

CHAPTER «PHILOSOPHICAL SCIENCES»

MATERIALISTIC TRADITIONS IN CHINESE PHILOSOPHY AND THEIR SIGNIFICANCE ON THE ESTABLISHMENT OF MARXISM IN CHINA

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Abstract. This study presents the results of the authors' scientific research on the history of the formation of Marxism in China. A historiographical study of the currently available sources of both the Soviet period and modern domestic and foreign scientists was conducted, the factors that influenced the choice of the scientific advantages of studying the materialist tradition and the determination of the influence of this tradition on the formation of Marxism in China were tracked. The social, cultural, and philosophical context of different historical eras in which materialist traditions in Chinese philosophy arose and developed is reconstructed. The general purpose of the study is to determine the main periods of the formation of the materialist tradition in Chinese philosophy in order to deepen the knowledge of the history of the formation of Marxism in China; a description of the main figures who contributed to the formation of Chinese Marxism; carrying out a study of Chinese philosophy, taking into account its affiliation to materialism and idealism, the struggle between the materialist and idealist traditions in Chinese philosophy is also considered. The main task of the research was the description and analysis of the research methodology and understanding of the materialist tradition in Chinese philosophy, which was used both by Soviet historians of philosophy and by modern domestic scientists in the philosophical literature. To study the worldview, cultural and philosophical heritage of the main representatives of the materialist tradition

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in the history of Chinese philosophy, modern methods and approaches to the history of Chinese philosophy were used, including concrete-historical, comparative, and interdisciplinary approaches, which involve the complex use of methodological principles of historical-philosophical research and conceptual generalizations, modern methodological standards and prescriptions when studying the complex nature of Chinese philosophy. Also, the use of a certain historical-philosophical methodology made it possible to carry out a philosophical interpretation of methodological approaches to the study of Chinese scientific heritage, main figures, texts, and commentaries on the philosophical tradition of China. The scientific research carried out by the authors made it possible to conclude that the study of the reception of Marxism in Chinese philosophy significantly expands knowledge regarding the enrichment of philosophical and political sciences with complex systematic knowledge about the content and main directions of Chinese philosophical thought, in which, at present, the dominant concept of Chineseized Marxism is.

1. Introduction

It is difficult to estimate the extent of the vastness of Chinese philosophy, which is not limited to the teachings of Confucius and Lao Tzu. Over the centuries, Chinese thinkers touched on issues that have attracted the interest of many generations of researchers of Chinese history, the ideological content of which has not remained static. As Feng Yulan said, in Chinese civilization philosophy played the role that religion played in other cultures, every educated person in China was interested in philosophy. In the old days, one of the first education was a philosophical education [1, p. 21].

Regarding the materialist tradition in the history of Chinese philosophy, it should be noted that materialism in different years had an ambiguous character. By the way, in the countries of the socialist camp, materialism, in its Marxist-Leninist version, has turned from a philosophy into a state ideology. For example, in the USSR, the ideology of communism was based on materialism and atheism and acquired a peculiar character. Such a symbiosis of materialistic philosophy and religious tradition, with all its paradoxes and contradictions, led to the formation of a socialist social system.

However, with the collapse of the Union, interest in the materialist tradition gradually faded. As for the study of the materialist tradition in the history of Chinese philosophy, it is still at the center of scientific research and has political and scientific significance. A fairly active study of Chinese philosophy from the point of view of its belonging to materialism or idealism was carried out by Soviet Chinese scholars with specific approaches to the study of Chinese philosophy.

Such studies were not diverse enough, the socio-political situation in the USSR pushed scientists to research, mainly, political issues, and the search for the materialist tradition in Chinese philosophy related to the research of various interpretations of philosophical issues in the spirit of materialism. In Soviet times, materialists included not only those who considered matter to be the primary basis of existence, but also those who tried to substantiate the theory of knowledge of the material world and sought to find ways and methods of this knowledge. The desire to show materialism as the driving force of philosophy and science led to the displacement of materialistic views from the context of general philosophical views of thinkers of different ages. If Soviet Chinese scholars and Marxists in their research followed the foundations of dialectical and historical materialism, which found its imprint in all subsequent studies of the Soviet period, then modern domestic scientists followed other approaches in the study of Chinese philosophy.

Instead, they determined and selected methodological approaches in the study of Chinese philosophy, tried to find their metaphysical understanding, carried out a philosophical understanding of the entire history of Chinese thought from ancient times to modern times in all its manifestations [17]; studied the peculiarities of cultures, literature, and philosophy of different civilizations, looking for similar and distinctive features inherent in certain societies, discovered an important principle that significantly distinguishes "non-Western" cultures and manifests itself in ethnocentrism and the harmonization of the relationship between man and nature (feng shui), try to give an answer on the question of whether the practice of feng shui is a science or a religion [18; 20]; the common and different aspects of Chinese and Soviet Marxism are investigated [21]; conduct a study of the way ancient Chinese philosophy is perceived in Ukrainian philosophy, which made it possible to gain new knowledge about the philosophical culture of China [19].

Modern foreign studies have been concerned with the study of the history of Chinese political thought, they analyze the scientific views of the main figures of Chinese philosophical and political thought of the last century, examine how Chinese thinkers perceived Marxism, analyze how their ideology influenced the views of the first Chinese communists [6].

Also, modern scientists are investigating the mechanisms of the spread of Marxist theory in China, analyzing how the Chinese Communist Party formulated a systematic propaganda strategy for the spread of Marxist theory for various propaganda purposes, which achieved the effect of spreading this theory and contributed to the development of the democratic revolution and the development of the mass spread of Marxist theory. It was emphasized that the generalization of the mechanisms of the spread of Marxist theory contributes to the deepening of the understanding of the historical process of the Chineseization of Marxism and is important for promoting the popularization of Marxism today [23].

There are also works in which the process of construction of early Marxism in China is investigated by means of searching for data and statistics of social sciences, which made it possible to clarify the path of Marxist Chineseization, which is recognized as the affirmation of enlightened political and cultural consciousness; modern research explains why the ideological phenomenon of the spread of Marxism in China turned into a cultural and political phenomenon that formed the New Youth, which believes that with the help of "collective will" and "new cultural construction," Marxism was able to shape social public perception. It was through "collective will" and "new cultural construction" that Marxism became socially accepted in society, and early Marxism proved to be the way forward for China's salvation and development, offering a new choice. Thus, Marxism became a powerful ideological weapon for the Chinese revolution, construction, and reforms [22].

In general, it should be noted that there are enough works on the history of Chinese philosophy in the philosophical literature, both of the Soviet period and modern times, but in modern philosophical literature, the study of the materialist tradition and its influence on the formation of Marxism in China is insufficient. This fact, the authors believe, is an argument for a more detailed study of the materialist tradition in Chinese philosophy, as well as the history of the formation of Marxism in China.

2. Prerequisites for the birth of Marxism in China

Tracing the prerequisites for the birth of Marxism in China, it should be noted that most publications related to research on this issue took place in Soviet times when Soviet Chinese scholars tried to find teachings in Chinese philosophy that served as sources of materialism and dialectics. It is believed that the beginning of the materialist tradition in the history of Chinese philosophy began in the period of deep antiquity when ancient Chinese scientists tried to penetrate the secrets of nature.

Such views were expressed in the ancient book "Zuo Zhuang" (左傳), which represented the highest achievement of historiography, and was important for the study of the history of the pre-Qin period. "Zuo Zhuang" was written by Zuo Qiuming in the Mid-Autumn Period, and modern researchers believe that it was composed during the Warring States period (mid-IV century BC). "Zuo Zhuang" belongs to the classics of Confucianism, has a strong Confucian ideological tendency, emphasizes hierarchical order and patriarchal ethics, depicts "people-oriented" thinking, and is an important historical material for the study of pre-Qin Confucianism. It is not only a historical work, but also a beautiful literary work, it describes the war, which is why some call it "xiangbanshu", it also describes the characters and pays attention to the writing of rhetoric. Since 2021, "Zuo Zhuang" has been classified as one of the "100 Best Classics of Chinese Traditional Culture" [13]. The materialist tradition in the history of Chinese philosophy experienced its heyday during the period of the development of natural and scientific knowledge.

Thus, in the ancient book "Shu Jing" (書經), one can find evidence that Chinese astronomers back in the Shang-Yin era (XVIII-XII centuries BC) created a lunisolar calendar, determining the length of the year in 366 days, ancient Chinese astronomers kept records of solar eclipses, noted their periodicity, in ancient records, there were mentions of comets and meteorites. Along with this, in ancient China, some progress was made in the relationship between astronomy and mathematical sciences. Thus, in the ancient book "Nine Chapters in Mathematics" (商朝), a systematic approach to solving systems of exercises of the first degree with two and three unknowns by successively eliminating the unknowns using the equation of the corresponding coefficients was outlined. Also, with the development of agriculture, the experience of astronomical and biological

knowledge was accumulated. Mentions of cultivated and wild plant species can be found even in the Book of Poems "Shi jing" (商朝). "The beginning of the distribution of iron in the 6th century BC caused a revolution in all areas of production, fundamental changes in social relations, and a rapid rise in the development of scientific knowledge" [2, p. 5].

It should be noted that some Soviet Chinese tried to attribute a number of ancient Chinese philosophers to the materialist camp, calling their views materialistic. For example, Yang Hing-Shun, a Chinese by origin, noted that in ancient China, the emergence of materialistic ideas took place on the basis of elementary scientific knowledge, at that time they were quite naive and expressed the spontaneous protest of members of tribal communities against the exploitation and despotism of the tribal nobility in the conditions of the formation of a slave society. During this time, class contradictions between the poor and the rich deepened. These contradictions were explained in ancient books, in which it was said that some live in poverty and fear, while others do nothing and enjoy wealth. Under such conditions, people began to express distrust in the "heavenly lord" and the cult of ancestors, which became the reason for the emergence of atheism in ancient China.

Yang Hing-shun associated the emergence of atheism in China with the figure of Guan Zhong (720 BC – 645 BC), a statesman, Chinese thinker, politician, and reformer of the 7th century. BC, who was the founder of Legism – a philosophical and political teaching different from Confucianism and Taoism, as well as Zi Chan (542-522 BC), a famous statesman and thinker of the VI century. B.C. According to their worldview, the path of heaven is far, but the path of humanity is closer and not unattainable. At present, Zi Chan believed that the orbits of celestial bodies had nothing to do with the laws by which humans operate, and he denied that astrology could predict human affairs. But in the views of Zi Chan, there were still ideas about the immortality of the soul, he believed that the beginning of life is called the soul, and after the birth of the soul, the soul is called yang, which is a preliminary discussion of the relationship between form and spirit in the history of Chinese philosophy.

Such views of Zi Chan that "The Tao of Heaven is far and the Tao of Mankind is close" reflect his humanistic thoughts, but also reflect the trend of primitive materialism. According to Yang Hing-Shun, such views of ancient Chinese figures indicated that their views had acquired an

atheistic character, because they believed that prosperity and unhappiness are created by people themselves and that their fate does not depend on the "heavenly will" [2, p. 6].

The development of spiritual culture in ancient China was influenced by a powerful current, which later received the name – Taoism. The foundations of this teaching were laid out in the book "Tao de Ching" (道德經), which was written around the IV-III centuries. B.C. (some refer to the 6th century). In modern sources, it is noted that the ideological component of the entire book "Tao de Ching" is as follows: Tao is the "body" of virtue, and virtue is the "use" of Tao. In general, Taoism is associated with the name of the Chinese philosopher Lao Tzu (604 BC – 531 BC). Lao Tzu's thoughts had a profound impact on the development of Chinese philosophy, and simple dialectics became the core of his philosophy.

In politics, Lao Tzu advocated the rule of inaction and learning without words. He believed that from the point of view of self-cultivation, one should be modest and solid in practice rather than competing with others, which is the ancestor of the dual cultivation of life and soul in Taoism. The main category of Lao Tzu's thinking was "Tao". He said that Tao is the original state of chaos and undividedness, inaction is self-transformation, quiet and righteous, it is the beginning of heaven and earth, the mother of all things and the root of all things; Tao is always nameless, inactive, water-like, good.

All things do not compete with each other, the weak conquering the strong, which is the highest good; Tao cannot be described, human senses cannot perceive it, see it without seeing it, hear it without hearing it, hold it without holding it. The Tao is the essence of the universe, the rule of all things, and the criterion of life. The Dao originates from and penetrates metaphysics, in this penetration, there is no room for the intervention of creators with will and purpose, such as heaven and the emperor. Tao is the essence of the universe, the rule of all things, and the criterion of life. The Tao of Lao Tzu is said to be a great invention based on a fundamental transformation of the original Taoism. Lao Tzu said: "Man follows the earth, the earth follows the sky, the sky follows the Tao, and the Tao follows nature" [7].

But contrary to what was said, Yang Hing Shun expressed his views, invented atheistic motives in Lao-tzu's views, and called him one of the first atheist philosophers. He noted that, according to Lao Tzu, "life is not governed by the will of heaven or God, but follows a certain natural path –

Tao. As Yang Hing Shun notes, the teaching of Lao Tzu is a philosophical generalization of the first scientific knowledge in ancient China, and despite the fact that it had historical limitations, it still played a progressive role in the history of Chinese philosophy and culture. However, Yang Hing Shun did not deny the main merit of Lao-tzu where he, opposing the "heavenly will" of the law of Tao, in the conditions of ancient China, for the first time put forward an ingenious guess about the existence of a general law of the world, which reflects the essence of nature itself.

He also noted that Lao Tzu's teachings on Tao were accepted and used by many philosophical schools of ancient China, and its rational content served as the ideological source of later materialistic theories in China [2, p. 7]. Thus, it can be said that Soviet Chinese scholars recognized Lao Tzu as a naturalist, an atheist, and sometimes a materialist. The constellation of the first "Marxist-Leninists" put a lot of effort into dragging the ancient Chinese philosophers into the materialist camp, finding not only materialistic motives in Lao Tzu's views but also declaring him a true materialist. Critical remarks regarding the materialistic interpretation of Lao Tzu's philosophy appeared only in 1966, but the idea of Lao Tzu as a materialist for non-Chinese Soviet philosophers became familiar and even normative [11, p. 113, 120].

Along with the materialistic trend in ancient Chinese philosophy, there is also an idealistic trend, the founder of which was Confucius (551-479 BC). Confucius was recognized as one of the most erudite scholars. During his lifetime, he was honored as the "sage of heaven". His thoughts had a profound influence not only in China, but throughout the world. Confucianism solved the question of the relation of thinking to being from idealistic positions. Confucius built a complete ideological system of "morality and morality".

Thus, Confucius' theory of benevolence embodies the spirit of humanity; his theory of rites embodies the spirit of rites, that is, order and system in the modern sense, and the eternal theme of humanity is humanism, which is applied to any society, to any era and to any government, and an ordered and institutionalized society – and is a basic requirement for the creation of a civilized society. Therefore, it is no coincidence that it is believed that the Confucian spirit of humanism formed the essence of ancient Chinese social and political thought [8].

Soviet researchers distorted Confucian teaching by stating that its main goal was "to educate a person in the spirit of slavish obedience of

the younger to the older, the lower to the higher; the perpetuation of the class division of society and the establishment for it of an unchanging regulation of relations between people" [2, p. 9]. Since Taoism was opposed to Confucianism, after 1917 Confucianism was defined in Soviet studies as counter-revolutionary, it had to be idealistic and reactionary. Whereas Taoism should be a materialistic and progressive trend. Such instructions encouraged Soviet researchers to try to "reveal the materialistic character" of Taoism as widely as possible [11, p. 107].

As the core of the school was universal love, as well as the economical use and glorification of virtues, as a point of support, and a set of scientific theories with outstanding achievements in geometry, physics, optics. Moism was very influential in the pre-Qin period, and together with Confucianism it was called "Xianxue". The differences of opinion among the hundred schools during the Warring States period were known as "Ne-Confucianism and Moism". "Moism is a school of thought that advocates benevolent government. Before the appearance of Legism, which represented the interests of a new class of landowners, Moism was the largest school of thought that opposed Confucianism" [9].

The basis of such love is the "heavenly will", which is the highest criterion of justice. As Yang Hing-Shun noted, the Moists mainly developed logic and the theory of knowledge, and the main position in their philosophical teaching was the recognition of the objective existence of things outside our consciousness. In the past, sensory perception and representation were considered as the first steps to knowledge, which are processed by our mind, freed from secondary details, and transformed into concepts that penetrate deeper into things than sensory cognition. In general, the materialistic teachings of the moists were directed, mainly, against the sophist's Hui Shi (IV-III centuries BC) and Gongsun Lun (III century BC), who denied the reality of things and their movement, and also against Chuang-tzu (IV-III centuries BC), who interpreted the teachings of Lao-tzu about Tao in the spirit of relativism and subjective idealism [2, p. 13].

According to Yang Hing-Shun's conclusion, the development of materialism in ancient China went through three stages. He noted that the emergence of naïve materialistic and atheistic views on the border of the second and first millennium BC represented, on the one hand, a primitive generalization of the first scientific knowledge of that time, and on the other hand, a spontaneous

protest against social inequality and the ruling family nobility in the conditions formation and development of a class society of slave owners. Materialism reached its peak in the V-III centuries BC when there was a struggle against idealism and mysticism. "Materialists – adherents of the doctrine of Tao engaged in ontology, Moist materialists developed epistemology, materialists of the "Fajia" school turned their teaching into a weapon for the struggle for the historical progress of ancient Chinese society" [2, p. 20].

During the Middle Ages in China, "the religious mysticism of the Taoist sect, on the one hand, and Buddhism, on the other, began to flourish." As Yang Hing-shun noted, a number of philosophers appeared in this period who emasculated the materialistic content of the teachings of Tao and adapted it to the needs of religion. Among such philosophers, Yang Yin-Shun includes the Taoist ideologue Ge Hong (IV century), who considered philosophical Taoism as a method of achieving immortality. Such mystified Taoism, Yang Hing-Shun believed, was increasingly merging with Confucian idealism. Bao Jing-yan (IV century), a Chinese philosopher-materialist and humanist, opposed mysticism and idealism.

He depicted the ideal of a society in which there are no classes, wars, the rule of one person over another, all people work, there is no desire to get rich, and everyone takes as much as they need. Such utopian ideas of Bao Jing-yan were closely related to his materialism and idealism. Also against mysticism and idealism, as noted by Yang Hing-Shun, Fan Zhen (V-VI centuries) spoke out, and denounced Buddhism, calling it a "barbaric" teaching that undermines the moral foundations of society. He opposed the Buddhist version of the immortality of the soul. Fan Zhen developed a materialistic theory about the inseparability of the human soul from the body, he wrote that "the body is the substance of the spirit, and the spirit is the function of the body" [2, p. 21].

This view of Pei Wei was idealistic and different from that behind everything is "Tao" and behind everything is "Nothing". In general, Pei Wei's ideas were laid out in the basic principles of the objectivity of everything in the world structure, the objectivity of external conditions, the objectivity of the laws of things, and the fact that people should act according to subjective laws. He believed that "nothing" cannot positively influence the existence and development of things, and only "being" can positively influence the development and changes of things [15].

In the studies of the Soviet period, the 10th century was marked by a struggle within Buddhism in China, which split into two currents – northern and southern. During this period, Confucian philosophers opposed Buddhist and Taoist ideas, among whom Han Yu (768–824) stands out, who believed that Confucianism should become the sole teaching of the empire. Han Yu accused the Buddhists of leading people into the world of illusions with their sermons. In general, Confucian philosophers, criticizing Buddhism, put forward their own positions based on the materialistic tradition [2, p. 23].

However, Neo-Confucianism gained the greatest spread in the 9th-12th centuries. But even within this current there was also a struggle between materialism and idealism. Thus, the materialist direction among Neo-Confucians was represented by the Chinese philosopher, the founder of Neo-Confucianism – Zhou Dunyi (1017–1073), the Chinese philosopher, one of the founders of the Neo-Confucian school of li xue ("doctrine of the principle") – Zhang Zai (1020–1077). Among the supporters of the idealist direction, the brothers Chen Hao (1032–1085) and Chen Yi (1033–1107) were singled out, who, according to Soviet scientists, emptied the elements of materialism from the teachings of Zhang Tsai, singling out its weaknesses, they created an idealist system based on the transcendental Lee According to the teachings of Chen Hao and Chen Yi, li is the intelligent beginning of the world of things, it is primary, and qi is the material substance that is its offspring, secondary. Instead, Zhang Zai called the Buddhist philosophy's statement that the universe, "heaven and earth" are just a collection of purely subjective sensations, absurd.

He believed that the world of things exists independently of our consciousness and is based on a material substance. Regarding the theory of knowledge, Zhang Tsai mainly adhered to materialistic positions. He also divides our knowledge into two types – sensual and supersensual, where the first is acquired by a person by perceiving the external world, and the second is innate. As Yang Hing-Shun pointed out, the bifurcation of our knowledge and human nature in Zhang Zai is a sign of the concession of idealism, which was used by his opponents in the fight against his own materialistic teaching [2, p. 24].

The Confucian philosopher Zhu Xi (1130–1200) became a follower of the idealistic views of Chen Hao and Chen Yi. According to his teachings, li is an intelligent creative force that shapes passive matter into concrete things and

controls them. Li – as an ideal beginning forms positive qualities in a person – the desire for good, and this material substance gives him a negative quality – submission to sensual temptations. Soviet scholars called such views "orthodox ideology", which met opponents, both on the right and on the left, who refuted Zhu Xi's idealism, especially his apriorism in the theory of knowledge.

Huang Zongxi also advocated limiting the power of the monarchy and guaranteeing people's basic rights. He stood on materialistic positions and in solving the main question of philosophy, asserting that the basis of endless changes in the world lies in the material substance that fills all space. Such views of the above thinkers were clearly included in propaganda narratives in which materialism, patriotism, and humanism were organically combined and served as an ideological weapon in China's struggle against enemies and opened a new stage in the development of materialistic philosophy in the history of China [2, p. 28].

Dai Zhen (1723–1777), a scientist and materialist philosopher, is considered a significant figure of the 18th century. He lived during the period of consolidation of the Manchu dynasty, and opposed the dominant ideology of the "orthodox school". In his philosophical works, he promoted his materialistic views on nature. Dai Zhen claimed that the movement and development of the material world do not depend on human consciousness [2].

From the very beginning of Dai Zhen's philosophy, he made a choice between the two paths of Daoism of Heaven. He explained the Tao as a "popular transformation of qi" and argued that "monism of qi" was the central point of view of his views of heaven. Dai Zhen said that "Tao" as an ontology of the universe contains not only material "qi" but also the law of movement of qi – li. He said that qi is the "essence of the Tao" and the principle is the "rule of difficulty" in the movement of qi. This solved the problem of the relationship between Tao, Li, and Qi in the history of Chinese philosophy and prevented idealism from mixing Tao and Li. From the standpoint of metaphysical ontology, Dai Zhen used the theory of qi to reinterpret the Tao, he also distinguished the Tao from Li, Qi, and Taiji, metaphysics and the relationship between the categories, and put forward a new philosophical category of Fenli, thus creating a complete materialistic look at the sky and put an end to the ancient Chinese philosophy "Li Qi" [16].

By the middle of the 19th century, the transformation of feudal China into a semi-colonial country began, and a number of progressive reforms took place. In these conditions, a reform movement emerged, which was suppressed, but played a progressive role and revolutionized broad sections of Chinese society. Tan Situng (1865–1898) is one of the most famous ideologues-reformers of the end of the 19th century.

Tan Situng organized the New Deal in Hunan, participated in the leadership of the Reform Movement in 1898, and helped the Guangxu Emperor in implementing the reform. His book "Zhen Xue" ("The Doctrine of Humanity") is the first philosophical work of the reform school, as well as an important work in the history of modern Chinese thought. In the book, Tan Xitong combined Confucianism, Buddhism, Taoism, Mohism, and Western natural science, social and political economy, forming a unique philosophical system. In *Zhen Xue*, Tan Xitong noted that the world consists of the essence of matter, and his body is "benevolence". The existence and development of the world are all determined by the function of "benevolence", so he called his philosophy "the study of humanity". Tan Xitong believed that "kindness" was the source of all things; "ether" is the essence of all things, and it is "immortal"; all things in the universe have only "changes", there is no "existence and death", only "gathering and separation", there is no "birth and death" [14].

As Yang Hing-shun noted, Tan Xitong is a follower of the best traditions of Chinese materialist philosophy, and his ideas influenced the formation of materialist ideas in China, which were later embodied in the formation of Chinese Marxism. Tan Xitong combined the traditional concept of qi in Chinese philosophy with the concept of ether, borrowing it from European science, labeling the material substance "Itai", which means – invisible, omnipresent, it exists forever and is in eternal motion and change.

"Itai" does not increase or decrease in its mass in the world space. "The material world, which is the basis of "Itay", has a peculiarity – it is constantly updated, the old is replaced by the new in it. The source of the eternal movement and change of things are two opposing forces, which are intrinsically inherent in the material substance "Itai" [2, p. 30]. Yang Hing-Shun believed that it was philosophical materialism that served as the theoretical basis for the socio-political views of Tan Xitong, who was called an outstanding revolutionary democrat of China in the 19th century, who

fought for democratic transformations in the country, sought the truth that was meant to save the Chinese people.

As we can see, from ancient times until the 19th century, Chinese philosophical thought consistently built the foundation for the construction of early Marxism in China, and the establishment of political and cultural consciousness and the emergence of Marxism-Leninism and a new force – the working class, marked the beginning of the path to the Chineseization of Marxism.

3. The first propagandists of Marxism in China at the end of the 19th century – beginning of the 20th century

The first promoters of Marxism in China are believed to be Li Dazhao (1889–1927), who was one of the first Chinese Marxists and Communists and one of the founders of the Chinese Communist Party, and Mao Zedong (1893–1976), a Chinese political writer and founder of the CCP. It should be noted that the spread of Marxism in China took place in a confrontation between the ardent propagandists of Marxism and the supporters of Western philosophy and sociology. Among the supporters of Western reformism, who tried to resist the spread of Marxism in China, was Hu Shi (1891–1962), a Chinese scientist, writer and philosopher. He received a philosophical education in the USA at the school of D. Dewey. Hu Shi was a consistent philosopher of Western orientation, did not recognize China-centric traditionalism, noted China's material and spiritual backwardness, criticized Confucianism and Taoism, believing that they hindered China's movement towards scientific and technological civilization.

Liang Qichao's fundamental contribution to the formation of modern Chinese historiography is noted, he called for a break with the traditional monarchocentric, illiterary way of addressing people, he considered it necessary to study groups and nations, not individual heroes, he called for taking into account the interrelationship of different nations and cultures. Liang Qichao advocated an evolutionary, progressive point of view, which is able to break the traditional Chinese historical epistemology, which is trapped in assumptions about the historical cycle, and also introduced the methodology and concepts of modern social sciences into historical research [6].

Modern researchers call Liang Qichao's political position that of a liberal nationalist who sought to save China from a national crisis, he hoped to create a professional, upward and nationalist historiographical paradigm for modern

Chinese, and tried to revise and rewrite national history. He enthusiastically studied Western science, was open to Western theories of evolutionism and geographical determinism. Although Liang Qichao insisted on the people's presence in government, his policies were often considered "conservative" because he opposed revolution and Chinese communism. Although he was a keen observer of the founding of the Chinese Communist Party in 1921, he did not accept Marxist historical materialism and the imperative of violent class revolution. Over time, the "liberal" ideology of Liang Qichao gradually became obsolete in the eyes of the first Chinese communists, although almost all of them were influenced by him [6].

In the history of the formation of Marxism in China, the outstanding revolutionary of the late 19th and early 20th centuries – Sun Yat-sen (1856–1925) – stands out. Sun Yat-sen embodied his main ideas in the "three people's principles", which he first formulated in 1907, defining them as: nationalism (consolidation of the nation in the struggle for liberation from Manchurian rule); democratism (creating a republican system); the principle of "people's welfare" ("equalization of land rights" with the help of land nationalization). "The Chinese Communist Party, criticizing certain petty-bourgeois utopian views of Sun Yat-sen, carefully highlights, protects and develops the revolutionary-democratic core of his political and economic program" [2, p. 32–33]. In 1919, the "For a New Culture" movement began in China, which created favorable conditions for the spread of Marxism.

Chen Lifu considered the vitalist worldview to be the basis of historical views on the life of the masses, he was convinced that only by understanding the worldview of vitalism can one correctly understand the history of the life of the masses. He recognized that the essence and source of all objects and phenomena is the "vital beginning", hence the name of his system of views – "philosophy of life", or "vitalism" ("Weishen-lun"). Chen Lifu believed that the vitalist worldview expresses "philanthropy" (zhenai), love for one's neighbor, and all inhumane and cruel treatment of others contradicting the meaning of life in the universe. Chen Lifu spoke against the class struggle, he believed that it is the decline of morality, which is caused by the fact that people do not know the Way (tao) of their birth and their existence. Supporters of Marxist-Leninist philosophy, Chinese communists tried to expose Chen Lifu's "philosophy of life", calling it a mortal enemy of Marxism [2, p. 36].

The subsequent revolutionary struggle under the leadership of Mao Zedong was successful. Under his leadership, the Chinese Red Army was created, which repulsed the campaigns of Chiang Kai-shek, and the armed struggle to overthrow the Kuomintang government was expanding. As Mao Zedong noted, in the struggle against the Kuomintang, the Communists had two armies – the army of the military front and the army of the cultural front. The army of the cultural front united the broad masses of the democratic intelligentsia around itself, launched an offensive against imperialist and feudal culture, and the ideological weapon of this offensive became Marxist-Leninist philosophy [2, p. 35].

4. Materialistic dialectics of Mao Zedong and the formation of Marxist philosophy in China

There was a decisive struggle against the supporters of the "movement for a new life" and all those who did not support the movement of China along the communist path, which was led by Mao Zedong in 1935, becoming the head of the Central Committee of the CPC. In his struggle, Mao Zedong used a materialistic dialectic, he tried to theoretically prove the possibility of the victory of the Chinese people over the imperialist and feudal reaction in the country. Being a supporter of the revolutionary struggle, Mao Zedong believed that in order to solve the theoretical and practical issues of the revolutionary struggle, it is impossible to limit it only to external phenomena, but it is necessary to penetrate into their essence. In the work "Strategic Issues of the Revolutionary War in China" (1936), Mao Zedong highlighted the characteristic features of the revolutionary war in China. Based on the Marxist analysis of the objective and subjective factors of the revolutionary war in China, he concludes that the presence of two sides – the possibility of victory and the protracted nature – represents the basic law of this war. Based on this law, Mao Zedong "developed the Marxist-Leninist military tactics and strategy of the CCP, which allowed it to win the national liberation war against Japanese imperialism and complete the military defeat of the Kuomintang reaction in the next period" [2, p. 37].

It should be noted that in the philosophical article "On Contradiction" (1937), Mao Zedong focuses on the study of the law of contradiction inherent in things, phenomena, or the law of opposites, which is the basic law of materialist dialectics. Mao Zedong believed that in order to understand

the foundations of materialist dialectics, the following questions should be clarified: about two views of the world, the commonality of contradictions, the specificity of contradictions, the main contradiction and the main side of the contradiction, about the identity and struggle of opposites, about the place of antagonism in a number of contradictions [3, p. 409].

Mao Zedong paid a lot of attention to the study of Marxism-Leninism. He said that anyone who recognizes himself as a revolutionary Marxist writer or a communist writer must have knowledge of Marxism-Leninism. Mao Zedong believed that there are scientists who have not yet sufficiently mastered the basic tenets of Marxism. This relates to the fundamental proposition of Marxism that being determines consciousness, that the objective reality of class and national struggle determines our thoughts and feelings. They turn this question upside down, claiming that everything should be based on "love". If we talk about love, – notes Mao Zedong, – in a class society, love can only be class love. But these comrades are chasing after some kind of superclass love, after abstract love, after abstract freedom, after abstract truth, after abstract human essence" [4, p. 129]. Mao Zedong called to free oneself from such influence and devote oneself wholeheartedly to the study of Marxism-Leninism. He aims to implement the "Chineseization of Marxism" in practice. According to Mao Zedong's idea, this meant – to carefully select all the main points in Marxism-Leninism, which, in his opinion, are quite subjective, essential and important for China; interpret Marxist positions and try to project them on Chinese practice; to develop the strategy and tactics of the CCP, especially in the field of party building, military affairs, state management, in the field of democratic and socialist tasks of the Chinese revolution; carry out a hidden revision of the ideas of Marxism-Leninism: about the historical mission of the working class, about the dictatorship of the proletariat, about the transition of the bourgeois-democratic revolution into a socialist one, etc. [12].

It should be noted that Mao Zedong paid a lot of attention to the ideological field, checking whether it is based on Marxist-Leninist dialectical and historical materialism, whether it corresponds to the objective reality of the Chinese revolution and the objective needs of the Chinese people. Following the Chinese revolutionary movement, Mao Zedong paid considerable attention to the research and study of the actual state of Chinese society in the light of the teachings of Marxism-Leninism. He said "he who has not

investigated does not have the right to express himself", spoke against the influence of dogmatism and subjectivism [4, p. 381]. For a while, all of Mao Zedong's speeches, as well as his views, were based on the teachings of Marxism-Leninism, on the basis of dialectical and historical materialism. But later Mao Zedong changed his beliefs, now all his teachings, which were supposed to form the basis of the party education system and ensure the ideological unity of the party, were to be based not on Marxism-Leninism, but on Maoism. Thus, Marxism, having acquired a national Chinese form and absorbed established Chinese traditions, became "Chineseized Marxism".

5. Conclusions

Summarizing this study, it should be noted that during the Soviet era, both Orientalists and philosophers or political scientists were concerned with the problems of Chinese philosophy, but almost all their scientific research was limited to criticizing Maoism for anti-communism and nationalism. Most of the scientific works of various representatives of the Soviet community of Chinese scholars were ideologically engaged, they did not try to create any scientifically adequate reconstruction of Marxism in Chinese philosophy.

Thus, for a long time social and political life in China or real Chinese Marxism was deprived of fundamental scientific analysis. Since the end of the 20th century, there has been a division of viewpoints among researchers in scientific circles: some scientists recognized Lao-tzu and Zhuang-tzu as materialists, other part of scientists considered them immaterialists, a certain part of scientists generally believed that it is impossible to apply such concepts to the history of classical Chinese philosophy as "materialism" and "idealism". Currently, modern researchers of Chinese philosophy are trying to expose and refute incorrect interpretations of the ancient "materialist" philosophers, which has played a role in restoring scientific credibility. They questioned some Soviet scientists who tried to find features of materialism and dialectics in ancient Chinese philosophical theories. Even if one admits the existence of materialism and dialectics in these doctrines, one must also admit that in the ancient treatises, one can also find many manifestations of idealism and mysticism.

Therefore, attempts to clearly distinguish ancient Chinese treatises into materialistic and idealistic did not succeed, because in ontology and natural philosophy, the presentation of views was rather vague, and any interpretation was allowed, which only made it difficult to make such a

distinction. Only at the beginning of the 21st century, the modern scientific research discourse on Marxism in China began to actively form, it is being studied, and the latest studies of Chineseized Marxism are being published, but they are considered only in a narrow political and ideological plan, they are evaluated, as a rule, only because of the role of socio-political, socio-economic and ideological preferences. Therefore, the results obtained by the authors during the research are not exhaustive for the specified topic, which makes it possible to conduct a separate study of the perception of the main problems and key features of the study of the phenomenon of Chineseized Marxism, its worldview, philosophical and political foundations.

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