The Data Analysis of the Process of Early Marxist Chinesization from the Perspective of Cultural Leadership

Taking the Texts of *New Youth* as an Example

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Abstract. In order to explore the process of constructing early Marxist in China, this paper uses a combination of data retrieval and social science statistics, through high word frequency statistics, keyword extraction, and collocation analysis, to examine the ways in which cultural change was embedded in *New Youth* (3056746 characters) from September 1915 to July 1926.The study shows that:1. The path of Marxist Chineseization is the establishment of an enlightened political and cultural consciousness; 2. The "collective will" and "new cultural construction" carry the path of the construction of cultural leadership; 3.The transformation of organic intellectuals promotes the struggle for cultural leadership.

Keywords: Data Analysis · Cultural Leadership · Marxist Chineseization · *New Youth*

1 Introduction

One of Gramsci's central ideas, the concept of cultural leadership, derives from Marx's theory and is concurrently related to Chinese development experience, which refers to the non-violent way in which the ruling class can make the ruled class believe in the values of the ruling class. The process of early Marxism Chineseization encompassed profound reflections on ideological control, cultural and political strategies, which was in essence a game of competition for cultural leadership. New Youth, as an influential revolutionary magazine in modern Chinese history, had made an important contribution to the spread of early Marxism in China by initiating new culture and propagating the advocacy of science, democracy and new literature. It is extremely important that the spread of the early works of Marx continue to deepen Marxism Chineseization and solidify Marxism's dominant position in the ideological realm and build of socialist culture in China.

2   Methodology

2.1   Data Collection

The corpus analyzed in this article comes from all the articles published in *New Youth* from September 15, 1915 to July 11, 1926, in 11 volumes, No. 63, providing a tiny corpus with a total of 3056746 characters (Table 1).

2.2   Analytic Methods

The corpus analysis software used in this study is WordSmith Tools 6 (https://lexically.net/wordsmith/version6/) and Lancsbox (http://corpora.lancs.ac.uk/lancsbox/).

Firstly, the top 20 of high frequency words were calculated by WordSmith Tools 6. The semantics of these words were categorised in terms of collective will, subjective power and mobilisation, and the identity of self and other (Table 2).

Then, the words that presented a particular frequency compared to a certain criterion (the reference corpus) were analysed according to the subject word statistics. Using the first stage (Vol. 1, No. 1 to Vol. 5, No. 4 in *New Youth*) as the reference corpus, a comparative analysis the words for the second stage (Vol. 5, No. 5 to Vol. 7, No. 6 in *New Youth*), Table 3. We also used the second stage as the reference corpus to derive the topic terms for Phase 3 by WordSmith Tools 6 (Vol. 8, No. 1 to Vol. 11, No. 5 in *New Youth*), Table 4. In October 1918, Dazhao Li published "The Triumph of the Common

Table 1. General information about *New Youth* corpora.

Corpus Source	All articles published in *New Youth*
Language	Chinese
Corpus Content	A total of 11 volumes of all text No. 63
Time Span	1915/09/15 to 1926/07/11
Data Scale	3056746 (characters)

Table 2. Overall high frequency word distribution of New Youth Corpus

N	Word	Freq.	%	N	Word	Freq.	%
1	We	20240	0.62	11	world	6518	0.20
2	them	17130	0.52	12	Freedom	6396	0.19
3	Society	15194	0.46	13	Mr	6368	0.19
4	China	11422	0.35	14	Politics	6212	0.19
5	Revolution	10000	0.30	15	Life	6202	0.19
6	Issues	8787	0.27	16	Proletarians	5784	0.17
7	Workers	8182	0.25	17	Movement	5754	0.17
8	State	7926	0.24	18	Government	5724	0.17
9	Organisation	7366	0.22	19	Humanity	5294	0.16
10	Economy	6670	0.20	20	Classes	5078	0.15

Table 3. List of keywords for the first category

N	Keyword	Fred.	%	RC.Freq	RC.%	Keyness
1	Worker	1384	0.17	42		1861.7
2	labor	1219	0.15	66		1487.9
3	strike	839	0.1	204	0.02	542.6
4	City	380	0.04	10		520.1
5	economy	815	0.1	204	0.02	515.2
6	capitalist	365	0.04	12		485.4
7	salary	344	0.04	9		471.1
8	society	2282	0.28	1379	0.14	425.9
9	organize	848	0.1	285	0.03	407.6
10	system	672	0.08	194	0.02	375.9

Table 4. List of keywords for the second category

N	Keyword	Fred.	%	RC.Freq	RC.%	Keyness
1	revolution	4830	0.4	309	0.04	3176.1
2	proletariat	2663	0.22	20		2527
3	bourgeoisie	1909	0.16	10		1847.1
4	imperialism	1585	0.13	13		1494.9
5	capitalism	1741	0.15	56		1385.5
6	class	2834	0.24	412	0.05	1184.5
7	Lenin	1193	0.09	7		1147.6
8	farmer	1686	0.14	112	0.01	1091.7
9	socialism	1859	0.15	191	0.02	981.76
10	union	1086	0.09	31		884.57

Table 5. Strong collocation with the word "Marxism"

Index	Position	Collocate	Stat	Freq	RC.%	Keyness
1	L	Engels	16.74	28		1861.7
2	R	Leninism	16.22	155		1487.9
3	R	Theories	15.33	732	0.02	542.6
4	L	Orthodoxy	15.09	32		520.1
5	R	Revolutionary	14.63	5501	0.02	515.2
6	L	Pure	14.24	337		485.4
7	L	Lenin	14.00	1200		471.1
8	R	Opportunism	13.22	117	0.14	425.9
9	L	Method	12.22	1871	0.03	407.6
10	L	Engels	11.64	351	0.02	375.9

People", which inaugurated the new democratic revolution. In September 1920, *New Youth* became the theoretical journal of the Chinese Communist Party. The reference corpus is divided by the time period.

Finally, As the key central word, "Marxism" was used to measure the strength of collocations using the Mutual Information score (MI) in Lancsbox. We next examined the high frequency collocations of "Marxism" and their relationships with "Marxism."

3   Analysis

3.1   Analysis of High Frequency Words

A semantic categorisation of these high-frequency words reveals that the focus or tone of *New Youth* can be broadly divided into three levels as follows:

Firstly, collective will: society (15194), China (11422), state (7926), government (5724). The high frequency of these words suggests that advanced intellectuals interpreted their perceptions of the society of the time primarily on the basis of the state level. Gramsci uses a more multifaceted concept of the "historical group", in which the ruling group deals with the ruled on the basis of coercion but, in practice, more on the basis of broad-based agreement. Ideology is a reflection of the interests of the ruling group, but it has been generalised as a matter of course as the 'collective will', and it is by holding ideological leadership that power can be seized and sustained., leading to the establishment of an 'enlightened' sense of 'political culture'.

Secondly, subjective forces and objects of mobilisation: workers (8182), Mr (6368). Unlike the first category, this high-frequency term concerns the subject of cultural leadership dissemination and the object of transformation. Gramsci places particular emphasis on the sense of responsibility and initiative and creativity of the intellectuals of his time, and in particular on the close link between the intellectuals and the social group they represent.

Thirdly, the identity of self and other: 'we' (20240), 'they' (17130), world (6518), humanity (5294). The most frequent words in this study are 'we' (20240) and the second are 'they' (17130), both of which fully illustrate the interactive nature of the corpus from "self". These two words fully illustrate the interactive nature of the revolutionary object of the corpus from the 'self' to the 'other'.

3.2   Comparative Analysis of Keywords

Using the first stage as a reference corpus, the top 10 theme words in the second stage in order are: workers, labour, strike, city, economy, capitalist, wage, society, organisation, system. As is shown in Table 3. The fact that these words cover all three dimensions suggests that these core ideas, such as "collective will, subject orientation and social issues", are the basic consensus that advanced intellectuals want to convey and that form the main tone of *New Youth*. It also shows that the issues involved at the individual, social, national and world levels are inextricably linked to the struggle for leadership.

Using the second stage as a reference corpus, as is shown in Table 4, the top 10 terms in third stage are: *revolution, proletariat, bourgeoisie, imperialism, capitalism, class, Lenin, peasant, socialism, and union.* The high frequency with which these words were used shows that from its inception to its development into a conscious and strong major opinion forum for the dissemination of Marxism, *New Youth* was tasked with the polemic between the bourgeois stage and the proletariat, capitalism and socialism. The intellectuals of this period gradually rejected the bourgeois democracy they had believed in and turned to scientific socialism.

3.3 Collocation Analysis

As shown in Table 5 Words highly associated with Marxism are *Engels, Leninism, theories,* etc. The May Fourth Movement saw the emergence of Marxism-Leninism and the emergence of a new force, the working class. Before and after that, the vast majority of intellectuals took two paths: one was to accept Marxism and follow the path of "revolution-salvation", that is, the path of combining intellectuals with workers and peasants; the other was to engage in all kinds of educational, scientific and cultural "enlightenment-Salvation". Gramsci believed that raising the revolutionary consciousness of the intellectuals was the key to the proletariat's seizure of cultural leadership and the victory of the revolution. If the proletariat wants to seize the right to seize cultural leadership and take the road to socialism, it must firstly transform the forces that depend on Chinese society and cultivate intellectuals who represent the interests of their class.

4 Conclusion

Through the data analysis of the text of *New Youth*, it can be seen that the reason why the ideological phenomenon of the spread of Marxism in China during the May Fourth period evolved into a cultural and political phenomenon and formed a wave of competitive discussion was that, apart from the advanced intellectuals' desire to save the country, it was more important that *New Youth* was able to recognise the national conditions of China through the path of "collective will" and "new cultural construction". Marxism was able to form a social public perception. It was through the path of "collective will" and "new cultural construction" that Marxism became a public perception in society. Early Marxism proved to be the way forward for saving China and developing it, offering a new choice. Marxism has become a powerful ideological weapon for China's revolution, construction and reform.

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