

The Methodology of Studying the Comparison Between the Cultural Philosophy of Kant, Marx and Mao Zedong

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Abstract

Contemporary Western philosophy on the basis of modern life, through consideration of traditional Western philosophy, especially the legacy of modern Western philosophy major problems grow and develop. The book most of the essays around the reflection on Kant, Hegel and Marx thought and expanded. These reflections intended to show that should not be Modern Western Philosophy and Contemporary Western Philosophy simply separated, nor should it will research and study of Western Philosophy to Marxism Abstract Opposition. Namely, “from Kant to Marx,” the title is all about. A political, military, development theory was initiated by Mao Zedong Thought and the Chinese revolution of the twentieth century a wide range of practice, which is generally believed that the development of Marxism in China. Outside China, “Maoist” could be understood to be mixed with Mao Zedong Thought, the Chinese government never officially used the word. Mao did not put forward its own independent value system, he just follows Marxism-Leninism and anti-revisionism.

Key words: Kant; Marx; Mao Zedong; Culture; Comparison

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INTRODUCTION

There is almost one hundred years for Chinese researchers to study Kant. The first stage was from the beginning of twenty century to 1949. In the first half of this stage, the school of Weixin adopted the means of politics to and integrated Kant's thoughts with Chinese own political background. In the second half of this stage, the researcher who had the experience of studying abroad proposed some academic propositions, and formed a basic epistemology paradigm of the Thoughts of Kant. From 1949 to 1978 was the second stage for Chinese researcher to study Kant. In this stage, due to the influence from the Soviet model, most of the academic work was to translate the works of Kant. Since 1978, the study on Kant had stepped into a new stage; books related to Kant ten times previous, the study on Kant was begun from every side. New Paradigm of research had been formed, and the philosophy of Kant brought a lot of spiritual wealth to the Chinese. In these years, several aspects have been focused, such as Kant's epistemology, ontology, moral philosophy, political philosophy, philosophy of the law, methodology, aesthetics, anthropology and so on. Among these fields, another kind of research has been interested by Chinese people gradually; it is the study on the relationship of Kant and Marx. Thirty years before, most of Chinese learners of Kant considered that there was no relationship between them at all, however, after thirty years, most of the learners choose another way of thinking, they believe there really exist some direct relationship between Kant and Marx, Marx had inherited a lot of thoughts from Kant and promoted the development of Kant philosophy theory itself. However, there are always many problems such as we cannot make sure which definite points of Kant's have been inherited by Marx, though there are a lot of similarities between them. The researchers also cannot make sure whether the freedom developed by Marx is

appropriate for the society. We should still continue our study on this issue.

A. Kant's View of Freedom

In this part I plan to discuss two aspects, first is the sources of Kant's view of freedom, the second is the contents of his freedom. Through these two parts, I want to make a whole picture of Kant's view of freedom, to demonstrate the characteristics of his freedom.

B. The Sources of Kant's View of Freedom

In fact, however, Kant's free theory has a consistent dimension, which is a critical dimension. For freedom, there are two understandings; one is self-selection and it more emphasis on the human's freewill and it is based on the understanding of humanistic position; another is self-determination and it is the freedom's inner core meaning and it is based on the understanding of theological position. The complete empiricism, represented by Hume, held the first understanding. It emphasis people have the ability and will to start a sequence and it can not be affected by another person. The complete rationalism, represented by Leibniz, held the second understanding, they believed only god have self-determination, and human can only determine themselves on the surface because humans can be affected by some factors, such as desire and so on. The two points are not contradictory and both of them always want to reach self-determination. But the degree of self-determination is different; empiricism start from human's free will which can be seen in daily experiences and rationalism start from the god.

1. THE CONTENT OF KANT'S VIEW OF FREEDOM

Kant's whole freedom system start with transcendental freedom then through freedom of will last to the supreme good. Transcendental freedom is absolute freedom, will freedom is limited freedom, but the supreme good is the perfectly free, it is also absolute freedom. The arrangement of Kant's freedom system shows Kant's deep whole idea, which is Leibniz's rationalism moral theology. He sought to the absolute and he put the highest god as supporting point and thought human should return to god. But due to affect by Hume, Kant know deeply that human can not feel god's free, so the most realistic freedom is human's will free and further make sure his humanistic position of critical dimension on the freedom question. Kant formed a unique critical spirit and critical attitude: In the humanistic vision of empiricism, freedom is "can be thought" but "cannot be know"; in the moral practice, freedom is not "is" but "should be"; pursuit the supreme good is just human's yearning, is just one kind of "wish". "Can be thought", "should be", and "wish" show Kant has the deep yearning to the most perfect freedom, but Kant considered the existence of god actually can not get any evidence, so it can only be considered according to human

criterion. In fact, Kant is critical philosopher who stands in the humanistic perspective with metaphysics point.

Kant did not discourse the existence of freedom like rationalism's, and he only argued the possibility of form or logical of freedom. Kant stated the freedom can be allowed to think of distinguishing transcend from phenomenon and thing itself. Because the phenomenon is not the thing itself, it may have its ontology basis but "not phenomenon". The causality concept needs freedom and freedom are possible. The further question is whether the freedom can be coexistence with natural law of causality, through the third antinomy, Kant demonstrated the natural causality and free causality has the compatible possibility. In this sense, Kant's freedom can not be "known" but can only be "thought", limited people can not realize the limitless freedom, and this is based on people's cognitive ability and the conclusion of humanistic position and transition to the statement reality of freedom.

2. MARX'S VIEW OF FREEDOM

In this part, I plan to detail the process of development of Marx's view of freedom. His idea of freedom was not only from Kant, he also inherited some ideas from Hegel and Feuerbach. I try to analyze all these ideas and try to point what kind of ideas or opinions were from Kant and what kind of ideas or opinions were from others. Then, I try to analyze Marx view of freedom, to demonstrate its development, and point out the essential ideas of Marx's freedom.

2.1 The Sources of Marx's View of Freedom

Marx's view of freedom derived from the period of German Classical Philosophy. During nineteen century, German philosophy criticized and developed the thoughts from Europe. Kant elaborated that freedom was duality which contained both positive and negative aspects. The positive freedom was a practice which conducts on the condition of the moral self-discipline; however the negative freedom was based on the pure spirit. Though Kant did not solve this contradiction between the positive and negative, it was really a great progress to propose this proposition.

Hegel also proposed that the essence of human was freedom which came into being after the maturation of themselves. He affirmed freedom was unique characteristics which belong to human. He believed the necessity of truth could be called freedom, and freedom must base on the necessity. Hegel's greatest achievement was to demonstrate the relativity of freedom other than its absoluteness, however he didn't discover the relationship between the theory and the practice which lead to the activity of idealism spirit.

Feuerbach's thought of freedom was the direct source of Marx's, especially his practical materialism. He criticized Hegel's abstract freedom of spirit, inherited his

relativity of freedom and Kant's positive freedom thought, however he trapped in a dilemma of contradiction that just like other researchers, he didn't realize the important status of practice, and this had been solved by Marx.

2.2 The Content of Marx's View of Freedom

Marx's view of freedom is a theoretical system, which Marx and Engels dealt with the origins of, the essence of, the basic contents of, the value function of freedom and its paths of realization. The core issues of the entire system of the Marxist theory are to investigate the questions of freedom and emancipation of the proletariat and human beings by using the historical materialism and basing this investigating on the deep structure and the internal contradictions of the social life. The reason why Marx's view of freedom has been able to surpass all previous views of freedom is that Marx's view of freedom uses the historical materialism as its cornerstone; that it takes the real life of human being as the object of its investigation; that it studies human freedom from the real aspect of the structure of social life; it affirms the ontological questioning of freedom and the pursuit of freedom values; that it scientifically demonstrates the historical process and internal logic of freedom from the ideal of freedom values, patterns of theory to reality and the facts of life; that it reveals the characteristics of social life of freedom. The logic power and the value function of Marx's view of freedom is showed by materialist view of history, which investigates the questions of human freedom, and by its position of theory and methodology, which constitutes the social reality, class definition, historical specificity and practice. The internal unity of the position of theory and methodology, which constitutes the social reality, class definition, historical specificity and practice, is belonged to fundamental characteristics of Marx's view of freedom. Therefore, to understand the real meaning of Marx's view of freedom is focused on understanding and using these theoretical positions and methodological principles. This will make us better known that the way of the realization of human freedom and the emancipation of man is to change all our social relationships, and this way is a process of concrete, historical practice.

2.3 The Development of Kant's View of Freedom by Marx

In this part, I want to have a comparison of freedom between Kant and Marx, find out their similarities and distinctions, and then, I try to conclude some advancement of Marx view of freedom. Marx to Kant's practice the free view development mainly divided into three aspects: From the existence of the freedom, Marx's "the practice freedom" for its objectivity developed Kant's "the freedom of will" for its subjectivity; From the achievement of the freedom, Marx's "eliminate the dissimulation" for its society developed Kant's "moral autonomy" for its individuality; From the highest form

of freedom, Marx's "the free kingdom" for its historical reality developed Kant's "the purpose kingdom" for its the mortal ideal. And not only these points, many other aspects should be taken in to our consideration.

3. PREPARATION FOR THE RESEARCH PROJECT IN CHINA

a) In order to learn Kant's philosophy and the relationship between Kant and Marx, I will read masterpiece of Kant, Hegel, Feuerbach, Marx and so on.

b) I concentrated on theories of freedom in the late four years. On that basis, I am expanding comprehensively the horizon of relevant knowledge through reading English books, articles, and Chinese translations.

c) I also will read some book relevant to Kant and Marx's view of moral, aesthetics, because many thoughts of freedom are demonstrated in the logic of moral and aesthetics.

Presumed Aims for Studying in the University of St.Andrews.

a) To grasp the holistic development of the research on Kant and Marx, especially on their view of freedom.

b) To grasp the development process of German classical philosophy and to discover more relationship between Kant and Marx, if possible.

c) Based on those theories, to examine the thought or the system of freedom in China.

4. METHODS FOR RESEARCH

a) Reading and analyzing documents, books and essays, etc..

b) Discussing directly with the tutor and other teachers.

c) If possible, taking part in seminar course related and discussing directly with students and teachers.

5. THE ESSENCE OF MAO ZEDONG'S CULTURE THEORY

Mao had said: "New democracy culture' is an anti-imperialism and anti-feudalism culture which is led by the proletariat." however there are several problems to be solved. Firstly, what is the difference between the "new democracy culture" and "old democracy culture" which can be defined as a cultural movement before 1919. Secondly, what is the difference between "new democracy culture" and "socialist culture of proletariat". Thirdly, what is the relation between Mao's "new democracy culture" and "socialist culture of Soviet Union". I suppose all of these questions have the same fundamental factor that is the transition period of social development. At the time of "new democracy", China's culture contain the elements of the bourgeoisie, proletariat and the feudal

class. According to Mao's view, China should improve its culture with more characteristics of socialism, and "new democracy culture" is the manifestation of the beginning or embryo of China's socialist culture.

After this, I try to analyze the features of Mao's "new democracy culture". I conclude it in three ways, first is "national", second is "scientific", third is "mass". To explain the national feature, I suppose that "new democracy culture" has the characteristic of revolution which means it can encourage and improve the progress of anti-imperialism and anti-feudalism movements. To elaborate the scientific culture, I suppose that "new democracy culture" has the characteristic of critical spirit which means it can develop itself from criticizing Chinese traditional culture and absorbing their merits. As for the characteristic of "mass", I suppose the Mao's aim to construct "new democracy culture" is to serve every individual who want to pay their effort to the development of China's socialism construction and Mao's most fundamental standpoint is "mass".

What is the essence of Marx's philosophy? This question has been proposed and illustrated for hundreds of years, however, it is still a theory problem in the study of Marx or Marxism. In this thesis, I try to make a proposition that the essence of Marx's philosophy is his political philosophy. I try to divide my statement into three parts. The first part is to explain The Legacy of Political Theory in German Classical Philosophy, the second part is to illustrate the context and logic of Marx's political philosophy, the third part is to analyze the methodology of Marx's political philosophy.

5.1 The Legacy of Political Theory in German Classical Philosophy

A letter written by Marx to his father in 1873 says in the period of university, Marx had learned the law of Kant and Fichte, the philosophy of Schelling and Hegel, and some criminal law of Feuerbach, Marx read these books from cover to cover. There is no doubt that the German classical philosophy has a strong influence on Marx's theory, what I try to do is not to restate the relations, but to analyze what legacy Marx has inherited.

I make a conclusion, that the first legacy is "free". From Kant to Hegel, the most distinctive character of German classical philosophy theory is "free". Kant had done so many research on the term "freedom" and explained that the quality of freedom is the basic characteristic of human beings, beside this quality, nothing needs to create enlightenment. Fichte touted himself to be the first one who created the system of freedom. Hegel brought freedom to his absolute spirit, and declared that the essence of his absolute spirit is freedom. Marx also gave freedom an important status in his theory, however, did not like the former philosopher, Marx brought a new carrier to the will of freedom, it was real, more precisely, human beings who live in the reality. Kant, Fichte, Hegel

all of them attribute freedom to their own theory or spirit, contrarily, Marx had found a new perspective to analyze freedom. This is the regulations of society development.

The second legacy inherited by Marx is "humanity". The problem of "humanity" attracted many German philosophers. According to Kant, the discover of humanity was in the process of enlightenment, during this process, human could cognize themselves and control themselves, and then Kant completed two basic philosophy work, one was to explain how it was possible for human to make law to the nature, the second was to illustrate moral law made by human's reason. After these natural law and moral law, Fichte's ego-philosophy, Hegel's spiritual philosophy, Feuerbach's humanism philosophy was all think highly of humanity, however, Marx found this was still not enough to enhance the status of human. In Marx's view, indeed the German philosophers had paid more attention on the term of "humanity", however, the formation and essence of the human being was not changed in their theory. Marx critically inherited humanity philosophy of Feuerbach, and announced that the meaning of humanity should be identified in a new field, it could not be abstract any more, and it must be found in the real world and in the concrete practices.

The third legacy I try to conclude is "civil society". Marx's political philosophy was formed by critically inheriting Hegel's theory of country and civil society. Before Marx, civil society theory has a long history of German classical philosophy. Under the influence of Enlightenment Movement, Kant proposed an ideal civil society image after he had analyzed the real world of British and France. The ideal image putted forward by Kant was a civil society which was controlled by common law, and in this civil society, all members' freedom can be guaranteed at a maximum level. However, the consequences of the French Revolution were unsatisfactory, the philosopher after Kant do not show their optimistic assessment of the term "civil society", this could be seen in the theory of German romanticist. When Hegel began to do the research on civil society, he did not show his positive view or negative view on it, but objectively made a definition to this term. Hegel argued that the civil society was a living word in which individuals guide themselves by proper egoism. Marx had thought critically about Hegel's argument and harshly pointed out that the rational country representing the common interests of its nation was not exist, the term of country could not be understood by its conception only, or by Hegel's history of human spirit, country rooted in the civil society.

The fourth legacy inherited by Marx from German classical philosophy I try to explain is "community". The term "community" played an important role in German classical philosophy. German philosophy generally believed the country is a necessary condition

as a guarantee of the effective operation of social system and only in the community can individuals achieve themselves. Fichte and Feuerbach had made a lot of explanations on this point, and this had been inherited by Marx. Marx discovered the regulations of the “class”, and “country”, he proposed the country as a set of class would vanish, but community still existed there, and Marx argued that only in the community, the human beings can achieve the tools and manners to development in an all-around way.

In the first part, there is still many work to be done, why and how Marx changed his view from spiritual freedom to human freedom, from abstract human to the human existed in the reality and form country to civil society and community? What I want to do is not only illustrated the development of their philosophy theory, the most important thing to explain is why Marx can choose a different way of thinking about the same issue of the German philosophers confronted with. I suppose one answer is Marx’s standpoint, and another is Marx’s logic and methodology. These are the important work I need to continue to study on.

5.2 The Context and Logic of Marx’s Political Philosophy

The research object of Marx’s political philosophy is “capital domination” and the carrier of the capital domination is the civil society. Marx had done a lot of research on the definition of “capital” and “civil society”, but this was not I want to analyze in this research proposal, what I want to reveal is Marx’s opinion about the process of the capital domination in the civil society and how could we get rid of capital domination.

In the first part, I try to illustrate Marx’s view on the capital domination. By studying political economy, Marx argued the capital had permeated and eroded all social fields. Firstly, “capital” occupies labor. In “Political Economics manuscripts of 1857-1858”, Marx elucidated that the productivity created by workers had been used by capital and had been changed into a capital productivity and reproducibility. Labor no longer belong to the workers any more, and workers’ nature had been changed, they had been substituted by capital. At this time, exploitation came into being, to “exploit labor equally” became the primary human rights of the capital. Secondly, nation becomes the tool for the “capital” to achieve itself. Capital grows into the economic rights of the bourgeoisie and the power of the capital did not belong to individuals but the whole society. Marx proposed that political rights were the product of economic rights. He continues to argue the national state as a powerful organization in a class society, gradually became the rule tool of the capital. Thirdly, “capital” brings the materialization to the social relations. Marx revealed that after the workers’ products and labor had been exploited, the workers themselves also became materialized, because there were no contexts for them any

more, the workers’ body became into formalization, the labor they used just for the living not for the development of themselves. Workers had been materialized and so did the relation between workers, and the capital was left to be the terminal law to rule themselves.

In this part, to explain the object of Marx’s political philosophy is not the single aim, the next work I try to do is to clarify Marx’s view on the causation of the capital domination. I conclude the reason is the old style division of labor. Marx convinced us the division of labor not only increased social wealth, but also mechanised the human life. Labor Division had restricted human freedom, including all the capitalists, human had been placed into a certain area, their development would be limited by the capital. Marx realized that only if the capital domination could be overcome radically could we surpass the civil society and construct the freeman association society.

In the second part, I try to analyze Marx’s view about how to get rid of the capital domination. Marx had given us a solution, that was proletarian revolution, and the reason was the alienation from capital domination. The originator of this revolution is the proletariat, because only the proletariat possess the complete revolutionary. The concrete process of this revolution had been illustrated elaborately in Marx’s work, what I want to do is to summarize the feature and structure of his revolutionary theory. I conclude there are two purposes in his theory, the first is the liberation of the politics, the second is the liberation of humanity. Political liberation includes two divisions, one is the politically divided from religion, another is the politically divided from the civil society. The first division implies the national state should be independent from the religion, the second division indicates the individuals should independent from the national state. It is convinced that the ultimate goal of the revolution is to divide the individuals from the religion, to give the individual free will to achieve themselves in the process of the complete development. However, there are exist some limitations in the political revolution theory. Marx had pointed out that political liberation meant before human attained his liberation, the national state could finish its own revolution, sometimes the individuals did not achieve themselves by their own manners, because they need a media, this was the national state. For example, the transition of religion from the national state to the civil society was a process of political liberation, however after this liberation, the faith of religion still not be eliminated. So the political liberation was not thoroughly, another liberation needs to come into being, this is what we called the humanity liberation.

As for the humanity liberation, it is difficult to explain and still need more research.

In the third part, I try to analyze the research method used by Marx on his political philosophy. In Marx’s work,

he adopts a lot of research methods. In my view, there are two general methods, one is totality analysis of historical materialism, another is materialistic dialectics. Marx employed the totality method to emphasize the grasping integrality of the object. And on the issue of the “capital domination”, this method was applied to investigate its generation in different perspectives and structures. As method materialistic dialectics, it was widely adopted in Marx’s work. Through this method, Marx convinced the human history constantly moved to the forward, capitalism as a stage of social form, was not eternal. With the development of productivity, the productive relations of capitalism would produce the obstructive factor, and it would be replaced by a new productive relation which could adapt to the the development of productive forces. The concrete step of materialistic dialectic method could be described as a “concrete—subject—concrete” process. However, there are still many works to do to explain the application of the two general methodology.

Beside the two general methodology, I try to conclude another two concrete methods which used frequently in Marx’s work. The first method I named it as “fa-lue” method, which was the combination of the term “fact” and “value”, which had been distinguished by Hume. Hume had made an opposition between “fact” and “value”, and convinced that the cognitive inspection was different from the research on value, all the problems belonged to value could not be studied by the scientific method and should be excluded. However, Marx had chosen to combine these two categories together to show his standpoint and his scientific theories. The standpoint of Marx were masses who had been used by others, and the scientific theories of Marx were the theory of surplus value and materialistic dialectics. While these two thoughts were combined together, we could conclude that what Marx wanted to emphasis was the revolution started by the masses. Marx not only endowed the masses with value, he also attributed the value to his political science or economic science, this was because only the value science can grasp by the masses and played a roll in the development of human and society.

The second concrete method used by Marx I try to state is the class analysis. I suppose class analysis is the most important method in his political philosophy. The bourgeoisie and proletariat are the two representatives at that time. Marx believed in the productivity development, proletariat would replace the status of bourgeoisie and constructed a new community of freedom. With this believe, Marx engaged in struggling with the bourgeoisie theorist and cultivating the immature proletariat theorist. All Marx’s political theory was to accelerate the perish of bourgeoisie so, the method of class analysis would be most frequently used.

This method has two basic functions, one is to help us have a full picture of the development of classes,

and another is to provide us a critical thinking of the society. Using this method Marx had explicitly explained the distinctions between the two classes and gave us a detailed discussion on the intense contradiction between them. Beside this, Marx had illustrated that the society was composed of human’s activity, and in the class society, there was a contradiction between the different class activity, this meant one activity would deny another, almost all of the class documents would contain their class will with them. So the readers and researchers should have a critical way to understand them.

The concrete method we could conclude from Marx’s work are not only the two. There are still many methods like “combination of the theory and practice” and “scientific comparative method” and so on.

If there is a chance, another important work need to do is to analyze the value of Marx’s political philosophy, such as the generation of his political value, the category system of his political value.

6. PROBLEMS TO BE SOLVED

a) The essence of Marx’s thought is his political philosophy.

b) “freedom”, “humanity”, “civil society”, “community” are the legacy which have been inherited by Marx from German philosophy.

c) Marx’s standpoints are different from other German philosophers.

d) There are two general methods, one is totality analysis of historical materialism, another is materialistic dialectics.

e) There are two general methods, one is totality analysis of historical materialism, another is materialistic dialectics and two concrete method, one is “fa-lue” method, another is class analysis method.

7. THE METHODOLOGY SHOULD BE USED

7.1 Historical Method

To analyze Marx’s political theory in a specific history environment, discover the original thought of Marx’s political theory. Through vertical analysis, I try to reveal the development of German political philosophy, to illustrate the main clue or German political thought, particularly in Marx’s political philosophy.

7.2 Structuralist Method

To analyze Marx’s political theory in a totality system, investigate the relation between Marx’s political thought and German political thought. To elaborate Marx’ political thought in various aspects and find out the eternal element exists in his theory. Compare Marx’s view of the proletariat and his view of the bourgeoisie and find out his

basic standpoint which is the fundamental element of his political theory.

7.3 Hermeneutic Method

During my research, I try to discover whether Marx's work is an absolute formation or it can be grasped in different levels which means to study Marx's works with a modern mind. I reconsider the categories such as "justice", "equality", "exploit" and try to explain them in a modern way. By this method, I could deconstruct Marx's classical works and reconstruct political view in the modern society.

CONCLUSION

For a long time, people in the Theoretical Origin of Marx's philosophy, always focused on the stage lighting Classical German Philosophy. In his discussion of German classical philosophy, stage lighting again concentrated to Hegel; in particular analyze the impact of Hegel to Marx, again focused on the further stage lighting Hegelian dialectic, People accustomed to Hegelian dialectics as "rational kernel," however, after all, is subordinate to the dialectic methodology, even with the methodology, Marx was unable to create their own philosophical system. After the former Soviet Union, Eastern Europe and China continue to revise Marxist philosophy textbook, refining and summarized above definitive conclusions myth it has been internalized into people's minds, or even become a sacrosanct. Kant, Hegel teacher, or even directly modeled considered Hegel, Kant is the founder of classical idealist, Hegel classical idealism synthesizer. Marx's character but also determine its attitude to treat their body, is bounded roughly middle age, before and after a huge contrast — Early and rest without the law, tobacco and alcohol addiction, does not care about health care; the late, worsening health problems, seriously body, try to restore health, but Huitianfali. Mao Zedong was a great Marxist, a great hero of the Chinese nation, he made a great historic contribution to the Chinese people and the Chinese nation. However, he did major mistakes in his later years. The reason, on the major issues of the Marxist theory of understanding the limitations and errors is an important reason. Mao admitted, "There are many Marxist-Leninist classics I have not seen, only a few have seen."

Mao This argument has two problems, one, he is Lenin's theory and practice to be judged Engels assertion.

According to the historical conditions of the 1890s, Engels proposed the use of universal suffrage proletariat legitimate struggle of the new policy. He pointed out that the productive utilization of universal suffrage, a brand-new methods of struggle of the proletariat began to play a role, and for further rapid development. Mao Marx and Engels Revolution in England can take peaceful revolution envisaged criticism is wrong. From this, we can conclude that the lack of Mao Zedong Thought of Marx and Engels the revolutionary shift in strategy in-depth study. The process of development of human history shows that Marx and Engels Thought of "peaceful revolution" can not "abandoned", and should be a good inheritance and development. I always thought that, in the era of peace and development, the future communist society, it is impossible in the course of the war and revolution produced, can only be achieved in the struggle for peace and development.

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