I. Historical Framework/Introduction

The period of 1900-1930 is a time see the rise and fall of one of modern China's most prolific thinkers -- Chen Duxiu. A primary leader in the May 4th Revolution and a famous writer during the fall of the Qing, Chen Duxiu seemed to be poised for future political success. He went on to start the Chinese Communist Party (CPC) in 1921, building on his identity as one of the primary political thinkers in China. However, his downfall and expulsion from the Chinese Communist Party in 1929 saw his relevance fade into the archives of history. The primary explanation for his expulsion from the party is centered on the White Terror and collapse of the First United Front. An additional point of contention between Chen Duxiu and the CPC was his 1925 conflict with Mao over his essay "An Analysis of Classes in Chinese Society", where Chen Duxiu specifically rejected Mao's focus on the importance of the agrarian peasant class in communist revolution.

In this data visualization I examined various class characteristics of China and surrounding nations (specifically Russia and Germany, crucial in the formation of Marxism and its transmission to China). Specifically, I looked at statistics on urban population, total population, and industrial activity (examined through iron and steel production) to determine the state of China relative to other industrial nations from which Chen got his inspiration for his early communist theories. The visualization examines the urban and total population breakdown of Russia and China from 1920, which is shortly before Chen Duxiu founds the CPC, to 1930, which is just after his expulsion from the party (and five years after his conflict with Mao). Furthermore, it examines the industrial activity of Russia, China, and Germany from 1905, which is shortly after Chen Duxiu is exposed to Marxist writing, to 1917, when the Russian

Revolution occurs (which is posited as a large source of inspiration for Chen Duxiu). The breakdown of this line of questioning can be found at www.aneeshpappu.com/history98.

Asking this question from a data-oriented approach allows examining why Chen arrived at his conclusions in a future-blind way, which may lead further insight into the relationship Chen had with Marxist literature and thinkers. Specifically, it may allow us to understand how Chen came to believe in a model of communism that didn't seem to apply to China, and what factors led to this potentially counter-intuitive conclusion.

II. Goals and Objectives

My goal, primarily, is to understand "what factors caused Chen Duxiu to believe in the Marxist-Leninist industrial model of revolution for China more than Mao?" To do this, I'll need to delve into Chen Duxiu's writings and thoughts on political philosophy in order to understand how he came to his conception of communism and why he believed it as a more favorable model than Mao's agrarian form. His biographies and other secondary source material will likely not be useful, as they take for granted that he assumes the Marxist-Leninist interpretation is the best, whereas my question revolves centrally around *why* he believes this to be true. The data points to Mao's agrarian interpretation being more correct, and so it's intriguing that Chen Duxiu fundamentally rejected his ideas.

III. Significance

Understanding how Chen Duxiu formed his conception of communist revolution in the face of conflicting data would add to our historical understanding of the effect of Marxist literature on prominent thinkers. From a Western perspective in both history and economics it

can seem foreign that Marxism makes sense for the advancement of society, yet Chen Duxiu

seems to have firmly believed that to be the case, even when it doesn't seem like it made sense.

Furthermore, understanding his commitment to the industrial interpretation of communist

revolution could shed light on flaws in Mao's interpretation of agrarian communism. Since Mao

went on to lead the CPC and generate its propaganda (e.g. the Little Red Book), we have a

deluge of information that portrays his agrarian form positively. It's possible that understanding

how Chen Duxiu arrived at his firm beliefs could unveil cons in Mao's agrarian interpretation

that readers of secondary source material aren't privy to, since most secondary source material

summarizes what happened and not why.

IV. Project Plan

I will need to examine, primarily, Chen Duxiu's writings on political thought and

philosophy. I would first visit Hoover Archives to read the 'Chen Duxiu Appeal', which is his

protest to the Jiangsu High Court after his arrest by the KMT in 1932. It's possible that this

collection would yield some insight into why he feels the KMT is wrong in having arrested him,

a part of which may consist of some of his political ideology. This seems to be one of the few

primary source texts written by Chen here at Stanford. If I received the funds, I would fly to

Harvard and visit their archives to look at more primary source material written by Chen. I

would also need to hire a translator -- a lot of his earlier writings seem to be only in Chinese

without translated versions. The pieces I would like to look at are "陈独秀书信集" (Chen

Duxiu's Letters), "陳獨秀自傳" (Chen Duxiu's autobiography), and "The last papers of Chen

Tu-Hsiu", which are an English translation of his work by USIS Hong Kong. "Chen Duxiu's

Letters" contain correspondence from Chen Duxiu to other communist and political thinkers,

which is likely to contain information on his ideologies. "Chen Duxiu's autobiography" will also

likely contain his thoughts on the CPC and his time as its leader, which will also likely contain

information as to how he interpreted Marxist-Leninism. "The last papers of Chen Tu-Hsiu" is a

collection of his essays and letters which should also lend insight into his thoughts on his

political ideology and interpretation of communism.

To interpret these I would take a future-blind approach -- it's important that I not take

into account failures of Mao's communism that occur later in placing into context Chen's beliefs

(for example, rationalizing his beliefs with explanations like "Yes, Mao did fail in this way later,

so this obviously makes sense to believe" and rather using explanations like "based on what

Chen had seen in these instances, this makes sense for him to conclude"). My timeline would be

as follows:

Date	Task	Why?
4/1/17	Visit the archives at Hoover to understand his court appeal	Starting with Stanford archives is the most time efficient. His appeal may touch on his political ideology and why the KMT's actions are in opposition to it.
4/1/17	Talk to professor Mullaney about contacts at Harvard in order to get access to the works listed at Harvard	Outside access to archives can be difficult to gain, so it makes sense to go through the Stanford History department.
6/1/17	Travel to Harvard to read works and hire a translator	Translator will be needed to read Chen Duxiu's original works

7/1/17	Amalgamate main points of Chen Duxiu's political ideology	Having a comprehensive understanding of what he believes is necessary before comparing and contrasting with Mao's agrarian beliefs
8/1/17	Compare and contrast with Mao's beliefs	Culmination of this project requires understanding why he didn't believe in agrarian-based communism, which will inevitably require a comparison with Mao's beliefs