

The Intrinsic Logic of the Great Founding Spirit of the Party

Xingyuan Huang

Integrated Media Center, Zhaoqing University, Zhaoqing, Guangdong, China

DOI: <https://doi.org/10.5281/zenodo.14185161>

Published Date: 19-November-2024

Abstract: General Secretary Xi Jinping has articulated and summarized the connotations of the "Great Founding Spirit of the Party", each of which has its own intrinsic logic. Specifically, "adherence to truth and commitment to ideals" derives from the scientific and revolutionary nature of Marxist theory; "remaining true to the original aspiration and shouldering the mission" originates from the national and temporal characteristics of the Chinese Communist Party's (CPC) great practices; "fearlessness of sacrifice and heroic struggle" stems from the long-term and arduous nature of the CPC's mission and tasks; and "loyalty to the Party and dedication to the people" reflects the principled and pure nature of the CPC's political actions.

Keywords: Great Founding Spirit of the Party; Communist Party of China; Intrinsic Logic.

1. ADHERENCE TO TRUTH AND COMMITMENT TO IDEALS: DERIVED FROM THE SCIENTIFIC AND REVOLUTIONARY NATURE OF MARXIST THEORY

The *Selected Readings of Xi Jinping's Works (Volume II)* includes Xi Jinping's speech delivered at the "Celebration of the 100th Anniversary of the Founding of the Communist Party of China" on July 1, 2021. This speech articulates the connotations of the "Great Founding Spirit of the Party" as "adherence to truth and commitment to ideals, remaining true to the original aspiration and shouldering the mission, fearlessness of sacrifice and heroic struggle, loyalty to the Party, and dedication to the people" (Xi, 2023, p. 480). These principles embody the faith, will, sense of responsibility, integrity, and noble sentiments of Chinese Communists. Each has its intrinsic logic, and exploring these logics in depth helps to understand and grasp their essence, aiding their inheritance and promotion in the new era.

As an ancient Chinese saying goes, "If one lacks aspirations, nothing in the world can be achieved". The Communist Party of China (CPC) has been able to endure risks and challenges across different historical periods, leading the Chinese people to achieve remarkable accomplishments because it is a proletarian party with lofty ideals and noble pursuits. From its inception, the CPC identified the struggle for socialism and communism as its programmatic goals, steadfastly maintaining its faith in Marxism, its shared ideal of socialism with Chinese characteristics, and the ultimate vision of communism. The truth of doctrine and the compelling power of reasoning render ideals and beliefs unshakable. The Party's steadfast commitment to ideals is rooted in a scientific understanding and adherence to truth, which fundamentally derives from the rigorous scientific and revolutionary essence of Marxist theory.

Truth is a philosophical category signifying the congruence between the subjective and the objective. From the perspective of Marxist dialectical materialism, truth is the correct understanding of objective phenomena and their laws, formed through practice and verified in objective practice. Marxism is called "truth" not merely because Marx and Engels scientifically created a comprehensive and rigorous theoretical framework but also because these theories have been validated by practice. Together, Marx and Engels resolutely defended materialism as being "loyal to all the teachings of natural science" (Lenin, 1995, p. 310). They critically adopted Hegelian dialectics to establish dialectical materialism, which was corroborated by the latest scientific discoveries of their time. They extended this analysis to various aspects of

human society, establishing historical materialism to elucidate the development of societal forms from lower to higher stages due to advances in productive forces. They demonstrated that socialism and communism result from such development. Moreover, Marx rigorously critiqued and advanced the labor value theories of Adam Smith and David Ricardo, establishing the theory of surplus value to analyze the complex phenomena of capitalist economies, uncover the exploitation of the proletariat, and identify the class force capable of creating a new society and system. This transformed socialism from utopia into science. Marx and Engels' conclusions about the future communist society stemmed from a detailed study of the development laws of capitalist society, similar to how a natural scientist predicts the evolutionary trajectory of a species based on its origins and development (Lenin, 1995, pp. 187-188).

Further, Marxism is a scientific theory that guides the proletarian revolutionary struggle. Its entire value lies in being both "critical and revolutionary" (Lenin, 1995, p. 82). By exposing and critiquing the forms of antagonism and exploitation in human society, Marxism objectively explains the inevitability of class struggle, its content, and its developmental processes and conditions. In Marx's view, capitalism transitions to communism through the "revolutionary dictatorship of the proletariat", with socialism representing the lower or initial stage of communist society (Lenin, 1995, pp. 187-188). In other words, establishing the dictatorship of the proletariat and developing socialism is the chosen path toward communism. Over the past century, the CPC has consistently regarded Marxism as its guiding ideology and action guide, becoming a faithful believer and resolute practitioner of Marxism. Under the leadership of the CPC, socialism has not failed China, and China has not failed socialism. On the new journey in the new era, the CPC will steadfastly adhere to truth and commit to ideals, upholding and developing socialism with Chinese characteristics while striving toward the realization of communism.

2. REMAINING TRUE TO THE ORIGINAL ASPIRATION AND SHOULDERING THE MISSION: DERIVED FROM THE NATIONAL AND TEMPORAL CHARACTERISTICS OF THE CPC'S GREAT PRACTICES

What the heart aspires to, the actions will follow. The Communist Party of China (CPC) has profoundly altered the fate of the Chinese people and the Chinese nation because it is a party "dedicated to the interests of the nation and the masses" (Mao, 1995, p. 809). From its inception, the CPC has established "seeking happiness for the Chinese people and rejuvenation for the Chinese nation" as its original aspiration and mission (Xi, 2023, p. 480). This aspiration and mission embody the CPC's noble sense of duty and strong responsibility towards the nation, the people, and the state. These values are rooted in Marxism's stance on pursuing the interests of the vast majority and are grounded in the historical circumstances of modern China and its people.

The *Manifesto of the Communist Party* (hereinafter referred to as *The Manifesto*) was the first publicly released "theoretical and practical program" of the Communist League (Marx & Engels, 2012, p. 6). It serves as the "declaration of intent" for Communist principles and is the theoretical foundation of the CPC's original aspiration and mission. Marx and Engels posited that the proletarian movement differed fundamentally from "all previous movements" in that the former is "an independent movement for the benefit of the vast majority", while the latter served "the interests of a minority" (Marx & Engels, 2012, p. 411). Communists have always represented the collective interests of the proletarian movement, "fighting for the immediate aims and interests of the working class" while also "representing the future of the movement". The communism they strive for envisions a harmonious "association" where "the free development of each is the condition for the free development of all" (Marx & Engels, 2012, p. 422). In their 1872 preface to *The Manifesto*, Marx and Engels emphasized that the "general principles expounded in the Manifesto are, on the whole, entirely correct" (Marx & Engels, 2012, p. 376). However, they noted that the practical application of these principles in revolutionary movements must adapt to the specific social, historical, and revolutionary conditions of each country. Unlike the European revolutions triggered by bourgeois oppression of the proletariat, Marx and Engels argued that the Chinese revolution was driven by "the oppression of feudal despotism and the aggression of European powers", predicting that the Chinese revolution would "herald a new epoch for Asia" (Marx & Engels, 2012, p. 9). The CPC combined Marxist scientific theory with the specific social and historical conditions of China, formulating a nationalized and temporalized original aspiration and mission, which it has implemented through appropriate actions across various historical periods.

The CPC was founded during a time when the Chinese nation suffered from imperialist aggression, and the Chinese people faced exploitation by landlords and the bourgeoisie. The inherent political stance of a proletarian party and its

historical mission have compelled the CPC, from its very inception, to tightly link its goals with the destiny of the Chinese people and the nation, establishing "seeking happiness for the Chinese people and rejuvenation for the Chinese nation" as its original aspiration and mission. In the semi-colonial and semi-feudal society of China, where the national crisis was severe, the primary revolutionary task was to "oppose national and feudal oppression" (Mao, 1993, pp. 251, 184, 263) and to strive for national independence and the liberation of the people. The CPC voluntarily assumed the leadership role in the Chinese revolution, ensuring that "every single day was dedicated to safeguarding the interests of the people and their freedom and liberation" (Mao, 1993, pp. 251, 184, 263) and standing at the forefront of revolutionary warfare to preserve the nation. Through the New Democratic Revolution and the Socialist Revolution, the CPC led the Chinese people to victory, achieving national independence and people's liberation, thereby providing a solid political guarantee for national prosperity, rejuvenation, and people's happiness.

Following socialist construction and the policy of reform and opening up, the CPC has successfully achieved its first centenary goal of building a moderately prosperous society in all respects, eliminating absolute poverty. Guided by its original aspiration and mission, it is now striving to meet the people's aspirations for a better life and achieve the great rejuvenation of the Chinese nation. Today, the Chinese people are "closer, more confident, and more capable than ever before" of realizing the second centenary goal.

3. FEARLESSNESS OF SACRIFICE AND HEROIC STRUGGLE: DERIVED FROM THE LONG-TERM AND ARDUOUS NATURE OF THE CPC'S MISSION AND TASKS

Selflessness begets fearlessness, and fearlessness enables accomplishment. Only through courageous and skillful struggle can victory be secured. Marx and Engels revealed the "law of human societal development whereby capitalism is destined to perish and communism is destined to triumph". Mao Zedong emphasized, "Communists should be the most visionary, most self-sacrificing, and most steadfast" (Mao, 1993, pp. 251, 184, 263). In other words, the Communist Party of China (CPC) must respect and adhere to the objective laws of societal development, consciously assume its historical mission, and strive for the victory of communism. However, this victory is not easily achieved and requires generations of Communists to forge ahead through sacrifices and heroic struggles. "Victory is foreshadowed by spirit". Since its founding, the CPC has demonstrated selflessness, fearlessness, and a heroic fighting spirit in action. These revolutionary qualities are rooted in the confrontational nature of class society and the enduring and challenging nature of the CPC's historical mission.

In *The Manifesto of the Communist Party*, Marx and Engels elucidated that since the disintegration of primitive communal land ownership, all history "has been a history of class struggles" (Marx & Engels, 2012, p. 380). They further stated that "all societies up to the present are founded on the opposition of oppressor and oppressed classes". According to them, the oppressed classes can only achieve liberation and fully develop their freedom by engaging in unyielding struggles, including violent revolutions that overthrow exploitation and oppression. Their analysis of capitalist society led to the conclusion that the antagonism between the proletariat and the bourgeoisie is inevitable. When proletarian resistance evolves into open revolutionary warfare, "the proletariat must overthrow the bourgeoisie through violence and establish its own rule". As representatives of proletarian interests, Communists aim to "overthrow all existing social systems by force" (Marx & Engels, 2012, p. 435).

Mao Zedong, after studying Chinese history spanning thousands of years, pointed out that "the Chinese nation cherishes freedom and has a strong revolutionary tradition". The history of the Han ethnic group demonstrates that "the Chinese people do not tolerate the rule of dark forces; they use revolutionary means to overthrow and reform such rule" (Mao, 1993, p. 623). Moreover, all ethnic groups of the Chinese nation have employed resistance to eliminate foreign oppression. Since the Opium Wars, faced with imperialist and feudal oppression, the Chinese people have carried out unyielding national democratic revolutions. However, Mao noted at the end of 1939 that the revolutionary process in China "has not been completed", and "the tasks of the revolution have not been significantly accomplished". He called upon the CPC to "take up the responsibility of resolute struggle" (Mao, 1993, p. 632).

Due to modern China's unique societal characteristics, revolutionary enemies were extraordinarily strong, while revolutionary forces were relatively weak. Thus, it required an extended period to gather and develop sufficient strength to overcome adversaries. Furthermore, the repression of the Chinese revolution was exceptionally brutal. Therefore,

armed struggle became the primary form of revolution. Without armed struggle, there would have been no CPC, no proletarian position in China, no people's position, and no revolutionary victory—this valuable experience was gained through the sacrifices of countless revolutionary martyrs (Mao, 1993, pp. 634-635). Mao divided the Chinese revolution into the "current stage" of the New Democratic Revolution and the "future stage" of the Socialist Revolution. He emphasized that the CPC's historical mission was to lead the Chinese people in completing the first stage of the revolution while preparing to transition to the second stage under favorable conditions, ultimately "striving for the completion of socialist and communist societies" (Mao, 1993, p. 651). Such a historical mission is glorious and great, but also long-term and arduous.

Since its establishment, the CPC has carried this mission on its shoulders, demonstrating the heroic spirit and ambition captured in the verse, "Sacrifices give rise to great aspirations; we dare to make the sun and moon shine anew". For a century, the CPC has united and led the Chinese people, overcoming innumerable hardships and paying enormous sacrifices to win the victory of the national democratic revolution. It has completed the tasks of national salvation and state-building while advancing the causes of prosperity and strength along the path of socialism with Chinese characteristics. The CPC continues to strive tirelessly to realize the Chinese Dream of the great rejuvenation of the Chinese nation.

In the new era and on a new journey, the world faces profound changes unseen in a century. With international situations becoming increasingly complex, achieving great dreams requires carrying out struggles characteristic of this era. However, history proves that as long as the CPC adheres to the fearless spirit of "fearlessness of sacrifice and heroic struggle", no difficulty will be insurmountable.

4. LOYALTY TO THE PARTY AND DEDICATION TO THE PEOPLE: DERIVED FROM THE PRINCIPLED AND PURE NATURE OF THE CPC'S POLITICAL ACTIONS

Supreme virtue lies in loyalty; the greatest responsibility is caring for the people. In class society, morality reflects the class interests and serves the needs of specific classes or groups. Differing class positions lead to varied objects and methods of loyalty and service. The proletarian communist morality is subordinate to the political tasks of proletarian struggle, founded on the interests of the proletariat and the broader laboring masses. For Communists, this morality serves to "overthrow the exploiters' old society and unite all workers to build the proletariat's new communist society" (Lenin, 1995, p. 290), embodying "the greatest and noblest virtues of humanity" (Liu, 1995, p. 133). Since its founding, the Communist Party of China (CPC) has consciously adhered to these moral principles to rigorously regulate its political actions. Through long-term practice, it has forged the political qualities and sentiments of "loyalty to the Party and dedication to the people". These qualities are the concentrated expression of the CPC's nature and purpose, rooted in the fundamental prerequisites for the proletariat to achieve its goals and embedded in the principled and pure nature of the CPC's political actions.

According to Marx, "Revolution is the highest form of political action" (Marx & Engels, 2012, pp. 169-170), and "only the proletariat is the truly revolutionary class" (Marx & Engels, 2012, pp. 410-411). To achieve revolutionary victory and ultimate goals, the proletariat must organize a workers' party distinct from bourgeois parties—independent in thought and politics and united in purpose. Such a party "should not become the tail of bourgeois parties" but should "have its own goals and politics" (Marx & Engels, 2012, pp. 169-170). In essence, the proletariat can only achieve its aims through its own political party. The CPC, as the vanguard of the Chinese proletariat, has demonstrated that, in semi-colonial and semi-feudal China, revolutionary victory, the establishment of socialism, and the realization of communist ideals would be unattainable without the CPC's correct leadership. Leading a great revolution and achieving lofty ideals require a great party and cadres with noble qualities and sentiments.

Communist Party members and leaders, as the vanguard of the revolution, must "possess a clear and firm Party stance and proletarian position (i.e., Party spirit and class position)" (Liu, 1995, p. 133). They must demonstrate "unlimited enthusiasm and loyalty to Party goals, serving as role models in achieving these objectives" (Mao, 1995, p. 1059). Ultimately, this means embodying the proletarian communist morality and becoming "a conscientious and loyal Communist". Mao Zedong emphasized that any Communist who does not fight for Party goals, exhibits disloyalty or apathy, or fails to prepare to sacrifice life and blood for the cause is "consciously or unconsciously, to some extent,

betraying socialism and communism" and cannot be "a conscientious and loyal Communist" (Mao, 1995, pp. 1059-1060). Clearly, loyalty is the foremost political quality of Communists and a vital attribute for the success of great revolutionary undertakings. Loyalty to Party faith, Party organization, and the Party's ideological theories and policies is a fundamental requirement of this quality.

Additionally, "absolute and unconditional subordination of personal interests to Party interests" is a standard for assessing a Communist's loyalty to the Party, revolution, and communist cause. The principle that "Party interests are paramount" serves as the highest guideline for CPC members' thoughts and actions (Liu, 1995, p. 130). In its political actions, the CPC consistently adheres to the Marxist mass viewpoint and implements the Marxist mass line, demonstrating profound care for the people. The Party aligns its interests with the people's interests, working "thoroughly for the people's benefit" (Mao, 1995, p. 1004). It places the interests of the broadest masses at the center of all efforts, with no other special interests apart from those of the people. However, the mass viewpoint and class position are closely connected to the Party's attitude toward the people. A lack of commitment to the people weakens the mass viewpoint, undermines Party spirit, and creates individuals incapable of following the mass line (Liu, 1995, p. 392).

The mass viewpoint embodies "revolutionary perspectives and spirit" (Liu, 1995, p. 392) and is a fundamental principle of the CPC. The mass line is the Party's fundamental approach. Without the mass viewpoint or adherence to the mass line, the Party "cannot establish correct military, organizational, political, or other strategies" (Liu, 1995, p. 392), nor can it formulate proper tasks, policies, or styles. Ultimately, it would fail to achieve revolutionary success or safeguard the interests of both the Party and the people. As emphasized in the conclusion of *The History of the Communist Party of the Soviet Union (Bolsheviks)*, "The Communist Party fears nothing except losing its connection with the masses. As long as the Party relies on the masses, it is invincible" (Liu, 1995, p. 234).

The people are the source of the CPC's strength and the foundation of its victories. The CPC operates "entirely for the people and entirely relies on the people". Party spirit is inherent in people's interests, and Party principles are rooted in purity. The realization and protection of Party and people's interests require a cadre of Communists with firm Party principles and moral purity. A qualified Communist must not only exhibit the political quality of "loyalty to the Party" but also the political sentiment of "dedication to the people". Communists have no personal interests separate from those of the Party and the people. Under all circumstances, they must prioritize the Party and people's interests, even to the extent of sacrificing personal benefits or their own lives. "This is the highest expression of communist morality" (Liu, 1995, p. 131) and the ultimate manifestation of the principled and pure nature of the political actions of a proletarian party.

The CPC regards "loyalty to the Party and dedication to the people" as a moral norm and behavioral standard for Communists. It has expressed this principle in varying forms within Party oaths across historical periods, making it a solemn commitment by every Communist to the Party and the people. Over the past century, the CPC has demonstrated this commitment through its political actions, uniting and leading the people from one victory to the next, achieving successive goals. On the new journey toward the second centenary goal, the CPC continues to fulfill its commitment to the Party and the people with actions rooted in great qualities and sentiments.

In conclusion, the connotations of the Great Founding Spirit of the Party are succinct yet profound. Each element has its unique theoretical, historical, practical, and value-based logic. These elements stem from the scientific and revolutionary nature of great ideological theories, the national and temporal characteristics of great revolutionary practices, the long-term and arduous nature of great historical missions, and the principled and pure nature of great political actions. Together, they provide inexhaustible momentum for advancing great undertakings, achieving great dreams, carrying out great struggles, and building great projects in the new era.

REFERENCES

- [1] Liu, Shaoqi. (1995). Selected Works of Liu Shaoqi: Volume 1. Beijing: People's Publishing House.
- [2] Lenin. (1995). Selected Works of Lenin: Volume 1. Beijing: People's Publishing House.
- [3] Lenin. (1995). Selected Works of Lenin: Volume 2. Beijing: People's Publishing House.
- [4] Lenin. (1995). Selected Works of Lenin: Volume 3. Beijing: People's Publishing House.

International Journal of Novel Research in Humanity and Social Sciences

Vol. 11, Issue 6, pp: (12-17), Month: November - December 2024, Available at: www.noveltyjournals.com

- [5] Lenin. (1995). Selected Works of Lenin: Volume 4. Beijing: People's Publishing House.
- [6] Mao, Zedong. (1993). Selected Works of Mao Zedong: Volume 1. Beijing: People's Publishing House.
- [7] Mao, Zedong. (1993). Selected Works of Mao Zedong: Volume 2. Beijing: People's Publishing House.
- [8] Mao, Zedong. (1995). Selected Works of Mao Zedong: Volume 3. Beijing: People's Publishing House.
- [9] Marx, K., & Engels, F. (2012). Selected Works of Marx and Engels: Volume 1. Beijing: People's Publishing House.
- [10] Marx, K., & Engels, F. (2012). Selected Works of Marx and Engels: Volume 2. Beijing: People's Publishing House.
- [11] Xi, Jinping. (2023). Selected Readings of Xi Jinping's Works: Volume 2. Beijing: People's Publishing House.