

# Historical Interpretation and Modern Analysis of Mao Zedong's on the Ten Relationships based on the Construction of Socialist Road with Chinese Characteristics

Zhiguo Wang, Kwisik Min\*

Hanyang University, Graduate School of International Studies (GSIS), Chinese Studies, Seoul, Republic of Korea

## ABSTRACT

As Mao Zedong's representative ideological work, On the Ten Relationships has not been practiced and tested in Chinese society, but it still plays an important role in guiding the development of China's development in terms of ideology and theory. In addition to studying and exploring the historical background at that time, this paper also carries out a comprehensive analysis and exploration of some of Mao's personal problems, especially in the interpretation of the "On the Ten Relationships" article by article, which is connected to some of the social events. In terms of research methodology, this paper mainly adopts the reverse reasoning of logic of thought as the method of reverse research, in addition to the use of the main axis of time and causal variables as a mixed analysis.

## KEYWORDS

Mao Zedong; Chinese Politics; Chinese Problems; Chinese Communist Party; On the Ten Relationships; Socialism with Chinese Characteristics.

## 1. INTRODUCTION

"On the Ten Relationships" originated from Comrade Mao Zedong's speech at the enlarged meeting of the Political Bureau of the Central Committee of the Communist Party of China (CCPC) on April 25, 1956, in which Mao Zedong not only summed up China's experience of the central government by taking the experience of the USSR as a cautionary tale but also discussed the ten major relationships in the socialist revolution and in the construction of socialism and put forward the basic ideology of "building socialism with more speed, more efficiency and better results", which is suitable for the situation in China. The basic idea of the General Line. [1] This paper focuses on two main sections, one is the discussion of the background aspects of the emergence of the Ten Relationships, and the other is the article-by-article interpretation of the Ten Relationships. Compared with the existing discussion on the background of the Ten Relationships, which focuses on the domestic and international factors, this paper adds a new factor, i.e., the discussion of Mao Zedong's personal ideological tendency, which is also an innovation of this paper. In addition, in the article-by-article interpretation of On the Ten Relationships, this paper adopts both the traditional timeline dimension and the "abductive reasoning"[17] commonly used in the reasoning process.

For Mao Zedong, On the Ten Relationships is like a peak of his personal thought, why he did not practise it in the later period and why he went to the other extreme is something worth pondering and exploring. If we only explore the background of On the Ten Relationships at the time of or before its emergence, it will inevitably make the relevant research fall into "incompleteness and non-objectivity". For this aspect of the discussion, perhaps combing the timeline as a timeline, and using

the logical reasoning as a reverse study may enable us to see Mao's On the Ten Relationships more clearly and more clearly. Relationships" in a clearer and more comprehensive way. The research in this paper focuses more on Mao's behavior after the output of On the Ten Relationships, and the contradiction between Mao's actual behavior and the concept of On the Ten Relationships has been running through the research in this paper in terms of interpretation.

Ambivalence, the existence of which Mao Zedong has always advocated, creates a similar combination with the "class struggle"[18] that Mao Zedong has always advocated, and for the "Cultural Revolution"[19] that Mao Zedong initiated after the output of On the Ten Relationships, this ambivalence not only rises to a higher position of combination with the "class struggle", but more importantly, the "Cultural Revolution"[20] is like Mao's self-revulsion of the "Ten Relationships". "Class Struggle" not only rose to a higher position of integration, but perhaps more importantly, the "Cultural Revolution" was like a kind of self-overthrow and self-negation of On the Ten Relationships by Mao Zedong.“

## 2. BACKGROUND

The background of the production of On the Ten Relationships is influenced by both the domestic environmental factors in China and the environmental factors in the international community, which are also universally referred to as the two main factors in the academic world, but is it possible that there is also a third factor in addition to these two factors? That is, Mao Zedong's personal ideological tendency, which is what the author would like to briefly add to the third factor.

### (I) China's Domestic Context

At the time of the production of On the Ten Relationships, Chinese society was not only in the ongoing phase of the first "First Five-Year Plan"[21], but also in the new period of less than ten years after the founding of New China. On the first New Year's Day after the founding of New China, the CCP Central Government, with Comrade Mao Zedong at its core, began the process of the "Land Reform Movement"[22]. [2] With the "Land Reform Movement" basically completed, and with the continuing high emotions of the peasants who had been given land through the "Land Reform Movement" and their high level of trust in the CCP Central Government, the CCP Central Government took advantage of the opportunity to launch the first Five-Year Plan in 1953, and the first Five-Year Plan was launched. In 1953, the Central Government took the opportunity to launch its first five-year plan, the "First Five-Year Plan (Agricultural Grouping)". [3] In 1956, the First Five-Year Plan was not only nearing its end and the acceptance of its results, but under the First Five-Year Plan, China's domestic economy not only recovered better, but the government's financial and economic capacity was also improved. The government's financial and economic capacity was also improved. [4].

It is worth noting that during this period, the power of the CPC Central Committee was not only highly centralized, but the national situation was also in a highly centralized social framework, and the transition to a new democracy was not much hindered. On the basis of the first article of On the Ten Relationships, that is, "the relationship between heavy industry, light industry and agriculture," we can also find that by 1956 the CPC Central Committee had basically completed the three major transformations of agriculture, handicrafts, and capitalist industry and commerce. The basic completion of the three major reforms not only helped the CPC Central Committee to obtain the production base for a new step of development, but also prompted the implementation and development of industrialization. In addition to this, the development in agriculture and the increase in crop yields are also the basis for what the authors currently believe that On the Ten Great Relationships was able to produce in 1956 with regard to the Chinese context. [5]

### (ii) The international context and the third factor

In 1956, the CCP was faced with the complex problem of changes in the international social environment, in which the author now believes there were two main aspects. On the one hand, there was the rupture of relations between the CCP government and the United States, and in particular the involvement in the "war against the United States and Korea"[23]. In this case, it was not only the personal relationship between Mao and Soviet Dalin, but also Mao's promise to Kim Il Sung (according to the Soviet archives, Kim Il Sung visited China several times in the early 1950's, and during the talks on May 15, Mao promised to send troops to help North Korea in the event of the entry of American troops into the war. (Mao also clarified that since the Soviet Union and the United States had agreed on the demarcation of the 38th parallel, they could not enter the war directly, but China had no such obligation.))[24]. In addition, the "one-sided policy"[25] adopted by the Central Government of the Communist Party of China, together with the assistance of the Soviet Union and the support of international socialists, also contributed to the deterioration of China's relations with the United States and South Korea.

On the other hand, there was the death of Soviet Union and the cessation of the Korean War, which was affected by the death of Soviet Union, and especially the deterioration of Sino-Soviet relations after the death of Stalin. In this regard, the Central Committee of the Communist Party of China not only faced the problem of anti-Rightist struggle internally, but also faced a more severe international situation externally by ignoring the internal and external realities of the slogan of "catching up with Britain and surpassing the U.S.A." [26] in steel production, which was raised in the Soviet Union Congress. In this regard, for the author, a more serious factor may have been the emergence of "Sino-Soviet differences," [27] especially Khrushchev's criticism of Stalin's "cult of the individual" [28] at the 20th Congress of the Sino-Soviet Forum, which directly or indirectly led to the Soviet Union's demand for the CCP's central government to This led directly or indirectly to the Soviet Union's demand that the Central Government of the Communist Party of China return its funds and demand for foodstuffs.

At the same time, this is also the third factor that the author believes may have contributed to the background of the production of On the Ten Relationships, in addition to the influence of domestic and international factors - Mao's personal ideological tendencies. This is mainly focused on the "Sino-Soviet differences". Did Khrushchev's criticism of Stalin's "cult of the individual" at the 20th Congress of the Sino-Soviet Forum cause Mao's displeasure? Did it touch Mao's "sensitivity" to the topic of "cult of personality"? If we look at the time line before 1956, Mao Zedong's personal ideological tendency may not have been a major factor, but if we look at the period after 1956 until the end of the Cultural Revolution in 1976, Khrushchev's criticism of Stalin's "cult of the individual" may have been a major factor in Mao Zedong's reaction. However, when viewed in the context of the period after 1956 to the end of the Cultural Revolution in 1976, Khrushchev's criticism of Stalin's "cult of the individual" is extremely important and crucial, especially for the "Cultural Revolution" movement initiated by Mao Zedong in the late period, which represented the culmination of Mao Zedong's "cult of the individual" and "authoritarian dictatorship". The Cultural Revolution" was the culmination of Mao's "cult of the individual" and "authoritarian dictatorship" [29]. If this aspect is used as a background or factor in the production of On the Ten Relationships, then it is possible to argue that the production of On the Ten Relationships was also, from that perspective, a manifestation of Mao's personal ideology in terms of the aggregation of ruling power.

### **3. AN ARTICLE-BY-ARTICLE INTERPRETATION OF THE THEORY OF THE TEN GREAT RELATIONSHIPS**

In 1956, China's socialist transformation had achieved a stage-by-stage victory, and socialist industrialization had become an economic movement that affected the overall development of China's national economy. In order to inject new vitality into this movement, it was necessary to touch upon the category of "agriculture" which was the basis of China's national economy, and the ideological

concepts on which it was built, and even the economic model of development formed under the conditions of China's revolutionary struggle, and the way in which the state apparatus of the people's democratic dictatorship was organized and led to promote the development of the new round of socialist economic development. The program of scrutiny of such issues as the operation of the new round of socialist economic development. In addition to the background factors written above, such a historical transition was a driving force behind the production of On the Ten Relationships. [6].

From a basic social point of view, Chinese academics have shown a basically unanimous "positive" attitude towards Mao's On the Ten Relationships, and some of Mao's ideas in On the Ten Relationships are undeniably of specific environmental value and have played an important role in the political line of the later leaders of the Central Committee of the Communist Party of China (CPC), such as Deng Xiaoping and Jiang Zemin, and the political line of the CPC Central Government. The political line of Deng Xiaoping, Jiang Zemin [7] and other leaders of the CPC Central Committee and government also played a certain role in paving the way, which is worth recognizing. However, at the same time, we should also objectively look at some of the problems presented in On the Ten Relationships, as well as Mao Zedong's personal problems in thought and behavior.

#### (i) The relationship between heavy industry and light industry and agriculture

In discussing this relationship, it can also be seen as an expression of the value of modernization in "optimizing the industrial structure". In this relationship, Mao Zedong firstly pointed out that heavy industry was the focus of China's construction, and that priority must be given to the development of the production of means of production, but that the production of means of subsistence, especially the production of food, should not be neglected. [1] At the same time, Mao Zedong also made a more profound discussion of the Soviet Union's one-sided development of heavy industry, ignoring the development model of agriculture and light industry, based on the dialectical relationship between the interdependence of agriculture, light and heavy and the mutual promotion of the establishment of an industrial structure with Chinese characteristics, in the order of agriculture, light and heavy. [9]

Paradoxically, however, Mao's theoretical solutions to the problem were not adopted in practice. In particular, the problem of food production mentioned by Mao Zedong was not only the opposite of the theoretical logic of the "Second Five-Year Plan/Great Leap Forward Movement"[30], but also indirectly led to the "Three-Year Famine"[31]. The theoretical idea of increasing the ratio of agriculture to light industry is also in contradiction to the later development of military industry and heavy industry under the "Three-Line Construction"[32].

#### (ii) Relationship between coastal and inland industries

In this relationship, Mao Zedong pointed out the concept of balancing the layout of industrial development, the original industrial base in the coastal areas should not only be fully utilized, but also continue to develop the expansion and reconstruction of the original light and heavy industries in the coastal areas, and at the same time, to vigorously develop industries in the hinterland, and to place the majority of new industries in the hinterland, which not only helps to gradually balance the industrial layout, but also facilitates the need for war preparation. In addition to this, Mao Zedong also pointed out that it would be good to have a good war preparation. In addition, Mao Zedong also pointed out that by making good use of and developing the old industrial base of the coast, the country would have more strength to develop and support the construction of the mainland industry, thus achieving a balanced relationship between the coastal industry and the mainland industry. [1].

However, we need to pay attention to the fact that the choice of emphasizing the mainland and neglecting the coast, although it brings part of the growth effect to the construction of mainland industry, but from the point of view of territorial function, it also restricts to a certain extent that compared to the territorial function of the mainland, the territorial function advantage of the coastal area with stronger function and higher efficiency presents a more obvious weakened treatment, and

directly or indirectly restricts the coastal area's economic development, limiting the growth of the overall economic strength of Chinese society. [9].

### (iii) Relationship between economic construction and national defense construction

In this relationship, Mao Zedong pointed out the concept of the equally important relationship between economic construction and national defense construction. While the economy needs to be built, the national defense also needs to be built. The shift from 30% of the national budget in the first Five-Year Plan to 20% in the second Five-Year Plan does not mean that the national defense is not important, but rather, at a time when the country's financial and economic burdens are relatively heavy, it is necessary to feed the demand for national defense expenditures through the building up of the economy. The construction of national defense needs the development of the economy, the economic construction up in order to provide financial support for the expenditure of military and political costs. [1].

In terms of the law of development, Mao's thesis is positive, and the ideology it espouses has a legitimate hunger for "cause and effect." What he advocated was that only when the economic construction developed faster could the national defense construction make greater progress. [13] From this assertion, Mao Zedong recognized the importance and urgency of economic development, but in contradiction to his assertion, much of Mao's actual behavior after the output of On the Ten Relationships was hostile to his assertion. In this discourse, Mao directly discussed and emphasized the importance of economic construction, but the subsequent "People's Communalization Movement/Great Leap Forward Movement" far neglected the healthy development of economic construction, and similarly, Mao later initiated the "Three-Line Construction", which focused on the military industry, and the "Three-Line Construction", which focused on the military industry. Similarly, Mao Zedong's later "Three-Line Construction," which focused on military and heavy industries, reduced light industries, and neglected agriculture, is also clearly contradictory and hostile to his thesis.

### (iv) Relationship between the State, production units and individual producers

In this relationship, Mao pointed out the need to balance the three aspects of the relationship between the state, the collective and the individual. On the workers' side, he mentioned the matter of increasing the productivity of workers' labor and proposed that some increase in wages should be given to the workers; on the factories' side, he mentioned the question of the independence of the factories under a unified leadership and proposed that each unit of production should have yet another independence linked to unity; on the peasants' side, he mentioned the matter of the relations between the state and the peasants, and between the co-operatives and the peasants to be dealt with, and proposed that, except in the case of a mega [1].

In response to the shortcomings of the economic system, Mao Zedong proposed that the interests of the state, production units and individuals should be taken into account, and that the relationship between accumulation and consumption, long-term and current interests, and overall and local interests should be correctly dealt with. [15]The content of Mao's thesis is in obvious contradiction to many of the practices that followed, especially the Great Leap Forward and the Three Years of Famine. At the same time, it is worth noting that in Mao's thesis, he pointed out that the principle of material interest must be carried out in economic activities and the principle of correctly handling the relationship of material interest among the state, enterprises and individuals. [16]Can this "principle of material interest" also be described as a kind of communism to which Mao Zedong added the element of "capitalism"?

### (v) The relationship between the central and local authorities

In this relationship, Mao Zedong pointed out the need to solve the problem of contradiction between the relationship between the center and the localities, and proposed that under the premise of consolidating the unified leadership of the central government, the power of the localities should be

enlarged a little bit to give full play to the local activism, pay attention to the acquisition of local interests, and give the localities more independence, so as to allow the localities to do more things. In addition to this, attention should also be paid to the relationship between localities and localities; the central government should pay attention to giving full play to the activeness of provinces and cities, and the provinces and cities should also pay attention to giving full play to the activeness of the various local districts, and proper independence and proper power should be possessed by the provinces, municipalities, districts, counties, districts and townships, and should be fought for, and in this respect, Mao Zedong pointed out that the fight for power from the overall interests of the whole country, and not from the interests of the proprietorships, could not be called localism, nor can it be called farcical independence. [1].

It is worth noting that this point still serves as a theoretical guide in today's central-local relations and local-local relations. At the same time, Mao Zedong in this discussion, in fact, the central-local relations as a kind of political innovation of the socialist economic system as a breakthrough in the study of the central-local relationship, emphasizing that the central-local relationship has both economic and administrative relations, the need to give full play to the local positive effect. [18] Mao's call for localities to seek legitimate independence and rights from the central government was also seen as a process of expanding socialist democracy, i.e., a process of decentralization. [19] Equally paradoxical is the fact that while Mao theorized the idea of decentralization of power to the local level, his desire for power and his later personal authoritarian practices are self-contradictory.

#### (vi) Relations between the Han and ethnic minorities

In this connection, Mao Zedong pointed out that the central government's policy on the relationship between the Han and the ethnic minorities was more stable and more favored by the ethnic minorities. The emphasis was not only on opposing big Han nationalism, but also on opposing local nationalism. In terms of the population of the Han and the minorities, the Han accounted for ninety-four percent of the population and had an overwhelming advantage. The state should sincerely and actively help the ethnic minorities to develop their economy and culture, but what kind of economic management system and financial system is appropriate in the ethnic minority areas is a question that needs to be studied and explored. [1].

At the same time, it is worthwhile to consider that, according to Mao Zedong's thesis, the Central Government of the Communist Party of China (CPC) should actively help the minority nationalities in their development and construction, but it should not "Sinicize the minority nationalities", and the management of the minority nationalities could not be achieved at once, and it needed to be slowed down to be carefully studied and researched. These are the ideological concepts that Mao Zedong presented in his thesis, and also the concepts he created at the theoretical level, but at the actual factual level, the development and construction of ethnic minorities has shown a completely opposite trend, whether it is for the Tibetans in Tibet, the Mongols in Inner Mongolia, the Uyghurs in Xinjiang, or other ethnic minorities with small populations, the factual level of the development of change is not the same as Mao's thesis. In the case of the Tibetans, the Mongols in Inner Mongolia, the Uyghurs in Xinjiang, and other ethnic minorities with smaller populations, the factual development of the ethnic minorities is in contradiction to Mao's concept. This contradiction is evident in both the cultural aspect of the "Hanization of education"[33] of the ethnic minorities and the economic aspect of the "suppressed development" of the ethnic minorities. Thus, from the previous five chapters (Mao's first five accounts of relationships), plus this one on the relationship between the Han and ethnic minorities, it is not difficult to see the "idealized world" that Mao had created in terms of theory, whereas if we delve deeper into a comparative analysis of Mao's specific behavior and that of the CCP government, we will find that Mao's actions were not the same as the CCP government's, but rather the same. However, if we analyze Mao's behavior in comparison with that of the CCP government, we will find that On the Ten Relationships may only serve as a presentation to the outside world, portraying an image of China as "open, democratic, and free".

#### (vii) Relationship between parties and non-parties

In this relationship, in terms of the number of parties, Mao Zedong pointed out that now it seems that I am afraid it is better to have a few parties, not only in the past, but also in the future, that is, to coexist for a long time and supervise each other. In terms of party governance, Mao pointed out that it is necessary to unite all democrats who give us their opinions in good faith. That is, those who scold us, like Long Yun, Liang Shuming, Peng Yihu, and so on, should be raised up and allowed to scold us; if they scold us unreasonably, we will refute them; if they scold us reasonably, we will accept them. This is more favorable to the Party, to the people, and to socialism. Although the dictatorship of the proletariat cannot be without great coercion, it must also be against bureaucracy and large institutions. In addition to this, Mao also proposed a streamlining of the CCP's party and government institutions, suggesting a major streamlining of the CCP's party and government institutions, cutting them down by two-thirds. [1].

Mao Zedong's discussion of this relationship is in fact "in the same vein" as the previous discussion, which is all about the creation of an "external image". From the point of view of communication, this is also a kind of "advertisement" [34] that has always been used in propaganda caliber. In this, the streamlining and simplification of the CCP's institutions, as expounded by Mao Zedong, was not only not achieved at that time, but also has not been factually tested in the current Chinese society, and, on the contrary, presents the existing situation of a CCP's institutions that are huge in number and complicated in organization. Mao Zedong's discussion of "long-term coexistence and mutual supervision between parties" is also in contradiction to his subsequent advocacy of "party cadres". Under Mao's idea of rapid modernization, Mao proposed to the party the difficult task of learning scientific knowledge and training a team of cadres and intellectuals who were both red and professional.[15] This was a difficult task. The operation of this direction, especially the training of "red and specialized" cadres, could hardly be justified by the theory of long-term coexistence and mutual supervision between parties and factions that he advocated in this discourse. Or, in other words, in terms of governmental domination, Mao merely used parties outside the CCP as an external propaganda tool to justify the democratization of the CCP.

#### (viii) The relationship between revolution and counter-revolution

In this relationship, Mao Zedong pointed out that there is a chance to correct mistakes, which not only stabilizes many people, but also avoids mutual distrust among comrades in the Party. All counter-revolutionaries should be given a way out of life and a chance to reform themselves. Such an approach will be beneficial to the people's cause and to international influence. [1].

From the existing studies in China's academic databases, it will be found that the existing research materials in the study and exploration of On the Ten Great Relationships focus more on the study or exploration of economic construction and foreign relations, and for the "Sixth--Relationships between Han Chinese and Minority Ethnic Groups; Seventh --The discussion on the three aspects of "the sixth - the relationship between Han Chinese and ethnic minorities; the seventh - the relationship between the party and the non-party; and the eighth - the relationship between the revolution and the counter-revolution" is almost sketchy, sketchy, or even blank. However, these three aspects are very important and cannot be ignored for the study of the Chinese question, especially for the study of the topic itself, which is set up in the "On the Ten Relationships". However, it is a pity that in the existing Chinese academic databases, we cannot find any actual and effective research works with reference value.

Nowadays, Mao Zedong has also become a self-contradictory person in terms of the "relationship between revolution and counter-revolution". Both the struggle and suppression of the Cultural Revolution and the persecution of Liu Shaoqi are direct and concrete evidence of the inconsistency of Mao's words and actions and the superficiality of On the Ten Relationships.

#### (ix) Right and Wrong

In this relationship, Mao Zedong pointed out that for the revolution, it is always better to have more people. The majority of those who make mistakes can be corrected, except for the very few who persist in their mistakes and repeat their mistakes. Treating those who make mistakes with kindness will not only win hearts and minds, but also serve to unite them. Whether one adopts a helpful or a hostile attitude toward a comrade who has made a mistake is a criterion for distinguishing whether one is well-intentioned or ill-intentioned. It is worth noting that in Mao's discussion of this relationship, the eight Chinese characters "punish those before to prevent those after, treat the sick to save them" are repeated both before and after, and at the end of his discussion of this relationship, Mao emphasizes the importance of adhering to the policy of "punishing those before to prevent those after, treating the sick to save them", and this policy, too, is emphasized by Mao. Mao emphasized the importance of adhering to the "punish those before to prevent those after, cure those who are sick to save them" policy, which Mao also referred to as the policy of uniting the whole Party. [1].

It is undeniable that Mao's thesis has a clear social value, especially in dealing with the conflict between the government and the masses. Unfortunately, however, although in this thesis, Mao Zedong cited such examples as "Wang Ming learned from Stalin's bad style of not wanting intermediary forces and not allowing the correction of mistakes as a warning; followed by Lu Xun's critique of the Xinhai Revolution in which the fake foreign devils were not allowed to revolutionize the AQ Revolution as a metaphor; and then Gao Gang wanted to move a stone to hit people, but ended up knocking down his own as a negative lesson! "[25] These examples are used to argue their own ideas in the chapter on the relationship between right and wrong, but their ideas are contradictory to the "Cultural Revolution" that was launched behind them, which is "incompatible with fire and water", and likewise, is a self-contradiction of this original ideology. It is also a self-denial of this original ideology.

#### (x) Relations between China and foreign countries

In this relationship, Mao Zedong pointed out that every nation has its own strengths and weaknesses. Socialism has both strengths and weaknesses. It is necessary to learn the strengths of all peoples and countries, whether in politics, economics, science, technology, literature, art, everything that is really good. At the same time, in the process of learning, it is necessary to learn analytically and critically, not blindly, let alone mechanically copying and applying everything. When the country becomes rich and powerful in the future, we must still adhere to the revolutionary position and learn from others with modesty and prudence. Not only should we learn from others during the first five-year plan, but also after dozens of five-year plans, we should insist on learning from others. [1].

Although it is undeniable that Mao Zedong's statement is also a criticism of what he considered to be the "dogmatism" of the Soviet Union and a way to highlight the difference between China and the Soviet Union, [27]it is worth noting that, in terms of the ideological value of the text, Mao Zedong's statement still has a relatively important role to play in China's diplomacy today. important role in the development of Chinese diplomacy today. At the same time, although the ideological line advocated by Mao Zedong of starting from the actual situation and seeking truth from facts is consistent with this thesis [28], it is unfortunate that in terms of the development of reality, both in the period of Mao Zedong's subordination and in today's Chinese society, this situation has not been truly implemented, but has only become the surface of the text.

## 4. CONCLUSION

The Discourse on Ten Relationships basically revolves around a particular approach - mobilizing all positive factors at home and abroad to serve the cause of socialism. Mao Zedong's treatise talks about a total of ten relations, and these ten relations also share a common characteristic - contradictions. Mao Zedong pointed out that the world is made up of contradictions, that without contradictions there is no world, and that their task is to deal with these contradictions correctly.

As stated at the beginning of this paper, the research of this paper mainly focuses on the background of the Ten Relationships and the interpretation of the Ten Relationships article by article, in the research process of this paper, the author consulted a large number of documents, hoping to find a larger reference role of the research content, on the one hand, in order to add to the academic basis of this paper, on the one hand, but also in order to be able to find academic references that can corroborate the author's arguments. For this paper, the literature and the intention of the footnotes, may be more focused on the basis of the argument and academic basis, which is also a more regrettable aspect of this paper.

After decades of construction and development in China, the basic ideas in On the Ten Relationships are still of great significance to the current CCP government. Although these ideas were not developed after the "left-leaning" error in 1957, due to many historical and social reasons, as well as Mao's personal reasons, the democratic and open spirit of these ideas is still a great asset in leading China's development towards democratization.

And from the viewpoint of the era context in which China was living at that time, On the Ten Relationships not only has a strong thought leadership, but also has a high probability of practicability, even for today's Chinese society, the value of the ideas elaborated in it still has a strong positive effect, and similar to Mao Zedong's period, for today's Chinese society, On the Ten Relationships still has great Similar to Mao Zedong's time, On the Ten Relationships still has great operability and practicability for today's Chinese society, in which the space for progress and change are both powerful possibilities. It is also an opportunity for those in power in China to transform Chinese society into a more democratic and liberal one.

## REFERENCES

- [1] Mao Zedong. (1976). On the Ten Great Relationships (April 25, 1956). Journal of Jilin University (Natural Science Edition) (04),5-23. doi:CNKI:SUN:JLDX.0.1976-04-001.
- [2] (1950). Completing the victory, consolidating it--Welcoming the New Year's Day of 1950. Fujian Zhengbao (01), 1-3. doi:CNKI:SUN:FJZB.0.1950-01-001.
- [3] Xinghua. (1983). Centralization and unification combined with hierarchical management, focusing on the centralized financial system during the "First Five-Year Plan" period. Finance (02), 13-15. doi:10.14115/j.cnki.zgcz.1983.02.008.
- [4] Hu, G. P.. (1991). The Practice of Strengthening Program Work in China during the "First Five-Year Plan" Period and Its Characteristics. Party History Research and Teaching (01), 9-19. doi:CNKI:SUN:DSYJ.0.1991-01-001.
- [5] Ye, Jianjun. (1991). The "First Five Years" Construction. Hunan Party History Monthly (08), 2. doi:CNKI:SUN:FLDS.0.1991-08-000.
- [6] Yu, K.. (1994). An analysis of On the Ten Relationships. Chaidam Development Research (01), 12-16. doi:CNKI:SUN:CDMK.0.1994-01-002.
- [7] (1992). Ten major tasks related to the overall situation must be realized. Guangxi Politics (11), 4. doi:CNKI:SUN:GZRZ.0.1992-11-022.
- [8] Zhou, Huiling. (1994). Economic Thought and China's Economic Development in On the Ten Relationships. Journal of Capital Normal University (Social Science Edition) (01). doi:CNKI:SUN:SDSD.0.1994-01-002.
- [9] Chen, B. Chuan. (1994). Shining Thoughts Significant Contributions - The Experience of Studying "On the Ten Great Relationships" and "On the Correct Handling of Internal Contradictions among the People". Journal of Jiaying University (01), 1-3. doi:CNKI:SUN:JYDB.0.1994-01-000.
- [10] Lu Shang-chun,Liu Peng. (1994). An Examination of Mao Zedong's Thought and Practice of Modernization. Guangxi Social Science(01),73-79. doi:CNKI:SUN:HSKX.0.1994-01-012.
- [11] Xu Hong. (1994). An Experimental Discussion on Mao Zedong's Thought on Socialist Economic Management--Re-reading "On the Ten Relationships". Tianshan Journal (01), 46-49. doi:CNKI:SUN:ZGWM.0.1994-01-016.
- [12] Yang Xueying, Zhu Lingyun. (1994). An Experimental Discussion on the Historical Contributions of Mao Zedong's Economic Theory and Practice. Journal of Huaihai Institute of Technology (Natural Science Edition) (01). doi:CNKI:SUN:HHGB.0.1994-01-000.

- [13] Wei Yunzhe, Xu Guangzhi. (1994). A test analysis of Mao Zedong's theory on socialist economic construction. *Journal of Changchun University* (01), 8-11. doi:CNKI:SUN:CDXB.0.1994-01-001.
- [14] Huang Shan. (1977). Talking about the teaching of chapters 8 and 9 of *On the Ten Great Relationships*. *Anhui Education* (04), 43-45. doi:CNKI:SUN:ANHI.0.1977-04-020.
- [15] Wang, Tingke. (1994). New Exploration New Beginning-The Publication of Mao Zedong's *On the Ten Major Relationships*. *Tianfu Xinlian* (01). doi:CNKI:SUN:TFXL.0.1994-01-020.
- [16] Li Liju. (1994). Talking about Mao Zedong's thought and practice of opening up to the outside world. *Heihe Journal* (02), 52-54. doi:10.14054/j.cnki.cn23-1120/c.1994.02.012.
- [17] (See Wikipedia: abductive reasoning, also translated as anteductive reasoning, reverse reasoning), is the process of reasoning from facts to their best explanation. In other words, it is the process of reasoning that begins with a collection of facts and derives their best explanation. The term abduction is sometimes used to imply the generation of hypotheses to explain observations or conclusions, but the former definition is more common in both philosophy and computing.
- [18] See Wikipedia: Class struggle theory, the main ideological point of view of Mao Zedong, who divided the Chinese people into two camps: the people and the class enemies. He said, "What are the people? In China, at this stage, it is the working class, the peasant class, the urban petty bourgeoisie and the national bourgeoisie. These classes, under the leadership of the working class and the Communist Party, are united to form their own state, to elect their own government, to exercise dictatorship over the lackeys of imperialism, that is, the landlord class and the bureaucratic bourgeoisie, as well as the reactionary factions of the Kuomintang and their accomplices, who represent these classes, and to oppress these people, allowing them to behave themselves and forbidding them to speak and move indiscriminately. If they want to speak and move indiscriminately, they will be banned and sanctioned immediately." After the Ninth National Congress of the Communist Party of China (CPC) was held, "class struggle as the platform" was written into the CPC constitution. Mao Zedong also stated that "Regarding class and class struggle, we can start talking about it now, and we must talk about it year after year, month after month, and day after day" and "Class struggle, once you grasp it, it will work". It was not until after Mao's death that the Third Plenary Session of the Eleventh Central Committee, convened in 1978, decided to stop using the slogan "class struggle as the platform" and shifted the focus of work to economic construction.
- [19] See Wikipedia: The Great Proletarian Cultural Revolution, commonly known as the Cultural Revolution, or simply the Cultural Revolution, was a nationwide political movement in the history of the People's Republic of China, which took place between May 16, 1966 and October 6, 1976 within mainland China. The Cultural Revolution was one of a series of political movements initiated and led by the left wing of the Chinese Communist Party represented by Mao Zedong, and is generally considered to have officially begun on May 16, 1966 with the introduction of the May 16th Circular. The Cultural Revolution is generally considered to have lasted for ten years and had an enormous and far-reaching impact on the new Chinese society, and was comprehensively rejected by Deng Xiaoping and others and the subsequent central leadership, and was negatively evaluated by later generations as the Ten Years of Internal Rebellion, Ten Years of Unrest and Ten Years of Catastrophe.
- [20] Supplementary note (see Wikipedia): Various scholars have estimated that the number of unnatural deaths in Mainland China as a result of the Ten-Year Cultural Revolution ranged from 2 million to 20 million. Starting with the Red August in Beijing, massacres occurred in many regions, including the Guangxi Cultural Revolution massacre (and mass cannibalism), the Inner Mongolia Negro Party Incident, the Guangdong Cultural Revolution massacre, the Yunnan Cultural Revolution massacre, the Hunan Cultural Revolution massacre, and the world's greatest man-made technological disaster of the 20th century, the "75-8" dam collapse in Henan. During the Cultural Revolution, the armed struggles and officially encouraged criticisms, house raids, and whistleblowing led to the degradation of traditional Chinese culture and morality, the severe impact on the economy (the national economy was on the verge of collapsing in 1976, just after the Cultural Revolution ended), and tens of millions of persecuted people, as well as a large number of cultural relics and ancient monuments that were destroyed by the Red Guards during the Four Ages of the Cultural Revolution. Many leaders of the CCP Central Committee were persecuted as capitalists. For example, the then President of the People's Republic of China, Liu Shaoqi, the Ten Marshals Peng Dehuai and Hailong, and Politburo Standing Committee member Tao Zhi were persecuted to death; Deng Xiaoping and Chen Yun were sentenced to banishment; Xizhongxun and Bo Yibo were knocked down and imprisoned; and Chen Yonggui, a semiliterate farmer, was appointed to the Political Bureau of the Central Committee of the Communist Party of China (CCPC). In addition, China's scientific research and education also suffered a major blow. Intellectuals became one of the first targets of suppression and were widely criticized and persecuted as bourgeois reactionary academic authorities and "stinking old men". Among the "Two Bombs and One Star Founding Fathers", Yao Tongbin was beaten to death, Zhao Jiuzhang was persecuted to suicide, and other famous intellectuals, such as Lao She, Zhou Zuoren, Liang Sicheng, Fu Lei, Xiong Shili, Tian Han, Jian Bozan, and Wu Han, were also persecuted to death. A few of them, such as Qian Xuesen, were protected by the List of Cadres to be Protected, which was specially listed by the Premier of the State Council, Zhou Enlai in 1966. Meanwhile, during the Cultural Revolution, the college entrance examination was stopped, and tens of millions of young intellectuals went to the countryside.

- [21] See Wikipedia: The First Five-Year Plan (abbreviated as the First Five-Year Plan) refers to the plan formulated by the government of the People's Republic of China to develop the national economy from 1953 to 1957. The plan was formulated under the auspices of Premier Zhou Enlai and Vice Premier Chen Yun of the State Council of the Central People's Government (CPG), and has an important place in the history of the People's Republic of China.
- [22] See Wikipedia: The Land Reform Movement (土地改革运动), a land reform in mainland China led by Mao Zedong and other high-ranking members of the Communist Party of China (CPC) in the early years of the People's Republic of China (PRC), was a continuation of the land reforms instituted by the CPC in the "Liberated Areas" during the Second Nationalist-Communist Civil War.
- [23] See Wikipedia: The Korean War was a war between the regime of the Democratic People's Republic of Korea (DPRK) and the regime of the Republic of Korea (ROK) on the Korean Peninsula, in which the People's Republic of China (PRC) and the Soviet Union (USSR) sent troops in support of the North, while the United Nations Army (UNA), a coalition of 16 nations (mainly the United States), sent troops in support of South Korea. After the conflict at the 38th parallel and the April 3rd Incident in the south, the Korean People's Army crossed the 38th parallel and invaded South Korea on June 25, 1950, and the war began. The United Nations Army and the Chinese People's Volunteer Army participated in the war, and the Korean Armistice Agreement was finally signed at Panmunjom on July 27, 1953, which established a non-military zone between North and South Korea as a buffer zone based on the Line of Actual Control (LAC) at the time of the armistice.
- [24] See Ching-yuan, <The Disclosure of Korean War Secret Files>, Ming Pao Monthly, No. 9, 1994, p. 38.
- [25] See Wikipedia: One-sidedness was the policy of the People's Republic of China in the early years of its founding, which was not to establish an alliance with the Soviet Union alone, but rather meant to stand firmly on the side of the communist national camp against imperialism and the Western capitalist camp led by the United States; to regard the capitalist camp as the enemy and to unite with the communist camp to fight against them. This policy laid down the basic pattern of China's foreign policy in the early 1950s. The choice of the socialist system in the future, the Soviet Union's support in laying the foundation of the two bombs and one star, and triggering the stalemate of the Korean War had far-reaching effects on China and even on the world pattern, though it was also due to the antagonism of the interests and peculiarities between China and the Soviet Union that the relationship broke down and came to an end in the late 1950s.
- [26] See Wikipedia: The slogan "overtake Britain and catch up with the United States" was first articulated in 1957, when Mao Zedong responded to Khrushchev's claim that the Soviet Union would overtake the United States in 15 years by saying that China's steel production would overtake that of the United Kingdom within 15 years. Around 1958 Mao Zedong came up with the slogan "Overtake Britain and Catch up with the United States", which consisted of two goals: to overtake the United Kingdom in 15 years and catch up with the United States in 20 years in terms of steel production. Mao Zedong's slogan of "catching up with Britain and the United States" around 1958 contained the goals of surpassing Britain in steel production in 15 years and catching up with the United States in 20 years.
- [27] See Wikipedia: The Sino-Soviet Crossing (Russian: Советско-китайский раскол), also known as the Sino-Soviet Rupture and Sino-Soviet Contradiction, refers to the estrangement or even confrontational clashes in diplomatic and military relations that occurred between the People's Republic of China and the Union of Soviet Socialist Republics during the Cold War. The Sino-Soviet disagreement covered both national interests and ideological dimensions. Given the complex military-geographical and historical relationship between the two, conflict between the two sides was largely inevitable. The beginning of the conflict is uncertain, but it roughly stems from the Sino-Soviet polemics following the Twentieth Congress of the Communist Party of the Soviet Union (CPSU) in 1956, when some members of the Communist Party of China (CPC) were dissatisfied with Soviet Communist Party First Secretary Nikita Khrushchev's de-Stalinization of the Communist Party of the Soviet Union (CPSU). 1961, Chinese Premier Zhou Enlai, who led a delegation to the 22nd CPC Central Committee Congress, had a heated debate with the Soviets that broke up, and refused to participate in the subsequent 23rd CPC Central Committee Congress. On May 16, 1966, the Political Bureau of the CPC Central Committee adopted the May 16th Circular, deciding to carry out the Cultural Revolution, and relations between China and the Soviet Union were completely frozen.
- [28] See Wikipedia: Cult of personality, (Chinese: 個人崇拜; Russian: культ личности) refers to the use of mass propaganda to portray an individual as an object of worship in a community, usually by means of the media, which idealizes, heroizes, or even deifies his or her personality. When the government uses the mass media, propaganda and other means to give unquestionable flattery and frequent praise, glorification, etc., to portray a living (or deceased) political leader as a heroic, deified, idealized public figure, then naturally the mass phenomenon of cult of the individual will arise.
- [29] See Wikipedia: Autocracy, the root of which comes from the ancient Greek: αὐτοκρατία (autocrates), where αὐτός means alone, personal, and κρατεῖν means rule, so it can be translated as: to be ruled by him alone. A leader who rules in this way is called an autocrat (αὐτοκράτωρ, autokratōr). autocracy, also transliterated as despotism, dictatorship, a political science term, is a form of government in which a single ruler with unlimited authority rules at his own will, without the checks and balances of law and tradition. It is a form of government in which a ruler with unlimited authority rules by his own will, without the checks and balances of law and tradition. The ruler is the sole holder of the highest power in the state and rules by means of tyrannical and brutal methods. This ruler with

unlimited power was called autocrat (Greek: ἀυτοκράτης, autocrates). The political system formed by this form of rule is called dictatorship.

- [30] See Wikipedia: The Great Leap Forward was a political and social movement that took place in the People's Republic of China from late 1957 to the early 1960s. Led by Mao Zedong, Chairman of the Central Committee of the Communist Party of China (CPC), the top echelons of the CPC launched the Great Leap Forward movement, which was in full swing in 1958 after the People's Daily published an editorial on November 13, 1957, with the slogan "Great Leap Forward". The movement attempted to take advantage of the local labor force and the enthusiasm of the masses to blindly pursue a "leap forward" in industry and agriculture that was divorced from reality: large agricultural "satellites" were put in place, the pursuit of "surpassing Britain and catching up with the United States" in terms of steel production, universal steelmaking, and the establishment of people's communes, among other things.
- [31] See Wikipedia: The Three Years' Hardship, also known as the Three Years' Famine and the Three Years' Natural Disasters, refers to a period of national famine in the People's Republic of China between 1959 and 1961 as a result of the Three Red Flags movement, with some scholars categorizing 1958 and 1962 as periods of famine. According to various estimates, the three-year famine caused the unnatural deaths of 15 to 55 million people in Mainland China, and is widely regarded as the largest famine in human history and one of the most serious man-made disasters in human history. The three-year famine is similar to a repeat of the 1932 Soviet famine, with major causes including the "Great Leap Forward", the People's Communalization Movement, systemic problems, and diplomatic dilemmas.
- [32] See Wikipedia: The Third Frontier Construction, a large-scale construction of national defense, science and technology, industry, power and transportation infrastructure in China's interior provinces for the purpose of war preparedness and drought preparedness, began in 1964 by the government of the People's Republic of China. The Third Frontier Region is a military geographic concept that includes 13 provinces and autonomous regions in the central and western regions of China. Its core areas were in Northwest China (including present-day Shaanxi, Gansu, Ningxia, and Qinghai) and Southwest China (including present-day Sichuan, Chongqing, Yunnan, and Guizhou). It began against the backdrop of the escalation of the Vietnam War and the U.S. military offensive along the southeast coast of China, as well as Sino-Soviet hostilities and small-scale armed conflicts between the two countries, and the crisis of a full-scale war.
- [33] See Wikipedia: In the case of ethnic minorities receiving language education in "Putonghua", for example, almost nothing about their local culture is taught in schools, and the media is dominated by the Han culture of the north, with government departments intentionally curbing the development of regional cultures as a matter of policy to ensure that their programs to promote Putonghua to the various ethnic groups in the territory are not interfered with by external factors. This is to ensure that their programs to promote Putonghua among the ethnic minorities in the territory will not be interfered by external factors and become ineffective.
- [34] See Wikipedia: Advertising or advertizing, in the narrow sense, is a marketing practice used to persuade listeners, usually to induce the purchase of a product or service, i.e. commercial advertising. On the other hand, advertising in its broader sense is any advertising activity that is designed to communicate a message and promote awareness, whether or not it is in the commercial sphere and whether or not it operates for profit, as long as it possesses the basic characteristics of an advertisement, it is an advertising activity such as an advertisement that is designed to increase political or ideological support, such as campaign advertisements and public service advertisements.
- [35] See: (Yang, Xiannong. (2017). Research on the basic principles of the theoretical system of socialism with Chinese characteristics. Sichuan People's Publishing House. 75.) The "left" ideology manifested itself in subjectively exaggerating the power of the revolution, belittling the enemy's power and objective difficulties, and taking blindly adventurous actions; or confusing the boundaries between the contradictions between the enemy and the people and the internal contradictions of the people, and adopting a policy of cruel struggle and merciless attack; or practicing shut-doorism on the issue of the allied forces of the revolution. The "leftists" are not the same as the "leftists". In the construction period, the "left" manifests itself, on the one hand, in its eagerness to achieve results without regard for immediate realities and conditions, and on the other hand, in its failure to analyze the changed objective realities by applying Marxist positions, viewpoints and methods, and in its inability to readily accept, or even to doubt or reject, the correct policy of reform and opening up.