

ABSTRACT
MAOIST IDEOLOGICAL PHILOSOPHY AND
THE CHINESE REVOLUTION

William Head
U.S. Air Force and Mercer University

This paper recognizes the recent socio-economic and political changes made by Chinese Deputy Premier Teng Hsiao-p'ing in the direction the People's Republic of China is headed. Mindful of these changes, the author seeks to re-examine the historic and philosophic foundations of the Chinese Revolution.

Roughly borrowing from Crane Brinton's classic revolutionary model, the paper examines each stage of the Chinese Revolution testing it against Brinton's paradigm. Beginning the T'ai P'ing Rebellion in the mid-19th century and tracing the history of the Revolution to its climax in October 1, 1949, this work concludes that China had a classic revolution colored by traditional Chinese philosophy.

The author ends his analysis asking if what Teng has done is counter revolutionary. One potential explanation appears in Mao's own view of the ancient Chinese notion that life and history are inherently contradictory. Mao's own words summarize this concept: "The fact is that no contradictory aspect can exist in isolation. Without its opposite aspect, each loses the condition for its existence." In short, revolutionaries cannot exist without counter revolutionaries and revolutionary purity is determined by those who are in control for now.

In the end, revolutionary models cannot be of value or even exist without human events to give them substance. Ultimately, the reality of the Chinese Revolution and the society it created, is as it is with all human existence, predicated on the long line of human travail and struggle which is history; which is life.