**Chapter One**

A Brief Outline of the Chinese Imperial History

China had long centuries of dynastic history before its gradual political drift in the 20th century to communism. The various dynasties that rose and fell across the Chinese history did provide the corner stone both for the geographical limit of China and its political and religious institutions. The oldest Chinese dynasty that is believed to have ruled China from 1766-1122 B.C. was the Shang Dynasty. It was the early stage of Chinese civilization that was marked by the development of feudal agrarian society, the writing of inscriptions, the beginning of a kind of barter system in which goods were exchanged for cowrie’s shells, and the domestication of animals.

The Zhou dynasty, which displaced the Shang in the 11th century B.C, continued the feudal tradition. Political, economic, and social life in China advanced during the Eastern Zhou period (770-256 bc). The Zhou Dynasty, in many respects, did provide the foundation for most of the Chinese traditional institutions. It represented a period of intellectual growth and territorial expansion of China in the northwest direction. Chinese territory more than doubled to include parts of present-day northeast China as well as the Yangtze River Basin, which had the highest population concentration in the world at the time. The Zhou used iron weapons, expanded irrigation, and built roads and canals to improve communication and commerce. People who trained for civil service, called Mandarins, began assuming positions once held by hereditary officials. This was also the classical age of Chinese philosophy, with Confucianism, Daoism (Taoism), and Legalism all emerging during the Zhou dynasty.

Although the Zhou Kingdom endured a state of political decline between the 8th and 3rd centuries (when China was fragmented into unstable but separate principalities or fiefdoms), it actually did manage to expand Chinese civilization through the use of written characters and philosophical thoughts which still continues to influence the Chinese daily life. Earlier, the Chinese philosophy was concerned itself with the explanations of spirits, including those of ancestors, of earth, and of heaven. During the later reign of the Zhou Kingdom, these explanations were developed into a school of philosophy called Confucianism, named after Confucius (c. 551-479).

These philosophical arguments of the sage Confucius, though tends to have endured a period of decline after the fall of the Zhou Dynasty, they provided the stimulation for the emergence of new philosophical percepts called the Legalists during the reign of a ruthless revolutionary ruler, Qin Shin Huang Di, who built a united Chinese empire known in history as Qin- Shin- Huang- Di (221- 210 B.C.). During this period, the “Founder of the Empire” built the Great Wall of China, burned books, issued death sentences for some scholars, and organized an effective, efficient administrative state, introduced an elaborate bureaucratic system with grades and honorific titles under the ultimate central direction of an emperor. Qin Shin Huang Di built a national capital at Sian and created an imperial force for suppressing domestic content and for keeping the “barbarians,” or those outside of the Great Wall, at bay. He promulgated harsh laws and demanded absolute obedience to the emperor in accordance with the percepts of the Legalists, a short-lived school of philosophy competing with Confucianism.

The Legalists denied the validity of the Confucianism assumption of creating a government of goodness that was to be administered by virtuous rulers for the goodness and virtuosity of people. It suggests that there was no way to be sure that the ruler would be virtuous and morally good at all times. Therefore, the Legalists argued, there must be laws that would be fixed but impartial in their administration. Humans, as perfect beings, must be restrained and guided by law, which in turn must be formulated by study and rectification in order to meet changing conditions.

This rudimentary form of centralized civil administration, as fashioned originally by Qin Shin Huang Di, was adapted and perfected by the subsequent ruling families, including the alien conquerors known as Mongols (1279-1368 A.D.) and the Manchus (1644- 1911 A.D.).

During the Han Dynasty (206 B.C.- 618 A.D.), the centralized bureaucracy was refined by introducing a competitive system of examination as a basis for recruitment to the civil service. Confucianism became the official ideology of the state. Commercial and cultural contacts expanded beyond the border as far as Indian Ocean, Central Asia and Rome. Buddhism, which stress on the inevitability of suffering in life and escape from it only by eliminating desire and need for material well-being, came to China under Han by way of India. The Han Dynasty was followed by the Tang Empire (618-907 A.D.) The Tang dynasty was marked mainly by the creation of autonomous provinces, the advancement in poetry and painting, and economic prosperity and order. Following the decline of the Tang dynasty, China sunk in to a period of political anarchy until the rise of the Sung Dynasty (960-1270 A.D.). Under the Sung Dynasty, the empire was expanded to Sichuan in the west and to south China. The north part of China, however, went out of the effective control of the Sung rulers. In effect, it was ruled by rivals called Manchus from Manchuria. By 1211-15, the Mongols had invaded the north. They swept across China, Korea and part of central Asia, and Austria and Hungary in Europe.

The Sung Dynasty noted for a number of cultural developments and political reforms such as the appointment of a commission of experts to draft a state budget, a state monopoly of commerce, loans by the state to farmers, the abolition of state conscription of labor, and demobilization of the military. However, the Sung most enduring contribution to the Chinese civilization was in the development of neo-Confucianism, a blending or synthesis of Buddhism, Taoism, and Confucianism. The synthesis represents a school of thought that implies, the essence of humanity, the Li, is always good and never changes. Thus, the goodness of humanity must be nurtured or cultivated through “formal education” and “self-enlightenment.” A government of goodness is possible only if the ruler is enlightened and virtuous.

The Mongols ruled China from 1279-1368 almost in the same pattern with the previous ruling families. The Mongol rule was overthrown by successful peasant rebellion that established the Ming Dynasty which ruled China from 1368-1643. There is little knowledge on the role of the Mongols and the Ming dynasty in the development of China, rather their efforts to maintain the previous traditions were weighing high.

The early Ming emperors worked hard to reestablish China's preeminence in East Asia. Ever since the Han dynasty, Chinese had viewed their emperor as properly everyone’s overlord, and the rulers of non-Chinese tribes, regions, and states as properly his vassals. Foreign rulers were expected to honor and observe the Chinese ritual calendar, to accept nominal appointments as members of the Chinese nobility or military establishment, and to send periodic tribute missions to the Chinese capital. All foreign envoys received valuable gifts in acknowledgement of the tribute they presented to the emperor, and they were permitted to buy and sell goods at official markets. In this way, copper coins, silk, tea, and porcelain flowed out of China, and horses, spices, and other goods flowed in. On balance, the combined tribute and trade activities were highly advantageous to foreigners—so much so that China limited the size and cargoes of foreign missions and prescribed long intervals between missions.

To preserve the government's monopoly on foreign contacts and keep the Chinese people from being contaminated by foreign customs that the Ming considered barbarian, the Ming rulers prohibited the Chinese from traveling abroad. They also prohibited unauthorized dealings between Chinese and foreigners. These prohibitions were unpopular and unenforceable, and from about the mid-15th century, the Chinese readily collaborated with foreign traders in widespread smuggling. By late Ming times, thousands of Chinese had relocated to various places in Southeast Asia and Japan to conduct trade.

Ming policies on foreign trade shaped the Chinese reception of Europeans, who first appeared in Ming China in 1514. The Portuguese had already established themselves in southern India and at the port city of Malacca (now Melaka) on the Malay Peninsula, where they learned of the huge profits that could be made in the trade between China and Southeast Asia. The Ming considered the Portuguese smugglers and pirates and did not welcome them in China. By 1557, however, the Portuguese had taken control of Macao, a small trading station on China’s coast. Soon, the Spanish also were trading illegally along the coast. Representatives of the Dutch East India Company, after unsuccessfully trying to capture Macao from the Portuguese, took control of coastal Taiwan in 1624 and began developing trade contacts on the mainland in nearby Fujian and Zhejiang provinces. In 1637 a squadron of five English ships shot its way into Guangzhou (Canton) and disposed of its cargoes there.

Christian missionaries followed the traders. Jesuits, members of a Roman Catholic religious order, showed respect for Chinese culture and overcame the foreigners’ reputation for lawlessness. The most eminent of the Jesuit missionaries was Matteo Ricci, who acquired a substantial knowledge of the Chinese language and of Confucian learning. During the latter part of the Ming dynasty, the Jesuits established communities in many cities of south and central China and built a church in Beijing under imperial patronage. Jesuits even served as astronomers in the Ming court. Some officials and members of the court became Jesuit converts or sympathizers, and European books on scientific subjects and Christian theology were published in Chinese.

State power had a pervasive impact on Ming intellectual life. Through the civil service examination system, the government controlled the content of education, forcing aspiring candidates to study Zhu Xi’s interpretations of the Confucian classics, which had been declared orthodox. Nevertheless, in the second half of the Ming, independent thinkers took Chinese thought in many new directions. Particularly important was Wang Yangming, a scholar-official who rejected Zhu Xi's emphasis on the study of external principles and advocated striving for wisdom through cultivation of one’s own innate knowledge.

**The Manchu Qing Dynasty (1644-1911)**

Although the Ming was overthrown by peasant rebellions, the next dynasty to rule China was founded by the chieftains of the Manchus, a federation of Jurchen tribes. The Ming Dynasty was replaced by this alien ruling family called the Manchus. The Manchus invaded China and established a ruling dynasty called Qing Dynasty, named after its founder Qian Lung. The Qing Dynasty ruled China from 1644-1911 A.D. It was the last imperial rule of China.

In late Ming times the Jurchens, formerly a nomadic people, had been building up the political and military institutions needed to govern sedentary farming populations. In the 1630s the Jurchen leader Abahai renamed his people the Manchus and proclaimed a new dynasty, the Qing. In 1644, when Chinese rebels reached Beijing, the best Ming troops were deployed elsewhere, at the Great Wall, guarding against invasion by the Manchus. The Ming commander accepted Manchu aid to drive the rebels from the capital. Once this was accomplished, the Manchus refused to leave Beijing, which they made the capital of the Qing dynasty, and soon set about conquering the rest of China.

As rulers of China, the Manchus based their political organization on that of the Ming, although they tightened central control. A new central organ, the Grand Council, conducted the military and political affairs of the state under the direct supervision of the emperor. The chief bureaus in the capital had both a Chinese and a Manchu head. Manchu governor-generals generally supervised Chinese provincial governors.

**The Confucian Thought of State Administration**

Confucianism, which permeated or influenced the traditional Chinese society, was basically conservative and establishment-oriented. The central concepts of Confucianism stressed the need to achieve harmony in society through moral conduct in all levels of relationship. The code of behavior for the emperor and all government officials was prescribed in detail in the writings of Confucius and his disciples. According to this code of behavior, officials were recruited on the basis of competitive examinations designed to test mastery of the Confucian ethics and code of conduct. It was assumed that once the Confucian ethic was mastered and internalized by the scholar-officials, a just and benevolent government would result. Since the government was administered by those who possessed the required ethics and code of conduct, there was really little need either for the promulgation of laws or the formal structuring of government institutions. As the official sanctioned political ideology, Confucianism conditioned and controlled the minds of rulers and subjects alike; it became the undisputed “orthodox doctrine” of the imperial state.

The Chinese emperor had, at least in theory, unlimited power over his subjects since his power and legitimacy was derived from the belief that; as Confucianism advocated, he was the “son of heaven” with the mandate to rule on earth. The mandate of heaven implied explicit adherence to Confucian ideology of “government by goodness.” The mandate of heaven was legitimate as long as the emperor ruled in a righteous way and maintains harmony within the Chinese society and between the society and nature.

A corollary to the mandate of heaven theory was the right to rebel if the emperor failed to rule in a righteous way and maintains harmony. It was, therefore, an ancient tradition providing recognition for rebellion movement as a means of deposing an intolerable imperial rule- but rebellion was legitimate only if it succeeded. Rebellion in Chinese history fall into two general patterns: peasant uprisings with religious overtones, and military insurrections.

Peasant uprisings like the Taiping Rebellion of 1850, while at times widespread, only once led to the foundation of a new imperial dynasty. The Ming Dynasty, which succeeded that of the Mongols in the 14th century, was founded by laborer. Peasant unrest and rebellion did, however, contribute indirectly to new dynasties by further weakening declining reigns and providing evidence of loss of the mandate of heaven. A brief glance at history prove that those Chinese dynasties, with the exception of Ming, were founded either through a takeover by a powerful Chinese military figure, who had exploited peasant discontent and obtained the support of the scholars, or by foreign invasion.

While dynastic changes were effected through rebellion or invasion, the form and substance of government remained essentially unchanged. Each new emperor accepted the Confucian ideology, claiming the mandate of heaven for himself by virtue of success. He established the empire through an elaborated bureaucratic system administered by career officials. Each new emperor was depended up on these officials to administer the vast, populous empire. Dynasties rose and fell, but officialdom remained intact.

Under the imperial system, before the outbreak of a revolutionary movement in 1911, the Chinese traditional political system was based upon a predominantly agrarian society and a Confucian ideology of state administration. Accordingly, the imperial system was maintained by officialscalled **mandarins** (literally mean, scholar-official). These officials dominated the political and economic life of China. The **mandarins** came almost solely from wealthy landholding class with resources to provide extended education for their sons. Thus**,** they held office by virtue of imperial degrees obtained by passing the civil service examinations designed to test mastery of the Confucian classics (ethical codes). Because of the status and the power of the office, the **mandarins** were able to acquire fortunes in landholdings for themselves and their families. They constituted the small, privileged upper class of the Chinese agrarian society. Under the imperial civil service for the Manchu Dynasty- the last dynasty before the revolution of 1911- these officials were estimated to total not more than 40,000, or one percent of the population.

The Chinese bureaucracy was classified into ranks, and grades, each with a special set of privileges and a compensation scale. A voluminous flow of official documents and memoranda moved up and down the hierarchical ladder. At each level of the hierarchy, a certain prescribed form or literary style had to be observed- a multiplication of bureaucratic jargons. To control the huge bureaucracy, the emperor designated special censors at the various levels of government to report on the conduct of public officials. The provincial governor or the top man in a branch of the central bureaucracy in Beijing could become a bottleneck in the political initiation and implementation process. While the Chinese imperial government was centralized at the court in Beijing and was hierarchical in structure, the system did permit some degree of local autonomy at the local level, provided that this did not interfere with the absolute authority of the emperor. A magistrate for a country, the lowest administrative unit in traditional China, could not possibly carry out his duties without working with and through the local power structure. While this power structure was headed by the large landowners, it also included merchants, artisans, and other persons of wealth and power in the community. As a convenient administrative arrangement, these groups were permitted by the magistrate to manage their own affairs within their own established confines. The magistrate naturally reserved the right to intervene if he deemed it necessary.

In a nutshell, the Chinese traditional political system was run by an officialdom of scholars drawn from the wealthy landholding class and was controlled at the center, theoretically, by an authoritarian emperor. Although the Chinese empire was centralized, there was a great deal of regional and local autonomy.

**Growth and Territorial Expansion**

At the height of Manchu’s rule, China had extended its boundaries to Manchuria, Mongolia, Xingjian, Xizang (Tibet), and the far eastern portion of Russia. The Manchu rulers had also established China’s suzerainty- clamming sovereign rights, but not direct administration- over Nepal, Siam, Annam, and Korea. The dynasty maintained intact the traditional Chinese political system- continuing recruitment by examination for the services of Confucian scholars as civil administrators for the vast empire. For its first 150 years the Qing Dynasty provided internal order and prosperity amidst a rapidly rising population. China’s population stood at 60 million in 1650, but it multiplied to over 143 million in 1740 and to 265 million in 1775.

In the mid-18th century, during the 60-year reign of the Qianlong Emperor, the Qing dynasty reached the height of its power. The Qing firmly established domestic order, which led to unprecedented peace and prosperity in China. Traditional scholarship and arts flourished, and even in rural areas schools were common and basic literacy relatively high.

Population grew rapidly under the Qing, and by the end of the 18th century, China had at least 300 million people. China’s borders also expanded. Manchuria, Mongolia, Xinjiang, Tibet, and Taiwan were all brought securely under Qing control, making the Qing Empire larger than either the Han or the Tang. For the first time in 2,000 years, the northern steppe was not a serious threat to China’s defenses. Tributary ties to neighboring countries were maintained and were especially strong with Burma (now Myanmar), the Ryukyu Islands (now part of Japan), Korea, and northern Vietnam.

In the 19th century the Qing government faced problems associated with population growth. By 1850 the population had surpassed 400 million, and all the land that could be profitably exploited using traditional farming methods was already under cultivation. More and more people lived in poverty, unable to cope when floods or droughts occurred. The Qing government was unprepared for the effects of population growth. The size of the government remained static throughout the Qing period, which meant that by the end of the dynasty, government services and control had to cover two or three times as large a population as at the beginning. At the local level, wealthy and educated people assumed more authority, especially men who had passed the lower-level civil service examinations.

Meanwhile, in the 1850s and 1860s, the Qing faced even greater threats from internal rebellions, in particular the Taiping Rebellion begun by Hong Xiuquan. Hong was an ethnic Hakka from Guangdong province in southern China, the area that had suffered the most disruption from the Opium Wars and the opening of new ports. During an illness, Hong had visions of an old man and a middle-aged man who addressed him as “younger brother” and told him to annihilate devils. Later Hong read about Christianity and interpreted his visions to mean that he was the younger brother of Jesus Christ. Hong gathered many Hakka and anti-Manchu followers in southern China and instructed them to give up opium and alcohol and adhere to a strict moral lifestyle. In 1851 Hong proclaimed the Heavenly Kingdom of the Taiping Tianguo (Heavenly Kingdom of Great Peace), and by 1853 the Taipings had moved north and established their capital at Nanjing. By 1860 they were firmly entrenched in the Yangtze Valley and were threatening Shanghai. In 1864 the Qing finally suppressed the Taiping and recaptured Nanjing, but only after the rebellion had spread to 16 provinces and 20 million people had died in the fighting.

Many other rebellions occurred during or after the Taiping. By 1860 the Manchu rulers, ravaged by domestic rebellions and harassed by the Western military powers, knew they had to take drastic action if the empire was to survive. To suppress the rebellions, they turned to Chinese scholar-officials, who raised armies in the provinces. After the rebellions were suppressed, the Manchu rulers turned to the same men, especially Zeng Guofan, Li Hongzhang, and Zuo Zongtang, to lead the effort to revitalize the dynasty and modernize the military along Western lines. The Qing officials established arsenals, dockyards (to produce Western weapons and ships), and mines and factories to develop industries. In addition, Chinese envoys went abroad to learn Western diplomatic protocols. These measures drew resistance from conservatives who thought employing Western practices was compounding defeat. Moreover, the results were disappointing. In 1884 and 1885, when China was drawn into a conflict with France over Vietnam, it took only an hour for the French to destroy the warships built at the Fuzhou dockyard.

Fears about foreign intrusion in China provoked a variety of responses among the Chinese. Intellectual leaders and high officials became divided into opposing groups of reformers and conservatives; reformers thought adopting Western science and military technology would strengthen China, while conservatives resisted efforts to copy from the West. The gentry, convinced that the dynasty was on an inevitable downward slide, felt demoralized. Peasants and townspeople protested the foreign intrusions and the changes they caused. Small groups of revolutionaries blamed the Manchu leadership and agitated to have the Manchus overthrown.

**ATTEMPTS AT REFORM AND MODERNIZATION**

Chinese scholars, as reformers, had begun the search for a modernized China by exploring Western political, economic, and social ideas and institutions long before the Revolution of 1911. The Reformers basically sought remedial measures to abolish an inefficient and corrupt bureaucracy. They attempted to strengthen the government’s ability to meet unrest and rebellion in the countryside, the source of China’s manpower, food supply, and government revenues. Unrest and rebellion were triggered by the demands of an increased population on the limited supplies the land could produce, and by the perennial recurrence of drought, flood, and famine. Reformers then sought to strengthen the old Chinese expire by making changes in such traditional institutions as the examination system and the military establishment. For instance, in 1860s a group of provincial leaders came out openly for the need to acquire Western scientific and technological knowledge, particularly in areas related to military science (arsenal manufacturing and ship building for a navy). The leading advocates of these limited reforms of learning from the West were Zeng Guofan and Li Hongzhang. However, these attempts at modernization did not take root, as they were basically experimental projects undertaken on a personal level with limited resources.

Similarly, led by a number of prominent scholars, a wave of reform attempts surfaced again in the decade of 1890s. One reformer, Zhang Jitong, a viceroy, advocated the adoption of Western methods in order to preserve the dynasty. Another group of scholar-reformers, led by Kang Youwei and his student Liang Qichao, proposed reform measures such as popular election of officials; abolish the family system; and public care of the aged and the children. Kang Youwei and Liang Qichao even opened a school in southern China that taught students mathematics and military drills, in addition to the Confucian classics. As justification for his reform efforts, Kang advocated the theory that Confucius encouraged political and social reform.

In 1895 Kang and Liang organized a reform movement known as the Society for the Study of National Self-Strengthening. Kang Youwei and his supporters were able to enlist the endorsement of the young and open-minded Emperor Kuang Shu (Guangxu) for the reform programs they proposed. It was this time that the battle lines between the reformers and the conservative elements in power were drawn. Having evidently read Kang’s works, the emperor called for modern schools, including an imperial university for the study of Western ideas and methods; railway buildings; and military reforms. These reform efforts were collectively known as the One-Hundred-Day Reform.

The program threatened the entrenched power of Empress Dowager Cixi (Guangxu’s aunt and former regent) and the clique of conservative Manchu officials she had appointed. Hence, in September 1898, the emperor was arrested in his own palace chambers, and with the aid of loyal military leaders, the reform movement was crushed. Reformers were either arrested or exiled, and the empress dowager declared the reform edicts null and void.

The Chinese peoples’ frustration reached its peak at the turn of the 20th century with the nationalist revolt against foreigners known as the Boxer Uprising. The *Yihetuan* (Society of Righteousness and Harmony), known by Westerners as the Boxers, were xenophobic, blaming China’s ills on foreigners, especially the Christian missionaries who told the Chinese that their beliefs and practices were wrong and backward. In 1898 the Boxers emerged in impoverished Shandong province in the northwest. As they seized and destroyed the property of foreign missionaries and Chinese converts, the Boxers attracted more and more followers from the margins of society. Small groups of Boxers began to appear in Beijing and Tianjin in June 1900. Western powers protested and prepared for war. The empress dowager at first wavered but then decided to support the Boxers. When a small contingent of foreign troops attempted to secure their interests and citizens in Beijing, Cixi ordered an attack on the foreigners, and a general uprising ensued. After the Boxers laid siege to the foreign concessions in Beijing, a multinational force of 20,000 foreign troops entered China to lift the siege. In the negotiations that followed, China had to accept a staggering indemnity of 450 million ounces of silver, almost twice the government's annual revenues, to be paid over forty years, with interest.

In 1902 the Manchu court finally adopted a reform program and made plans to establish a limited constitutional government. However, many Chinese thought the reforms were too little, too late. In 1894 anti-Manchu revolutionary Sun Yat-sen began organizing groups committed to the overthrow of the Manchus and the establishment of a republican government. Sun traveled abroad in search of support from overseas Chinese. In 1905 he joined forces with revolutionary Chinese students studying in Japan to form the T’ung-meng Hui (or Tongmeng Hui; Chinese for “Revolutionary Alliance”), which sponsored numerous attempts at uprisings in China.

In October 1911 one of the alliance’s plots finally triggered the collapse of China's imperial system. A bomb accidentally exploded in the group’s headquarters in Wuchang, and Qing army officers mutinied, fearful that their connections to the revolutionaries would be exposed. Provincial military forces began declaring their independence from the Qing, and by the end of the year most of the provinces in South and Central China had joined the rebellion and sent representatives to the new government. In December the delegates chose Sun Yat-sen as provisional president of a republican government. The Manchus turned to their top general, Yuan Shikai, but Yuan applied only limited military pressure. Yuan ultimately negotiated with the rebel leadership for a position as president of a new republican government in exchange for getting the Qing emperor to abdicate. The revolutionaries consented because Yuan was widely viewed as the only figure powerful enough to ward off foreign aggression. In February 1912 a revolutionary assembly in Nanjing elected Yuan first president of the Republic of China, and China’s long history of monarchy came to an end.

China was the unchallenged leader of Far East or East Asia before the middle of the 18th century. This situation was gradually changed after China’s defeat by Great Britain in the First Opium War of 1839- 1842. This humiliating debacle shattered the mighty façade of the old Chinese empire, which was decaying under Manchu rule. China was reduced to a semi-colonial status until the establishment of the Communist regime in Peking in 1949.

In the preceding three decades before the Communist Party took power in 1949, China had to pass through a series of revolutionary movements and internal instabilities. Dr. Sun Yatsen was the first political leader who advocated a radical revolutionary movement against the decaying Manchu dynasty. In 1894 he founded a small secret society among overseas Chinese for the purpose of overthrowing the Manchu dynasty.

After many years of hard work in Southeast Asia, Japan, and Hawaii, Dr. Sun’s movement took hold among educated young Chinese abroad. In 1905, Dr. Sun’s followers, about 400, gathered in Japan and formed the first viable revolutionary movement called Tung Meng Hui. Its members took a solemn oath to bring down the alien Manchu rule and to replace it with a Chinese republic. After ten different revolutionary attempts were made and more revolutionaries lost their lives, the movement became demoralized and ran low on funds. On October 10, 1911, an eleventh attempt was made that resulted in a successful uprising by discontented and dissatisfied provincial officials, merchants, and imperial army commanders. The Manchu emperor abdicated in the next year and shortly after the traditional Chinese imperial dynastic system was ended.

Though Dr. Sun’s revolutionary movement that comprised largely of students, youths, and overseas Chinese gave impetus and momentum to the revolution, it was the new imperial army headed by Yuan Shihkai that forced the abdication of the emperor. Under an agreement with Dr. Sun, Yuan Shihkai assumed the powers of the government immediately after the abdication of Manchu’s emperor and stayed on to become the first president of the Chinese republic. However, Yuan’s death in 1916 marked the final collapse of the central government’s effective authority.

*On the eve of the 1911 Revolution China was an agrarian and peasant country and recurrently hit by famine. As compared to the western powers and Japan, after 1894/95, China was semi-colonial and dependent. The ruling imperial dynasty the Ching or Manchu dynasty was foreign, weak and unpopular. The outstanding leader of modern type revolutionary opposition to the Ching regime was Dr. Sun-Yat-Sen (1866-1925) in exile. His political organization founded in 1905 was the United League whose program was called the three people’s principles.*

**The Republic of China**

For much of the period from 1912 to 1949, China was a republic in name only. At first, although the government adopted a constitution, Yuan held most of the power. In 1913 the Kuomintang (KMT, or Nationalist Party), a new political party that brought together the T’ung-meng Hui and other revolutionary groups, attempted to limit Yuan's power by parliamentary tactics. Yuan dismissed the parliament, outlawed the KMT, and ruled through his personal connections with provincial military leaders. In 1915 Yuan announced plans to restore the monarchy and install himself as emperor, but he was forced by popular opposition to abandon his plans.

This period of political confusion was also one of intense intellectual excitement in China. Modern universities, started in the last years of the Qing, began to produce a new type of Chinese intellectual who was deeply concerned with China's fate and attracted to Western ideas, ranging from science and democracy to communism and anarchism. Thousands of young people went abroad to study in Japan, Europe, and North America. The journal *New Youth,* begun in the mid-1910s, called on young people to take up the cause of national salvation. Writers imitated Western forms of poetry and fiction, and started writing in the vernacular rather than the classical language that had formerly marked the educated person. Widely circulated periodicals brought this new language and new ideas to educated people throughout the country. One of the issues most strongly promoted was women’s rights. Such traditional practices as arranged marriage, concubinage, and the binding of girls’ feet to prevent normal growth (tiny feet were considered to enhance women’s beauty) were ridiculed as backward, and young women were encouraged to enroll in China’s many new schools for women.

*The 1911 revolution in China succeeded in overthrowing the Ching dynasty and establishing a republic; but it achieved nothing else because of Yuan’s betrayal of the revolution. Hence, the need to establish a real constitutional government became impossible. Yet, China did not achieve a real independence; hence continued under semi- colonial status.*

China enjoyed a respite from Western pressure from 1914 to 1918, when European powers were preoccupied by World War I. Chinese industries expanded, and a few cities, especially Shanghai, Guangzhou, Tianjin, and Hankou (now part of Wuhan), became industrial centers. However, European powers’ preoccupation with the war at home also gave Japan an opportunity to try and gain a position of supremacy in China. In 1915 Japan presented China with the Twenty-one Demands, the terms of which would have reduced China to a virtual Japanese protectorate. Yuan Shikai's government yielded to a modified version of the demands, agreeing, among other concessions, to the transfer of the German holdings in Shandong to Japan.

*Yuan, who became President, was completely unprincipled. He had no interest in or even knowledge of parliamentary constitutional government, a Republic or democracy. He soon made himself dictator and then tried to re- establish the imperial monarchy under a new dynasty with himself as the first emperor of the new dynasty. Yuan failed to establish a new dynasty because of internal opposition and because of hostility from Japan.*

After Yuan’s death in 1916, the central government in Beijing lost most of its power, and for the next decade power devolved to warlords and cliques of warlords. In 1917 China entered World War I on the side of the Allies (which included Britain, France, and the United States) in order to gain a seat at the peace table, hoping for a new chance to halt Japanese ambitions. China expected that the United States, with its Open Door Policy and commitment to the self-determination of all peoples, would offer its support. However, as part of the negotiation process at the peace conference in Versailles, France, U.S. president Woodrow Wilson withdrew U.S. support for China on the Shandong issue. The indignant Chinese delegation refused to sign the Treaty of Versailles.

Young people in China who looked to the West for political ideals were crushed by the decisions at Versailles. When news of the peace conference reached China on May 4, 1919, more than 3,000 students from Beijing universities assembled in the city to protest. The Beijing governor suppressed the demonstrators and arrested the student leaders, but these actions set off a wave of protests around the country in support of the Beijing students and their cause.

**WARLODISM, THE MAY FOURTH MOVEMENT, AND NATIONALISM**

The disintegration of the Chinese nation led the emergence of a warlord period, which prevailed for two decades, from 1916 to 1936. At Yuan’s death some of his officers- and others with sufficient power- seized control of various regions. These territories were controlled by the warlords, who maintained private armies manned with conscripted peasants, to protect and extend their provincial domains.

In the midst of chaos and disintegration, there was a call for revival by the early reformers, such as Kang Youwei and Liang Qichao, for the study of Western ideas for the purpose of building a “new nation” and a “new society.” This was the underlying factor for a period of intellectual movement called the May Fourth era, 1919-29. The movement began as the Beijing University students protested against the humiliation China had suffered at the hands of the victorious powers of World War I in the Versailles Treaty (1919) negotiations, the demands and pressures by the Japanese over Chinese territorial integrity, and the spread of warlords in the provinces of China. Thousands of students marched in protest on May 4, 1919, carrying banners and shouting slogans, calling for national awakening and survival. The intellectuals were joined and supported by merchants and workers, not only in Beijing, but in many major cities throughout China. The themes of this intellectual movement were nationalism, anti-imperialism, anti-warlordism, and the call for a “new society” that could embrace “democracy and science.” While thousands of students were jailed, the movement nevertheless forged on to create a lasting nationalist ferment that formed the genesis of the subsequent nationalist and communist revolutions in China.

*On May 4, 1919 the students of Peking (Beijing) University demonstrated against the acceptance by the Pairs Peace Conference of post world war I Japan’s territorial claims in China’s Shantung (Shandong) province.*

After Yuan outlawed the KMT parliamentary party in 1913, Sun Yat-sen worked to build the revolutionary movement, eventually establishing a KMT base in Guangzhou. Sun’s ideas became more anti-imperialist during this period. In speeches and writings he stressed that China could not be strong until it rid itself of imperialist intrusions and was reconstituted as the nation of the Chinese people. Other forms of revolution also attracted adherents. Marxism gained a following among urban intellectuals and factory workers in China, particularly after the success of the Communists in the Russian Revolution of 1917. In 1921 the Chinese Communist Party (CCP) was organized in Shanghai.

**THE ORGIN AND DEVELOPMENT OF CHINESE COMMUNIST MOVEMENT**

**THE EARLY YEARS**

The Fabian Socialism, which developed first in England in 1884, had been the most popular liberal ideology in China imported from the West until the time of World War I. In its essence, Fabian Socialism was the most progressive ideology and social change through constitutional means. The socialist planks, such as nationalization of land, a welfare state, and a planned economy, for instance, were incorporated in Dr. Sun’s program. However, about World War I, the ideology of Marxism was introduced in China but elicited little attention. It had attracted mainly the interest of Chinese intellectuals in the Beijing National University after the 1917 Bolshevik Revolution in Russia. They were interested in Marxism and Bolshevism for a number of reasons.

1. They saw relevant solution to China’s political and economic problems in Lenin’s revolution.
2. Bolshevism reflected disillusionment with Western democracy as a model for Chinese development.
3. Bolshevism expressed Chinese bitterness over the imperialist activities of the Western democracies in China.

The very modest beginning of Marxism in China dated back to 1921 with the foundation of the Chinese Communist Party by the leading intellectuals of Beijing University. The party was formed on July 1, 1921, with some urging from Comintern agents in a secret meeting held in Shanghai. This modest beginning of the party and the movement took root in later years.

It was in this atmosphere that the nationalist revolution took place. In this regard, the ideology of Marxism, which called for revolution by an urban proletariat under mature capitalism, had significant effect. Initially, it had elicited attention mainly among the Chinese intellectuals in Beijing National University (Beida University) after the 1917 Bolshevik Revolution in Russia. The Chinese saw relevant solutions to China’s political and economic problems in Marxism and Bolshevism. Accordingly, Dr. Sun was met in Shanghai by an agent of the Communist Third International (Comintern) who offered to assist the Chinese revolutionary movement by providing Soviet personnel. Sun agreed to accept Soviet advice in reorganizing the crumbling KMT party and army and to admit Communists into the KMT as part of a united-front policy. Believing that the KMT had the best chance of succeeding, the Comintern instructed CCP members to join Sun Yat-Sen’s KMT. In 1923 Dr. Sun accepted the offer and signed an agreement that reorganized his hitherto ineffective political party into a Chinese counterpart of the Soviet Union’s Communist Party.

Despite Sun's death in 1925, the rejuvenated KMT launched the Northern Expedition in 1926 from its base in Guangzhou. The expedition, an attempt to rid China of warlords and reunify the country under KMT rule, was led by the young general Chiang Kai-shek, who had been trained in Japan and Moscow and had been in charge of the KMT’s military academy. Communists aided the advance of Chiang Kai-shek's army by organizing peasants and workers along the way. However, the alliance between the two groups was fragile because the KMT drew its strength from wealthy intellectuals and landowners, while the Communists advocated redistribution of wealth. In 1927, as the KMT army approached Shanghai, Chiang ordered members of the Green Gang, a Shanghai underworld gang, to kill labor union members and Communists, whom he feared were becoming too powerful. The alliance ended, and the KMT began a bloody purge of the Communists.

The CCP was at first modeled on the Bolsheviks party of Russia. It joined the COMMINTERN and accepted the strict COMINTERN discipline. The impact of Marxism in China was an indication that in the twentieth century revolutionary socialism had more appeal in Third World countries than in industrialized countries providing that Marxist revolutionaries were able to adopt their programs and tactics to agrarian and nationalist issues in colonial and semi-colonial countries. Agrarian revolution and anti-imperialist nationalism were the foundations of the CCP victory between 1927 and 1949.

**THE CCP, THE COMINTERN, AND THE FIRST UNITED FRONT (1922-1927)**

Until 1927 the movement in China was under the control and direction of the Third International, COMINTERN. The COMINTERN was formed in 1919 at the insistence of Lenin who wanted a new international organization, controlled by Moscow to provide direction for all proletariat parties and to promote anti-imperialist revolutions throughout the world. Accordingly, the CCP and its leadership was directed and controlled by Moscow through Soviet COMINTERN agents who came to China with financial and military aids or through the “returned Chinese Bolsheviks,” who trained in Moscow under the sponsorship of the COMINTERN.

The doctrine of COMINTERN insisted that revolution in colonial areas be based on industrial workers. Its strategies, however, called the participation of non-proletariat elements, such as bourgeoisie, in a united front alliance to lead national revolutions. The growth of CCP as a strong political party, hence, helped by this COMINTERN strategy, which limited communist base to urban industrial workers and called for a revolutionary alliance with the landlord-merchant-based Kuomintang, Dr. Sun’s National Party. The first alliance, the First United Front, between the Nationalists and members of the Chinese Communist Party occurred in May 1922 at the latter’s Second Party Congress in the lake region of Hang Chow.

In the early and mid-1920s the COMINTERN emphasized the importance of the world struggle against imperialism in colonial and semi-colonial countries especially Asia. The COMINTERN line was the need for a temporary class alliance of the proletariat and peasants with the national bourgeoisies and any other anti-imperialist classes of fractions against colonialism and imperialism.

The First United Front, resulted from the pressure by COMINTERN agent, Maring, a Dutch Communist with organizational experience in Dutch East Indies (now Indonesia), was not long lasting. Despite the fact that the United Front launched a campaign in 1926 to unify China by defeating the warlords, the alliance had become unworkable since 1927. It was soon after the alliance that the Nationalists came into conflict with those Chinese Communists who dominated the leadership of the United Front. The Communists on their part had also been questioning all along the continued alliance with the Nationalists as a possible reversal of the proletariat nature of the socialist revolutionary movements; and were also unhappy about the Nationalists dominance of the leadership of the revolutionary army. The situation gradually led to serious conflicts and to the development of distinct factions (wings) both within the CCP and the Kuomintang. The leftist elements of the National government of Wuhan in central China turned on the Communists when it became known that the COMINTERN, acting under direct orders from Stalin, had instructed the CCP to eliminate the landlord elements and militarists in order to transform the alliance in to a new revolutionary force. It was this development that led Chiang Kaishek, successor of Dr. Sun Yatsen and commander of the revolutionary armies, to declare a lightning strike against the Communists.

Sun had been the unchallenged political leader of the KMT party with immense national prestige and he had been a strong supporter of the KMT- CCP united front. In April 1927, Chiang’s forces attacked and massacred CCP members and labor union leaders in Shanghai and also made similar massacres in other KMT controlled towns and cities.

When the United Front expeditionary force gained control of eastern China on its push north, Chiang Kaishek decided to end the internal schism by eliminating members of the Chinese Communist Party within the movement. In April 1927, a lightning strike massacred many Communists who were caught in the cities under Chiang’s control. This surprise blow, known as the “Shanghai Massacre,” was so effective that it practically decimated the Communist ranks. The “Autumn Harvest Uprisings” authorized by the CCP in the fall of 1927 in central and southern China similarly became ill-fated misadventures that ended in defeat and brought heavy losses in lives and material to the already- decimated CCP ranks. The leader of CCP, Mao Zedong, and his group sought refuge in the mountain stronghold of Jinggagshan in Central China on the Jiangxi- Hunan border, Mao’s home province.

Chiang also expelled Soviet advisors from China and established the Nationalist government in Nanjing, and this was recognized by most nations as the legitimate government of China in the 1940s.

After the unsuccessful united front policy, the Chinese Communist movement fragmented into areas of operation: one in the cities, as an underground movement, with close links to the COMINTERN; the other in rural areas, operating autonomously and feuding constantly with the COMINTERN advisers.

From 1927 to 1937 the KMT under Chiang ruled from Nanjing. Chiang's foremost goal was to build a strong modern state and army. He employed many Western-educated officials in his government, and progress was achieved in modernizing the banking, currency, and taxation systems, as well as transportation and communication facilities. However, China remained fragmented. While a small, Westernized elite and an industrial force developed in the cities, the vast majority of people were poor peasants in the countryside. The rural economy suffered from continued population growth and from the collapse of some local industries, such as silk production and cotton weaving, due to foreign competition. Chiang's highest priority was not improving the lives of peasants but gaining full military control of the country. Many regions remained under warlords, the Communists controlled some areas, and the Japanese were encroaching in North and Northeast China.

The Chinese Communists had gone underground after they were purged from the KMT in 1927 and had organized areas of Communist control. The most successful group settled in the countryside near the border between Jiangxi and Fujian provinces in an area they called the Jiangxi Soviet. From there, the group mobilized peasant support and formed a peasant army. One of the top leaders of the Jiangxi Soviet was Mao Zedong. Mao was from a peasant family in Hunan but was educated through the new school system. After graduating from a teacher’s college in Hunan, he went to Beijing, where he became involved with Marxist discussion groups. In the 1920s, when most of the early CCP members were organizing workers in the cities, Mao worked in the countryside, developing ways to mobilize peasants.

Chiang’s army attempted four extermination campaigns against the Jiangxi base, all of which failed against the Communists’ guerrilla tactics. In the fifth campaign in October 1934, the KMT encircled the base. Eighty thousand Communists broke out of the KMT encirclement and started what became known as the Long March. For a year, the Communists steadily retreated, fighting almost continuously against KMT forces and suffering enormous casualties. By the time the 8,000 survivors had found an area where they could establish a new base, they had marched almost 9,600 km (6,000 mi), crossing southern and southwestern China before turning north to reach Shaanxi province. This triumph of will in the face of incredible obstacles became a moral victory for the Communists. For the next decade the CCP made its base at Yan’an, a city in central Shaanxi.

Although the KMT had forced the Communists to flee, they still faced a major threat from Japan. In 1922 Japan had agreed to return the former German holdings in Shandong to China, but it continued to expand its dominance in Manchuria. In 1931 the Japanese retaliated for an alleged instance of Chinese sabotage by extending military control over all of Manchuria. Chiang Kai-shek knew his armies were no match for Japan’s and ordered the KMT to withdraw without fighting. In 1932 Japan established the puppet state of Manchukuo in Manchuria and made Henry Pu Yi, the last emperor of the Qing dynasty, its chief of state. Early in 1933 eastern Inner Mongolia was incorporated into Manchukuo.

As Japanese aggression intensified, popular pressure mounted within China to end internal fighting and unite against Japan. Chiang, however, resisted allying with the Communists until late 1936, when he was kidnapped by one of his own generals. During his captivity at Xi'an (Sian) in Shaanxi Province, Chiang was visited by Communist leaders, who urged the adoption of a united front against Japan. After his release, Chiang moderated his anti-Communist stance, and in 1937 the KMT and CCP formed a united front to oppose Japan.

**MILITARY COMMUNISM AND THE SECOND UNITED FRONT**

In 1931, the urban-based and rural-based leaders of the CCP came to solve their differences. Hence, a decade- long quarrel within the Chinese Communist movement regarding the theoretical correctness of a revolutionary strategy base up on the peasantry- officially ended. The foremost proponent of a peasant base was the leader of the Jiangxi Soviet (the Jiangxi-based CCP), Mao Zedong. Based on Mao’s strategic plan for a highly disciplined united and viable Communist Party that could triumph over the Kuomintang, the CCP was able to:

1. Develop a strong and mobile peasant-based Red Army for a protracted armed struggle with the Kuomintang.
2. Establish a strong logistic and self-sufficient economic base in the Red Army-controlled areas to provide personnel and supplies for the armed struggle.
3. Select Jiangxi as a strategic base for military operations (guerrilla attacks). However, in 1934 the guerrilla base of the party was abandoned as the Kuomintang intensified its attacks. After almost a year’s march, that is the legendary Long March, the Communists established a new base in Yanan in the northwestern province of Shaanxi for guerrilla operations. Then the CCP became strongly militarized as Mao began to build a strong base in Yanan, and intensified its insurrections against the nationalist regime.

In January 1935, the CCP had elected Mao as the undisputed leader of the Party, including the cells operating mainly in industrial areas such as Shanghai and Wuhan. This marked the end of COMINTERN dominance in the Chinese Communist movement and the beginning of Mao’s supremacy as the CCP’s political and military leader. This supremacy lasted until his death in 1976, forty years later.

*The CCP decided to migrate with party members and the Red Army to the CCP’s last remaining base area in Shensi in the peripheral frontier areas of Northwestern China. The move became known as the “Long March”. The Long March was carried out from October 1934 to October 1935. It was a journey of about 10,000 kilometers.*

The establishment of the Communists guerrilla base in Yanan was not at all good news to the Kuomintang leader, Chiang Kaishek, whose force included the Manchuria soldiers who were driven from Manchuria by the Japanese army. His government had faced a hard choice in allocating its limited resources between the Japanese aggressors who annexed the resource-rich Manchuria in 1931 and the Communist insurgents. Above all, the nationalist regime had fallen in to a state of confusion on top of the rising public sentiment, expressed in frequent demonstrations, demanding the regime prevent further territorial losses to the Japanese. However, the Manchurian troops were reluctant to fight the Communists due to the effective political propaganda by the Communists for a united front against Japan. As the result, in December 1936, the nationalist government was forced to join in a united front with the Chinese Communists to fight the Japanese in an agreement termed as the Xian Agreement.

The Xian Agreement, thus, temporarily terminated the civil war and marked the beginning of a second alliance between the CCP and the Kuomintang. According to the terms of the agreement:

1. The CCP agreed to terminate its policy of armed insurrection against the Kuomintang government in Nanking; this in effect terminated, officially at least, the state of civil war.
2. The Communist forces of China were to be integrated in to the Nationalist military set up. In practice, however, they never adhered to the Kuomintang jurisdiction, except that the official designation of the Red Army as the Eighth Route Army.
3. Mao promised not to continue his land confiscation policy in rural areas.

In effect both sides were very distrustful of each other’s motives and intentions. Taking advantage of the united front agreement, the Red Army was slowly brought in to action when Japan attacked northern China in 1937. As China suffered repeated defeats by the Japanese, under the cover of the agreement and taking advantage of the good environment provided by the cessation of the civil war, the CCP expanded its base of operations and strengthened its military forces for eventual showdown with the Kuomintang.

**Second Sino-Japanese War and World War II**

*In 1932, Japan turned Manchuria into the Puppet Manchu state of Manchukuo. The Japanese appointed the last Ching emperor Pu-yi as emperor of Manchukuo. In fact, Manchukuo was totally under Japanese control and part of the Japanese colonial empire.*

In July 1937 the Japanese tried once again to extend their territory in China. Chiang resisted, and Japan launched a full-scale offensive. Chiang’s forces had to abandon Beijing and Tianjin, but his troops held out for three months in Shanghai before retreating to Nanjing. When the Japanese captured Nanjing in December, they went on a rampage for seven weeks, massacring more than 100,000 civilians and fugitive soldiers, raping at least 20,000 women, and laying the city to waste.

By late 1938 Japan had seized control of most of northeast China, the Yangtze Valley as far inland as Hankou, and the area around Guangzhou on the southeastern coast. The KMT moved its capital and most of its military force inland to Chongqing in the southwestern province of Sichuan. Free China, as the KMT-ruled area was called, contained 60 percent of China’s population but only 5 percent of its industry, which hampered the war effort. In 1941 the United States entered World War II after Japan attacked Pearl Harbor, Hawaii. Thereafter, American advisers and aid were flown to China from Burma, which enabled Chiang to establish a number of modern military divisions. However, the bulk of China’s 5 million military troops consisted of ill-trained, demoralized conscripts.

During the first few years after the Japanese invasion, some genuine cooperation took place between the CCP and the KMT. However, animosity between the groups remained, and the cooperation largely ended after the KMT attacked the CCP’s army in 1941. From then on, although both sides continued to resist Japan, they concentrated more on preparing for their eventual conflict with each other. The KMT imposed an economic blockade on the CCP base at Yan’an, making it impossible for the Communists to get weapons except by capturing them from the Japanese. Defeating Japan was left largely to the United States, which was fighting the war in the Pacific.

During the war period, the Communists made major gains in territory, military forces, and party membership. They infiltrated many of the rural areas behind Japanese lines, where they skillfully organized the peasantry and built up the ranks of the party and their army (known as the Red Army). The CCP grew from about 300,000 members in 1933 to 1.2 million members by 1945. While in Yan’an, Mao Zedong had time to read Marxist and Leninist works and began giving lectures at party schools in which he spelled out his versions of Chinese history and Marxist theory. Whereas neither Marx nor Lenin had seen significant revolutionary potential in peasants, Mao came to glorify peasants as the true masses. During these years, Mao also perfected methods of moral and intellectual instruction and party discipline, which involved close discussion of assigned texts, personal confessions, struggle sessions (meetings in which people were publicly criticized and punished for past offenses), and dramatic public humiliations.

The KMT emerged from the war in a weakened state. Severe inflation had begun in 1939, when the government, cut off from its main sources of income in Japanese-occupied eastern China, printed more currency to finance the mounting costs of wartime operations. Despite substantial U.S. economic aid, the inflationary trend worsened and official corruption increased. The financial problems also caused a loss of morale in the KMT armed forces and alienation of the civilian populace.

After Japan surrendered in 1945, bringing World War II to an end, both the CCP and the KMT were rearmed, the KMT by the United States and the Communists by the Soviet Union. The Soviets had accepted the surrender of Japanese troops in Manchuria and turned over large stockpiles of Japanese weapons and ammunition to the CCP.

When the Japanese surrendered by the Allied force in 1945, open clashes occurred between the Kuomintang and the Communists forces in many parts of China. China was once again engulfed in civil war, but this time the Communists were in a much stronger position in terms of discipline, numerical strength, and the will to combat. Although a series of cease-fire agreements were reached under the supervision of the United States president Truman, the agreements were not successful. Finally, the Kuomintang forces that were morally ebbed but equipped and supplied by the United States were defeated by the newly reorganized the Communist’s People Liberation Army. Between the fall of 1948 and the spring of 1949, the People’s Liberation Army had overrun Manchuria, most of northern China, and central and southern China. The Kuomintang forces were surrendered in divisional strength.

**CIVIL WAR**

Shortly after Japan’s surrender, civil war broke out between CCP and KMT troops over the reoccupation of Manchuria. A temporary truce was reached in 1946 through the mediation of U.S. general George Catlett Marshall. Although fighting soon resumed, Marshall continued his efforts to bring the two sides together. In August 1946 the United States tried to strengthen Marshall's hand as an impartial mediator by suspending its military aid to the KMT government. Nevertheless, hostilities continued, and in January 1947, convinced of the futility of further mediation, Marshall left China. The United States resumed aid to the KMT in May. In 1948 military advantage passed to the Communists and in the summer of 1949 the KMT resistance collapsed.

The KMT government, with the forces it could salvage, sought refuge on the island of Taiwan. Until his death in 1975, Chiang Kai-shek continued to claim that his government in Taiwan was the legitimate government of all of China. Meanwhile, on October 1, 1949, Mao Zedong, as chairman of the CCP, proclaimed the establishment of the People’s Republic of China (PRC) in Beijing.

**THE PEOPLE’S REPUBLIC**

The new Communist government, a one-party state under the rule of the CCP, brought an end to the long period of Western imperialist involvement in China. Regions within the country’s historic boundaries that had fallen away since the overthrow of the Manchus were reclaimed, including Tibet and Xinjiang in western China. China established alliances with the countries of the emerging Socialist bloc. In 1950 China and the Union of Soviet Socialist Republics (USSR) signed a treaty of friendship and alliance, and in supplementary agreements the Soviets gave up their privileges in Northeast China. During the Korean War (1950-1953), Chinese troops aided the Communist regime of North Korea against South Korean and United Nations forces. China also aided the Communist insurgents fighting the French in Vietnam, and Chinese premier Zhou Enlai played an important role in negotiating the 1954 Geneva Accords that ended the hostilities known as the First Indochina War.

**CHINA UNDER MAO**

Mao reigned as the supreme authority in Communist China from 1949 until his death in 1976. Once in office, Mao signed a friendship treaty with the USSR and remained loyal to the Soviet Union until after Stalin’s death, accepting Soviet doctrine and numerous Soviet advisers. However, Mao soon parted company with these advisers. Upset at Khrushchev’s de-Stalinization, which he branded revisionism and a capitulation to capitalism, Mao became convinced that China needed to build its unique version of communism. In the early 1960s China struck out in an independent and often anti-Soviet direction in foreign policy.

Maoism, or “Mao Zedong thought,” as it came to be titled, combined components of orthodox Marxism-Leninism, Confucianism, the practical experience of Communist revolution in rural China, and the combative and iconoclastic personality of Mao. In its suppression of dissent, disregard of individual liberties, and eagerness to bring about swift industrialization and modernization of the country, Mao’s regime closely resembled unreformed Soviet communism. Industrial development was at first directly patterned on Stalin’s economic policies. All large-scale industry and trade were taken over by the government. A five-year plan for the years 1953-1958, assisted by Soviet economic aid, led to rapid industrial growth and was followed by other five-year plans. The collectivization of Chinese agriculture similarly imitated the Soviet precedent.

A turning point in Mao’s approach to governing, not fully understood at the time, came in 1956 and 1957, when Mao invited China’s intellectuals to participate in a campaign to “Let a Hundred Flowers Bloom.” By encouraging them to freely air their grievances and opinions, Mao hoped to enlist their more active support in the next stage of China’s development. Mao saluted the value of struggle between opposing ideas and social forces, emphasizing that even in a socialist society numerous “contradictions” exist and that “What is correct always develops in the course of struggle with what is wrong.” When the intellectuals responded to his invitation with increasingly bitter and hostile criticisms of the party, of socialism, and of Mao himself, Mao clamped down on what he termed the “bourgeois rightists” and silenced his critics. Thousands who had spoken out were imprisoned, fired from their job, or exiled.

Although the intellectual thaw had been short-lived, the party leadership, prodded by an ever more restless Mao, dabbled in novel and often risky policies for advancing toward utopian communism. In 1958 it unveiled a radical program known as the Great Leap Forward to dramatically increase agricultural and industrial production. Mao claimed this plan would boost Chinese economic output to British levels within 15 years. The Great Leap called for decentralization of administration of the economy to local firms and CCP units. At the same time, Mao ordered the consolidation of the country’s newly formed farm collectives into thousands of huge communes where peasants would work together to increase China’s agricultural production and self-sufficiency. The party called upon all Chinese to engage in physical labor digging irrigation ditches, planting grain, and setting up local factories and backyard furnaces for the production of steel. Although the government initially reported great increases in production, within a year the Great Leap was leading to general exhaustion and economic collapse. The program was aborted in 1960, but steep declines in agricultural production had already begun. Gross exaggeration of grain production figures by communes led the government to seize large amounts of grain as taxes. Combined with extremely poor weather, this led to a massive famine that killed millions of people.

*Communist China proclaimed the Great Proletarian Cultural Revolution in 1966. Individuals whom antagonized with Mao were demoted, tortured, imprisoned and executed. The Red Guards composed of youngsters and the revolutionary party members were the major protagonists to implement this plan. Men and women who were suspected as not fully enthusiastic to Mao’s teaching were branded as “anti revolutionary’’ so were either killed or re-educated by the cadres.*

INDVIUAL ASSIGNMENT

* Instruction, Any other material like handout Journal Article, book and, Internet Source etc, are used and also your work should be neat and precise. Any form of your similar work attempt to cheat will invalidate the record results.

1. How can explain the difference between Confucianism and Neo-Confucianism
2. Discuss how the Manchu Dynasty determined the present day ethnic composition and boundary limits of china.
3. Write the cause why the reforms attempts for the for a modernized china in the second hlf of the 19th century bore only little fruit.
4. How and when the Tung Meng Hui was formed.
5. What were the reasons that accounted for Sino-Russian split?
6. What were the main causes for the may Fourth Movement?
7. Discuses the impact of foreign theories in the emergence of Nationalism among Chinese intellectuals of the early 20th century?
8. What were the source of conflict between the Hindus and Muslims?
9. For how long India remained as a British colony?
10. Mention the factor that helped for the termination of the Korean War in July 1953**?**
11. How Korea was divided into two political units?

**Final Submission date May 25/08/2012EC**

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