

# Study of the Basic Experience of the Chinese Communist Party's Independence over the Past Hundred Years

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## Abstract

Independence is the valuable experience of the Chinese Communist Party in making revolution, construction, reform and rejuvenation from the reality of China and relying on the people. Over the past hundred years, the Party has drawn spiritual nourishment from Marxism and traditional Chinese culture, and accumulated the basic experience of independence in theory and practice. Independence has solved the major proposition of the Chineseization of Marxism, solved the major issue of how to win the New Democratic Revolution in semi-colonial and semi-feudal China, and led the Chinese people to successfully embark on the road to socialism and take a road to socialism with Chinese characteristics. The idea of independence is an important guarantee for the promotion of theoretical and practical innovation, and its in-depth study is of positive significance for the continuous enrichment and improvement of the development of the theoretical system and road of socialism with Chinese characteristics.

## Keywords

Chinese Communist Party; Independence; Basic Experience.

## 1. Introduction

General Secretary Xi Jinping pointed out in his speech at the conference celebrating the 100th anniversary of the founding of the Communist Party of China that going one's own way is the foothold of the Party's entire theory and practice, and moreover, the historical conclusion drawn from the Party's century-long struggle. This implies the necessity of studying the idea of independence and autonomy. Studying the basic experience of the Party's independence over the past century provides historical wisdom for the Party's governance in the new era, explores the historical basis of why the CPC is capable, and summarizes its historical experience in time to create greater achievements in the new era. Theoretically clarify how the CPC adhered to independence and autonomy in leading revolution, construction and reform? How should it maintain its proletarian nature in the current practice of deepening reform and opening up? How to control the fate of the Party and the country? At the same time, it further digs deeper in reflecting the global significance of the idea of independence and autonomy, places it in a global perspective, and reflects how to better realize the dream of a strong nation independently in the new era when China is in the center of the world stage.

## 2. The Ideological Origins of the Independence of the Chinese Communist Party over the Past Hundred Years

The origin of the Chinese Communist Party's idea of independence comes from two sources: one is the important Marxist-Leninist ideas on independence, including the important discourses of Marx and Engels and Lenin. The other is the spiritual gene of self-reliance and self-improvement in the excellent Chinese traditional culture, from the discourses of the pre-Qin sons and daughters to the development of the science, and then to the practice of modern

sages in the face of the cause of saving the country and the people, all of which embody the national spirit of self-reliance and self-improvement of the Chinese nation.

### **2.1. Theoretical Guidance of Marxism-Leninism**

The Chinese Communist Party's idea of independence is an inheritance and development of the Marxist idea of independence and autonomy. Marx and Engels clarified the necessity of the principle of independence and autonomy, Lenin argued for its feasibility, and Mao Zedong further proved its inevitability in the practice of the Chinese revolution. The ideas of Marx and Engels on the necessity for the proletarian parties in the revolutionary united front to maintain their independence, on the independence and autonomy of the proletarian parties in each country in the international union of the proletariat, the independence and autonomy of the Russian proletariat in achieving the victory of the October Revolution and defending the achievements of the October Revolution, and the independence and autonomy of the road of transition to socialism in backward Russia, these ideas are the theoretical source of the independent spirit of the CPC. In the history of the development of the Marxist idea of independence, Marx and Engels first advocated independence and clarified the necessity of the principle of independence. Lenin independently explored Marx's theories in the light of the Russian reality, realized the combination of Marxism and Russian reality, proved the feasibility of the principle of independence, and enriched and developed the idea of independence. On the basis of inheriting the necessity and feasibility of the Marxist-Leninist idea of independence and autonomy, the Communist Party of China gave it Chinese characteristics and further discussed its inevitability.

Marx and Engels theoretically argued for the necessity of the idea of independence from the perspective of proletarian internationalism and the domestic united front. Marx Engels' idea of independence and autonomy is about the proletariat of each country insisting on its independence and autonomy in dealing with the revolutionary cause in its own country, insisting on its independence and autonomy in contacting and interacting with the proletariat of each country and liberating itself by itself, and about the proletariat maintaining its independence and autonomy in forming a united front with all other social forces that should be united. Lenin transformed Marxism from scientific theory to reality, arguing for the feasibility of the idea of independence and autonomy. In the course of leading the Russian Communist Party in the revolutionary struggle, Lenin inherited the principle of the Marxist idea of independence, emphasized the combination of the universality of Marxism with the concrete reality of each country, and enriched and developed the idea of independence. In the practice of exploring Chinese revolution, construction and reform, the CPC realized that independence is the inevitable conclusion of the CPC to carry out revolution, construction and reform from the actual situation in China and rely on the power of the Party and the people.

### **2.2. The Influence of Excellent Chinese Traditional Culture**

Independence is the soul of the Chinese national spirit. The national spirit of self-reliance and self-improvement in the excellent Chinese traditional culture and the idea of independence are one and the same. For more than two thousand years, the formation of the spirit of independence has deep historical roots. The self-sufficient agricultural economy has given birth to the national spirit of the Chinese people of "not seeking outside". The independent national spirit began in the Zhou Dynasty, when the Zhou people liberated themselves from the concept of ghosts and gods of the Yin and Shang dynasties, exalted the rational power of the subject, and established the spiritual underpinning of Chinese culture of non-belief in ghosts and gods. Confucianism believes that "the Way is not far from man" and that there is no objective truth beyond man; Chinese Buddhism's Zen Buddhism advocates "seeing one's nature and becoming Buddha" and that one can become a Buddha by seeing one's nature clearly. Chinese civilization is the type of civilization known for its atheism among many other civilizations in the world.

This cultural force has had a profound impact, making the Chinese people establish the concept of relying on themselves in everything, and that the way of heaven and earth is in the daily life of human beings. From the declaration of self-improvement in the Book of Zhou Yi, "Heaven is healthy, and a gentleman is self-improvement", to the independent confession of "A gentleman is independent and not afraid, and has no boredom in the world"; from the saying in the Book of Shang Shu, "Heaven's evil can be violated; self-made evil cannot be escaped from The spirit of self-reflection, from the "Self-determination" in the "Shangshu" to the "Spirit of self-reflection" in the "Zuozhuan of the Spring and Autumn Period", Chinese culture is infused with the spirit of independence everywhere. Confucius was the first thinker in Chinese history to analyze the spirit of self-improvement in a more systematic way; Confucius said, "A gentleman seeks his own self, while a small man seeks others." Since then, the motto of "seeking one's own self" has become the motto of life for Chinese intellectuals, and the saying "it is better to seek others than to seek oneself" has become an everyday saying for Chinese people. Mencius inherited and developed the spirit of self-improvement of Confucius and other sages, and opposed self-abandonment; Xunzi discussed in detail the idea of self-reliance and self-improvement from the level of simple materialism and dialectics, so that the fine tradition of self-improvement could be further developed; during the Han Dynasty, the idea of self-improvement continued; in the Jin Dynasty, the spirit of self-improvement was widely practiced; the reformists and revolutionaries of the modernization and bourgeoisie, facing the deep national crisis, raised the idea of self-improvement and self-improvement. In the Jin Dynasty, the spirit of self-improvement was widely practiced; the reformists, bourgeoisie and revolutionaries, faced with the deep national crisis, raised the banner of self-improvement, self-reliance and independence, and fused the national spirit of self-improvement with the spirit of patriotism, giving the traditional national spirit of self-improvement a modern meaning; the Chinese Communists, represented by Mao Zedong, paid special attention to promoting and cultivating the Chinese national spirit of self-improvement in combining the principles of Marxism with the reality of the Chinese revolution and socialist construction, and the national spirit of self-improvement continued to be carried forward and developed. The spirit of self-improvement continues to be carried forward and developed.

### **3. The Basic History of the Independence of the Chinese Communist Party over the Past Century**

Independence is the spiritual quality of Marxism in China, from Mao Zedong Thought to the theoretical system of socialism with Chinese characteristics. Independence and autonomy are also the bright colors of the struggle for the great rejuvenation of the Chinese nation over the past century. It can be seen from the various historical periods of revolution, construction, reform and strengthening of the country that under the leadership of the Party, the Chinese people have independently achieved the great victory of the New Democratic Revolution, the great achievements of the socialist revolution and construction, the great achievements of socialism with Chinese characteristics, and the great achievements of socialism with Chinese characteristics in the new era.

#### **3.1. History of Independence during the New Democratic Revolution**

The awakening of the sense of independence was the beginning of the victory of the Chinese Communist Party in leading the Chinese Revolution. The Chinese Communist Party However, as a branch under the centralized leadership of the Communist International, the young CPC did not possess full theoretical and operational consciousness, and could only obey the leadership of the Communist International, and at the early stage of the Revolution, it complied with the spirit of the Communist International's instructions and handed over the leadership of the Revolution to the Kuomintang, leading to the defeat of the Revolution. During the period of

the Agrarian Revolutionary War, the idea of "armed division of the peasants and workers" and the road of "encircling the cities in the countryside" were a new breakthrough for the Chinese Communists to consciously analyze the reality of the Chinese revolution and independently explore the road of the Chinese revolution. In the struggle against the "leftist" erroneous ideas in the Party, the Chinese Communists began to liberate themselves from the shackles of dogmatism and empiricism, and initially formed the independent ideas of how to correctly deal with the relationship between the universality of Marxist theory and the particularities of Chinese revolutionary practice, and how to correctly deal with the relationship between the Chinese revolution, the Soviet experience and the guidance of the Communist International. The independent thinking of the Chinese Revolution. At the Zunyi Conference on the Long March, the Party's awareness of the idea of independence was collectively awakened. Since then, the Chinese Communist Party has been exploring and practicing independent leadership of the Chinese Revolution, and has successfully achieved the great victory of the New Democratic Revolution through the War of Resistance against Japan and the War of Liberation. Equipped with the awareness and ability of independence, the CPC combined the universal truth of Marxism with the concrete practice of the Chinese revolution to promote the Chineseization of Marxism. On the basis of an independent analysis of the objective reality of China's national conditions, the Chinese Communists, represented by Comrade Mao Zedong, created revolutionary bases by "encircling cities in the countryside and seizing power with arms", and achieved the first results of Marxism's Chineseization. In the construction of the base areas, he created the theory of the Red Power; in the struggle against fundamentalism, he initially formed the ideological line of seeking truth from facts; as the revolution progressed, he proposed the concept of "Marxism Chineseization"; in the practice of the road to the new democratic revolution, he created the important theory of Marxism Chineseization-New Democracy Theory. At the Seventh Party Congress, the Communist Party of China established Mao Zedong Thought as the guiding ideology of the Party, initiating the first great historical leap in the Chineseization of Marxism.

### **3.2. History of Independence during the Socialist Revolution and Construction**

During the period of socialist revolution and construction, our Party and the state adhered to the spirit of independence, corrected the mistakes of empiricism, and promoted the great achievements of Chinese socialist construction. After the founding of New China, we embarked on the path of "taking the Soviet Union as our teacher" both in theory and in practice. First of all, the great achievements of the Soviet Union in socialist construction at that time, its development from a backward Eastern agricultural country at the beginning of the founding of the country to a developed industrialized country evenly matched with the United States after the Second World War, all this made it reasonable to study and emulate the Soviet Union. Secondly, under the "Cold War" pattern of U.S.-Soviet hegemony, the Western camp adopted a blockade policy against China, and China objectively needed to rely on the socialist camp led by the Soviet Union. This path of "taking the Soviet Union as a teacher" won valuable support and a stable international environment for the new China. However, as socialist construction progressed, the shortcomings of this development path, which was modeled on the Soviet Union, began to be exposed: the highly centralized, centrally planned economic system, which to some extent ignored economic laws, and the expansion of political movements. Adhering to the spirit of independence and using Marxist construction theory to guide China's reality created great achievements in socialist construction. During the period of socialist construction, the CPC insisted on independent exploration of building Chinese socialism, transcending the shortcomings of the Soviet model and providing the fundamental institutional guarantee, material basis and valuable experience for China's future development. During this period, China established an independent and complete industrial system, changing the situation of China's industrial backwardness in recent times; China successfully completed the "two bombs

and one star" and other major national defense projects, providing a guarantee for the protection of national development interests. During the period of socialist construction, China's major achievements in economy, politics, diplomacy and national defense could not have been achieved without the firm will of the Chinese Communist Party to lead the Chinese people to seek development independently.

The root of the mistake of fully emulating the Soviet Union is empiricism. The Soviet model is the concrete practice of Marxist theory on socialist construction in the Soviet Union, which has withstood the test of the Second World War and has been proven by history to be a model that has worked for some time. However, individual countries have different specific national conditions and cultural traditions. To apply the experience of other countries without thinking and without taking into account their specific conditions is essentially to sever the relationship between theory and practice, and will ultimately be harmful to socialist construction. In his "On the Ten Relations", Mao Zedong criticized the empiricist approach of taking the Soviet experience as a guideline without regard to China's actual situation, and stressed the importance of learning from it in a dialectical manner and exploring China's development path independently. Although the Soviet model made great achievements, at the same time it neglected the balance between economic structures, failed to properly deal with the relationship between agriculture and industry, light industry and heavy industry, and civilian and military use, neglected the material needs of the people, and frustrated the people's enthusiasm for production. In "On the Ten Relations", Mao Zedong proposed to learn from the lessons of the Soviet Union and follow the path of socialist construction independently in view of the "detours" taken by the Soviet Union. For example, in response to the imbalance in the industrial structure of the Soviet Union, he called for the development of heavy industry while taking into account the development of light industry and agriculture; in response to the Soviet Union's overemphasis on the collective interests of the state, he pointed out the need to balance the interests of the state, the collective and the individual; in response to the problem of excessive centralization of power in the Soviet Union, he made it clear that the relationship between the central and local governments should be properly handled. In 1960, Mao Zedong concluded: "The first eight years were spent copying foreign experience. But from 1956, when he proposed the Ten Relations, he began to find a line of his own that was suitable for China." On the Ten Relations was a theoretical achievement of the Chinese Communist Party's independent exploration of Chinese socialist construction, and provided important guidance for subsequent socialist construction.

### **3.3. The History of Independence in the New Period of Reform and Opening up**

After the reform and opening up in 1978, the independent exploration of the road of socialism with Chinese characteristics opened the second leap of Marxism into China. The Communist Party of China began to independently explore the road of building socialism with Chinese characteristics. In the opening speech of the 12th Party Congress, Deng Xiaoping emphasized that "combining the universal principles of Marxism with the specific reality of China, taking our own path and building socialism with Chinese characteristics is the basic conclusion we have drawn from our long-term historical experience". Adhering to the principle of independent standpoint, the second generation of the Party's leadership collective, with Comrade Deng Xiaoping at its core, creatively developed Marxism and created Deng Xiaoping's theory around such major theoretical and practical issues as "what is socialism and how to build socialism"; the third generation of the Party's leadership collective, with Comrade Jiang Zemin at its core, developed Marxism around Comrade Jiang Zemin as the core of the third generation of the Party leadership around the major issue of "what kind of party to build, how to build the party", created the "Three Represents" important thought; Comrade Hu Jintao as the core of the Party Central Committee around the major issue of "what kind of development to achieve, how

to develop "The Party Central Committee, with Comrade Hu Jintao at the core, created the Scientific Outlook on Development, formed the theoretical system of socialism with Chinese characteristics, and realized the second great leap of Marxism into China. A successful path of socialism with Chinese characteristics has been taken, a set of socialist system with Chinese characteristics has been formed, and China's international status and comprehensive national power have been greatly enhanced, making it a pivotal force in the international community. It has promoted the trend of the world's development toward multipolarity.

### **3.4. The Course of Independence in the New Era of Socialism with Chinese Characteristics**

At the 120th anniversary of Mao Zedong's birth, Xi Jinping stressed: "The national conditions and mission of revolution and construction in a large oriental country with a large population and economic and cultural backwardness like China have determined that we can only follow our own path. To adhere to independence, we must firmly follow the road of socialism with Chinese characteristics, neither the old road of closure and rigidity, nor the evil road of changing the flag and changing the banner. We need to enhance political determination, enhance road confidence, theoretical confidence, institutional confidence. We have to develop and change according to the situation and tasks, through the comprehensive deepening of reform, and constantly expand the road of socialism with Chinese characteristics, constantly enrich the theoretical system of socialism with Chinese characteristics, and constantly improve the system of socialism with Chinese characteristics. We should be open-minded to learn from all the achievements of civilization created by human society, but we cannot forget our ancestors, copy and reproduce other countries' development models, and never accept any foreign dictatorial preaching." Since the 18th Party Congress, the Party Central Committee, with Xi Jinping at its core, has adhered to independence and led the nation to make many historic achievements. General Secretary Xi Jinping's statement on self-reliance, "China must ultimately rely on itself," has enriched the CPC's ideology of independence. Facing the development conditions in the new era, in the new stage of building a modern socialist country, to achieve high-quality economic and social development, we must "take the road to a higher level of self-reliance". Through self-reliance, we need to force independent innovation in high technology; through the "implementation of a high level of external opening" to provide a favorable international environment for a higher level of self-reliance, and promote the enhancement of self-reliance and the sharing of the fruits of self-reliance in the world; through the "road to a higher level of self-reliance Through the organic unification of "pursuing a higher level of self-reliance" and "implementing a high level of opening up", we will accelerate the construction of a new pattern of double-cycle development.

Xi Jinping upholds and develops Mao Zedong's idea of independence and autonomy under the conditions of the new era, from independently finding a suitable path for the revolution and construction of his country to theoretically defining and profoundly clarifying the scope of national sovereignty; from self-reliance as the mainstay and seeking foreign aid as a supplement to building a community of human destiny. The principle of independence is closely linked to the realization of the Chinese dream, and the independence of Chinese Marxism involves three dimensions: subject, ideology and organization, which are intrinsically related to the Chinese road, the Chinese spirit and the Chinese power, the trilogy for realizing the Chinese dream. General Secretary Xi Jinping's new security concept is one of the principles guiding foreign relations, insisting on the path of independent and peaceful development, resolutely safeguarding national rights and interests, not trading at the expense of national interests, and proposing a "new security concept" that includes maintaining sufficient respect for diverse civilizational forms and promoting harmony and common development in the world. "This concept is also a sign of independence. The introduction of this concept is also a new

connotation of the independent and peaceful foreign policy in the context of the new era. It promotes the development of a new type of major power relations in independently and independently opening up a new diplomatic situation. On the other hand, Xi Jinping's elaboration on the political determination of party cadres is also an integral part of his idea of independence and autonomy. Political stamina is the ability to exclude the interference of various undesirable ideas and the invasion of improper values in one's own political thinking, and to always arm oneself with correct and scientific values and ideas to guide one's practice, emphasizing that the presence of political stamina in the face of major political tests is the main criterion to test whether a cadre's ideals and beliefs are firm. In conclusion, the Party in the new era has led the people to independently take a new path of Chinese-style modernization and create a new form of human civilization.

#### **4. The Basic Experience of Chinese Communist Party's Independence in the Past Hundred Years**

Over the past 100 years, the party has led the people to independently achieve many achievements and formed basic experience: first, adhere to the party's leadership and a high degree of historical consciousness; second, adhere to the coordination of reflecting the times, grasping the reality, and exerting creativity ; Third, based on independent innovation and respect for the dominant position of the people, and so on.

##### **4.1. Adhere to the Overall Leadership of the Party and a High Degree of Historical Self-awareness**

As a political party with a high degree of self-consciousness, political consciousness, historical consciousness and ability to act, the CPC, in the process of leading the Chinese revolution in concrete practice, took the initiative to explore the combination of basic principles of Marxism with Chinese reality, summed up the lessons learned, formed the idea of independence, and applied this idea to different stages, and continuously developed Chinese Marxism. That the people are the creators of history and the determining force of social development is one of the basic views of historical materialism. The people are the real heroes, the people are the fundamental force that determines the future destiny of the Party and the country, and we must rely on the people to create the great work of history. This is the people's position that the Communists must adhere to. Adhering to the people's position and the mass line means giving full play to the main role of the people and using the people's valuable experience and development of Marxism, which is the fundamental starting point for the Chinese Communists to adhere to and develop Marxism in long-term practice and is an important experience of the Chineseization of Marxism. Independence answers the question of the forces on which the Chinese revolution and construction depend. Mao Zedong emphasized, "We are for self-reliance. We hope for foreign aid, but we cannot rely on it; we rely on our own efforts and on the creativity of the entire military and people."

##### **4.2. Adhere to Reflect the Times, Grasp the Reality, Play a Creative Coordination**

Adhering to the combination of the universal truth of Marxism with the specificities of China is the basic principle and fundamental experience of independent thought. Although Marxism reveals the universal laws of human social development and is scientific in nature, it does not have specific conclusions about China's revolution, construction and reform. Therefore, the CPC can only explore the unique laws of Chinese revolution, construction and reform scientifically and effectively by basing on the real activities of the Party, objectively grasping the real existence of Chinese society, starting from Chinese reality, and adhering to the scientific guidance and specific guidance of Marxism on this basis; this exploration, which is

independence, and this unique law, which is the theoretical system of Marxism Chineseization, and this combination of is the correct directional guidance that unifies conformity and conformity of purpose. The combination of Marxism's universal truths with China's specific practices should not only reflect the times, but also grasp the realities and give play to creativity. Thinking and solving problems based on China's national conditions in a particular era, and promoting Marxism with an eye on the changes of the times and the development of practice, further expanding the road of Marxism into China. Adhering to the line of thought of seeking truth from facts, adhering to the objective analysis of the characteristics of the primary stage of socialism that China is in and the basic social contradictions at different stages, and grasping the realistic needs of the people are the realistic basis for the Party's independent leadership of China's construction and reform. Independence is not just about independent thinking and independent exploration, but also about learning and innovation. Keeping up with the times is the most important quality of Marxism, and the process of Chineseization of Marxism is essentially the process of promoting the innovative development of Marxism. The Chinese Communist Party's insistence on the idea of independence is also essentially an initiative to explore and innovate the Chinese path based on the combination of China's national conditions.

#### **4.3. Based on Independent Innovation and Respect for the Subject Position of the People**

The victory of the Chinese revolution and the success of socialist modernization have taught us that "the people have endless wisdom and power, and only by always trusting the people, relying closely on the people, and fully mobilizing the enthusiasm, initiative and creativity of the people can we gather the majestic power of the people". The reason why Marxism can develop and grow in China is because it is deeply rooted in the people, coalescing the wisdom and power of all the people. Gathering China's strength, always take the people's position as the fundamental political position. The people's stand is to not forget the original intention, remember the mission, the people's desire for a better life as our goal, adhere to the fundamental purpose of wholeheartedly serving the people, to achieve, maintain and develop the fundamental interests of the people, respect the main position of the people, to ensure that the people are the masters. Gathering China's strength, always give full play to the enthusiasm, initiative and creativity of the masses of people. To respect the people's spirit of initiative, to maximize the enthusiasm of the people's creativity, timely discovery, summary, summarize the fresh experience created by the people, so that the great cause of promoting the Chineseization of Marxism always has an inexhaustible source of strength.

#### **4.4. Consciously Promote the Spirit of China in the New Era**

The independent thinking of the CPC and the theoretical achievements of the Chinese Marxism are the essence of the Chinese spirit, which constantly provides the spiritual power for the realization of the great rejuvenation of the Chinese nation and is the power source for the CPC to maintain its vitality and vigor. In the new era, we cannot independently promote the continued development of the Chineseization of Marxism without the nourishment of the Chinese spirit. To promote the spirit of China, first of all, we must carry forward the great national spirit. The great national spirit cultivated, inherited and developed by the Chinese people during their long struggle, with patriotism at its core, is a concentrated demonstration of the self-improvement national character of the Chinese nation, and we should consciously follow the historical logic and spiritual culture of the inherited development of the Chinese nation. Secondly, we must carry forward the great spirit of creativity. Insist on playing the subjective initiative and the spirit of innovation and creativity, to greatly mobilize and fully respect the spirit of creativity, to inspire us to strive to be the promoters and practitioners of innovation, so that planning innovation, promoting innovation, implementation of innovation become conscious action. Again, to promote the great spirit of struggle. The Chinese

Communists should be firm in their will to struggle, accurate in the direction of struggle, clear in the task of struggle, master the laws of struggle, seek methods of struggle, dare to struggle, good at struggle, and brave to deal with the various risks and challenges on the way forward. Fourth, to carry forward the great spirit of unity. Unity is a powerful force to overcome all difficulties, is the cohesion of the people, an important guarantee for the achievement of great work. We must adhere to and consolidate the good situation of socialist unity, unite and lead the people of all nationalities, and continue to promote the great cause of reform. Finally, we must carry forward the spirit of the great dream. The realization of the Chinese dream of the great rejuvenation of the Chinese nation, both the spirit of the flag, but also the party's historical role and mission pursuit. Carry forward the spirit of the great dream, hold fast to the dream of national rejuvenation, and constantly trigger the people's strong ideological resonance, and inspire the people's pursuit of struggle.

## 5. Conclusion

Over the past hundred years, the Party has adhered to a high degree of historical and political consciousness, always leading the country's direction; adhered to the unity of conformity and purposefulness, insisted on seeking truth from facts, and calibrated the direction of development; adhered to the principle of policy formulation that reflects the times, grasps reality, and gives full play to creativity in a coordinated manner, forging a century of glory; based on independent innovation and respect for the main position of the people, it has come out with a new path that meets the national conditions, while contributing to the The Party has contributed Chinese wisdom to the world. During its century-long history, the Party has realized that ideological independence is the soul of self-reliance and self-improvement, political independence is the guarantee of self-reliance and self-improvement, and economic independence is the prerequisite for self-reliance and self-improvement.

Under the conditions of the new era, the Party has led the people to adhere to the Chinese way, promote the Chinese spirit, unite Chinese strength, promote Marxism more deeply with the development of contemporary Chinese reality, and constantly open up a new horizon of Marxism Chineseization, out of a new road of Chinese-style modernization, creating a new form of human civilization.

## Acknowledgments

This article is the result of the research project funded by the Sichuan Ideological and Political Education Research Project (Special Project for Young Teachers of Ideological and Political Theory Course) in 2021, "Research on the Basic Experience of the Independence of the Chinese Communist Party in the Past 100 Years" (SZQ2021-2-028).

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