

UNDERSTANDING THE DEVELOPMENT OF THE CHINESE COMMUNIST PARTY (CCP)'s POLITICAL IDEOLOGY

INTRODUCTION

This political study series is being developed for the young cadres of the ZIMBABWE AFRICAN NATIONALIST UNION – PATRIOTIC FRONT (ZANU PF) who are interested in understanding how other sister parties in the world have advanced in their quest to achieve their national aspirations through the discipline of a political ideology. It brings together critical events in the history of the Chinese Communist Party while attempting to provide insights on how ZANU PF can develop its own political ideology. Furthermore, the series brings to the fore the importance of understanding the ultimate goal a particular ideology seeks to achieve and how political parties progressively build their ideological thrust to achieve these goals.

In studying the development of the CCP political ideology, keen cadres of the Party should be encouraged to draw lessons from the failures and successes of the Chinese people at the same time juxtaposing Zimbabwe's own developing path to the internal contradictions of the process and the exogenous political environment of the world body politik. Furthermore, Patriotic Cadres are encouraged to be inquisitive, critical and creative in their

study of CCP political ideology for this represents the wisdom of more than 1,5 billion people who believe in the dictatorship of the people, a concept difficult to understand in modern day contemporary political ideology of western forms of democracy, good governance and human rights promotion.

Ultimately, author does not purport to be an authority on Chinese ideology, but at the least a member of the legion of Patriots interested in political ideology development in CCP and ZANU PF; and indeed China and Zimbabwe. Cadres are encouraged to emulate the Chinese in “crystallizing collective wisdom of the Party” through building on foundations of our past achievements while learning from failures of those times. The main question that provokes this wise counsel is the rigid dichotomy between ideological development and political fanaticism.

BACKGROUND

This study series was inspired by questions that arose during the presentation by Cde Elias Sibanda on the ideology of ZANU PF where cadres hotly debated on whether ideology changes, improves or transforms. Attempts were made to define ZANU PF’s ideology while explaining whether it has changed, improved or transformed, given the different paths the first and second republics have taken the Party and indeed the people of Zimbabwe. As such this study will attempt to show how the Chinese ideology has navigated these

questions and present lessons for Patriotic Cadres and political enthusiasts alike.

WHAT IS IDEOLGY

The simple dictionary definition of ideology is that it is a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy. Other people believe ideologies map the political and social worlds around us, while others think it is the process of production of meanings, signs and values in social life; or a body of ideas characteristic of a particular social group or classes; or ideas which help legitimize a dominant political power; or forms of thought motivated by social interests; or the conjuncture of discourse of power; or the medium in which conscious social actors make sense of their world; or action oriented sets of beliefs; and the indispensable medium in which individuals live out their relations to a social structure (Terry Eagleton, 2007).

In this discussion, we shall take ideology as the “bones within a system, giving it its structure, cohesiveness and functionality to social practices, justifying them to its key constituencies and audiences”. This then tells us that ideology is a character defining idea or ideals that separates different social constituencies, pursued in the hope of achieving certain aspirations of these constituencies. Thus the world’s key ideologies are derived primarily from socialism, capitalism, communism,

feudalism and various postures on the centre, left or right and so forth. However, key ideologies are as listed below;

- Anarchism
- Authoritarianism
- Christian democracy
- Communitarianism
- Communism
- Conservatism
- Corporatism
- Democracy
- Environmentalism
- Fascism and Nazism
- Liberalism
- Libertarianism
- Nationalism
- Populism
- Progressivism
- Religio-political ideologies
- Social democracy
- Socialism
- Syndicalism
- Transhumanist politics

CHINESE IDEOLOGY

The Chinese Communist Party's constitution makes the following bold statement regarding its ideology;

The Communist Party of China is the vanguard of the Chinese working class, the Chinese people, and

*the Chinese nation. It is the leadership core for the cause of **socialism** with Chinese characteristics and represents the developmental demands of China's advanced productive forces; the orientation for China's advanced culture, and the fundamental interests of the greatest possible majority of the Chinese people. The Party's highest ideal and ultimate goal is the realization of **communism**.*

From the above, it is clear that the Chinese Communist Party's ideology is socialist though its aspirations are communism. However, this statement immediately exposes an ideology in transition i.e. from **socialism to communism**. What is socialism and what is communism and why are the Chinese people in a transition?

SOCIALISM

This is a political and economic theory of social organisation which advocates that the means of production, distribution and exchange should be owned or regulated by the community as a whole.

COMMUNISM

This is a theory or system of social organisation in which all property is owned by the community and each person contributes and receives according to his ability and needs.

WHAT ARE THE KEY DIFFERENCES BETWEEN SOCIALISM AND COMMUNISM

Scholars are in agreement that under Communism there is no such thing as private property while under Socialism, individuals can still own property. However, the means of production are communally owned and managed by a democratically elected leadership.

THE CHINESE IDEOLOGICAL TRANSITION

The notion of the Chinese ideological transition is informed by its constitution which says;

The Communist Party of China uses Marxism-Leninism, Mao Zedong Thought, Deng Xiaoping Theory, the Theory of Three Represents, the Scientific Outlook on Development, and Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era as its guides to action.

This transition is the developmental path that its ideology has so far been cobbled by and certainly the emergence of new theories based on past experiences shall further enhance their ideology. However, the Chinese Communist Party's stated ideology suggests that socialism is a reality and communism is a utopian aspiration, hence they practice socialism while aspiring to achieve communism in some distant future period. Many of the writings of its wise ideology scholars set the achievement of this ideal more than one hundred years from today. Similarly, the

party declares that its form of socialism is a primitive stage of communism.

THIS FIRST EPISODE ENDS HERE

QUESTION 1

WHAT DOES THE CONSTITUTION OF ZANU PF SAY ABOUT ITS IDEOLOGY?

DEBATE, CRITIC, INNOVATE, ADVANCE...

ZANU PF PATRIOTS 2021