

In chapter 3 of *Modern China: A Very Short Introduction*, Rana Mitter has this to say: There is a final irony that has been implied, but not stated, in the way in which this chapter has portrayed politics since 1928 as a changing of the baton in a wider, consistent, politics of modernity. For the political form of China today – a one-party state that does still allow a significant amount of individual autonomy, a powerful state with a cooperative role in the international order, and a highly successful semi-capitalist economy in which the state and party still play a significant, embedded role – means that the Communist Party of today has essentially created the state sought by the progressive wing of the Nationalists in the 1930s rather than the dominant, radical Communists of the 1960s. One can imagine Chiang Kaishek's ghost wandering round China today nodding in approval, while Mao's ghost follows behind him, moaning at the destruction of his vision. The intellectual assumptions behind both the Nationalists and the Communists in the last century were similar in many important ways, making this seeming paradox perfectly comprehensible if examined in a somewhat *longue durée* that extends back before 1978 or 1949.

Con-Disagree

Conflicts made in the text that's debatable:

- Modern China call themselves communism, but actually they are nationalism.
- Modern China developed in the path following Chiang Kaishek's value instead of Mao.

1 The book author began writing *Modern China: A very Short Introduction* in 1995 (published in 2006). At that time, China's chairman was Zemin Jiang, a Marxist. 1992 October, during the meeting of The 14th National Congress of the Communist Party of China, Jiang had made a speech about the reform of Chinese economic, and made his attitude to agree with Deng's core value.

MEISSNER, WERNER. "China's Search for Cultural and National Identity from the Nineteenth Century to the Present." *China Perspectives*, no. 68, 2006, pp. 41–54. *JSTOR*, <http://www.jstor.org/stable/24052494>. Accessed 12 Mar. 2023.

2 "The primary differences between the KMT on Taiwan and the Chinese Communist Party (CCP) on mainland China during this period were the KMT's lack of a Marxist ideology and its pro-capitalist domestic policies and pro-Western foreign policy. It practiced a "soft" authoritarian rule that restricted freedom under the "Temporary Provisions of the Constitution" until full constitutional democracy could be instituted."

McBeath, Gerald A. "Transformation of the Chinese Nationalist Party (KMT): Adjusting to Liberalization." *American Journal of Chinese Studies*, vol. 4, no. 2, 1997, pp. 209–37. *JSTOR*, <http://www.jstor.org/stable/44288554>. Accessed 12 Mar. 2023.

3 "Mao's version of socialism was based on four components. First and most fundamental, under a socialism system the ownership of the means of production is in the hands of the state or of collectivities of individuals. Second, in a socialist system labor power must not be exploited; in order to avoid exploitation, only the state or the collective is permitted to employ individuals' labor power."

Starr, John Bryan. "Redefining Chinese Socialism." *Current History*, vol. 83, no. 494, 1984, pp. 265–81. *JSTOR*, <http://www.jstor.org/stable/45315350>. Accessed 12 Mar. 2023.

Arguments we can build:

- Even though today's China is nationalism, but they hold communism's value, and believe that nationalism is only a path that will eventually lead to communism. It's more important about what the final outcome is instead of what it look like today.
- People are against Kaishek Jiang today, people don't talk about his philosophy and no-one follows his philosophy.
- Jiang is against communism, and he will not accept that today's China is still working toward communism.

Citation information:

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Key or useful ideas:

No matter what's the difference between Mao and other China's chairmen, at least they are all communism or nationalism, they are working in the same direction. However, from the text, we can see that Jiang is going farther to capitalism instead of either of those.

Origin (1-2 sentences/bullet points): It is an American journal of Chinese studies. The author is Gerald A McBeath, a professor of political science in University of Fairbanks.

Purpose (1-2 sentences): I think this source was created for university students, since McBeath himself was a professor. The source contains a lot of professional concept and even charts, it's written with high preciseness.

Value (3-4 sentences): The source was focusing on describing KMT, their rules, their policies, and what Taiwan was like in the period of KMT. The source provided a very detail description about KMT's core value and what actions they made. We will use the information provided from the source to phrase the essential of KMT, and make the point that the world KMT was expecting was different from modern China.

Limitation (1-2 sentences): The author is not Chinese, this might be a limitation that he's unfamiliar with some Chinese cultures. Also, a lot of historical detail from the source are quoted from other places, they might not be reliable or accurate.

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Key or useful ideas:

The source rephrased the concept of Socialism, characterizing it more suitable for modern China's situation. There are not only about Mao's belief, but also what the realistic turned out to be.

Origin (1-2 sentences/bullet points): The author is John Bryan Starr, an executive director and Yale-China association. He also wrote *Continuing the Revolution: The Political Thoughts of Mao* (Princeton: Princeton University Press 1979).

Purpose (1-2 sentences): According to other books Starr had written in the past, his books are likely to express some of his personal thought about China and Mao. In this book he is focusing on explaining Mao as a figure, and also having his criticism.

Value (3-4 sentences): The source provide a comparison between Mao's original core value and the modern socialism. Apparently, Mao's value was still in use today, and it's important to see the original version and get a sense of where it developed into. We will use this source to show a brief introduction of Mao's socialism and today's socialism.

Limitation (1-2 sentences): The author already labeled that there's part about his own criticism to China, so the source is not purely about Mao's history but also his personal reflections.

Kuomintang called themselves Nationalists however the way that Jiang Kai-shek ruled China and Taiwan was by promoting production from the working class, which is a very capitalistic view of ruling. Demonstrating that since the current state of China does not reflect Capitalism it is not possible for Mitter's statement to work and Kai Shek wouldn't be happy as he is seeing his vision not being realised. As stated on page

Mao's policies reflected a sense of modernism and were necessary for Deng's idea of China to move forward. With an illiterate country there is a lot of work to do to move forward however due to Mao's policies and promotion of literacy the rate went up. As Rene Goldman states "he believes that the subjective can create the objective, that there is no miracle that a people armed with revolutionary enthusiasm cannot accomplish."

In the statement, the author had basically made the argument saying that even though modern China was ruled by CCP, it was actually closer to Jiang Kai-shek's philosophy. As the Con side, we disagree with this statement, which means that we do think modern China is still going on the CCP's nationalism path. KMT was first established by Sun Yat-sen, and he named the "three principles of people" as their core value, the three values includes: principle of nationalism, principle of democracy, and principle of livelihood. CCP was established in 1927, however, start to rise in Mao's hand, and till today, the core value of CCP is now a combination of Marxism, Mao-ism, and Deng-ism.

Firstly, even though the Kuomintang called themselves Chinese Nationalism Party, and said that they are based on Leninism, in the period when Jiang Kai-shek was ruling Taiwan, his performance seems to be very capitalistic. Professor McBeath had also said that in his book during 1997, "The primary differences between the KMT on Taiwan and the Chinese Communist Party (CCP) on mainland China during this period were the KMT's lack of a Marxist ideology and its pro-capitalist domestic policies and pro-Western foreign policy." Which is just two years later than when Mitter started his writing of Modern China: A Very Short Introduction. Marxism had always been a very significant value used in today's China, in December 2022, China's current chairman, Xi Jinping, just had a speech that involves marxism. Demonstrating that since the current state of China does not reflect Capitalism, it is not possible for Mitter's statement to work and Jiang wouldn't be happy as he is seeing his vision not being realized.

Secondly, while people realize there are some differences between Mao and Deng's policies, we also have to admit that Mao's cultural revolution and other actions are necessary for Deng to succeed to his progress for China. With an illiterate country there is a lot of work to do to move forward however due to Mao's policies and promotion of literacy the rate went up. As Rene Goldman states "he believes that the subjective can create the objective, that there is no miracle that a people armed with revolutionary enthusiasm cannot accomplish." After all, we should realize that China is currently in the environment that Mao and Deng had built step by step. No matter economy or culture, both of the greatest chairman of China all made great contributions, and the influence of them are not able to be erase. While looking on the other side, when Jiang and his politic had been forgotten.

Last but not least, after clarifying the difference between the essence of CCP and KMT's value and structure, there are also difference between the "nationalism" that CCP and KMT had both

mentioned. Modern China call themselves as “Socialism with Chinese Characteristic”, and in fact, when Mao created this system, he had declared that the current socialism is only a path for China that they “have to go through”, instead of the goal China will try to reach. Take a step back, Jiang may be satisfied with a socialist society that modern China had built, but according to Mao, this is just temporary, and China will eventually develop into a completely communism.