

# DOWNLOAD PDF THE CHINESE COMMUNIST PARTY DURING THE CULTURAL REVOLUTION

## Chapter 1 : The Chinese Communist Party (CCP)

*Lin Biao's Role in the Cultural Revolution. During this early phase of the Cultural Revolution (), President Liu Shaoqi and other Communist leaders were removed from power.*

Chinese red guards during the cultural revolution in How exactly did it start? Chinese students sprung into action, setting up Red Guard divisions in classrooms and campuses across the country. Gangs of teenagers in red armbands and military fatigues roamed the streets of cities such as Beijing and Shanghai. Party officials, teachers and intellectuals also found themselves in the cross-hairs: Nearly 1, people lost their lives in Beijing in August and September alone. Workers joined the fray and China was plunged into what historians describe as a state of virtual civil war, with rival factions battling it out in cities across the country. By late Mao realised his revolution had spiralled out of control. He also ordered the army to restore order, effectively transforming China into a military dictatorship, which lasted until about As the army fought to bring the situation under control, the death toll soared. US president Richard Nixon even toured the country in February in a historic visit that re-established ties between Washington and Beijing. How many victims were there? Historians believe somewhere between , and two million people lost their lives as a result of the Cultural Revolution. Perhaps the worst affected region was the southern province of Guangxi where there were reports of mass killings and even cannibalism. Appalling acts of barbarity also occurred in Inner Mongolia where authorities unleashed a vicious campaign of torture against supposed separatists. Yet contrary to popular belief, the government was responsible for most of the bloodshed, not the Red Guards. How were foreigners affected? As chaos enveloped Beijing in the summer of , foreign diplomats found themselves at the eye of the storm. By the following year things had taken a more sinister turn. Anthony Grey, a Reuters journalist in Beijing, spent more than two years in captivity after being detained by Chinese authorities in July What was the Little Red Book? During the s, the Little Red Book is said to have been the most printed book on earth , with more than a billion copies printed.

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## Chapter 2 : THE CHINESE REVOLUTION AND THE CHINESE COMMUNIST PARTY

*Aya Igarashi wrote in the Yomiuri Shimbun, "A fundamental shift occurred after the Communist Party of China seized the reins of the government in China. During the Cultural Revolution () launched by Mao Zedong, the Cheng-Zhu school was criticized as a symbol of feudalism, which Mao demanded be brought to an end.*

The first chapter, "Chinese Society", was drafted by other comrades and revised by Comrade Mao Tse-tung. Another chapter, scheduled to deal with "Party Building", was left unfinished by the comrades working on it. The two published chapters, and especially Chapter II, have played a great educational role in the Chinese Communist Party and among the Chinese people. In this vast country of ours there are large areas of fertile land which provide us with food and clothing; mountain ranges across its length and breadth with extensive forests and rich mineral deposits; many rivers and lakes which provide us with water transport and irrigation; and a long coastline which facilitates communication with nations beyond the seas. From ancient times our forefathers have laboured, lived and multiplied on this vast territory. It is an advantage to be adjacent to the Soviet Union and fairly distant from the major imperialist countries in Europe and America, and to have many colonial or semi-colonial countries around us. China has a population of million, or almost a quarter of the world total. Over nine-tenths of her inhabitants belong to the Han nationality. There are also scores of minority nationalities, including the Mongol, Hui, Tibetan, Uighur, Miao, Yi, Chuang, Chungchia and Korean nationalities, all with long histories though at different levels of cultural development. Thus China is a country with a very large population composed of many nationalities. Developing along the same lines as many other nations of the world, the Chinese people here we refer mainly to the Hans went through many thousands of years of life in classless primitive communes. Some 4, years have gone by since the collapse of these primitive communes and the transition to class society, which took the form first of slave and then of feudal society. Throughout the history of Chinese civilization its agriculture and handicrafts have been renowned for their high level of development; there have been many great thinkers, scientists, inventors, statesmen, soldiers, men of letters and artists, and we have a rich store of classical works. The compass was invented in China very long ago. The Chinese nation is known throughout the world not only for its industriousness and stamina, but also for its ardent love of freedom and its rich revolutionary traditions. The history of the Han people, for instance, demonstrates that the Chinese never submit to tyrannical rule but invariably use revolutionary means to overthrow or change it. In the thousands of years of Han history, there have been hundreds of peasant uprisings, great and small, against the dark rule of the landlords and the nobility. And most dynastic changes came about as a result of such peasant uprisings. All the nationalities of China have resisted foreign oppression and have invariably resorted to rebellion to shake it off. They favour a union on the basis of equality but are against the oppression of one nationality by another. During the thousands of years of recorded history, the Chinese nation has given birth to many national heroes and revolutionary leaders. Thus the Chinese nation has a glorious revolutionary tradition and a splendid historical heritage. This feudal society, beginning with the Chou and Chin Dynasties, lasted about 3, years. The peasants produced for themselves not only agricultural products but most of the handicraft articles they needed. What the landlords and the nobility exacted from them in the form of land rent was also chiefly for private enjoyment and not for exchange. Although exchange developed as time went on, it did not play a decisive role in the economy as a whole. The peasants tilled the land of the landlords, the nobility and the royal family with their own farm implements and had to turn over to them for their private enjoyment 40, 50, 60, 70, or even 80 per cent or more of the crop. In effect the peasants were still serfs. While the feudal state was torn apart into rival principalities in the period before the Chin Dynasty, it became autocratic and centralized after the first Chin emperor unified China, though some feudal separatism remained. The emperor reigned supreme in the feudal state, appointing officials in charge of the armed forces, the law courts, the treasury and state granaries in all parts of the county and relying on the landed gentry as the mainstay of the entire system of feudal rule. It was under such feudal

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economic exploitation and political oppression that the Chinese peasants lived like slaves, in poverty and suffering, through the ages. Under the bondage of feudalism they had no freedom of person. The landlord had the right to beat, abuse or even kill them at will, and they had no political rights whatsoever. The extreme poverty and backwardness of the peasants resulting from ruthless landlord exploitation and oppression is the basic reason why Chinese society remained at the same stage of socio-economic development for several thousand years. The principal contradiction in feudal society was between the peasantry and the landlord class. The peasants and the handicraft workers were the basic classes which created the wealth and culture of this society. The ruthless economic exploitation and political oppression of the Chinese peasants forced them into numerous uprisings against landlord rule. The scale of peasant uprisings and peasant wars in Chinese history has no parallel anywhere else. The class struggles of the peasants, the peasant uprisings and peasant wars constituted the real motive force of historical development in Chinese feudal society. For each of the major peasant uprisings and wars dealt a blow to the feudal regime of the time, and hence more or less furthered the growth of the social productive forces. However, since neither new productive forces, nor new relations of production, nor new class forces, nor any advanced political party existed in those days, the peasant uprisings and wars did not have correct leadership such as the proletariat and the Communist Party provide today; every peasant revolution failed, and the peasantry was invariably used by the landlords and the nobility, either during or after the revolution, as a lever for bringing about dynastic change. It is only in the last hundred years that a change of a different order has taken place. But is it still completely feudal today? No, China has changed. After the Opium War of China gradually changed into a semi-colonial and semi-feudal society. Since the Incident of September 18, when the Japanese imperialists started their armed aggression, China has changed further into a colonial, semi-colonial and semi-feudal society. We shall now describe the course of this change. As discussed in Section 2, Chinese feudal society lasted for about 3,000 years. It was not until the middle of the 19th century, with the penetration of foreign capitalism, that great changes took place in Chinese society. Penetration by foreign capitalism accelerated this process. For the destruction of the natural economy created a commodity market for capitalism, while the bankruptcy of large numbers of peasants and handicraftsmen provided it with a labour market. In fact, some merchants, landlords and bureaucrats began investing in modern industry as far back as sixty years ago, in the latter part of the 19th century, under the stimulus of foreign capitalism and because of certain cracks in the feudal economic structure. The history of the emergence and development of national capitalism is at the same time the history of the emergence and development of the Chinese bourgeoisie and proletariat. Just as a section of the merchants, landlords and bureaucrats were precursors of the Chinese bourgeoisie, so a section of the peasants and handicraft workers were the precursors of the Chinese proletariat. As distinct social classes, the Chinese bourgeoisie and proletariat are new-born and never existed before in Chinese history. They have evolved into new social classes from the womb of feudal society. However, the Chinese proletariat emerged and grew simultaneously not only with the Chinese national bourgeoisie but also with the enterprises directly operated by the imperialists in China. Hence, a very large section of the Chinese proletariat is older and more experienced than the Chinese bourgeoisie, and is therefore a greater and more broadly based social force. However, the emergence and development of capitalism is only one aspect of the change that has taken place since the imperialist penetration of China. There is another concomitant and obstructive aspect, namely, the collusion of imperialism with the Chinese feudal forces to arrest the development of Chinese capitalism. It is certainly not the purpose of the imperialist powers invading China to transform feudal China into capitalist China. On the contrary, their purpose is to transform China into their own semi-colony or colony. To this end the imperialist powers have used and continue to use military, political, economic and cultural means of oppression, so that China has gradually become a semi-colony and colony. They are as follows: In addition to annexing territory, they exacted huge indemnities. Thus they have been able to dump their goods in China, turn her into a market for their industrial products, and at the same time subordinate her agriculture to their imperialist needs. Imperialism "first allies itself with the ruling strata of the previous social structure, with the feudal lords and

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the trading and money-lending bourgeoisie, against the majority of the people. Everywhere imperialism attempts to preserve and to perpetuate all those pre-capitalist forms of exploitation especially in the villages which serve as the basis for the existence of its reactionary allies". This is their policy of cultural aggression. And it is carried out through missionary work, through establishing hospitals and schools, publishing newspapers and inducing Chinese students to study abroad. Their aim is to train intellectuals who will serve their interests and to dupe the people. These facts represent the other aspect of the change that has taken place since the imperialist penetration of China--the blood-stained picture of feudal China being reduced to semi-feudal, semi-colonial and colonial China. It is thus clear that in their aggression against China the imperialist powers have on the one hand hastened the disintegration of feudal society and the growth of elements of capitalism, thereby transforming a feudal into a semi-feudal society, and on the other imposed their ruthless rule on China, reducing an independent country to a semi-colonial and colonial country. In the occupied areas there is the rule of Japanese imperialism and its puppets. In the occupied areas everything is in the hands of Japanese imperialism. The poverty and lack of freedom among the Chinese people are on a scale seldom found elsewhere. This situation has in the main been determined by the Japanese and other imperialist forces; it is the result of the collusion of foreign imperialism and domestic feudalism. The contradiction between imperialism and the Chinese nation and the contradiction between feudalism and the great masses of the people are the basic contradictions in modern Chinese society. Of course, there are others, such as the contradiction between the bourgeoisie and the proletariat and the contradictions within the reactionary ruling classes themselves. But the contradiction between imperialism and the Chinese nation is the principal one. These contradictions and their intensification must inevitably result in the incessant growth of revolutionary movements. The great revolutions in modern and contemporary China have emerged and grown on the basis of these basic contradictions. The valiant Chinese people will certainly fight on, even though Japanese imperialism is now exerting its full strength in an all-out offensive and many landlord and big bourgeois elements, such as the overt and covert Wang Ching-weis, have already capitulated to the enemy or are preparing to do so. This heroic struggle will not cease until the Chinese people have driven Japanese imperialism out of China and achieved the complete liberation of the country. The national revolutionary struggle of the Chinese people has a history of fully one hundred years counting from the Opium War of , or of thirty years counting from the Revolution of . It has not yet run its full course, nor has it yet performed its tasks with any signal success; therefore the Chinese people, and above all the Communist Party, must shoulder the responsibility of resolutely fighting on. What are the targets of the revolution? What are its tasks? What are its motive forces? What is its character? And what are its perspectives? These are the questions we shall now deal with. Only when we grasp the nature of Chinese society will we be able clearly to understand the targets, tasks, motive forces and character of the Chinese revolution and its perspectives and future transition. A clear understanding of the nature of Chinese society, that is, of Chinese conditions, is therefore the key to a clear understanding of all the problems of the revolution. Since the nature of present-day Chinese society is colonial, semi-colonial and semi-feudal, what are the chief targets or enemies at this stage of the Chinese revolution? They are imperialism and feudalism, the bourgeoisie of the imperialist countries and the landlord class of our country. For it is these two that are the chief oppressors, the chief obstacles to the progress of Chinese society at the present stage. The two collude with each other in oppressing the Chinese people, and imperialism is the foremost and most ferocious enemy of the Chinese people, because national oppression by imperialism is the more onerous. The Chinese bourgeoisie, which is also a victim of imperialist oppression, once led or played a principal role in revolutionary struggles such as the Revolution of , and has participated in revolutionary struggles such as the Northern Expedition and the present War of Resistance Against Japan. In the long period from to , however, its upper stratum, namely, the section represented by the reactionary clique within the Kuomintang, collaborated with imperialism, formed a reactionary alliance with the landlord class, betrayed the friends who had helped it--the Communist Party, the proletariat, the peasantry and other sections of the petty bourgeoisie--betrayed the Chinese revolution and brought about its defeat. At that time therefore,

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the revolutionary people and the revolutionary political party the Communist Party could not but regard these bourgeois elements as one of the targets of the revolution.

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## Chapter 3 : Cultural Revolution | Definition, Facts, & Failure | calendrierdelascience.com

*Cultural Revolution, in full Great Proletarian Cultural Revolution, Chinese (Pinyin) Wuchanjieji Wenhua Dageming or (Wade-Giles romanization) Wu-ch'an Chieh-chi Wen-hua Ta Ke-ming, upheaval launched by Chinese Communist Party Chairman Mao Zedong during his last decade in power () to renew the spirit of the Chinese Revolution.*

Two other men who were already dead in , Kang Sheng and Xie Fuzhi , were named as having been part of the "Gang". Most Western accounts consider that the actual leadership of the Cultural Revolution consisted of a wider group, referring predominantly to the members of the Central Cultural Revolution Group. Most prominent was Lin Biao , until his purported flight from China and death in a plane crash in Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. Zhang, Yao and Wang were party leaders in Shanghai who had played leading roles in securing that city for Mao during the Cultural Revolution. Around the time of the death of Lin Biao, the Cultural Revolution began to lose momentum. Premier Zhou Enlai , who had accepted the Cultural Revolution, but never fully supported it, regained his authority, and used it to bring Deng Xiaoping back into the Party leadership at the 10th Party Congress in Liu Shaoqi had meanwhile died in prison in Hua was also named First Vice Chairman of the party. On September 9, Chairman Mao died. On 6 October , Hua had the four leading radicals and a number of their lesser associates arrested. Han Suyin gave a detailed account of their overthrow: An emergency session of the Politburo was to take place in the Great Hall of the People that evening. Their presence was required. Since Wang Dongxing had been their ally, they did not suspect him As they passed through the swinging doors into the entrance lobby, they were apprehended and led off in handcuffs. That night Mao Yuanxin was arrested in Manchuria , and the propagandists of the Gang of Four in Peking University and in newspaper offices were taken into custody. All was done with quiet and efficiency. They came and were arrested. Thus, without shedding a drop of blood, the plans of the Gang of Four to wield supreme power were ended. Chinese media blamed the Gang of Four for all the excesses of the Cultural Revolution. Celebrations were prominent and not limited to the streets of Beijing and other major cities. Trial[ edit ] In , the four deposed leaders were subjected to a show trial and convicted of anti-party activities. During the trial, Jiang Qing in particular was extremely defiant, protesting loudly and bursting into tears at some points. She was the only member of the Gang of Four who bothered to argue on her behalf. Zhang Chunqiao refused to admit any wrongdoing. Yao Wenyuan and Wang Hongwen expressed repentance and confessed their alleged crimes. Among the latter were the usurpation of state power and party leadership; the persecution of some , people, 34, of whom died during the period Jiang Qing and Zhang Chunqiao received death sentences that were later commuted to life imprisonment, while Wang Hongwen and Yao Wenyuan were given life and twenty years in prison, respectively. All members of the Gang of Four have since died; Jiang Qing committed suicide in , Wang Hongwen died in , and Yao Wenyuan and Zhang Chunqiao died in , having been released from prison in and , respectively. This group had little in common with the original Gang of Four and whether the new "Gang" truly had a coherent set of shared political interests was not clear.

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## Chapter 4 : Mao Zedong | Biography & Facts | calendrierdelascience.com

*A small group of Chinese youth walk past several dazibao, revolutionary placards, in February in downtown Beijing, during the "Great Proletarian Cultural Revolution."*

Many communities were assigned production of a single commodity—steel. Mao vowed to increase agricultural production to twice levels. Uneducated farmers attempted to produce steel on a massive scale, partially relying on backyard furnaces to achieve the production targets set by local cadres. The steel produced was low quality and largely useless. The Great Leap reduced harvest sizes and led to a decline in the production of most goods except substandard pig iron and steel. Furthermore, local authorities frequently exaggerated production numbers, hiding and intensifying the problem for several years. Food was in desperate shortage, and production fell dramatically. The famine caused the deaths of millions of people, particularly in poorer inland regions. In July, senior Party leaders convened at the scenic Mount Lu to discuss policy. At the conference, Marshal Peng Dehuai, the Minister of Defence, criticized Great Leap policies in a private letter to Mao, writing that it was plagued by mismanagement and cautioning against elevating political dogma over the laws of economics. Peng was replaced by Lin Biao, another revolutionary army general who became a more staunch Mao supporter later in his career. Owing to his loss of esteem within the party, Mao developed a decadent and eccentric lifestyle. Sino-Soviet split and anti-revisionism Main article: Although initially they had been mutually supportive, disagreements arose after the death of Joseph Stalin and the rise of Nikita Khrushchev to power in the Soviet Union. In , Khrushchev denounced Stalin and his policies and began implementing post-Stalinist economic reforms. Mao and many members of the Chinese Communist Party CCP opposed these changes, believing that they would have negative repercussions for the worldwide Marxist movement, among whom Stalin was still viewed as a hero. Relations between the two governments soured. Without pointing fingers at the Soviet Union, Mao criticized its ideological ally, the League of Communists of Yugoslavia. His approach was less than transparent, achieving this purge through newspaper articles, internal meetings, and skillfully employing his network of political allies. In the play, an honest civil servant, Hai Rui, is dismissed by a corrupt emperor. While Mao initially praised the play, in February he secretly commissioned his wife Jiang Qing and Shanghai propagandist Yao Wenyuan to publish an article criticizing it. Stress from the events led Luo to attempt suicide. The Outline, sanctioned by the Party centre, defined Hai Rui as constructive academic discussion, and aimed to formally distance Peng Zhen from any political implications. Once conditions are ripe, they will seize political power and turn the dictatorship of the proletariat into a dictatorship of the bourgeoisie. Some of them we have already seen through; others we have not. Some are still trusted by us and are being trained as our successors, persons like Khrushchev for example, who are still nestling beside us. Classes were promptly cancelled in Beijing primary and secondary schools, followed by a decision on June 13 to expand the class suspension nationwide. Unlike the political movement of the s that squarely targeted intellectuals, the new movement was focused on established party cadres, many of whom were part of the work teams. As a result, the work teams came under increasing suspicion for being yet another group aimed at thwarting revolutionary fervour. He subsequently returned to Beijing on a mission to criticize the party leadership for its handling of the work-teams issue. Mao accused the work teams of undermining the student movement, calling for their full withdrawal on July Several days later a rally was held at the Great Hall of the People to announce the decision and set the new tone of the movement to university and high school teachers and students. At the plenum, Mao showed outright disdain for Liu, repeatedly interrupting Liu as he delivered his opening day speech. Sensing that the largely obstructive party elite was unwilling to fully embrace his revolutionary ideology, Mao went on the offensive. On July 28, Red Guard representatives wrote to Mao, calling for rebellion and upheaval to safeguard the revolution. Mao then responded to the letters by writing his own big-character poster entitled Bombard the Headquarters, rallying people to target the "command centre". Mao wrote that despite having undergone a Communist revolution, a

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"bourgeois" elite was still thriving in "positions of authority" in the government and Communist Party. Liu and Deng kept their seats on the Politburo Standing Committee but were in fact sidelined from day-to-day party affairs. The extensive Organization Department, in charge of party personnel, essentially ceased to exist. The top officials in the Propaganda Department were sacked, with many of its functions folding into the CRG. Red Guards dragged the remains of the Wanli Emperor and Empresses to the front of the tomb, where they were posthumously "denounced" and burned. Although the bourgeoisie has been overthrown, it is still trying to use the old ideas, culture, customs, and habits of the exploiting classes to corrupt the masses, capture their minds, and stage a comeback. The proletariat must do just the opposite: It must meet head-on every challenge of the bourgeoisie [ Currently, our objective is to struggle against and crush those people in authority who are taking the capitalist road, to criticize and repudiate the reactionary bourgeois academic "authorities" and the ideology of the bourgeoisie and all other exploiting classes and to transform education, literature and art, and all other parts of the superstructure that do not correspond to the socialist economic base, so as to facilitate the consolidation and development of the socialist system. The implications of the Sixteen Points were far-reaching. It elevated what was previously a student movement to a nationwide mass campaign that would galvanize workers, farmers, soldiers and lower-level party functionaries to rise up, challenge authority, and re-shape the "superstructure" of society. On August 18, , over a million Red Guards from all over the country gathered in and around Tiananmen Square in Beijing for a personal audience with the Chairman. Some changes associated with the "Four Olds" campaign were largely benign, such as assigning new names to city streets, places, and even people; millions of babies were born with "revolutionary"-sounding names during this period. Other aspects of the Red Guard revolution were more destructive, particularly in the realms of culture and religion. Various historical sites throughout the country were destroyed. The damage was particularly pronounced in the capital, Beijing. Temples, churches, mosques, monasteries, and cemeteries were closed down and sometimes converted to other uses, looted, and destroyed. They began by passing out leaflets explaining their actions to develop and strengthen socialism and posting the names of suspected counter-revolutionaries on bulletin boards. They assembled in large groups, held debates, and wrote educational plays. They held public meetings to criticize and solicit self-criticisms from counter-revolutionaries. You young people, full of vigor and vitality, are in the bloom of life, like the sun at eight or nine in the morning. Our hope is placed on you The world belongs to you. These quotes directly from Mao led to other actions by the Red Guards in the views of other Maoist leaders. What started as verbal struggles among activist groups became physical, especially when activists began to seize weapons from the army in The central Maoist leaders limited their intervention in activist violence to verbal criticism, but after the PLA began to intervene in , authorities started to suppress the mass movement. On August 22, , a central directive was issued to stop police intervention in Red Guard activities, and those in the police force who defied this notice were labeled counter-revolutionaries. The number injured exceeded that. Many people who were indicted as counter-revolutionaries died by suicide. In August and September , there were 1, people murdered in Beijing alone. In Shanghai there were suicides and deaths related to the Cultural Revolution in September. In Wuhan there were 62 suicides and 32 murders during the same period. In October, Mao convened a "Central Work Conference", essentially to convince those in the party leadership who had not yet adopted revolutionary ideology. Liu Shaoqi and Deng Xiaoping were prosecuted as part of a bourgeois reactionary line zichanjieji fandong luxian and begrudgingly gave self-criticisms. Deng Xiaoping was sent away for a period of re-education three times, and was eventually sent to work in a Jiangxi engine factory. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. May Learn how and when to remove this template message On January 3, , Lin Biao and Jiang Qing employed local media and grassroots organizations to generate the " January Storm ", during which the Shanghai municipal government was essentially overthrown. In Beijing, Liu Shaoqi and Deng Xiaoping were once again the targets of denunciation; others condemned Vice Premier Tao Zhu , signaling that even central government officials should not be immune from criticism. In February, Jiang Qing and Lin Biao, with

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support from Mao, insisted that class struggle be extended to the military. Many prominent generals voiced their hostility and opposition to the Cultural Revolution. Foreign Minister Chen Yi and Vice-Premier Tan Zhenlin vocally incriminated the turn of events in Shanghai, accusing the movement of "destroying the party". This group of party leaders were subsequently denounced as the "February Countercurrent". Many of these rulers were criticized for trying to sabotage the revolution and fell into political disgrace thereafter. At the same time, some Red Guard organizations rose in protest against other Red Guard organizations who ran dissimilar revolutionary messages, complicating the situation. The situation was quickly spinning out of control; local revolutionary activities lacked centralized leadership. By July, factional violence had become commonplace across the country. After the initial praise by Jiang Qing, the Red Guards began to break down barracks and other army buildings. This activity, which could not be stopped by army generals, continued through to the autumn of 1967. In the central city of Wuhan, like in many other cities, two major revolutionary organizations emerged, one supporting the establishment and the other opposed to it. The groups fought over the control of the city. Chen Zaidao, the Army general in charge of the area, forcibly repressed the anti-establishment demonstrators. However, in the midst of the commotion, Mao himself flew to Wuhan with a large entourage of central officials in an attempt to secure military loyalty in the area. In this same year, Chinese New Year celebrations were banned in China; they were only reinstated 13 years later. A year later, the Red Guard factions were dismantled entirely; Mao predicted that the chaos might begin running its own agenda and be tempted to turn against revolutionary ideology. Their purpose had been largely fulfilled; Mao and his radical colleagues had largely overturned establishment power. In early October, Mao began a campaign to purge ruling officials. Many were sent to the countryside to work in reeducation camps. During this movement, which lasted for the next decade, young bourgeoisie living in cities were ordered to go to the countryside to experience working life. The term "young intellectuals" was used to refer to recently graduated college students. In the late 1960s, these students returned to their home cities. This movement was thus in part a means of moving Red Guards from the cities to the countryside, where they would cause less social disruption. It also served to spread revolutionary ideology across China geographically.

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## Chapter 5 : BBC - History - Mao Zedong

*The Gang of Four (simplified Chinese: 四人帮; traditional Chinese: 四人幫; pinyin: SÌrén bāng) was a political faction composed of four Chinese Communist Party officials. They came to prominence during the Cultural Revolution (1966-1976) and were later charged with a series of treasonous crimes.*

Please leave this field empty. Chairman Mao Zedong unleashed a decade of hell to purge the Chinese Communist Party of what he considered capitalist and traditionalist challenges to communist ideology and to his own power. However, 1966 was not the only year in Chinese history in which the month of May began a transformative revolution. On May 4, 1919, China erupted in protest at what it perceived as betrayal at Versailles. The May Fourth Movement, as it came to be called, is an amorphous term for the political, social and cultural developments that came as a result. But Versailles had ramifications in East Asia too. China had contributed large numbers of laborers and workers to the Allied cause in World War I and believed that an Allied victory would be an important step toward the end of imperialism and the beginning of Chinese national self-determination. Chinese delegates were greeted at Versailles with the announcement that Japan had entered into a secret agreement with Great Britain, France and Italy in 1918. On April 30, 1918, the U.S. The income from the railroads was given to Japan to help pay back the massive loans Duan Qirui had taken from Japan to enhance his military power. The Chinese citizens and students who poured into the streets on May 4 were boiling over with frustration about the imperial powers taking advantage of China yet again and the self-destructive political and military conflicts that prevented China from behaving in the interest of the nation, as opposed to the interest of whichever warlord could bring the most military force to bear at any given moment. World War II also would have been possible to predict, and many did at the time. And predicting civil war in China would have been just predicting the status quo would continue, which, when in doubt, is the easiest thing to predict. But could our methodology have seen that the 13 delegates of the CCP who met in set in motion a process that would change China and the world? For better or for worse, this is not a question we will ever be able to answer definitively. However, it brings up a deeper question about the relationship between ideology and geopolitics. China, then as now, was a country with a massive population, where the majority of people lived as farmers or artisans in general poverty. The value of Chinese imports and exports tripled between 1911 and 1919, according to Spence. Production of coal, iron and steel also increased dramatically. The ideology of the CCP, and of Maoism later, gave voice to changes that were reshaping Chinese society. It was better than any other ideology or political program at the time at articulating an underlying reality that was already changing. The greatest question is that of getting food to eat. Survival is a first order concern. Ideology takes advantage of it. It may not have been possible to anticipate that the CCP would find the right timbre and tone in speaking to the Chinese people that would allow it to rapidly swell its ranks. The Guomindang for a time was stronger, with its own compelling message and organizational structure – the CCP and Guomindang oscillated between cooperation and fighting because both needed the other. It would have been possible to see the millions of Chinese workers who were coming from the countryside and had never encountered anything like the industrial jobs for which they were hoping to be hired – and to see the CCP at the ground level trying to organize them. It also kept China from defending itself against foreign attacks, to disastrous effect in the Second Sino-Japanese War from 1937 to 1945, which would lead to the death of tens of millions of Chinese citizens and occupation of much of the country by Japan. When thinking about ideology, it is possible to get trapped in a chicken-egg cycle. Which came first – the ideology or some fundamental change that altered the playing field entirely and necessitated a new way of making sense of the world? There are two ways out of this trap. The first is to realize that the changes that remake the world, for the most part, do not happen overnight. These changes are long processes, which can stretch hundreds of years, though they can develop intensely in the course of a few weeks and then move in barely perceptible gradations either forward or backward for decades. The second is to realize the importance of ideology without being seduced by its claim to be all-encompassing.

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Ideology can be immensely powerful. It helped the CCP grow into the over million-member group it is today and gave China a shared vocabulary for unification. But ideology is meaningless if it cannot help large groups of people understand their situation and give them a view of how to improve it. Without a host, ideology is harmless. And more often than not, ideology is a symptom “ not a cause. So could we have predicted the rise of the CCP? The answer, I think, is no. No one could, and if someone had I would have called it luck though it is sometimes better to be lucky than good. The answer to that, I believe, is yes. Xi may be able to buy himself time by appealing to public virtue as he searches for new ideas. But the CCP knows better than anyone that the source of its power is not in its words or in its communist principles, but in its ability to protect China from harm and to put food on the table.

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## Chapter 6 : Milestones: “ - Office of the Historian

*The Chinese Communist Party (CCP) was founded in by writers and political activists who had participated in the May Fourth Movement. Seeking an alternative path for China's political development, these men turned to the writings of Karl Marx and the example provided by Bolshevik revolutionaries in Russia.*

Programs carried out by his colleagues to bring China out of the economic depression caused by the Great Leap Forward made Mao doubt their revolutionary commitment and also resent his own diminished role. He especially feared urban social stratification in a society as traditionally elitist as China. Mao thus ultimately adopted four goals for the Cultural Revolution: They were organized into groups called the Red Guards , and Mao ordered the party and the army not to suppress the movement. Mao also put together a coalition of associates to help him carry out the Cultural Revolution. His wife, Jiang Qing , brought in a group of radical intellectuals to rule the cultural realm. Defense Minister Lin Biao made certain that the military remained Maoist. Premier Zhou Enlai played an essential role in keeping the country running, even during periods of extraordinary chaos. Mao believed that this measure would be beneficial both for the young people and for the party cadres that they attacked. The Red Guards splintered into zealous rival factions, each purporting to be the true representative of Maoist thought. The resulting anarchy , terror, and paralysis completely disrupted the urban economy. Industrial production for dipped 12 percent below that of In January the movement began to produce the actual overthrow of provincial party committees and the first attempts to construct new political bodies to replace them. In February many remaining top party leaders called for a halt to the Cultural Revolution, but Mao and his more radical partisans prevailed, and the movement escalated yet again. Indeed, by the summer of , disorder was widespread; large armed clashes between factions of Red Guards were occurring throughout urban China. Instead of producing unified support for the radical youths, this political-military action resulted in more divisions within the military. The tensions inherent in the situation surfaced vividly when Chen Zaidao, a military commander in the city of Wuhan during the summer of , arrested two key radical party leaders. In , after the country had been subject to several cycles of radicalism alternating with relative moderation, Mao decided to rebuild the Communist Party to gain greater control. The military dispatched officers and soldiers to take over schools, factories, and government agencies. The army simultaneously forced millions of urban Red Guards to move to the rural hinterland to live, thus scattering their forces and bringing some order to the cities. Two months later, the Twelfth Plenum of the Eighth Central Committee met to call for the convening of a party congress and the rebuilding of the party apparatus. From that point, the issue of who would inherit political power as the Cultural Revolution wound down became the central question of Chinese politics. Lin took advantage of Sino-Soviet border clashes in the spring of to declare martial law and further used his position to rid himself of some potential rivals to the succession. Several leaders who had been purged during “68 died under the martial law regimen of , and many others suffered severely during this period. Lin quickly encountered opposition. Mao himself was wary of a successor who seemed to want to assume power too quickly, and he began to maneuver against Lin. Thus, despite many measures taken in “71 to return order and normalcy to Chinese society, increasingly severe strains were splitting the top ranks of leadership. These strains first surfaced at a party plenum in the summer of Shortly thereafter Mao began a campaign to criticize Chen Boda as a warning to Lin. Chen disappeared from public view in August Matters came to a head in September when Lin himself was killed in what the Chinese asserted was an attempt to flee to the Soviet Union after an abortive assassination plot against Mao. They had in this quest attacked and tortured respected teachers, abused elderly citizens, humiliated old revolutionaries, and, in many cases, battled former friends in bloody confrontations. He encouraged a revival of the educational system and brought back into office a number of people who had been cast out. China began again to increase its trade and other links with the outside world, and the economy continued the forward momentum that had begun to build in Mao personally approved these general moves but remained

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wary lest they call into question the basic value of having launched the Cultural Revolution in the first place. During , however, Mao suffered a serious stroke, and Zhou learned that he had a fatal malignancy. These events highlighted the continued uncertainty over the succession. In early Zhou and Mao brought back to power Deng Xiaoping. Deng, however, had been the second most important purge victim at the hands of the radicals during the Cultural Revolution. His reemergence made Jiang Qing and her followers desperate to firmly establish a more radical path. The former favoured ideology, political mobilization, class struggle, anti-intellectualism, egalitarianism , and xenophobia , while the latter promoted economic growth , stability, educational progress, and a pragmatic foreign policy. Mao tried unsuccessfully to maintain a balance between these two forces while he struggled to find a successor who would embody his preferred combination of each. From mid until mid the radicals were ascendant; they whipped up a campaign that used criticism of Lin Biao and of Confucius as a thinly veiled vehicle for attacking Zhou and his policies. By July , however, the resulting economic decline and increasing chaos made Mao shift back toward Zhou and Deng. Mao then sanctioned criticism of these policies by means of wall posters dazibao , which had become a favoured method of propaganda for the radicals. Assessment Although the Cultural Revolution largely bypassed the vast majority of the people who lived in rural areas, it had serious consequences for China as a whole. In the short run, of course, the political instability and the constant shifts in economic policy produced slower economic growth and a decline in the capacity of the government to deliver goods and services. Officials at all levels of the political system learned that future shifts in policy would jeopardize those who had aggressively implemented previous policy. The result was bureaucratic timidity. Bold measures were taken in the late s to confront these immediate problems, but the Cultural Revolution left a legacy that continued to trouble China. There existed, for example, a severe generation gap; individuals who experienced the Cultural Revolution while in their teens and early twenties were denied an education and taught to redress grievances by taking to the streets. Post-Cultural Revolution policiesâ€”which stressed education and initiative over radical revolutionary fervourâ€”left little room for these millions of people to have productive careers. Indeed, the fundamental damage to all aspects of the educational system itself took several decades to repair. Another serious problem was the corruption within the party and government. Both the fears engendered by the Cultural Revolution and the scarcity of goods that accompanied it forced people to fall back on traditional personal relationships and on bribery and other forms of persuasion to accomplish their goals. Concomitantly, the Cultural Revolution brought about general disillusionment with the party leadership and the system itself as millions of urban Chinese witnessed the obvious power plays that took place under the name of political principle in the early and mids. The post-Mao repudiation of both the objectives and the consequences of the Cultural Revolution made many people turn away from politics altogether. Among the people themselves, there remained bitter factionalism, as those who opposed each other during the Cultural Revolution often shared the same work unit and would do so for their entire careers. Perhaps never before in human history has a political leader unleashed such massive forces against the system that he created. The resulting damage to that system was profound, and the goals that Mao sought to achieve ultimately remained elusive.

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## Chapter 7 : Why China still can't make sense of the Cultural Revolution

*The Great Proletarian Cultural Revolution was a decade-long period of political and social chaos caused by Mao Zedong's bid to use the Chinese masses to reassert his control over the Communist.*

After the Communist Party took over China in 1949, Mao Zedong, who was then an advocate for egalitarian values and gained grassroots support for promising equity, lashed out at Confucius for being a champion of the old feudal society and the ruling class. Mao once famously said, according to his nephew Mao Yuanxin, "If the Communist Party has a day when it cannot rule or has met difficulty and needs to invite Confucius back, it means you note: It was linked with feudalism and condemned as a source of evils that plagued traditional China. Confucian temples were made into museums and libraries. Even with this being the case the Communists borrowed Confucian beliefs such as submission to authority to further their aims. The Analects was banned and Confucian scholars were tortured. Red Guards overran Confucian temples, defacing statues of the sage, and chanting "Down with Confucius, down with his wife! The graves of the Kong family were trashed and looted. More than 6,000 artifacts were smashed or burned. Good Websites and Sources on Confucianism: Robert Eno, Indiana University indiana. A Life in thought and Politics New York: Chinese Government White Paper on Religion china-embassy. In the 1980s, Confucianism was promoted to provide moral teachings and counteract the decadence and materialism brought about by the Deng reforms. In the early 1990s, a number of schools opened up to teach Confucian values to youngsters and an institute was set up at Renmin University devoted to the study of Confucius and Confucian thought. Book burning in the Cultural Revolution "The Communist Party has come to appreciate that they can find new ideas in the old," a descendant of Confucius told the Los Angeles Times. Confucius was rehabilitated in the 1980s, and has been embraced enthusiastically by the current generation of leadership. Some scholars believe former President Hu Jintao is a closet Confucian. But they have also loved Journey to the West, a popular novel in which the central figure, the Monkey King, is a rebellious trickster. Confucian temples and schools have not only been allowed to open up and carry on a wide range of activities they sometimes receive government money and support to do so. Andrew Higgins, Washington Post, May 18 ] In recent years Confucius and Confucianism have been the subject of numerous novels, television dramas and films, including the multimillion dollar bioepic Confucius. The Communist Party has promoted the trend as a way of building national pride and promoting a common heritage and give some credence to the Chinese way of looking at government and offering that as an alternative to foreign ideas such as democracy. Confucius has reappeared in school textbooks. A Confucian quote formed a key part of the lavish opening ceremony of the Beijing Olympics. The government is also investing in Confucius Institutes abroad to promote Chinese culture. Even prison inmates are reportedly being taught Confucian philosophy. So from my perspective, for a certain organization the Chinese Communist Party on the China mainland to honor Confucianism has similarities to those Confucianists who oppressed others. This organization stated that Confucius never really made anything of himself. The criticism grew so sharp that some CCP members asked, not realizing that the criticism was of the historical Confucius: We need to be very clear about those who are real Confucianists and those who borrow the term Confucianist in order to obtain political benefits from so-called Confucian thought. If we are clear about these distinctions, then we need not hesitate to discuss Confucianism, and we can continue to advocate the Confucianist view of culture and the Confucianist critiques of society. We can also continue to discuss how Confucianism combines with Western concepts of human rights, democracy, and freedom. If you are doing historical research and tracing back to the period just after the mid-th century, you would find that these Western concepts were brought to China by Confucianists. For this reason, I feel that the issues Confucianism faces on the Chinese mainland are in fact simple, crude issues. Just because Confucianism has a good reputation, people want to exploit it. Once they exploit Confucianism, it seems that Confucianism belongs only to them. In fact, we need to look at the actions of these self-proclaimed Confucianists. This is exactly what Confucius said: If a political party or a

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government sends to jail anyone who dares to utter even a minor criticism of their policies, can they be Confucianists? We definitely do not want to be deceived by terminology, and become the slaves to linguistic labels. The statue was made by Wu Weishan, a famed sculptor from Nanjing, Jiangsu province. Since , Wu has created more than 20 statues of Confucius of different sizes and styles. They have been placed on university campuses and international museums such as the Fitzwilliam Museum, in Cambridge in the United Kingdom. In my opinion, Confucianism is at the core of Chinese values It can still guide us in daily life. China watchers and media home and abroad paid much attention to it as it could signal that the authorities is preaching Confucianism. However, Wednesday night, the sculpture was gone. The sudden disappearance once against led to widespread speculation as to what that means to the political prospect of the country. Th next day a Global Times reporter found only a deep pit surrounded by construction screens where the statue had stood. According to a post on the official microblog of the Southern Metropolis Daily on sina. The Tiananmen area administrative committee refused to comment on the removal. Under recent party leaders, Confucius has regained favor â€” recast as an inoffensively paternal defender of hierarchy, order and discipline. But even so, the party has sometimes appeared worried that appealing to an ancient sage might erode its own claims to singular authority. In , the government unveiled a foot bronze statue of Confucius near Tiananmen Square in central Beijing, and then four months later quietly took the statue down. Chris Buckley of the New York Times wrote: He visited Qufu, in Shandong Province, which claims to be the hometown of Confucius, the sage who has been both reviled and honored by the Communist Party as a symbol of traditional values. Xi made clear that he likes those Confucian traditions â€” or at least a version of them that can sit easily next to party doctrines and control. Xi said, as he fingered through an annotated copy of The Analects, the collected sayings and dialogues of Confucius, and another book collecting stories and thoughts ascribed to the thinker, who was born about B. Xi said at the meeting with Confucius scholars. A political culture built around venerating ancestors and learning lessons from their perfect rule was turned on its head. You could try teaching those who disagreed with you, but if that failed you should destroy them. For a century, China had been haemorrhaging territory to Western and Japanese colonialists. For the first time in history, a self-consciously mighty civilisation felt poor and backward. To many Chinese, their ancient philosophy seemed like part of the problem. And when the communists took power in , Confucius and the Duke of Zhou were thrown off their pedestals. The Duke of Zhou is also credited with the creation of imperial rituals - a process reinforced by Confucius, who helped make China a nation of ritual. It was held responsible," says Peter Bol of Harvard University. It was time for China to go back to the beginning. So Confucianism came in conveniently, to fill the gap," says Wang Tao. And I think it does reflect the change of the society. During the Cultural Revolution launched by Mao Zedong, the Cheng-Zhu school was criticized as a symbol of feudalism, which Mao demanded be brought to an end. It is a public school named Wuyishan Shi Zhuzi School. I think if he keeps studying hard, Zhu Xi will gaze upon him warmly. Last updated September

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## Chapter 8 : CONFUCIANISM AND THE CHINESE COMMUNIST PARTY | Facts and Details

*The Great Proletarian Cultural Revolution (1966–1976), initiated by Mao Zedong as part of China's social and political transformation in , changed the cultural life in the country more than any other event since the assumption of power by the Communist Party.*

Maoism has clearly represented a revolutionary method based on a distinct revolutionary outlook not necessarily dependent on a Chinese or Marxist-Leninist context. Early years Mao was born in the village of Shaoshan in Hunan province, the son of a former peasant who had become affluent as a farmer and grain dealer. He grew up in an environment in which education was valued only as training for keeping records and accounts. Rebelling against paternal authority which included an arranged marriage that was forced on him and that he never acknowledged or consummated , Mao left his family to study at a higher primary school in a neighbouring county and then at a secondary school in the provincial capital, Changsha. There he came in contact with new ideas from the West, as formulated by such political and cultural reformers as Liang Qichao and the Nationalist revolutionary Sun Yat-sen. Scarcely had he begun studying revolutionary ideas when a real revolution took place before his very eyes. On October 10, 1911, fighting against the Qing dynasty broke out in Wuchang , and within two weeks the revolt had spread to Changsha. Enlisting in a unit of the revolutionary army in Hunan, Mao spent six months as a soldier. In primary school days, his heroes had included not only the great warrior-emperors of the Chinese past but Napoleon I and George Washington as well. For a year he drifted from one thing to another, trying, in turn, a police school, a law school, and a business school; he studied history in a secondary school and then spent some months reading many of the classic works of the Western liberal tradition in the provincial library. The abolition of the official civil service examination system in 1905 and the piecemeal introduction of Western learning in so-called modern schools had left young people in a state of uncertainty as to what type of training, Chinese or Western, could best prepare them for a career or for service to their country. While officially an institution of secondary level rather than of higher education , the normal school offered a high standard of instruction in Chinese history, literature, and philosophy as well as in Western ideas. While at the school, Mao also acquired his first experience in political activity by helping to establish several student organizations. Li Dazhao and Chen Duxiu. Moreover, he found himself at Peking University precisely during the months leading up to the May Fourth Movement of 1919, which was to a considerable extent the fountainhead of all of the changes that were to take place in China in the ensuing half century. In a limited sense, May Fourth Movement is the name given to the student demonstrations protesting against the decision at the Paris Peace Conference to hand over former German concessions in Shandong province to Japan instead of returning them to China. The shift from the difficult and esoteric classical written language to a far more-accessible vehicle of literary expression patterned on colloquial speech also took place during that period. At the same time, a new and very young generation moved to the centre of the political stage. To be sure, the demonstration on May 4, 1919, was launched by Chen Duxiu, but the students soon realized that they themselves were the main actors. In an editorial published in July 1919, Mao wrote: The world is ours, the nation is ours, society is ours. If we do not speak, who will speak? If we do not act, who will act? During the summer of 1919 Mao Zedong helped to establish in Changsha a variety of organizations that brought the students together with the merchants and the workersâ€”but not yet with the peasantsâ€”in demonstrations aimed at forcing the government to oppose Japan. That winter he married Yang Kaihui, the daughter of his former ethics teacher. In July he attended the First Congress of the Chinese Communist Party, together with representatives from the other communist groups in China and two delegates from the Moscow-based Comintern Communist International. Guomindang] , Mao was one of the first communists to join the Nationalist Party and to work within it. In the winter of 1925, Mao returned to his native village of Shaoshan for a rest. There, after witnessing demonstrations by peasants stirred into political consciousness by the shooting of several dozen Chinese by foreign police in Shanghai May and June 1925, Mao suddenly became aware

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of the revolutionary potential inherent in the peasantry. Following the example of other communists working within the Nationalist Party who had already begun to organize the peasants, Mao sought to channel the spontaneous protests of the Hunanese peasants into a network of peasant associations. The communists and the Nationalists Pursued by the military governor of Hunan, Mao was soon forced to flee his native province once more, and he returned for another year to an urban environmentâ€” Guangzhou Canton , the main power base of the Nationalists. However, though he lived in Guangzhou, Mao still focused his attention on the countryside. He became the acting head of the propaganda department of the Nationalist Partyâ€”in which capacity he edited its leading organ, the Political Weekly, and attended the Second Kuomintang Congress in January â€”but he also served at the Peasant Movement Training Institute, set up in Guangzhou under the auspices of the Nationalists, as principal of the sixth training session. He therefore expelled most communists from responsible posts in the Nationalist Party in May Mao, however, stayed on at the institute until October of that year. Most of the young peasant activists Mao trained were shortly at work strengthening the position of the communists. Chiang Kai-shek, who was bent on an alliance with the propertied classes in the cities and in the countryside, turned against the worker and peasant revolution, and in April he massacred the very Shanghai workers who had delivered the city to him. The strategy of Soviet leader Joseph Stalin for carrying out revolution in alliance with the Nationalists collapsed, and the CCP was virtually annihilated in the cities and decimated in the countryside. In October Mao led a few hundred peasants who had survived the autumn harvest uprising in Hunan to a base in the Jinggang Mountains, on the border between Jiangxi and Hunan provinces, and embarked on a new type of revolutionary warfare in the countryside in which the Red Army military arm of the CCP , rather than the unarmed masses, would play the central role. The first of those is the initial three years when Mao and Zhu De , the commander in chief of the army, successfully developed the tactics of guerrilla warfare from base areas in the countryside. Those activities, however, were regarded even by their protagonists, and still more by the Central Committee in Shanghai and by the Comintern in Moscow , as a holding operation until the next upsurge of revolution in the urban centres. In the summer of the Red Army was ordered by the Central Committee to occupy several major cities in south-central China in the hope of sparking a revolution by the workers. When it became evident that persistence in that attempt could only lead to further costly losses, Mao disobeyed orders and abandoned the battle to return to the base in southern Jiangxi. Mao ZedongMao Zedong addressing a group of his followers in Since there was little support for the revolution in the cities, the promise of ultimate victory now seemed to reside in the gradual strengthening and expansion of the base areas. The Soviet regime soon came to control a population of several million. The Red Army, grown to a strength of some , easily defeated large forces of inferior troops sent against it by Chiang Kai-shek in the first four of the so-called encirclement and annihilation campaigns. The majority view is that, in the last years of the Jiangxi Soviet, Mao functioned to a considerable extent as a figurehead with little control over policy, especially in military matters. In any case, he achieved de facto leadership over the party though not the formal title of chairman only at the Zunyi Conference of January during the Long March. In August the Comintern at its Seventh Congress in Moscow proclaimed the principle of an antifascist united front, and in May the Chinese communists for the first time accepted the prospect that such a united front might include Chiang Kai-shek himself, and not merely dissident elements in the Nationalist camp. By the time the Japanese began their attempt to subjugate all of China in July , the terms of a new united front between the communists and the Nationalists had been virtually settled, and the formal agreement was announced in September In the course of the anti-Japanese war, the communists broke up a substantial portion of their army into small units and sent them behind the enemy lines to serve as nuclei for guerrilla forces that effectively controlled vast areas of the countryside, stretching between the cities and communication lines occupied by the invader. As a result, they not only expanded their military forces to somewhere between a half-million and a million at the time of the Japanese surrender but also established effective grassroots political control over a population that may have totaled as many as 90 million. It has been argued that the support of the rural population was won purely by appeals to their nationalist feeling in

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opposition to the Japanese. That certainly was fundamental, but communist agrarian policies likewise played a part in securing broad support among the peasantry. During the years 1940, Mao had, for the first time since the 1920s, the leisure to devote himself to reflection and writing. As to his overall view of the events of those years, Mao adopted an extremely conciliatory attitude toward the Nationalists in his report entitled *On the New Stage* (October 1942), in which he attributed to it the leading role both in the war against Japan and in the ensuing phase of national reconstruction. By the winter of 1940, however, the situation had changed sufficiently so that he could adopt a much firmer line, claiming leadership for the communists. For the time being, Mao felt, the aims of the CCP coincided with the aims of the Nationalists, and therefore communists should not try to rush ahead to socialism and thus disrupt the united front. But neither should they have any doubts about the ultimate need to take power into their own hands in order to move forward to socialism. During that period, in 1943, Mao divorced He Zizhen and married a well-known film actress, Lan Ping who by that time had changed her name to Jiang Qing. Jiang Qing and Mao Zedong, Library of Congress, Washington, D. C. Mao could not claim the firsthand knowledge possessed by many other leading members of the CCP of how communism worked within the Soviet Union nor the ability to read Karl Marx or Vladimir Ilich Lenin in the original, which some of them enjoyed. He could and did claim, however, to know and understand China. The differences between him and the Soviet-oriented faction in the party came to a head at the time of the so-called Rectification Campaign of 1957. That program aimed at giving a basic grounding in Marxist theory and Leninist principles of party organization to the many thousands of new members who had been drawn into the party in the course of the expansion since 1949. In March 1957 Mao achieved for the first time formal supremacy over the party, becoming chairman of the Secretariat and of the Political Bureau Politburo. Shortly thereafter the Rectification Campaign took, for a time, the form of a harsh purge of elements not sufficiently loyal to Mao. Looking back at that period in 1957, when the Sino-Soviet conflict had come to a head, Mao declared: In 1949, Stalin wanted to prevent China from making revolution, saying that we should not have a civil war and should cooperate with Chiang Kai-shek, otherwise the Chinese nation would perish. But we did not do what he said. The revolution was victorious. After the victory of the revolution he [Stalin] next suspected China of being a Yugoslavia, and that I would become a second Tito. Before the Chinese had time to profit from the resources made available for economic development, however, they found themselves dragged into the Korean War in support of the Moscow-oriented regime in North Korea. Only after that baptism of fire did Stalin, according to Mao, begin to have confidence in him and believe he was not first and foremost a Chinese nationalist. In such circumstances the Soviet Union provided the only available model. A five-year plan was therefore drawn up under Soviet guidance; it was put into effect in 1953 and included Soviet technical assistance and a number of complete industrial plants. Yet, within two years, Mao had taken steps that were to lead to the breakdown of the political and ideological alliance with Moscow. In a report of July 1955, he reversed that position, arguing that in China the social transformation could run ahead of the technical transformation. Deeply impressed by the achievements of certain cooperatives that claimed to have radically improved their material conditions without any outside assistance, he came to believe in the limitless capacity of the Chinese people, especially of the rural masses, to transform at will both nature and their own social relations when mobilized for revolutionary goals. The tendency thus manifested to pursue his own ends outside the collective decision-making processes of the party was to continue and to be accentuated. In the face of the disorders called forth by de-Stalinization in Poland and Hungary, Mao did not retreat but rather pressed boldly forward with that policy, against the advice of many of his senior colleagues, in the belief that the contradictions that still existed in Chinese society were mainly nonantagonistic. Henceforth he would rely primarily on the creativity of the rank and file as the agent of modernization. It was against that background that Mao, during the winter of 1958, worked out the policies that were to characterize the Great Leap Forward, formally launched in May 1958. As a result, the peasants, who had been organized into cooperatives in 1956 and then into fully socialist collectives in 1957, found their world turned upside down once again in 1958. Neither the resources nor the administrative experience necessary to operate such enormous new social units of several thousand households were in fact available, and, not

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surprisingly, the consequences of those changes were chaos and economic disaster. By the winter of 1959, Mao himself had come to recognize that some adjustments were necessary, including decentralization of ownership to the constituent elements of the communes and a scaling down of the unrealistically high production targets in both industry and agriculture. At the Lushan meeting of the Central Committee in July–August, Peng Dehuai, the minister of defense, denounced the excesses of the Great Leap and the economic losses they had caused. He was immediately removed from all party and state posts and placed in detention until his death during the Cultural Revolution. Retreat and counterattack Though few spoke up at Lushan in support of Peng, a considerable number of the top leaders sympathized with him in private. Khrushchev also tried to put pressure on China in its dealings with Taiwan and India and in other foreign policy issues. The disorganization and waste created by the Great Leap, compounded by natural disasters and by the termination of Soviet economic aid, led to widespread famine in which, according to much later official Chinese accounts, millions of people died. At first Mao agreed reluctantly that such steps were necessary, but during the first half of he came increasingly to perceive the methods used to promote recovery as implying the repudiation of the whole thrust of the Great Leap strategy. It also represented, beyond any doubt or question, however, a deliberate effort to eliminate those in the leadership who, over the years, had dared to cross him. The victims, from throughout the party hierarchy, suffered more than mere political disgrace. All were publicly humiliated and detained for varying periods, sometimes under very harsh conditions; many were beaten and tortured, and not a few were killed or driven to suicide. Among the casualties was Liu, who died because he was denied proper medical attention. Eastfoto The justification for those sacrifices was defined in a key slogan of the time:

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## Chapter 9 : Cultural Revolution - Wikipedia

*The Cultural Revolution, formally the Great Proletarian Cultural Revolution, was a sociopolitical movement in China from until Launched by Mao Zedong, then Chairman of the Communist Party of China, its stated goal was to preserve 'true' Communist ideology in the country by purging remnants of capitalist and traditional elements from Chinese society, and to re-impose Mao Zedong.*

In its first years the CCP was small and relatively insignificant. In the early s Moscow considered the CCP too weak and underdeveloped to be a revolutionary party in its own right, so CCP members were directed to join the nationalist Guomindang and support its quest for national reunification. Ideological differences between communists and right wing militarists in the Guomindang made the First United Front an often uncomfortable alliance – but from a communist perspective it achieved the reunification of China, while providing the CCP with military training, opportunities for recruitment and an awareness of the Guomindang, its future rival for power. Chinese reformists and radicals had long been curious about and receptive to Western political ideologies. Between them they delivered more than lectures to Chinese audiences. Some turned to the German writers Karl Marx and Friedrich Engels, whose works *The Communist Manifesto* and *Das Kapital* advanced strong and well argued criticisms of European capitalism and the political systems that supported it. These works gave rise to an entirely new political ideology: The tenets of communism promised a new kind of society, where class exploitation and oppression would disappear. A socialist government, both Marx and Lenin argued, would eradicate imperialism and rule on behalf of the working classes of all nations, rather than a privileged few. In October Lenin and his followers moved to put their theory into practice when they seized control of the national government of Russia. Shanghai was a city of enormous contrasts. By the city had a left wing newspaper, the *Shanghai Chronicle*, funded by Russians and Western expatriates sympathetic to socialism. By the summer of Marxist ideology was being widely discussed by literary groups in Shanghai. This developing interest was encouraged and supported by a Soviet Russian agency called the Comintern or Communist International. The Comintern was formed in Moscow in March to advance communism and support communist groups around the globe. In early the Comintern established the Far Eastern Bureau, a subcommittee tasked with starting and assisting communist groups in Asia. One of the first Comintern agents sent to China was year-old Grigori Voitinsky, who arrived in Shanghai in June Voitinsky met frequently with Duxiu and Li Dazhao , another CCP founder, and advised them on the logistics of establishing a communist party. By the end of this group had drafted its own party manifesto, started a newsletter and formed communist-oriented labour and youth groups. Some historians consider these the first actions of the Chinese Communist Party – however the CCP was not formally constituted until its first congress in July The clan, the family, the guild, the village were infinitely more important than the nation and the state – Chinese Communists put themselves at a considerable advantage by a violent attack on the family, which ceased to exist in the eyes of the Party. The party was also ideologically divided: The Comintern, frustrated by the slow growth and development of the CCP, considered it incapable of acting on its own. In Comintern agents directed CCP members to also take up individual membership of the Guomindang. This process was overseen by Mikhail Borodin, a Comintern agent who arrived in China in Yet for all its military and logistical achievements, the First United Front was neither a comfortable alliance or one likely to outlive the goal of Chinese reunification. By this point the CCP had fewer than 1, members, however in the party turned its attention to recruiting and by the spring of its membership had increased to more than 57, Marxism offered a criticism of Western governments and economics, in particular their imperialism and economic exploitation of weaker countries like China. The early CCP was small in number only 12 members attended its first meeting and ineffective. Its organisation and tactics were determined by the Comintern in Moscow, rather than local leaders. Content on this page may not be republished or distributed without permission. For more information please refer to our Terms of Use. This page was written by Glenn Kucha and Jennifer Llewellyn. To reference

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