxist theory courses conducted by the Xinjiang Academy and its teaching principle of unity in teaching were the result of its early disseminators of Marxism in Xinjiang after learning, comprehending and internalizing the positions, views and methods of Marxism. After learning, understanding, and internalizing the positions, views, and methods of Marxism, they were able to generalize and educate the theory, ultimately achieving the effect of spreading it among the masses and convincing and mastering them. In the new era, the guiding position of Marxism in the ideological field should be consolidated but not relaxed. The Xinjiang region has ushered in a new social outlook of democracy, progress and openness under the guidance of Marxism, and the spread of Marxism in Xinjiang is a successful example of ideological

propaganda, guidance and application by the Chinese Communists in ethnic areas. and research, and consolidate and build a solid ideological security barrier.

4.2 Mastering the Power of Public Discourse and Improving the Effectiveness of Media Outreach

The media is a medium of information dissemination and an important tool for mastering the discourse of public opinion. In the process of spreading Marxism in Xinjiang during the war period, newspapers such as Xinjiang Daily, Anti-imperialist Front, and Xinmang, periodicals became the bridge between in spreading, propagating, and communicating with the people and Marxist theory. The Chinese Communists also played an important role in bridging the wall of separation between Marxism and the general public through the effective use of various publications in Xinjiang, and the various means of communication spread Marxism in Xinjiang while consolidating the strong mass base of the Chinese Communist Party in the region. Media communication is not just a simple activity of carrying theories from the “left hand to the right hand”, but a subtle effect on people's hearts through various forms of communication. During the anti-Japanese period, various newspapers and radio stations in Xinjiang had the role of spreading Marxist theories and, for the people, raising their spirits and inspiring them during the Second sino-Japanese period. Today's China has solved the problem of being beaten and starved, but it also has to solve the problem of being scolded. The smearing and slandering of the Communist Party of China by international public opinion, and the attacks and distortion of the achievements of socialism with Chinese characteristics are enough to show the controlling effect of the mass media in the ideological field. In the new era, it is necessary to focus on the construction of its media propaganda, to tell the Chinese story well, to tell the Chinese story through and to tell the Chinese story thoroughly. It is necessary to stand out and create the real voice of China outside, so that Marxism can spread more widely and influence more deeply in the world.

4.3 Pay Attention to Youth Power and Cultivate Young Marxist Believers in the New Era

“Youth prosperity is the country's prosperity, the youth is strong, the country is strong. The young generation has ideals, skills and responsibilities, the country will have a future, the nation will have hope.” [7] Youth is the backbone of a country and a nation, and the effect of youth work is related to the future and fate of the country and the survival of the nation. During the war period, it was the Chinese Communist Party that attached great importance to its youth work in Xinjiang, especially school education, and Xinjiang colleges and universities, represented by Xinjiang College, cultivated a large number of young talents for the revolution, construction and spread of Marxism in Xinjiang. At the same time, youth were also a major factor in the more active social activities. Both the publications represented by Xinmang and the anti-Japanese fund-raising activities carried out at that time reflected the patriotism of youth and the important role played by youth of various nationalities in the process of spreading Marxism in Xinjiang. In the new era, young people should look at the future through history and understand the theoretical and historical logic of combining Marxism with Chinese reality by studying the history of the Party. Understand the connotation of why the CPC is able, why Marxism works, and why socialism with Chinese characteristics is good, and be a firm believer, erudite, and defender of Marxism, and strive tirelessly to realize the Chinese dream of the great rejuvenation of the Chinese nation.

5. Conclusions

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provides a good example for better dissemination of Marxist theory in China under the new situation. In the process of spreading Marxism, building up the basic theoretical foundation of Marxism, guarding the bottom line of ideological security, mastering the initiative and control of public opinion, improving the ability of outreach and communication, doing a good job in the ideological and political work of contemporary youth, and firmly believing in Marxism are the realistic inspiration for better spreading Marxism today.

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