

Marxist Ethnic Theory and Its Development to Sinicization

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Abstract: Marxist ethnic theory is a scientific understanding of Marxism on the nation and its problems. The basic standpoint, viewpoint and method of observing and dealing with the ethnic problems are still full of vitality, innovative spirit and developing continuously in the world today. Correctly handling ethnic relations and solving ethnic problems are the key issues to maintain ethnic unity and social stability. After the founding of new China, the party and the state have continuously promoted the Sinicization of Marxist ethnic theory. In the practice of China's socialist revolution, construction and reform, Mao Zedong's ethnic theory and the ethnic theory system with Chinese characteristics have been formed. It is the concrete application and innovative development of Marxist ethnic theory in China, and the theoretical banner guiding the ethnic work of our country since the founding of new China.

1. Introduction

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The nation is not out of thin air, it is formed on the basis of human production and labor practice. The ethnic problem runs through the whole process of the formation and development of a nation, and is a common social problem in today's world. The historical tradition and basic ethnic conditions of a multi-ethnic country determine that ethnic problems have always existed in the whole process of China's socialist revolution, construction and reform. The existence of ethnic problems gives impetus to the innovation and development of ethnic theories. Under the background of the new era, it is of great theoretical value and practical significance to re-examine marxist ethnic theory and its sinicization contribution, and grasp its basic stand, viewpoint and method of dealing with ethnic issues properly.

2. Marxist Ethnic Theory

2.1 The Formation and Development of the Nation

Marx and Engels, in the study of the law of the historical development of human society, believed that nation, as a specific historical phenomenon, has been in a dynamic process of change since its formation, which is consistent with the historical development trend of human society and will eventually disappear with the extinction of class and state.

The formation of a nation is a long and complicated social process. From the perspective of

ethnic internal evolution, the development of human community has experienced the development stages of clan, pup, tribe and tribal alliance. With the consolidation and development of tribal alliances, the permanent tribal alliances gradually merged into a unified nation. In the stage of ethnic formation, blood relationship is gradually replaced by regional relationship and becomes the most basic link of ethnic communication. From the external driving force of the formation of a nation, the development of social productive forces and the emergence of class differentiation provide economic and political support for the formation of a nation. In the advanced stage of the barbaric era, the greater improvement of productive forces and the emergence of social division of labor catalyzed the emergence of private ownership and class differentiation of human society, which accelerated the collapse of the primitive society and the transition from the prehistoric period to the civilization period, creating conditions for the formation of the nation. In the final analysis, the ethnic community is the product of specific historical conditions, closely related to the development of productive forces, the division of labor, the collapse of clans and tribes.

Social production, division of labor and the degree of social communication determine the development and change of a nation. The improvement of social productive forces is the decisive factor in ethnic development. The nation is formed and developed on the basis of human production and labor practice, which always revolves around the contradictory movement of productive forces and productive relations, and the nation will also develop along with the development of productive forces. In *The Origin of Family, Private Ownership and State*, Engels proposed the concept of ethnic development that the motive force of ethnic development is the productive forces through studying the whole process of the development of human society from the clan to the nation. Marx further confirmed that production, division of labor and communication are the development basis on which a nation depends for its survival. Marx believes that in the interaction of “communication - production - the division of labor”, that is on the premise of productive labor relationship helps to raise the level of productivity, create conditions for the generation of division of labor, division of labor in reverse drive to improve productivity and degree of social interaction deepens, ethnic communication within the gradual transition to the global exchanges, history since then to enter the history of the world. At this point, the basic elements that constitute the nation no longer exist, and the nation will die out with the demise of the class and the country.

2.2 Ethnic Movement and Ethnic Liberation Movement

Marxist thoughts on ethnic movement and ethnic liberation movement always stick to the proletarian position, focus on the goal of international unity of the proletariat, strongly condemn the robber acts of the western colonial countries, and give solidarity to the heroic resistance of the colonized people.

During the revolution of 1848, Marx and Engels used the *Neer Rheinische Zeitung* to provide real-time commentary and guidance on the revolution and ethnic movements. In manuscripts such as *Germany's Foreign Policy* and the preface to the *German Peasant War*, Marx and Engels comprehensively analyzed the current situation of German society. He believed that to prevent the division of Germany, it was necessary to constantly struggle with the reactionary forces of Britain and Tsarian Russia. The ethnic revolutionary movement in 1848 was wide in scope and complex in situation. The nature of the ethnic movement included both “revolutionary” and “counter-revolutionary”. In “*Revolution and Counter-Revolution in Germany*”, Engels argued that the middle and small bourgeoisie in the German May Revolution of 1849 abandoned the working class and the people because of its vacillation and cowardice[1].

Marx and Engels also paid great attention to and highly valued the ethnic liberation movements in Poland and Ireland. In the mid-19th century, the decline of tsarist Russia and the continuous

expansion of proletarian movement in Europe provided an opportunity for the ethnic liberation movement in Poland. The Polish Uprising in 1863 combined with the international workers' movement and occupied an important position in the European revolution and even the world proletarian revolution. In combination with the practice of the Polish ethnic liberation movement, Marx and Engels further emphasized the important role of Poland in the international revolutionary struggle. Starting from the 1840s, Marx and Engels wrote a large number of articles to discuss and support the Polish ethnic movement and ethnic liberation movement, including *On Poland*, *On the Polish Question*, *Preface to the Polish Edition of the Communist Manifesto*, *Polish Manifesto*, *Support for Poland* and many other manuscripts. At the same time, Marx and Engels continued to pay attention to the Irish ethnic liberation movement, and wrote a large number of articles and letters to support this movement, such as *The Situation of the British Working Class*, *Revenge of Ireland*, *Preface to Irish Song Collection*, *History of Ireland*, *Police Tremor in Ireland*, etc.

In the 19th century, some nation-states in Asia also began to fight against the Western colonial powers and set off the anti-imperialist and anti-colonial ethnic liberation movement. After the First Industrial Revolution, Western developed countries quickly completed the accumulation of primitive capital and began to turn their eyes to Asia and other poor and backward countries and regions, especially the plunder and war against China. Marx and Engels in British people's brutal action in China, the new war with China "and other articles, strongly condemned the western colonial powers unjust war, praised the enemy of the Chinese people is" the war to defend himself and home, to save the people's war "of the Chinese nation, and predicted that" soon we'll see the world's oldest empire as the dying struggle, We will also see the dawn of a new era for the whole of Asia [2].

2.3 Ethnic Program and Ethnic Policy

In a broad sense, the Marxist ethnic program and ethnic policy are a series of theoretical contents formulated by the ethnic state in the process of the formation and development of the nation to deal with the contradictions within and between the nations and to solve the existing problems of the nation. By exploring the ethnic policies proposed by Marx and Engels, it is found that ethnic independence, equality and freedom are the theoretical prerequisites, which are respectively reflected in the following aspects.

Uphold internationalism and oppose nationalism. In the proletarian revolutionary movement, Marx and Engels always held high the banner of internationalism and resolutely opposed nationalism. The internationalism thought of Marx and Engels is embodied in two famous judgments: "the union of free men" and "the proletarians of the world unite". Internationalism, based on the premise of "the existence of a political state", strongly opposes bourgeois nationalism and hopes to establish the dictatorship of the proletariat through "the union of the two" so as to realize the ultimate goal of the liberation of all mankind. In *The Communist Manifesto*, Marx and Engels criticized the prevailing nationalism in Germany. The German socialists, who claim that "the German nation is the model nation and the German petty citizens are the model people," are making a great deal of nationalism. Marx and Engels revealed that the German bourgeoisie, under the cover of patriotism, deliberately incited the radical nationalism of the German people, suppressed, opposed and smear other nations, and caused indelible harm to other nations, especially the Jewish nation.

Ethnic Free Separation and Coalition of the Voluntary. The theory of the separation of colonies from the master state was put forward by Marx and Engels in the study of the ethnic liberation movement in which Ireland and Britain, Poland and Russia were separated from each other from the standpoint of oppressed nations. The Alliance of Voluntary Nationalities is connected with the

separation of ethnic freedom. The Alliance of Voluntary Nationalities emphasizes that all ethnic groups take the initiative to “unite with each other” and “jointly oppose exploitation and oppression” on the basis of freedom and equality. The core of the Alliance of Voluntary Nationalities is not a forced alliance. In order to further demonstrate the ethnic separation between Ireland and Poland, Marx introduced the concept of “ ethnic self-determination” into it, and believed that the Polish people should make full use of the “ ethnic self-determination” to weaken the influence of the metropolitan country on their nation. The Polish people's adherence to the principle of ethnic self-determination in the ethnic liberation movement represents their resistance to ethnic exploitation and oppression as well as their desire for ethnic equality and independence. The separation of ethnic freedom and voluntary alliance proposed by Marx and Engels is an important discussion on the sovereignty of the oppressed and exploited nations in the ethnic liberation movement, which constitutes the value appeal of Marxist anti-colonialism and anti-oppression.

On the “leaping” of the development path of backward nationalities. Is the turning point of marxist nationality view of development in the 1870 s, before this, Marx always think highly developed capitalist system is the necessary condition to reach the socialism, but the presence of the Russian countryside commune broke their perception of the original, make a backward nationality, country directly “crossing” transitional stage, the development of capitalism to socialism important judgment. Engels in 1875 further study of Russian social problems and the development of the rural commune, argued that capitalism of the socialization production experience for Russian from rural community brings possibility transition to socialism, capitalism advanced science and technology for Russia directly from behind the ethnic socialist revolution to provide technical support and productivity. Based on the practical investigation of Russia and other countries, Marx and Engels' approach to solving ethnic and social problems of backward nations and countries has been transformed from “inevitable” to “manageable”, which fully embodies the principles and methods of Marxist dialectical materialism and historical materialism.

3. The Sinicization of Marxist Ethnic Theory

3.1 The Ethnic Theory in Mao Zedong Thought

After the founding of new China, represented by comrade MAO zedong's communists based on marxist ethnic theory, make full use of new-democratic revolution period the practice of the ethnic work experience, in the early of the founding of the ethnic problems, ethnic program, preliminary exploration of the ethnic policy, the formation of the party and the country about the basic theory of ethnic and ethnic problems. The main contents of this paper are as follows: First, it makes a correct judgment on the disputes of “tribe”, “tribe” and “nation” in the ethnology, and reveals that the ethnic subject is composed of workers, peasants and petty bourgeoisie; Second, under the guidance of the policy of “unity and progress, more development”, maintain the relationship between the Han and ethnic minorities, and promote the prosperity and progress of ethnic minority areas wholeheartedly; Thirdly, by analogy between “ ethnic struggle” and “class struggle”, it is emphasized that the handling of China's ethnic problems should be combined with the ethnic conditions of the Party and cannot be generalized with the ethnic problems of capitalist countries. Fourth, strengthening ethnic equality and unity is the key to handling ethnic relations and formulating policies, and “promoting regional autonomy” in a prudent and steady manner. Mao Zedong's ethnic theory and Marxism's ethnic theory are in the same line, and it is the first successful historical attempt of the Party and the state in the field of ethnic work in the process of socialist revolution and construction. The theoretical results and practical experience obtained have laid a solid foundation for the Party and the state to create a theoretical system of ethnic theory with Chinese characteristics in the new period [3].

3.2 The Ethnic Theory in Deng Xiaoping Theory

After the third plenary session of the communist party of China, the ideological line of “emancipating the mind, seeking truth from facts” deep ethnic work areas in our country, the unity of comrade deng xiaoping led the Chinese people of all ethnic groups on right road, under the guidance of marxist ethnic theory, on the basis of MAO zedong's ethnic theory, combining with the reform and opening period ethnic work reality, has formed the ethnic theory of socialism with Chinese characteristics. The main contents include: first, re-examining the socialist ethnic relations, establishing a new type of ethnic relations with the basic features of “solidarity, fraternity, mutual assistance and cooperation”, and clarifying the origin of ethnic work in the new era; Second, it puts forward theories on correctly solving ethnic problems, formulates ethnic policies with regional ethnic autonomy as the core, takes safeguarding ethnic unity and social stability as the starting point and goal of ethnic policies, and passes relevant bills to guarantee the legalization process of regional ethnic autonomy. Third, working principles and methods suitable to China's ethnic conditions should be formulated in the course of ethnic development. It mainly includes seeking truth from facts, integrating theory with practice, discussing with ethnic minorities, combining principle with particularity, and combining ethnic work with the general task of building socialism. Fourth, for the first time, it introduced a measure standard with “developing productive forces as the goal” in the field of ethnic work, emphasizing that development is the theme and center of all ethnic work and an important breakthrough in the theory of ethnic work in the period of socialist reform.

3.3 The Ethnic Theory in the Important Thought of “Three Represents”

The communist party of China after the fourth plenary session of the thirteenth, with jiang zemin as the main representative of the central collective leadership, based on our country in the international situation, focus on China's ethnic within and between the new contradictions and new changes, the marxist ethnic theory with China's current ethnic work actual unifies, to make important theoretical breakthrough in the field of ethnic policy, In order to solve the ethnic problems in the new period, it has accumulated valuable practical experience and gradually formed the basic theory of the important thought of “Three Represents” on the ethnic and ethnic problems. The whole content of the work on ethnic minorities at this stage closely centered on “strengthening ethnic unity and promoting common development and prosperity of all ethnic groups”, covering ten theoretical contents on ethnic definition, ethnic problems, ethnic development and ethnic policies, which were taken as guiding theories in the field of ethnic work in the new period. Among them, it takes the development of the system of regional ethnic autonomy as a central political task, stresses solidarity, mutual assistance, amity and fraternity among all ethnic groups, and makes ethnic equality and unity truly rooted in the ethnic minorities. In terms of economy, it emphasizes to vigorously develop the economy of ethnic minority areas, gives certain policy support and resources tilt, and takes reform and opening up as the starting point to promote regional coordinated development. In the cultural field, patriotism education should be used to consolidate ethnic self-esteem and self-confidence of ethnic minorities, supplemented by education of ethnic outlook. The core of this education is to strengthen ethnic identity and promote socialist construction in a subtle way.

3.4 The Ethnic Theory in the Scientific Development View

After the 16th National Congress of the Communist Party of China, the leading collective represented by Hu Jintao built a well-off society in an all-round way, took the scientific outlook on development as the theoretical banner, combined with the actual situation of the development of the

Chinese nation, formed new ideas and new measures to solve ethnic problems and do well the work of ethnic minorities, and further promoted the process of the sinicization of the Marxist theory of ethnic minorities. In the 2005 Central Conference on Ethnic Work, General Secretary Hu Jintao comprehensively summarized the Party Central Committee's twelve basic theories on ethnic issues, and based on socialist ethnic characteristics and ethnic differences, put forward solutions and measures to solve ethnic issues in the political, economic and cultural fields. First, the concept of nationality is clearly defined, the existence of ethnic differences is faced squarely, and the factors such as ethnic history, language and culture, and religion are emphasized to jointly influence the formation and development of a nation. Second, it makes an important discussion on the conditions for the emergence of ethnic problems and the ways to solve them, which shows that ethnic problems are rooted in the land of China. Only by unswervingly taking the road of socialism with Chinese characteristics can we fundamentally solve the complicated and changeable ethnic problems that exist for a long time in China. Third, we will uphold and develop the system of regional ethnic autonomy, stressing that under the guidance of patriotism, people of all ethnic groups will conscientiously safeguard ethnic unity and ethnic unity, and promote the building of a harmonious socialist society in ethnic minority areas. Fourth, we should learn from each other and exchange ideas with the excellent cultures of ethnic minorities, bring forth the new from the old and draw on the strengths of others on the basis of respect and protection. Fifth, cultivate high-quality cadres of outstanding ethnic minorities to provide scientific guidance for economic development and resource exploitation in ethnic minority areas.

3.5 Xi Jinping Ethnic Theory of Socialism with Chinese Characteristics for a New Era

Since the 18th CPC National Congress, the central leadership with Xi Jinping as the main representative has comprehensively summarized the specific contents of China's ethnic work and policies in the new era based on the new historical stage of China's development. The basic theories include the construction of two communities, the construction of the common spiritual home of the Chinese nation, the equality, unity and common prosperity of all ethnic groups, the theory of “five identities”, and the strengthening of the consciousness of the Chinese nation community. These theories are a new interpretation of the theory of the nation in the new era and a new plan for the rejuvenation of the Chinese nation.

In the new era, the new requirements of the Chinese nation from “getting rich” to “getting strong”, countermeasures to solve ethnic problems and the ability to deal with ethnic work must follow the development of The Times, in the field of ethnic work to achieve “getting strong”. The strategic layout and top-level design for ethnic work made by General Secretary Xi Jinping at the Fourth Central Conference on Ethnic Work, the Second Symposium on Work in Xinjiang, and the Commendation Conference for Ethnic Unity and Progress, as well as the important speeches he delivered during his inspection trips to many ethnic minority areas and during his discussions and exchanges with ethnic minority personages. It reflects General Secretary Xi Jinping's unique views on ethnic, religious and united front work, and a series of important ethnic policies issued by the CPC Central Committee and the State Council are the guiding ideology and action guide for China's ethnic, religious and united front work in the new era. It mainly includes: First, it elaborates the basic ethnic conditions of China as a unified multi-ethnic country, emphasizing that “unity in diversity” is the essential feature of the Chinese nation, and that multi-ethnic groups are the historical wealth, advantage and condition of development; Second, we must “grasp ethnic relations and view ethnic issues from a political perspective” and strike hardest against all hostile elements and reactionary forces that split the ethnic groups. Third, the important position and role of the system of regional autonomy for ethnic minorities are discussed, emphasizing that “regional

autonomy for ethnic minorities is the source of the Party's policy on ethnic minorities”, and we must adhere to, improve and develop the system and policy of regional autonomy for ethnic minorities. Fourth, advancing with The Times and innovating in the policy of ethnic equality, ethnic unity, and ethnic development and prosperity, emphasizing that “ethnic equality is one of the fundamental principles for building the country”, “ethnic unity is the lifeline for the people of all ethnic groups in China”, and “not a single ethnic group must be left behind in completing the building of a moderately prosperous society in all respects.” Fifth, in the aspect of ethnic culture, it creatively puts forward the construction of the common spiritual home of all nationalities, and strengthens the consciousness of the Chinese nation community, emphasizing that its core lies in strengthening the construction of “five identities”. Sixth, we should combine the major decisions of the central government with ethnic work in the new era, and promote the all-round development of ethnic areas with ethnic strategies such as “Five-in-One”, “Four Comprehensives” and “Poverty Reduction”[4].

History and facts have proven that the CPC Central Committee with comrade xi for the core leadership, on the basis of scientific understanding of marxist ethnic theory, in the practice of handling ethnic relations and realize the innovation and development of marxist ethnic theory, the ethnic theory of continuity, innovation, advance with The Times, for the future, It is the latest achievement of sinicization of marxist ethnic theory and the theoretical basis for realizing the “Chinese dream” in the field of ethnic work in the new era.

4. Conclusions and Discussion

As an important part of Marxist theory, the theory of nationality systematically expounds a series of thoughts, viewpoints and methods formed during the formation and development of the nation as a historical existence. Marx and Engels, starting from the “realistic man” and based on the position of the proletariat, devoted himself to promoting ethnic independence and liberation, and opposed ethnic exploitation and oppression. Mao Zedong's ethnic theory and the ethnic theory with Chinese characteristics established under the guidance of Marxism are correct understandings in line with China's ethnic conditions formed on the basis of scientific application of the principles and methods of historical materialism and dialectical materialism. As the Chinese nation has entered a new era, Comrade Xi Jinping has united and led the Chinese people of all ethnic groups in shaping new thoughts and theories on ethnic development in the new era in light of the characteristics of The Times and the realities of ethnic development, thus laying a solid theoretical foundation for the development and rejuvenation of the Chinese nation.

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