Historical sources

A historical sources book containing seen and unseen sources will be provided in the examination for Paper Two.
The seen sources are overleaf.
You must use a range of seen and unseen sources and reference them in your response.

Enquiries

Telephone (07) 3864 0211 or email externalexams@qcaa.qld.edu.au.
Seen sources (Sources A–N)

Source A

The Communists and nationalism

The Communists, for their part, after shedding the theoretical internationalism that had hampered their early efforts, could plausibly claim to be more nationalist than the Nationalists, and indeed the only real nationalists. Whatever may have been the hidden thoughts and real feelings of the two parties during the war with Japan and the civil war, the evidence is beyond dispute; it was the Chinese Revolution, and only the Chinese Revolution that brought the Chinese nationalism to fruition ...


Source B

The Mandate of Heaven: the basis of imperial rule

The Chinese developed a way to explain these changes of dynasties; they called it the Mandate of Heaven. They believed that the emperor ruled by the will of Heaven; indeed the emperor was sometimes called the Son of Heaven and his throne was called the Celestial (Heavenly) Throne. He had the mandate (authority or permission) of Heaven to rule the people as long as he ruled wisely.

Because the emperor had the authority of Heaven, the people had a duty to obey him. The idea of the Mandate of Heaven was linked to the teachings of Confucius. He had taught that society was based on different relationships. In the family the father had authority over his family; in the country the emperor had authority over his people.

Mason, KJ, Fielden, P, Burgess, C et al 2004, Experience World History: Kingdoms, Dynasties and Colonies

Source C

The contribution of Marxism–Leninism

Marxism–Leninism helped the Chinese for a number of reasons. In the pre-war period it gave them the confidence and moral support of belonging to a world movement; it claimed to be scientific and therefore modern; it was disliked by the Western countries and therefore acceptable to Chinese who felt let down by the West; it was optimistic in its assurance that the stage of feudalism must lead through capitalism to socialism; it provided a rationale and a programme for putting ordinary people in the centre of the picture while insisting that an elite group (the Communist Party) must always lead.

Moreover, it fitted into the Chinese traditional pattern of authority-centred society, dominated by an educated elite held together by a common philosophy and commitment to the service of the state.

Milston, G 1978, A Short History of China
Source D

The Proclamation of the People’s Republic of China, 1 October 1949

We proclaim the establishment of the People’s Republic of China. Our nation will from now on enter the large family of peace-loving and freedom-loving nations of the world. It will work bravely and industriously to create its own civilisation and happiness and will, at the same time, promote world peace and freedom. Our nation will never again be an insulted nation. We have stood up. Our revolution has gained the sympathy and acclamation of the broad masses throughout the entire world. We have friends everywhere the world over.

Zedong, M 1950, On the People’s Democratic Dictatorship
Source E

China and the First Five Year Plan

Influenced by Russian engineers, and also by the success of Stalin’s Five Year Plans, China introduced its own Five Year Plan in 1953. Heavy industry was targeted as being in need of major reform. The Five Year Plan attempted to tackle steel, coal and iron production. As in the Russian model, each factory or mine was given a target to achieve.

<table>
<thead>
<tr>
<th></th>
<th>1952</th>
<th>1957 planned</th>
<th>1957 actual output</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coal</td>
<td>63.0</td>
<td>113.0</td>
<td>124.0</td>
</tr>
<tr>
<td>Pig iron</td>
<td>1.9</td>
<td>4.7</td>
<td>5.8</td>
</tr>
<tr>
<td>Steel</td>
<td>1.3</td>
<td>4.1</td>
<td>5.2</td>
</tr>
<tr>
<td>Oil</td>
<td>0.4</td>
<td>2.0</td>
<td>1.4</td>
</tr>
<tr>
<td>Cement</td>
<td>2.6</td>
<td>6.0</td>
<td>4.6</td>
</tr>
<tr>
<td>Chemical fertiliser</td>
<td>0.2</td>
<td>0.6</td>
<td>0.7</td>
</tr>
</tbody>
</table>

Source F

The 100 Flowers Movement

"[The slogan of] ‘Let a hundred flowers bloom, a hundred schools of thought contend’ … was put forward in recognition of the various different contradictions in society … If you want to grow only [fragrant flowers] and not weeds, it can’t be done … To ban all weeds, and stop them growing, is that possible? The reality is that it is not. They will still grow … it is difficult to distinguish fragrant flowers from poisonous weeds …'."

Mao Zedong, quoted in Short, P 1999, *Mao: A Life*

Source G

The Meaning of 100 Flowers

"At the time of Mao’s call for free expression, one historian warned that intellectuals “have to guess to what extent” if the call is sincere, flowers will be allowed to blossom, and whether the [policy will be reversed] once the flowers are in bloom. They have to guess whether [it] is an end, or just a means … to unearth [hidden] thoughts and rectify individuals. They have to guess which problems can be discussed, and which problems cannot be discussed.”

Jean Bozan, quoted in Short, P 1999, *Mao: A Life*
Source H

The Great Leap Forward (1958–1962)

As a result of the successful economic reconstruction that had taken place in the early 1950s under the First Five Year Plan, the Party leadership headed by Mao Zedong considered the conditions ripe for a Great Leap Forward in early 1958. The Chinese people were to go all out in a concerted effort to surpass England in 15 (or even less) years and to make the transition from socialism to communism at the same time, thereby leaving the Soviet Union far behind.

‘Brave the wind and the waves, everything has remarkable abilities’ (1958)

http://chineseposters.net
Source I


‘Criticise the old world and build a new world with Mao Zedong Thought as a weapon.’

http://chineseposters.net

Source J

Mao’s contribution

Mao Tse-Tung’s great accomplishment has been to change Marxism from a European to an Asiatic form … China is a semi-feudal, semi-colonial country in which vast numbers of people live at the edge of starvation, tilling small bits of soil … In attempting the transition to a more industrial economy, China faces the pressures … of advanced industrial lands … There are similar conditions in other lands of Southeast Asia — the course chosen by China will influence them all.

(From an interview between Liu Shaoqi (Head of State, 1959–1968) and Anna Louise Strong in 1946)

Source K

Deng Xiaoping outlines China’s economic aims, 1982

Invigorating our domestic economy and opening to the outside world are our long-term, not short-term, policies that will remain unchanged for at least 50 or 70 years. Our modernisation program is a socialist program, not anything else. All our policies for carrying out reform, opening to the outside world and invigorating the domestic economy are designed to develop the socialist economy. We allow the development of individual economy, of joint ventures with both Chinese and foreign investment and of enterprises wholly owned by foreign businessmen, but socialist public ownership will always remain predominant. The aim of socialism is to make all people prosperous, not to create polarisation.


Source L

Two statements by Deng Xiaoping about the need for reform in China

If we do not carry out reform (political and economic) now, our cause of modernisation and socialism will be ruined. (1978)

As economic reform progresses, we deeply feel the necessity for change in the political structure. The absence of such change will hamper the development of productive forces. (1986)

Burke, P 1996, Heinemann Outcomes: Studies of Asia

Source M

Has the Chinese Communist Party transformed itself since 1978?

Overall, it seems clear that the CCP has undergone a significant transformation since 1978. Many aspects of the Party including its composition and the declining role of ideology would be unrecognisable to the Maoist era, whilst Deng Xiaoping, Jiang Zemin and Hu Jintao have emphasised ‘absolute stability at any cost’, a striking contrast from Mao’s chaotic regime. The importance of maintaining political stability in order to facilitate economic development has become central to the party’s role, and the declining significance of ideology has resulted in a ‘shift in the party’s fundamental legitimacy to its capacity to deliver the economic goods’. To a large extent, the institutionalisation and reform program has achieved this stability, but major problems such as widespread corruption remain. However, the Party has adopted a dynamic approach to development and appears flexible in dealing with the challenges of the contemporary world whilst still maintaining its iron grip on power.

Hannkes, S 2011, Has the Chinese Communist Party transformed itself since 1978?
Source N

1989
CHINA

2009
CHINA

I SEE WE’VE ACQUIRED HUMMER

http://wordpress.com
Acknowledgments

Seen sources

Source A

Source B

Source C

Source D

Source E

Source F

Source G

Source H

Source I

Source J

Source K

Source L
Source M


Source N


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