

# The kuomintang and the chinese communist party - group spirit and activities of o...

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The paper " Kuomintang and Chinese Communist Party - Group Spirit and Activities of Opposing Political Unions " is a thrilling variant of a term paper on politics. The Kuomintang is a political movement connected to the May Fourth activist societies. The party was initiated in 1971 as a result of the learned people going against the Chinese traditions in politics, literature, and culture. The learned individuals inaugurated various reformist concepts from the west. From a political perspective, the force acted as a reaction to the shortcomings of the Republican democracy. It was seen in two ventures to reinstate monarchy by conservative Confucians and strong warlords that did not succeed. From the reasoning of the framework, the party gained strength from the Western-style educational organizations where most of the participants were students. As a result, student radicalism became rampant (Xiaohong 778).

The Chinese Communist Party (CCP) is a political faction that was able to withstand the May Fourth wave in China. The party was an elementary propagator of Bolshevism whose origin was Russia. The May Fourth Revolution laid a fertile ground for the Chinese Communist Party to thrive. The party absorbed some of the parties in May Fourth Movement that resulted in its fall (Xiaohong 779). The Kuomintang and the Chinese Communist Party did not have any difference in the age of recruits. The two parties involved learners from colleges, but there were exceptions where a majority of the participants were high school students. The parties attracted members through their specific group ethos and culture. From the aspect of group culture, the CCP members recognized themselves as a class of

collective self-cultivation. The concept assisted the party to define their group culture and operations. In addition, collective self-cultivation gave the party a cutting edge over KMT because it did not have similar organizational practices and identity (Xiaohong 782). The KMT had concerns over the inquiry of ethics through general opposition to Confucian morality, but only the CCP was involved in internal organizational activities of individual ethical development. In addition, the CCP focused on the external assaults on Confucian morality. The CCP was distinct in organizational ethos and form that was exhibited through group discipline and frame resonance. It was during the period of the May Fourth movement calamity that Bolshevism gained entry to China. The CCP embraced the Bolshevik concept because it gave a clear structure to incorporate their member's quest for efficient social change and meaning of life (Xiaohong 783). On the other hand, KMT was of the opinion that the members' master principle was a private matter that did not concern the organizational jurisdiction. This made it hard for the members to realize a connection with Bolshevism (Xiaohong 784).

In conclusion, the CCP attracted affiliate societies through the adoption of Bolshevik organizational culture and related resemblance of their group's spirit. The Chinese communism was fueled by the activist who adopted Bolshevism as a way of self-transformation, as well as social change. The social transformation was a channel of forcing the powerful and rich to be sincere so that the powerless and poor could have morals (Xiaohong 790). Religion and ethics played a significant role in the formation of Chinese communism that made it stronger. For example, sectarian spirit focusing on

self-discipline was changed into sectarian politics. The idea of self-cultivation is employed as a foundation of Chinese communism learning programs up to date. Moreover, the party's success comes from its potential to put inline the cultural styles with the organizational operations that describe its unique elasticity (Xiaohong 791).