



UNDERSTANDING CHINA

**a Diplomatic and Cultural Monograph of
Fairleigh Dickinson University**

by

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INTRODUCTION

Considering the undoubted importance of China in the world of today, it is absolutely astonishing how little effort has been put into a study of its basics – the quality and variety of its land mass, the size and diversity of its population, its enormous resource base, its percentage of global trade, its 5000 years of recorded history and civilization, its mastery in art and craftsmanship, its great contributions to the world in the form of paper and silk and gunpowder and the compass, the list can go on and on.

Few, even among the most educated, can say any one or more than one word in Chinese, fewer can name any one or more than one Chinese dynasty, and even fewer can express an informed opinion about the history and particularities of the Chinese character. Our knowledge is severely limited to sound bytes about the “emerging threat” or the “under-valued yuan”, even though Feng Shui has somehow entered into the consciousness of the more fashionable amongst us.

And yet, no one can deny how much even the richest countries of the world depend on China today -- as a banker constantly extending credits to an indulgent Western society steeped in over-consumption, as a highly efficient producer of all types of goods under enormous economies of scale, as the custodian of almost the entire mass of critical rare-earth minerals so vital to our high-technology equipment, as the well-head of a Confucian philosophy that dominates the thinking of almost a third of humanity, as an expanding power spreading its intellectual and economic influence not just into Asia and Europe, but also deep into the distant continents of Africa and Latin America.

For some, China is seen as an emerging threat to the comforts of their own dominance, even though that status-quo itself is so totally dependent on Chinese credits. For others, China remains a wonder, in its work ethic, in the total success that it achieves in anything that it sets its mind to, in its extraordinary rise within two decades as the largest English speaking country in the

world, and in the exceptional respect that it receives throughout the Third World.

This collection of research papers by a group of committed students and diplomats is an effort to bridge that yawning gap in our knowledge about China. Unlike other works about China, these papers do not repeat those aspects of current events that are so summarily dealt with in our media. On the contrary, these papers concentrate on the origins and development of the Chinese character and soul. They remain, however, no more than a basic introduction to a great country and a great people, in the hope that those who read this primer will get a feel for the soul of this country and its people, and be encouraged to delve deeper into a study of its past, its present, and its future.

The authors have obviously been given wide latitude in their own research methods and opinions, and have only been guided, but not unduly influenced. Their work should be appreciated as such.

With very minor exceptions, this current set of papers on Understanding China does not deal with the well-heeled political and economic themes of China Today. That topic will be dealt with in greater detail in a future project and publication later in the year.

CHINESE BASICS

Editor's Note: The following pages are no more than a quick introduction to Chinese basics, most of which are dealt with in fuller detail in later chapters of this book.

Written Chinese

About all that most of us know about the Chinese language is that it is written in complex ideograms, unreadable and undecipherable by the average non-Chinese audience. That is enough to deter even the bravest among us from delving deeper into the language. As a result, little or no effort has thus been made to try to have even some basic understanding of this language of one-fifth of humanity.

Each ideogram in Chinese represents a complete word or concept. Learning basic Mandarin Chinese requires knowing about 2000 ideograms at least. That number would enable you to read a daily newspaper and reasonably glean the trend of events. However, scholars need to go well beyond that number, and a few have reached as many as 80,000 words.

Written Chinese has undergone several simplifications over history. Some words have died out. Elsewhere, recent simplifications attempt to reduce the number of strokes needed to write a word or a concept.

Strokes for each ideogram can range from just one to as many as fifteen. Thus :

- 1 Stroke: 一 yī the number one
- 2 Strokes: 二 èr the number two
- 3 Strokes: 女 nǚ woman
- 4 Strokes: 长 chǎng long or length
- 5 Strokes: 立 lì to set up or build
- 6 Strokes: 舌 shé tongue
- 7 Strokes: 豆 dòu bean
- 8 Strokes: 非 fēi mistake or error
- 9 Strokes: 骨 gǔ bone
- 10 Strokes: 高 gāo height or tall
- 11 Strokes: 麻 má numb

- 12 Strokes: 黑 hēi black
- 13 Strokes: 鼠 shǔ mouse or rat
- 14 Strokes: 鼻 bí nose
- 15 Strokes: 龍 lóng dragon

Pinyin

The most recent effort at simplification aims at reducing the language into Latin characters, or Pinyin, which makes Chinese relatively easier to learn now. Since Chinese has a richer range of sounds than English, the new Pinyin alphabet has had to allocate some new sounds to standard Latin letters as follows:

- B = P as in sPin
- C = TS as in TSar
- D = T as in sTrange
- G = G as in Get
- J = J as in Jam
- Q = CH as in CHina
- X = SH as in SHarp
- ZH = J as in Jasper
- Z = DZ as in beDS
- m f n l h s sh = no change

Obviously, great care and self-control has to be exercised in correctly pronouncing the “Q” (ch) and the “X” (sh) in Pinyin Chinese, as they are totally different from Western pronunciations.

Spoken Chinese

Pronunciation is perhaps the most difficult part of spoken Chinese. That is because words are pronounced in four or five different tones, and depending on the tone that is used, the meaning of the word changes completely. For example, the same word – “MA” - can have the following changes in its meaning depending on the tone used:

- MA Long Flat tone ---- = mother
- MA Short Flat tone -- = question mark
- MA Flat then Rising tone ___/ = bother
- MA Falling then Rising tone \ / = horse
- MA Falling tone \ = scold

A vocal demonstration of this tonal system can be easily heard and appreciated at :

<http://www.pinyin.org/pinyinTones.cfm>

Chinese Names

Chinese names are normally in three parts. The surname comes first, and is followed by two “given” personal names. This tradition goes back to more than two hundred years when the growing population size made it necessary to give two personal names in order to avoid possible duplications. While one single personal name is still used sometimes, two personal names are much more common. The two personal names are represented by two separate characters. In their alphabetic presentation they can be separated into two separate names, or joined together with a hyphen, or even joined together fully into what looks like a single name.

Great care is paid to the choice of the written characters that are to be used for these names. Since there is normally a choice between different characters which sound the same phonetically, the choice of a particular set of characters for a particular name is based on notions of elegance and harmony and pride, and results in greater creative images and meanings of these names.

Parents often express their wishes and expectations about their children through the choice of the characters for these names.

Chinese Numbers

Numbers are not too difficult to learn. A start can be made just with the first ten, as follows:

1=ee, 2=er, 3=san, 4=tse, 5=wo,

6=lyo, 7=chi, 8=pa, 9=chou, 10=sh’e

Once the first ten numbers are learnt, it is quite easy to graduate to the next ten which are no more than a combination of ten and a single digit, as follows:

11=sh’e ee, 12=sh’e er, 13= sh’e san,

14= sh’e tse 15=sh’e wo, 16=sh’e lyo,

17=sh’e chi, 18=sh’e pa, 19=sh’e chou.,

The same principle is then followed in later numbers, as follows:

20=er sh’e, 21=er sh’e ee, 22=er sh’e er,

30=san sh’e, 31=san sh’e ee, and so forth.

More significantly, it should be noted that numbers have deeper meanings in Chinese, as each is attributed with proverbial

characteristics. In fact, a large number of proverbs are based on numbers and their significance. Thus, for example:

- 1 country 2 systems (China, Hong Kong, Macao)
- 2 legs to stand on
- 3 principles of Sun Yat Sen (san min chu) – democracy, nationalism, livelihood
- 3 rules of discipline (prompt obedience, no confiscations from peasantry, prompt delivery to Government of goods confiscated from landlords)
- 4 basic principles of Deng Xiaoping (leadership of Chinese communist party, proletarian democratic dictatorship, Marxism, Leninism and Mao Tse-tung thought, socialism)
- 5 principles of peaceful co-existence
- 8 points of salvation presented to Chiang Kai Shek
- 10 points of guerrilla tactics
- 10 key economic relationships of Mao
- A journey of 1000 miles starts with the first step.

Chinese Years

Even though the Chinese have adopted the Western “linear” Solar Calendar for the past hundred years, all cultural festivities are linked to the Lunar Calendar. The Chinese Lunar Year system was established in 2600 BC by Emperor Huang Ti. We are consequently in the year 4708 now. More importantly, the Chinese New Year starts somewhere between late January and early February, and then runs on a twelve year cycle, with animal zodiac signs listed as follows:

- Year of the Rat (1996, 2008, 2020, etc)
- Year of the Ox (1997, 2009, 2021, etc)
- Year of the Tiger (1998, 2010, 2022, etc)
- Year of the Rabbit (1999, 2011, 2023, etc)
- Year of the Dragon (2000, 2012, 2024, etc)
- Year of the Snake (2001, 2013, 2025, etc)
- Year of the Horse (2002, 2014, 2026, etc)

- Year of the Sheep (2003, 2015, 2027, etc)
- Year of the Monkey 2004, (2016, 2028, etc)
- Year of the Rooster (2005, 2017, 2029, etc)
- Year of the Dog (2006, 2018, 2030, etc)
- Year of the Boar (2007, 2019, 2031, etc)

In other words, the Chinese traditional method of dating follows a cyclical pattern, endlessly repeated. More attention is paid to the Lunar Year of ones birth, than to the actual date of ones birth.

One consequence lies in that you only have to ask a person his animal sign in order to deduce with reasonable accuracy his age and year of birth.

The start of the Chinese Lunar Year occupies central cultural importance in Chinese society and families. It always starts with great festivities, and occupies the same importance as major religious occasions like Hannukah, or Christmas, or Eid in the Judaic or Christian or Muslim traditions. It is both an occasion for public festivities in the street, as well as an annual occasion for family reunions when children and relatives come together with their parents, often travelling great distances for these reunions.

Chinese Phrases

It is of course most useful to learn some basic phrases in Chinese, as they come up frequently in conversation. For example:

- Wo xing Smith = My last name is Smith
- Ni hao = How are you
- Chir li ma = Have you eaten
- Nien xian qing = After you please
- Zai jian = Good bye
- Man zou = Take care
- Kung si fa chai = Wish you make a lot of money
- Shin nien kwai lye = Happy New Year
- Zhonghua = China (zhong=middle, hua=kingdom)

More simple phrases can be easily identified and learnt if you wish not to be known as a “Yang Kuei-Tsu” or Foreign Devil.

Chinese Dynasties

A quick summary of major dynasties and the major events for which they are known follows for the benefit of those readers who can perhaps only name the Ming dynasty if asked the question:

- Xie (shee) = 2100-1600 BC (start of dynasties)
- Shang (shang) = 1600-1050 BC (bronze vessels)
- Zhou (chou) = 1050-220 BC (warring states period)
- Qin (chin) = 220-206 BC (start of Great Wall)
- Han (han) = 250-200 BC (Confucius and his times)
- Jin (jin) = 200-600 AD (divisions in China)
- Tang (tang) = 620-920 AD (porcelain art horses)
- Song (song) = 950-1270 AD (trade, Silk Road)
- Yuan (yuan) = 1270-1370 AD (plague in China)
- Ming (ming) = 1370-1650 AD (porcelain art)
- Qing (ching) = 1650-1911 AD (last Manchu)

Chinese Nationalities

China is a vast country with a vast population. While sub-nationalities and sub-dialects abound, it is normal to classify the population into five major types:

- Han = Chinese
- Man = Manchurian
- Meng = Mongol
- Hui = Muslim
- Tsang = Tibetan

While a detailed chapter on ethnicities exists elsewhere in this book, it is important to note that almost 92% of the Chinese population is of the Han ethnicity. This obviously results in great homogeneity in the Chinese people, despite the enormous size of the country and its population.

Confucianism

Confucius, and his teachings, occupy a central position in the Chinese thinking processes. His “Analects” are part of basic learning in schools, and therefore constitute formative inputs into the Chinese character. Foremost among these teachings are the

concepts of a structured society, of discipline and obedience, of the importance and responsibility of mentoring the young, of the need for focused study and work, and of the essential morality that must link the governors and the governed. The Analects of Confucius may be seen as occupying the same position in Chinese society as that of the Holy Books of Judaism and Christianity and Islam, and are given the same attention and respect by one and all. It is important to realize that almost one-third of the total population of the world is deeply influenced by these teachings, two thousand five hundred years after they were first enunciated.

Chinese Contributions

Confucianism is hardly the only intellectual contribution of China to the world. Another well-known figure is Sun Tzu, whose Art of War is also a book of essential reading for all armies in the world, equally a full two thousand five hundred years after it was first written.

Other critically important scientific contributions of China are numerous. Just listing four should suffice; paper, the compass, gunpowder, and silk, each one of which has played such a wide role in human history. A detailed paper on these contributions comes later in this compendium.

Chinese Art

No summary of Chinese Basics is possible without a reference to the long history of Chinese Art. Whether we go back four thousand years to the bronze vessels, or move through the thousands of terra-cotta figures of a standing army, or the enormous span of porcelain horses and vases and plates, or the exceptional examples of calligraphy, or brush paintings, or embroidery, the list is breath-taking and endless. In all cases, we see the same attention to detail, and an unbelievable craftsmanship indicating the mastery of man over matter. A fuller chapter on this aspect is also dealt with later in this book.

Character Traits

Finally, a quick note about some specific Chinese character traits. Other than discipline and hard work, and finding simple

solutions to common daily problems, and the importance that is given to society rather than to the individual, there is a remarkable degree of patience, and an extended long-term concept of time. The most telling example of the latter was when Chairman Mao Tse-Tung was asked what he thought of the French Revolution, and he replied, "It is too early to tell". Almost any Chinese can describe his family history going back a dozen generations. With 5000 years of recorded history behind them, the Chinese can afford to see time in centuries and millennia, rather than in years and months.

CONFUCIANISM

Editor's Note: Absolutely fundamental to understanding China is a better knowledge about Confucius, and a greater familiarity with his teachings. That is largely because Confucianism underlies the very basis of family life and education, not just in China, but also in most of the Far East.

Introduction

In the field of philosophy, great sages such as Zhu Xi (Chu Hsi), Laozi (Lao Tzu), Han Fei (Han Fei Tzu), Mozi (Mo Tzu) filled the firmament of Chinese history with pearls of wisdom and golden ideas. Among them, Confucius (K'ung-Fu-Tzu) was arguably the brightest star. Brilliant scholar, honourable government official and some may even argue spiritual guide, Confucius merged out of one of the darkest periods of the Chinese history.

Yet he managed to re-write history like no one else did, with his words transcending time and space. Confucius' concepts and social structures embarked in a 2500 year journey to be interpreted, practiced, criticized and yet embraced by the Chinese population and produce what today is known as Confucianism; becoming part of the social fabric and natural DNA of Chinese culture. Confucianism is thus bound to be an everlasting element of Chinese uniqueness.

Personal Biography

Reconstructing Confucius' life is like putting together a mosaic with large missing pieces. Information about his life, achievements and deeds are available in great quantity but the quality and reliability of the sources is not always satisfying. His first biography was written more than 375 years after his death by Ssu-ma Ch'ien¹, an historian widely criticized for romanticizing Confucius life.

With time, other attempts were made, eventually adding legends to Confucian narratives and making it hard to distinguish between fiction and reality. On the brighter side *The Analects*² provide valuable information that enables us to reconstruct Confucius'

¹ Qian, Siman. "Records of the Grand Historian." (Columbia University Press)

² Lau, Dim Cheuk. "The Analects – Lun Yu." (Penguin Books)

background, professional career and core values in life. The biography of this essay is mostly based on data found in *The Analects*.

Confucius was born in 551 BC, in what was known as the feudal state of Lu (Northern China, modern Shan-Tung). As a young man he was known as Kong Qui, but after becoming a great philosopher and educator he obtained the name of K'ung-Fu-Tzu (the Great Master K'ung).

It is quite common for prominent Chinese philosophers to carry the suffix "tzu" at the end of their name, which literally means "master." It is usually given as a sign of reverence and high recognition. Classic examples are Lao Tzu, Meng Tzu, and Mon Tzu.

Family, Education and Political Career:

While not wealthy, Confucius' family belonged to the aristocratic class known as the Shih. At those times most Shih served as court official, educators and teachers. Scholars point out that Confucius' first occupation appears to be the keeper of the Lu granary and later supervisor of the fields, both low positions but consistent with his shih status.³ His father was believed to be a warrior, no less distinguished for his deeds of valour than for his noble ancestry.

The death of his parents marked two major turning points of his life. The father died when Confucius was only three years old. As a result he had to work since a very young age to sustain the whole family. In *The Analects* Confucius asserts that during his youth he was in humble circumstances and forced to acquire many different skills. It wasn't long before his life was abruptly shaken by another unfortunate loss. His mother died when he was only 23 years old. Perhaps, the years of seclusion following his mother's death were spent in preparation for his life's work, to the point that he left the family (including wife and children) to dedicate his life to his studies.

Ever since a very young age Confucius demonstrated outstanding intelligence and a great passion for studies, with politics, ethics and education among his favourite subjects. In spite of the fact that he had to work hard to maintain his family, he spent a great deal of time pursuing his studies. He was so talented that in his early twenties he became a teacher and opened a small school in the state of Lu.

³ Schwartz, Benjamin. "The World of Thought in Ancient China." (Harvard University Press).

The success of his professional life moved beyond the educational ground, and stretched to the inner levels of the political system. He worked and taught in the state of Lu for about 30 years, and he ultimately was promoted to the position of Justice Minister at the age of 53. Under his sound policies the state reached a great level of prosperity and morality. Eventually, under his administration order and discipline were mirrored in the policy of the state, especially within the fields of public/private expenditures and burial rites. His success travelled fast across the Chinese empire, generating admiration among the public.

The Beginning of the Quest:

Apparently, success also generated envy in other states. According to the “Records of the Grand Historians” the neighbouring feuds designed a plot to sabotage the reforming state of Lu. The story narrates that the king of Qi sent 100 good horses and 80 beautiful dancing girls to the Duke of Lu. Falling right into the trap, the Duke indulged in impure desires and neglected official duties for three entire days.

The indecent behaviour of the Duke disappointed Confucius, who resolved to resign from his job and leave the state of Lu.⁴ There is not enough documentation to either support or reject the episode.

However, what is generally accepted by historians is that Confucius resigned from his position and began a journey throughout China that lasted for more than 10 years.

Disappointed and determined to stay true to his principles, Confucius thus embarked on a journey to spread his teaching and wisdom. According to the tradition Confucius visited several places in the northeast and central China, including the states Wei, Song, Chen and Chai⁵.

When in the courts, he explained his political and philosophical concepts hoping that the ruling kings could grasp the true essence of his wisdom. For long time he hoped in vain for his policies to be implemented and executed.

After 13 years of hardships he returned home at the age of 68. It is believed that he spent the last five years of his life arranging ancient records, teaching his pupils and working on his writings. Finally, he died in 478 BC in the state of Lu.

⁴ Qian, Siman. “Records of the Grand Historian.” (Columbia University Press)

⁵ Lau, Dim Cheuk. “The Analects – Lun Yu.” (Penguin Books)

The Spring and Autumn Period:

Confucius was born during extraordinary times, which historians usually refer to as the “Spring and Autumn Period.” This phase of Chinese history roughly corresponds to the first half of the Eastern Zhou dynasty (770-470 BC). During this era, Chinese society was undergoing a series of turbulent changes: the empire was governed through an unpractical and chaotic feudal system that dragged down the economy and development of China. The king of the Zhou dynasty, symbol of order and unity, held only nominal power with his direct rule being extended only to few states surrounding the ancient capital (currently Luoyang). Wars between hostile states regularly erupted; according to historical records there were almost 500 wars, 52 vassal states and 36 kings were killed.⁶

The Spring and Autumn period is not only known for political and economically instability, but also for the unexpected flourishing of great Chinese philosophies. Ironically, a whole generation of charismatic and exceptional thinkers rose out of the chaos of one of the darkest periods of Chinese history. Starting from the 6th Century BC China witnessed the advent of Confucius (K’ung Fu Tzu), Laozi (Lao Tzu) and Mozi (Mo Tzu), who founded the schools of Confucianism, Daoism and Mohism respectively. Supposedly, Laozi and Confucius lived under the same empire and even had a chance to meet each other.

Core Values of Confucianism

Confucius’ vision was based on order, stability and harmony within individuals and among elements of the human society. Most probably his doctrine came as a reaction to the decadent condition of the Chinese Empire. Gazing back to the previous dynasties Confucius could see greatness, wisdom and achievement, but contemporary China was none of that. Peace, togetherness and harmony were only vague reminiscences ushered in the past of the ancient dynasties.

Confucius elaborated that lack of moral standards were the root cause for the decadence, corruption and incapability of the ruling elite. Hence, he decided to establish a set of guidelines that would allow individuals to grow in wisdom and society to prosper in harmony.

⁶ Tung, Douglas. “36 Stratagems Plus: Illustrated by International Cases.” (Trafford Publishing)

Showing great humility, and being little concerned with personal glory, Confucius portrayed his teaching as lessons transmitted from antiquity and tradition. He learned, and consequently absorbed into Confucianism, the customs and rites that had been established by the previous Chinese dynasties (Xia, Shang and Western Zhou). Confucius himself explained: “*I am not one who was born in the possession of knowledge ... I am one who is fond of antiquity and earnest in seeking in there ... a transmitter and not a maker, believing and loving the ancients.*”⁷ Yet, it is incorrect to assert that Confucianism is just a compilation of old ideas. Much of what he taught appears to be original and even when “borrowing” from ancient China he represented traditions under a new light and with a creative touch.

Li (Order, Propriety, Guide to Human Actions, Ritual):

Along with *yi* (righteousness) and *jen* (humanness), *li* (propriety) is one of the three key elements of Confucianism. There is no exact English translation for the term; however it can be expressed as embracing different meanings such as order, propriety, rituals and guide to human actions. Confucius himself used *li* in two different but associated connotations. On one side it is set up as a concrete guide for individuals, on the other side it represents the general order of social life. Of course, the two meanings are connected and mutually dependent: a well organized society will positively influence the upbringing of its individuals, and vice versa individuals that peacefully coexist and embrace common moral standards will make up a harmonious society.

Li is also associated to the performance of rites. Rituals are intended as defined borders of our moral path. Staying within the margins of moral laws human beings are able to walk on the right path (or *the Way*). Without the *li* the human being is doomed to unbalance. The master said: “*Unless a man has the spirit of the rites [i.e. li], in being respectful he will wear himself out, in being careful he will become timid, in having courage he will become unruly, and in being forthright he will become intolerant.*”⁸ However, it would be a mistake to confine *li* to the mere execution of ritualistic acts, or to the simple conformation to a set of rules.

There is an “awareness” component that needs to be included in the broader meaning of the concept. Human beings do

⁷ Legge, James. (Confucian Analects: The great learning, and The doctrine of the mean.” (Oxford: Clarendon Press)

⁸ Lau, Dim Cheuk. “The Analects – Lun Yu.” (Penguin Books)

not only perform *li* but they have to be *li*; in other words they have to become one with the morals guiding their behaviour. Confucius suggested: “Do not look at what is contrary to ritual [*li*], do not listen to what is contrary to ritual [*li*], do not speak what is contrary to ritual [*li*], and make no movement that is contrary to ritual [*li*].”⁹ In all circumstances one should conscientiously be aware of what the most appropriate behaviour to the situation is, which ones are the rites to perform and what are the moral laws to be followed. Concrete and simple manifestations of the essence of *li* are, for example, Confucius’ “Doctrine of the Mean” and “Rectification of the Names”.

The Doctrine of the Mean

The *doctrine of the mean* is guidance to perfection, moderation and equilibrium. First and foremost Confucius suggests that one should never act in excess. Therefore, balance and harmony are to be found by directing the mind to a state of constant equilibrium, and once such stability is found it shall never be lost.

The Rectification of Names

Confucius has also put great emphasis on the use of language; he believed that the *Rectification of the Names* was one of the most important and eminent jobs to be carried on. Language, and to a greater extent communication, is the gate to our perceived reality. The words we read or listen to are going to define and shape the ideas that populate our mind; if such words are incorrect access to truth will be denied. If the language is used incorrectly, chaos and disorder will reign. Confucius stresses that even the slightest deviation from the true meaning can distort reality, hence, it is the responsibility of each individual to use the right words and to convey the true meaning of actions and things.

Rectification of Names will ultimately lead to rectification of behaviour, which is *li*. Once language is fixed and used properly, order can be established in society. The basic belief is that by following the *Rectification of the Names* one follows the correct path.

Societal Order:

The second function of *li* is to regulate the social and political life. Mainly through the “Five Relationships” and the “Four Classes of Society” Confucius managed to cover all the aspects of collective dynamics. Each individual is assigned to a particular role and this role has to be played in relation to his superior and

⁹ Van Norder, Bryan. “Confucius and the Analects: New Essays.” (Oxford University Press)

subordinates, observing reverence for the former and showing benevolence for the latter. *Li* is fundamental in managing government, family, friendship and the remaining aspects of social life.

Li is carried on by the individuals, yet individual needs are subordinated to the collective ones. Society can be displayed as a conglomerate of concentric circles. At the very inner core there is the smallest circle – the individual. The following spheres are (in order) family, extended family, friends and government.

Being the nucleolus of the system, the individual plays a pivotal role; yet Confucius created a collectivist society where the freedom of the individual is limited by the needs of the collective. Even if analyzed as separate entities, Confucianism express that the individual and the collective beings are essentially one, for they share common interest and they obey to the same laws of natural order.

The Four Classes:

In creating the notion of the *Four Classes* Confucius gave great importance to the contribution that each class would give to the empire. From the most to the least important the classes were ranked as follows: scholars, peasants, artisans and merchants.¹⁰ Confucius had little consideration of the merchants for the following reasons: they profited from other people's work and their main goal was to simply generate profit. Artisans or craftsman were placed third because their manufacture was a direct contribution to society, hence they were more useful than merchants.

The true collectivist nature of the system is reflected by the high ranking position of peasants and farmers. Farmers might not be richer or more powerful than merchants and artisans but certainly they would be considered essential in the Confucian society. Such respect is due to the fact that they provided food (a basic commodity) to the whole empire and they were the main force driving the economic system, which in those times was based on agriculture.

Finally scholars were placed at top of the social pyramid. The group, which includes educators, government officials and philosophers, was the most powerful and consequently the most useful to society. Their importance derives from their knowledge, their affinity with the highest virtues and their role as mentors. As in

¹⁰ Huan-Chang, Chen. "The Economic Principles of Confucius and His School." (Columbia University).

many other societies the elite group is small in number and high in quality. Education, and therefore a minimum of wealth, was a necessary prerequisite to become familiar to the virtues of good governance and mentorship.

Some scholars posed questions regarding the exclusion of the warriors' category. In those times, in Japan as in Europe and in pretty much the rest of the world warriors were highly regarded. However, Confucius did not even integrate them in the economic social model of China. One reason could be that he believed in the constructive power of knowledge and virtue; if the four classes of society would work according to *li* there would be no reasons for war. As a matter of fact, Confucius hardly ever spoke about the art of war.

The Five Relationships:

In Confucianism, relationships are even more important than classes because they are a concrete expression of the respect that individuals nurture for each other and toward the governing body.

The relationships are established as follows: Ruler to Subject (benevolent/loyal), Father to Son (loving/reverential), Husband to Wife (good/listening), Elder Brother to Younger Brother (gentle/respectful) and Older Friend to Younger Friend (considerate/deferential).¹¹

The *Five Relationships* gave birth to a vertical society: each an every single relation is placed on a vertical scale and each individual would have to act in accordance with the guidance. In such scenario, each member of the group can act as a superior or a subordinate depending on the case. For example, a father will be the leader of the family, and his wife and children will address him with due respect, however, he is also a subordinate figure when dealing with older brothers/friends or in relation to the ruler.

In the course of time, children will eventually become parents, younger friends will be grow into the role of older friends and ordinary man may even rise to the role of ruler, yet the relations between the superior and the subordinate categories remain fixed.

Confucian society might give the impression to be a set up for unjust dictatorships; there could not be more inaccurate interpretation. The role of the elders (which can be the ruler, parent,

¹¹ Locke, Don. "Increasing Multicultural Understanding: a Comprehensive Model." (Thousand Oaks: Sage Publications).

or husband) is a role of mentorship and it has to be performed with benevolence and wisdom. A king who rules by violence will fail to govern, a husband who mistreats his wife will ruin the family, a parent who misguides his children is a useless man. That is why Confucius thought it was so important for the people to learn about *li* and the way to the proper behaviour. Once a man/woman realizes its responsibility and place in society it will act within the limits of *li*. The elder will not be an oppressor but a benevolent leader, sharing his experience, teaching his knowledge and guarding the order of social life.

Healthy Families and Wealthy Government:

The family was arguably the most important of the social cells. In fact, three out of five Confucian relationship fall under such category. The base and support of the social structure was the concept of *Hsiao* (or filial piety) that regulates the bond between parents and children.¹² *Hsiao* is the better way to display Confucian understanding of reverence and loyalty; it consists of genuine and natural gratitude toward the parents who are the source of life, education and protection. *Hsiao* can also be seen as the foundation for the strength of the individual personality - “*Being good as a son and obedient as a young man is, perhaps, the root of a man’s character.*”¹³

The creation of healthy families would eventually lead to a prosperous and wealthy government. Confucius established a direct link between families and government; he asserted that “*Simply by being a good son and friendly to his brothers a man can exert an influence upon government.*”¹⁴ The family nucleus can be considered as a “training field” for a young man (or woman) that will in the future explore the world. If children are taught how to respect their parents, they will grow into sane and mature adult, leading to good government.

But good government requires “virtuous” rulers. How then can the officials belonging to the elite diligently perform their duties? It is all done through the expression of the principle of *Te* (or virtue).

Te is considered as a moral power, by which men are ruled. Such virtue would enable the ruler to win a following without recurring to coercion and physical force. It can also be understood as

¹² Zhang, Wei-Bin. “American Civilization Portrayed in Ancient Confucianism.” (Algora Press)

¹³ Giskin, Howard. “An Introduction to Chinese Culture Through the Family” (State University of New York).

¹⁴ *ibid*

the leadership trait of leading by example. In Confucius' words: "*If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid the punishment, but have no sense of shame. If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good.*"¹⁵

Yi – Righteousness:

The concept of *Yi* can be best expressed as righteousness. *Yi* is based on morality and it is a very noble quality. According to *Yi* some actions ought to be performed for the mere reason that they are right, regardless of what they can produce. Confucius takes a clear stand when he asserts that "*the mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain.*"¹⁶ The Confucian idea of *Yi* is similar to Kant's ethics of duty, which conveys that the action is done as a good in itself, not as a means to an end.

Without the moral gravity of *Yi* (righteousness) the expression of *Li* (good behaviors) would be incomplete. An individual can express propriety, can learn about rituals and can abide to the laws of society, but if all of this is done without *yi* there is no moral ground to sustain the good behavior on the long run. In regard to the relationship between *Li* and *Yi* the Master professed: "*the superior man comprehends Yi; the small man comprehends Li.*"¹⁷ It is like saying that absorbing *Li* corresponds to understand the means and strategies to achieve peace, while absorbing *Yi* correspond to understand the importance of peace itself.

Jen – Humanness:

Even more important than *Yi* and *Li*, the concept of *Jen* constitutes the very nucleus of Confucian discipline. The great master never really gave a rigid definition of the symbol; however, he described its features, values and importance in many occasions. A rough western translation of *Jen* could end up into embracing various concepts as goodness, benevolence, social virtue, magnanimity and respectfulness.

According to Confucius *Jen* is the humanness that makes individuals distinctively humans. The concept of *Jen* is almost of mystical nature; it is the very connection that a human has with his own nature and being. Both *Yi* and *Li* flow from *Jen*. In fact, only by

¹⁵ Dawson, Miles. "Wisdom of Confucius." (Colonial Press Inc).

¹⁶ Ward Loomis, Augustus. "Confucius and the Chinese Classics." (Roman & Company).

¹⁷ Yu-Lan, Fung. "A Short History of Chinese Philosophy." (The Macmillan Company).

appealing to our humanness we can discover the importance of morality and attain the doctrine of good behaviour. To a greater extent, all the human virtues flow from *Jen*, and without such humanness any human quality fails to become virtue.

In its collective dimension the humanness of *Jen* is expressed through empathy and understanding of others. When the power of *Jen* is completely activated the individual loses the sense of individuality, to embrace a broader and limitless concept of collective being. Differently from the western perspective of personal excellence, virtue under Confucius is based upon harmony with others.

Additional Principles:

Along with the three already mentioned principles (*Li*, *Yi* and *Jen*) *Zhi* (wisdom) and *Xin* (faithfulness) constitute the “five constant virtues” of Confucius. The real man of *Zhi* shall not only be able to distinguish truth from falsehood but also be rational and sane. The wisdom concerns not only one’s behaviour and attitude but also his moral cultivation. *Xin* requires individuals to be sincere, and to keep their words according to the rules of courtesy.

Even though he did not start a religious movement, Confucius elaborated concepts that can fall under the category of spiritual subjects.

He spoke about *Dao*, which can be translated as “the way” or “moral guiding discourse”. However, Confucius’ faith in higher power can be best expressed through the term *tian ming* or “will of heaven”. The idea of *tian ming* dates back to the Zhou dynasty and it establishes that the true ruler is the one who has divine support. To the present day, there is still a strong debate over the spiritual coefficient of Confucianism.

Including all the qualities and the virtues mentioned so far, the principle of the *Junzi* (or superior man) stands as the final product of Confucian thoughts.

The *Junzi* represents the ideal man; in a perfect society every human being cherishes the aspiration to improve his self and become a superior man. The *Junzi* is an example of truthfulness for “*What the superior man requires is that in what he says there may be nothing inaccurate ... he is anxious lest he should not get truth; he is not anxious lest poverty come upon him.*”¹⁸

¹⁸ Solomon, Richard. “Mao’s Revolution and the Chinese Political Culture.” (University of California Press)

Early Development of Confucianism (478 BC - 220 AD):

Confucianism did not end with the death of Confucius; on the contrary it only blossomed few centuries after the great master ceased to live. As much as Confucius knowledge was important, the loyalty and calibre of his disciples were vital for the development and continuity of the doctrine. During his life time, Confucius achieved relative success, the most generous historians attribute him roughly 3000 students.¹⁹ Later on, the number of individuals familiar with Confucianism grew exponentially. Most of the job was done by his disciples. To begin with, they compiled *The Analects*, which is the only direct testimony of Confucius' sayings and experiences. In addition, this group of highly trained and educated scholars penetrated into the highest circles of political/social elite in China and actively promoted Confucian values in government.

Among all the disciples special attention needs to be developed around the figure of Mencius (372 – 289 BC) or *Meng Tzu*. He was a Chinese philosopher, and is considered, after Confucius, the most important figure in Confucianism. Born during the period of the “Hundred Schools of Thought” he helped in developing Confucianism into an ethical and political doctrine.

The expansion of Confucianism did not follow a linear pattern; while some dynasties promoted Confucianism others openly attacked it. The first blow was fired by the Qin dynasty (221 – 207 BC). After taking control and unifying the whole of China under their domain, Qin ruling members decided to reform the country with the intent to eradicate the old schools of thought. The most infamous burning of the books led to the destruction of thousands of ancient books, including Confucian ones.²⁰

However, both because of the courage of some students hiding Confucian scriptures and because of the short period of the Qin governance (only 14 years) Confucianism survived. After repelling such a violent attack, Confucianism then embarked on a long journey of exponential growth and great development.

Under the Han dynasty (206 BC – 220 AD) Confucianism radiantly flourished and established deep roots into Chinese society. In fact, Emperor Han Hu Di not only approved Confucianism but also sponsored Confucian scholars to his court. Under his rule it became the official state philosophy, and various reforms were

¹⁹ Kaske, Elizabeth. “The Politics of Language in Chinese Education.” (Koninklijke Brill)

²⁰ Nylan, Michael. “The Five Confucian Classics.” (Yale University).

introduced with the aim of expanding Confucian influence over the population. Confucian texts became required reading for those who wished to take the civil service examination and obtain a government position. In addition, Confucian classics grew in fame and Confucian principles became integrant part of the school curriculum. For more than 400 years Confucianism grew under the protection of the emperor and with the blessing of the political elite. Firmly ensconced in the minds and heart of the Chinese people, the philosophy became central to Chinese culture.

Buddhism, Taoism and Neo-Confucianism:

While Confucianism remained the predominant philosophy in China for the following 800 years, other doctrines were also growing in fame and power. During the Tang Dynasty (618 – 907 AD) especially, both Taoism and Buddhism were presented as a fair counterbalance to Confucian thought. Taoism was developed in China, its main contributor being Lao Tzu. The teachings of the master of Tao were focused on “the way” (of life) and on the three qualities of compassion, moderation and humility. On the other hand Buddhism came from outside China, from neighbouring India.

As a response to the challenges of Buddhism and Taoism, Confucian pride expanded in China, and this led to a period of Confucian renaissance. The retaliation of Confucian scholars particularly focused on Buddhism, which was a “foreign” religion and therefore was considered an external threat to Chinese traditions and culture. The leader of such philosophical movements was the famous writer Han Yu (768-824 AD). Han Yu vehemently argued against Buddhism and proposed to go back to the roots of human ethics, studying and interpreting the Confucian classics. His main concern about Buddhism was that the foreign religion was egalitarian and did not observe the proper relationship between senior and junior persons, and thereby destroyed the fabric of social order.

The race among the three philosophies was carried on to the following imperial dynasties. During the Song Dynasty (960 – 1279 AD) the struggle for predominance was still alive. This period turned out to be of fundamental growth for all of the three doctrines since the wide usage of block printing methods permitted Confucian, Buddhist and Taoist texts, to be printed on a larger scale and to reach every corner of China.

Eventually the battle culminated into a semi-fusion of the three doctrines. For a more accurate description, it is correct to say

that the standoff terminated into the creation of Neo-Confucianism, which was presented as a new Confucian interpretation expanded to absorb both Buddhist and Taoist elements. Zhu Xi (960 – 1279 AD) contributed the most to the creation of the new Confucian model. Among the new concepts appearing in the dictionary of Confucian scholars was the idea of the dualism of “Yin” and “Yang.”

Imperial Decadence and 20th Century Attacks:

The Qing Dynasty (1644 – 1911 AD) was probably more in line with Confucian thought; but this association ironically created a lot of troubles for Confucianism in the 20th Century. Under the Qing rule, Confucianism became the most recognized doctrine, and Confucius was officially promoted as the greatest of the saints and the wisest among the philosophers. However, the Qing dynasty also evoked memories of the decadent Chinese empire.

Increasingly influenced by foreign powers, Chinese scholars began doubting their own identity and culture. At the beginning of the 20th Century, in 1912, the Qing dynasty collapsed and a new republican movement took place in China. The new government was filled with Western ideas and values. Between 1910 and 1920, scholars like Li Dazhao, Cai Yuanpei, Lu Xun Hu Shi and Chen Duxiu led the way against Confucianism preparing the foundation for what it will be called as the “New Culture Movement.” This movement intended to create a new Chinese culture founded on Western standards of democracy and science. Among the main targets of the New Culture Movement was the abolition of the vertical and patriarchal society proposed by the Five Relationships.

As in the past, Confucianism evolved, re-shaped and re-emerged out of a deep crisis. In the 20th Century, such process took the name of New Confucianism (1921-1949 AD). The republican forces of China, along with the European counterparts, labeled Confucianism as unscientific and contrary to the needs of a modern China. As a response, Xiong Shili included metaphysical components into New Confucianism with the intent of empirically demonstrating that Chinese learning was superior to the Western one. To sum up, it can be argued that Confucianism has lived three main epochs: the classical Han Confucianism, Neo Confucianism, and New Confucianism.

The last and most intensive attack against Confucianism was carried on by the Communist Party during the Cultural Revolution. The forces of the Revolution were activated in 1966, with Mao’s

desire to get rid of the Four Olds: Old Customs, Old Culture, Old Habits, and Old Ideas. The Communist Party perceived Confucianism as the very essence of the Four Olds; it was described backward, counter revolutionary and it was linked to the old feudal and decadent system. In addition, the social structure of the Confucian “Four Classes” and “Five Relationship” was in clear contrast with egalitarian Marxist society. Chinese historians compare the intensity of the Communist suppression to the Qin great Confucian purge that occurred 2200 years earlier. Nevertheless, the doctrine survived the attack and today Confucian principles are clearly mirrored throughout modern Chinese society.

Impact on Modern China

In modern China, Confucius is considered the greatest of the philosophers, and it can even be argued that he is revered almost as a saint. Proof of the historical appreciation are the numerous temples dedicated to his person. Among them the Confucian temple of Qufu, the Beijing Confucian Temple and the Shanghai Wen Maio are the most prestigious in China. Such sanctuaries are used to hold rituals in honour of Confucius. The greatest ceremony takes place on September 28th, to celebrate Confucius’ anniversary. Every year musicians, dancers and participants, including political leaders and high profile figures of the Chinese society, attend in large numbers.

Equally impressive is the establishment of Confucius Institutes in almost a hundred countries around the world to promote Chinese language and culture internationally. This non-profit global project is headquartered in China, but the universities and other institutions that incorporate the program have total autonomy in course materials and teachers.²¹

The debate over the true nature of Confucianism is still open. Is Confucianism to be classified as a religion or a philosophy? Clearly, Confucianism is not a religion in the customary sense. In fact, the religious features of Confucianism such as ancestor worship, rituals and sacrifice merely translate into respect for the ancient Chinese. Even the worship of Confucius that takes place in Chinese temples can be read as a form of memory and respect toward the scholar. In addition, Confucianism does not have a clergy to promote the doctrine as a religion. Therefore, in spite of the few

²¹ Wikipedia: en.wikipedia.org/wiki/Confucius_institute

religious elements borrowed from Chinese traditions, Confucianism can be considered only as a philosophical movement.

Confucius himself refrained from putting too much emphasis on religious aspects of his teachings. Even when asked about religious matters Confucius returned the attention of his disciples to self improvement. When Zilu asked how one should serve ghosts and spirits, Confucius replied, "*Till you have learned to serve people, how can you serve ghosts?*" Zilu then ventured to ask about the dead, and Confucius said, "*Till you know about the living, how can you know about the dead?*"²²

Dominating the Social Fabric:

The five relationships of Confucianism are still held as fundamental pillars that sustain the proper relationships within Chinese society.

China is essentially a society with strong hierarchical connotations; the Confucian concept of respect for the elders is widely visible.

Great emphasis is placed on the appropriate titles of individuals. For example, bosses surname should always be followed by the suffix *Zong* (literally "boss"). Also, when speaking to a group of people, individuals will be addressed in order of importance and seniority.

Confucianism has also helped to create a culture of humility and self-dignity. Humility and modesty are two of the decorating virtues of Confucian teachings and as consequence of Chinese culture.

Despite the modernization of China, concepts like manners and humility are arguably as important today as they were during the Han Dynasty.²³ It is considered impolite to boast or brag about achievements. Even when complimented, Chinese individuals tend to downplay their qualities and skills.

Also, very important is the idea of self dignity. *Mianzi*, which literally means "face" in Chinese. It is the display of dignity and self-respect when interacting with others. Because of the fact that Confucian teachings are based on reciprocity, harmony, and respect for others, individuals in the Chinese society are very conscious of one's appearance in the eyes of others.

²² Legge, James. "The Chinese Classics, Volume 1." (Oxford University Press)

²³ Fox, Suzanne. "China's Changing Culture and Etiquette". The China Business Review. 2008. <http://www.chinabusinessreview.com/public/0807/fox.html>

Penetrating the Sphere of Political Thought

Confucianism always had great influence over Chinese politics, and even today after 2500 years it is still central to political thinking. The earliest contribution to Chinese administration was the creation of a strong bureaucracy. As early as 140 BC, Confucian scriptures formed the core curriculum for the civil service examination. The Chinese bureaucratic apparatus, filled with Confucian students, was probably one of the earliest in the whole world. The meritocratic nature of the examination re-shaped the system replacing the nobility of blood with the nobility of virtue. China still has an efficient and highly regarded bureaucracy.

The same is true of Confucius' five relations. A very clear picture of the relationship between the state and the Chinese population is mirrored through the design of the Chinese flag. The four small yellow stars, which represent the four social classes, point at the big yellow star in the center that represents the mighty guidance and mentorship of the Chinese government. Strong Confucian elements can also be seen in the very hierarchical structure of the Chinese government, and the great importance that is given to seniority and formality.

Gazing into the Future of China:

If there is one thing that can be learned from history is that Confucianism will never fade away. Many times in the past it seemed like the doctrine was in decline, and yet it is legitimate to assert that Confucius is the most influent Chinese philosopher in the past, present and future of China. Interestingly, the Chinese tradition is rooted into the concept of cyclical time (non linear), which regards time as a series of repeating events. In other words, since previous events are bound to occur again, one can look into the past to discover the future. When looking into the past of China, one discovers that in spite of the brutality of the Qin dynasty, the challenges of growing Buddhism and Daoism, the tragedy of the Cultural Revolution, Confucianism managed to survive and to grow stronger out of the obstacles encountered on the way.

The very strength of Chinese Confucianism resides in its versatility and capability to absorb new concepts and ideas. When Communism reached China it was re-shaped into a Confucian leadership style. Today, as capitalist markets make their way through the mainland finances, the new Confucian capitalism model is about to take birth. It would be futile to harbor the fantasy that the new

forces of globalization, modernization and westernization will wipe out Confucianism in China.

In conclusion, after 2500 years of natural fusion, Confucianism and Chinese traditions have developed into two interconnected and ever evolving entities. The more one learns about Confucianism and Chinese traditions the more it will be hard to distinguish between the two. In fact, both entities are deeply and complexly interdependent. Again, a cyclical dynamic appears: the two entities keep borrowing from and lending to each other, forming an undistinguished blend and carrying on an eternal evolution process that flows into the creation of the unique Chinese cult.

HERO WORSHIP

Editor's Note: In order to understand the psychology of the Chinese people, it is necessary to identify the heroes that are part of their traditional education system, both in family life and in schools. This paper aims at identifying the mythological and real figures that are a part of basic learning for all Chinese individuals. In reading the descriptions of the heroes, a clear distinction has to be made between mythical heroes and historical heroes. Mythical figures are often part of a national or local culture and serve more pragmatic purposes (bringing good luck, evicting evil spirits, protecting the family, etc). Real historical heroes on the other hand are often lauded in order to convey some specific values, such as valor, loyalty, patriotism, etc.

Introduction

The purpose of this paper is to examine the concept of heroes and hero-worship in China. In general, the notion of heroes and hero-worship was tackled by many writers and philosophers, including Thomas Carlyle, a British essayist (1795-1881) who in his lectures *On Heroes, Hero-Worship and the Heroic in History*, presented heroes as great men, whose greatness did not come from their power or deeds, but rather from their spirituality, thoughts, philosophizing and the new theories they introduced to the world.²⁴ Thomas Carlyle also believed that world's history may be considered the history of those great men.

Though the concept of heroism has been transformed over time, its basic principles continue to remain valid. The call of duty, courageousness, faithfulness and self-sacrifice remain valid qualities for modern heroes. The writings of Thomas Carlyle and other philosophers were important in defining the lofty qualities and characteristics of heroes and leaders, who are viewed as modelers and patterns for the ordinary people who strive to model themselves

²⁴ <http://www.victorianweb.org/authors/carlyle/heroes>

after those great men. Those heroes were simply the model and the standard used for analyzing the DNA of people.

Hero-worship was strongly reflected in Chinese history, where ancestors, heroes, philosophers and historical figures were promoted almost to the level of godhood and worship.

The ancient Chinese, who were polytheistic, believed that great gods don't listen to ordinary people (mortals) and they only listen to the spirits of the great mortals (heroes, leaders, kings, ancestors, etc). They also thought that prayers to ancestors are essential to bring blessings, good harvests, or victory to the community.

Most of the Chinese social values are derived from Confucianism, Taoism, and Buddhism, the three great religious traditions, which have played an important role in shaping the ancient Chinese mythology.

Reverence of ancestors, nature worship and reincarnation or rebirth, which reminds of the connection between real-life and the after-life, were among the most influential concepts.

Mythology

Throughout Chinese history, myth and reality have been intertwined. Chinese myths involve supernatural elements in order to explain natural phenomenon in boldly imaginative terms, and contain many creatures, which are both animal and human. Many of these stories are short and vivid with gods, ghosts, foxes and spirits with human qualities and feelings as the main characters.

Ancient myths are sometimes treated as historical truths, and have been passed down in oral and written forms. They covered various aspects of the Chinese life, and their moral parts played a significant role in informing Chinese people of their culture and values.

Chinese mythology was also influenced by Confucianism, Taoism, and Buddhism. The result is a rich tapestry of characters and tales, both real and imagined, and a unique pantheon organized very much like ancient Chinese society itself.²⁵

The Chinese term for myth *shen-hua* coincides with one of the many contemporary western definitions of myth as a sacred narrative. *Shen* means "god" or "divine" or "holy", and *hua* means "speech", or "oral account", or "tale" or "oral narrative".²⁶

²⁵ <http://www.mythencyclopedia.com/Ca-Cr/Chinese-Mythology.html>

²⁶ Chinese Mythology, An Introduction by Anne Birrell, Page 5

Common Themes

The creation of the world out of chaos, the divine plan, the significance of nature, and reverence for ancestors are among the most important themes of Chinese mythology.

Creation of the World: The ancient Chinese believed that the world was created out of chaos. A giant creature called P'an Ku, was hatched from a cosmic egg. Half the shell is above him as the sky, the other half below him as the earth. He grows taller each day for 18,000 years, gradually pushing them apart until they reach their appointed places. After all this effort P'an Ku falls to pieces. His limbs become the mountains, his blood the rivers, his breath the wind and his voice the thunder. His two eyes are the sun and the moon. The parasites on his body are mankind.²⁷

The Divine Plan: There was a belief that August, the Father of Heaven, created men from clay and when he finished he left the clay figurines to dry in the sun. Unfortunately a heavy rain began to fall, and before August could place all the statuettes under shelter, many of them were damaged by the rain. This damage accounts for people who are sick or unhealthy, and explains the Chinese idea that some people are meant to rule and others are meant to be ruled, as part of the divine plan.

Nature: Nature was seen as alive in Chinese mythology. Respect was given to all parts of nature, including lands, rivers, mountains, which were believed to have souls. It was believed that there is a natural order or a "way of heaven" that one can come to know by living in harmony with nature, or "as one" with nature as in Taoism. It was also believed that understanding natural laws helps people to gain eternal life. The importance of nature was stressed in legends such as that of the Five Sacred Mountains, which represent the main points of the compass and the axis of the world.

Reverence for ancestors: Reverence of ancestors is an important tradition of Confucianism. Blessing and protection from ancestors were believed to be essential for the Chinese people and for their emperors who drew their identity and legitimacy from their loyalty to ancestors. Taoism and Confucianism stressed the importance of paying proper respect to elders, especially parents and grandparents,

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<http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab83#ixzz150oUr0ck>

and deceased ancestors are honored with various ceremonies and rituals.²⁸

Mythological Gods

China was a nation mostly composed of polytheists, who believed that there were numerous gods in the three realms: Heaven, World, and Hell, that ruled over everything in this world, and created various deities to suit their varied desires and needs²⁹. In China there are gods for everything. There are Gods of Fire, Wars, Mercy, Thunder, Wealth, Hearth, Lords of Death, the 8 Immortal Gods of the Taoist Tradition, and numerous local Gods.³⁰ The most important Gods are:

Ch'eng-Huang: God of moats and walls. Every village and town had its own Ch'eng-Huang, most often a local dignitary or important person who had died and been promoted to god-hood. Ch'eng-Huang not only protects the community from attack but sees to it that the King of the Dead does not take any soul from his jurisdiction without proper authority. Ch'eng-Huang also exposes evil-doers in the community itself, usually through dreams.

T'shai-Shen: God of wealth who presides over a vast bureaucracy with many minor deities under his authority. A majestic figure robed in exquisite silks. T'shai-Shen is quite a popular god, and even atheists worship him.

Chu Jung: God of fire. Chu Jung punishes those who break the laws of heaven.

Kuan Ti: God of war. The Great Judge who protects the people from injustice and evil spirits. A red-faced god dressed always in green. Kuan Ti was an actual historical figure, a general of the Han dynasty renowned for his skill as a warrior and his justness as a ruler. There were more than 1600 temples dedicated to Kuan Ti.

Kwan Yin: Goddess of mercy and compassion. Kwan Yin's temple at the Mount of the Wondrous Peak was ever filled with a throng of pilgrims shaking rattles and setting off firecrackers to get her attention.

Lei Kung: God of thunder. Lei Kung has the head of a bird, wings, claws and blue skin, and his chariot is drawn by six boys. Lei

²⁸ Common themes in Chinese mythology <http://www.mythencyclopedia.com/Ca-Cr/Chinese-Mythology.html>

²⁹ Library of Chinese classics Chinese-English: Feng Shen Yan Yi, Creation of the Gods <http://www.china-guide.com/culture/creation.html>

³⁰ Ancient Chinese Mythology gods, www.crystalinks.com/chinamythology.html

Kung makes thunder with his hammer, and his wife makes lightning with her mirrors. Lei Kung chases away evil spirits and punishes criminals whose crimes have gone undetected.

Tsao Wang: God of the hearth. Every household has its own Tsao Wang. Every year the hearth god reports on the family to the father of gods “Jade Emperor”, and the family has good or bad luck during the coming year according to his report.

Shi-Tien Yen-Wang: The Lords of Death, the ten rulers of the underworld. They dress alike in royal robes and only the wisest can tell them apart. Each ruler presides over one court of law. In the first court a soul is judged according to its sins in life, and is sentenced to one of the eight courts of punishment. Punishment is fitted to the offense. In the tenth court is the Wheel of Transmigration where souls are released to be reincarnated again after their punishment is completed. Before souls are released, they are given a brew of oblivion, which makes them forget their former lives.

Tu-Ti: Minor gods of towns, villages and even streets and households. Though those Gods were far from the most important gods in the divine scheme, they were quite popular. Usually portrayed as kindly, respectable old men, they see to it that the domains under their protection run smoothly.

Popular Myths in China

China’s classical works contain fragments and excerpts of ancient Chinese mythical stories. Some of the most known myths are the Pangu Separates the Sky from the Earth, Nuwa Mends the Sky, Jingwei Determines to Fill up the Sea, The Foolish Old Man Removes the Mountains, The Cowherd and the Girl Weaver, Chang'er Flies to the Moon, Jiang Taigong Meets King Wen and Li Bing Fights the River Deity.³¹

The Archer Yi and the Sun

Ancient Chinese people believed that ten suns appeared in turn in the sky during the Chinese ten-day week. Each day the ten suns would travel with their mother, the goddess Xi He, to the Valley of the Light in the East. There, Xi He would wash her children in the lake and put them in the branches of an enormous mulberry tree called *fu-sang*. From the tree, only one sun would move off into the sky for a journey of one day, to reach the mount Yen-Tzu in the Far West. Tired of this routine, the ten suns decided to

³¹ Chinese Myths and Fantasies, www.chinavista.com/experience/story/story.html

appear all together. The combined heat made the life on the Earth unbearable. To prevent the destruction of the Earth, the emperor Yao asked Di Jun, the father of the ten suns, to persuade his children to appear one at a time. They would not listen to him, so Di Jun sent the archer, Yi, armed with a magic bow and ten arrows to frighten the disobedient suns. However, Yi shot nine suns, only the Sun that we see today remained in the sky. Di Jun was so angry for the death of nine of his children that he condemned Yi to live as an ordinary mortal in the earth.³²

Nuwa Mends the Sky

Nuwa is a goddess with a human head and snake body. She melted rocks of five colors to mend the cracks in the sky, killed the black dragon and blocked the flood, so that mankind was able to recuperate and multiply.³³

Impact of Mythology on Literature, Arts and Language

As seen in the previous sections, mythology was strongly reflected in China's ancient heritage, and dealt with basic human issues and beliefs, including issues of creation, nature, after-life, reincarnation etc.

In fact, the absence of philosophical reasoning in ancient times led the ancient Chinese to use myths as an educational tool for explaining natural phenomena beyond their control, understanding life and satisfying their need for knowledge. Mythology also contributed to the development of orally transmitted literature.

Poetry, songs, fairy tales, fictional novels were used in narrating the various events of myths in an interesting and attractive style. The poetic and artistic functions of mythology are clearly reflected in China's old literature. Mythology was the source of all literary expressions which did not separate between the various forms of literature. Myths of good plot and style had a significant impact on the development of culture and art, and some of these myths were transformed into famous novels and movies.

Hero Worship and Ancestor Worship

Hero-worship is one of the deepest traditions in Chinese culture. Many Chinese gods were originally historical figures, emperors, philosophers or leaders whose great achievements brought them immortality and transformed them into gods. Worship of gods and heroes was not limited to certain classes in the Chinese society,

³² The Ten Chinese Suns, www.windows2universe.org/mythology/ten_chinese_suns.html

³³ Mythology of Old China, <http://aigang.tripod.com/m09.htm>

but it was in every social class, including emperors, who no matter how lofty and powerful they were, they believed that blessing, protection and approval from ancestors were essential to ensure their identity and legitimacy as rulers.

Beside the thousands of temples devoted throughout China's towns and villages to gods and goddesses, many temples were dedicated to the memory of the ancient Chinese philosophers such as Confucius. Temples were also built to the memory of national and historical heroes and leaders such as Qu Yuan, Lin Zexu, Da Yu and others.

Ancestor worship was reflected in many Chinese festivals and other ceremonies including weddings and funerals. The Qingming Festival and the Double Ninth Festival are among the major Chinese religious festivals which involve ancestor veneration, and reflect filial piety. Worshipers generally offer prayers in a Jingxiang rite, with food, light incense and candles, and burn offerings of joss paper. These activities are also conducted at the sites of ancestral graves or tombs, or at a household shrine.

The influence of Buddhism and Taoism was very visible in Chinese temples and monasteries. People visit temples to meditate, make offerings, pray for help, celebrate holidays, chant teachings, or give thanks. It is also common for worshipers to light or burn incense during their visits to temples as a gesture of paying respect to Gods and freeing their souls from mental afflictions through their journey for spiritual development. These temples symbolize the long history and rich culture of China, and are regarded as valuable art treasures.

Renowned Heroes of the Past

Lin Zexu (1785-1850 AD)

He was the Chinese Commissioner in Canton whose actions precipitated the Opium Wars (1839- 1842). Although opium was used in China for centuries, it was not until the opening of the tea trade to Dutch and British merchants that China was able to import large quantities of the drug. By the early 19th Century, opium was the principal product that the English East India Company traded in China, and opium addiction was becoming a widespread social problem. When the emperor's own son died of an overdose, he decided to put an end to the trade. Lin T'ch Choo was sent to Canton, the chief trading port of the East India Company, with instructions to negotiate an end to the importation of opium into

China. The English merchants were uncooperative, so he seized their stores of opium. This led to immediate military action. The Chinese were decisively defeated and had to accept a humiliating treaty that legalized the opium trade. As a result Commissioner Lin was dismissed from office and sent into exile. Lin Zexu is remembered for his brave action against the trade of opium and for the famous Letter of Advice sent by him to Queen Victoria.³⁴

Zheng He (1371-1435 AD)

In the early Ming Dynasty, China was one of the most advanced and developed countries in the world. In order to transmit its national power and to strengthen contacts with other countries, Emperor Chengzu sent Zheng He, a senior general, on six voyages of diplomatic missions to the Western Ocean (Southeast Asia west of Brunei and the Indian Ocean).

In 1405 AD, Zheng He embarked on his first voyage. His fleet of more than 200 ships carried well over 20,000 men, including sailors, soldiers, technical personnel, interpreters, etc, and large amounts of gold, precious stones, porcelain and silk to be used for trade and as gifts. The fleet set out from Liujiagang in Jiangsu Province, and sailed westward as far as the Red Sea. The round trip took two years.

Some of the countries Zheng He visited dispatched envoys bearing tribute to the Ming court on his ships. Subsequent voyages took Zheng He to the eastern coast of Africa. Zheng He's voyages were a great feat in the navigation history of the world. There are still many buildings in present Southeast Asia dedicated to his memory.³⁵

Wen Tianxiang (1236-1283 AD)

Wen Tianxiang was born in Jishui of Jizhou (today's Ji'an of Jiangxi Province), was an outstanding national hero and patriot of the Southern Song Dynasty.

Wen Tianxiang became a successful candidate of the imperial civil service examination during Emperor Lizong's reign, and later he became the Prime Minister. When Lin'an was endangered by the Yuan invaders, Wen Tianxiang called for commoners in his hometown to resist the invading army, and was captured by the enemy. When he was imprisoned, Wen Tianxiang

³⁴ Chinese Culture Studies, <http://academic.brooklyn.cuny.edu/core9/phalsall/texts/com-lin.html>

³⁵ Zheng He Voyages, http://people.chinese.cn/en/article/2009-11/06/content_82117.htm

showed his awe-inspiring righteousness, and was finally killed for his unyieldingness.³⁶

Yue Fei (1103 – 1142 AD)

Yue Fei was a Chinese patriot and nationalist military leader who fought for the Southern Song Dynasty against the Jurchen (a northern tribe which established the Jin Dynasty). He is one of the best-known generals in Chinese history, and widely credited for the creation of the martial art known as Xingyiquan.

As a valiant and tactically astute general, Yue Fei led many successful campaigns against the forces of the Jurchen. He was able to score victories, although his troops were frequently outnumbered. His forces succeeded in regaining territory south of the Yangtze and Huai Rivers. The enemies even said, "To push over a mountain is done with great ease, but to push over Yue's army is done with great difficulty".

He was also known for his strict discipline. He was a role model for followers of Confucian ideas and moral values, as well as an accomplished martial artist and a poet.³⁷

Hua Mulan (386-436 AD)

According to Chinese legend, there was a female warrior named Hua Mulan who joined the army to fight in place of her father. Mulan was reputed to be a very brave woman who disguised herself as a man, and fought in combat for 12 years. She has become an iconic heroine in Chinese and western cultures alike. The legend of Mulan is similar to several other female characters, like Joan of Arc, who dressed as men to fight in battle. Walt Disney Studios produced one of their most popular hits when they produced her story as an animated feature several years ago.³⁸

Qu Yuan (340-278 BC)

Qu Yuan was a great politician and poet in the Warring States Period. Fully trusted by the king of the Chu State, Qu Yuan served as the chief assistant to the king. He carried out political reforms, set up strict legal system, and gave full opportunity to the able, all of which met with strong opposition of the decadent aristocrats.³⁹

³⁶ Historical Figures, *Wen Tianxiang* <http://history.cultural-china.com/en/47History2319.html>

³⁷ Ancient Chinese Warrior Yue Fei, <http://kaleidoscope.cultural-china.com/en/9Kaleidoscope5019.html>

³⁸ Five women warriors,

http://www.wofs.com/index.php?option=com_content&Itemid=35&task=view&id=598

³⁹ <http://www.history-of-china.com/spring-and-autumn-period/quyuan.htm>

His success brought the jealousy of his fellow ministers, who slandered and intrigued against him. In consequence Chu Yuan lost the king's favor and was dismissed from office. In the meantime, his country was in danger. Failing to follow his advice, the king of Chu foolishly went to a conference with the king of Chin, and was held there and died in captivity.

His son, the new king, instead of avenging his father's death, made a humiliating peace with his enemy. Yuan was sent to exile as a result of his political failure, and lived long enough to see the capital of his state plundered and ruined by the conquering army of Chin in 278 BC. A

t that time, Yuan was already over sixty years old, and the fall of the Chu capital was the last blow to his patriotic hopes. He does not seem to have long survived his disaster and had drowned himself in the river Mi-lo. Tradition says that his death occurred on the fifth day of the fifth moon (month).

Ever since, the day is celebrated as the Day of Dragon Boat Festival to commemorate his drowning.⁴⁰

Confucius (551-479 BC)

Confucius was a Chinese thinker and social philosopher, whose teachings and philosophy have deeply influenced Chinese, Korean, Japanese and Vietnamese thought and life.

His philosophy emphasized personal and governmental morality, correctness of social relationships, justice and sincerity.

These values gained prominence in China over other doctrines, such as Taoism during the Han Dynasty. Confucius' thoughts have been developed into a system of philosophy known as Confucianism.

His principles gained wide acceptance. He championed strong familial loyalty, ancestor worship, and respect of elders by their children and of husbands by their wives, and used the family as a basis for an ideal government. He expressed the well-known principle, "*Do not to others what you do not want done to yourself*" (the Golden Rule).

He also looked nostalgically upon earlier days, and urged the Chinese, particularly the politicians, to model themselves on earlier examples. He died at the age of seventy-two, leaving his disciples to draw up an account of his life, work, and teachings.

⁴⁰ Qu Yuan, the Great Poet, <http://www.chinapage.com/quyuan2.html>

Other Ancient Heroes:*Bao Gong (999 – 1062 AD)*

Bao Zheng was an outstanding government official and statesman in the Northern Song Dynasty (960-1127 AD).

He was born of a scholar family in Luzhou. At the age of 29, he passed the highest-level imperial examinations under the direct invigilation of the emperor and qualified himself as a Jinshi.

He was appointed magistrate, the head of Jianchang County. Bao resigned his position and went home to attend his old and weak parents for ten years.

After his parents' death, he was reappointed magistrate of Tianchang County.⁴¹

Da Yu

Yu the Great, ancient hero in prehistoric times is known for controlling floods. He organized people to develop agriculture by fully utilizing water and soil. He let his son teach people how to plant rice and other crops. In 2070 BC, Yu established the Xia Dynasty (21st - 16th century BC) with his capital in Yangcheng (Dengfeng, Henan Province), and that opened a new era in Chinese history. Yu the Great is admired not only for his unremitting endeavors to fight against nature but also for forgetting about his own interests in order to help other people.⁴²

Xuanzang (602 – 664 AD)

He was a famous Chinese Buddhist monk, scholar, traveler, and translator who described the interaction between China and India in the early Tang period. He became famous for his seventeen year overland trip to India and back, which is recorded in detail in his autobiography and a biography, and which provided the inspiration for the epic novel Journey to the West.⁴³

Modern Heroes*Mao Zedong (1893- 1976 AD)*

Mao Zedong undoubtedly remains one of the best known characters of the 20th Century and of Chinese history. He was born in 1893, into a well-to-do peasant family in Shao-shan, Hunan province. Mao lacked the funds to support a regular student status. When the Chinese Communist party (CCP) was organized in Shanghai in 1921, Mao was a founding member and leader. During

⁴¹ <http://artcraft.zymq.com/Pottery/353008.htm>

⁴² Yu the Great, http://www.travelchinaguide.com/intro/history/prehistoric/great_yu.htm

⁴³ Serving History, Hieun_Tsang, http://www.servinghistory.com/topics/Hieun_Tsang

the early 1950s, Mao served as Chairman of the Communist Party, Chief of State, and Chairman of the Military Commission. Mao restored national unity, allowing China to develop its independence with its neighboring countries. Taking the example of the Soviet model, Mao founded a single party political system, and collectivism, based on the communist dogma. In the name of a purely Chinese socialism, Mao broke with his ally, the Soviet Union. He was the direct inspirer of the Great Leap Ahead, a movement of industrial reforms which was to allow China “to catch up with the steel production level of England” in only 15 years. Chinese peasants had to continue their harvests while producing an imposed iron and steel quota. This policy was unsuccessful, and ended in the widest and most fatal famine in the 20th Century.

Mao’s greatest achievements include the creation of a unified People’s Republic, and the leadership of the greatest social revolution in human history. This involved the destruction of the landlord class, the weakening of the urban bourgeoisie, and the elevation of the status of peasants and industrial workers. Mao gave theoretical legitimacy to the continuation of class struggle in the socialist and communist stages of development.

The worship of Mao’s personality started with the Long Walk, a period during which Mao asserted himself as a truly charismatic leader. The style of his realistic- socialist propaganda evolved quickly to become a complete veneration of Mao. However, for the majority of Chinese, Mao remained the liberator and manufacturer of modern China. In spite of the catastrophic consequences of his spectacular reforms, he left a legacy of unity and remains revered by most of the people.

The image of Mao, the business generated by the worship of his personality, including his posters, photographs, postcards, the little red book, and the image of a young Mao without wrinkles, added much value. Ironically, billions of financial transactions are taking place each day in China: the truly beneficial contribution of Chairman Mao in the Chinese economy never was so strong as since his death.⁴⁴ In his birthplace, Mao is worshiped as a religious figure in many temples dedicated to his memory by villagers who pray to

⁴⁴ http://www.lesdeuxvoyageurs.com/Site-Internet_Anglais/Articles/MaoImages/MaoImages_article.html

him. "Mao is like Jesus to us," a Chinese student told the *Manawatu Standard*.⁴⁵

Impact of Mythology and Hero Worship

As indicated in the previous sections, China's culture was extensively influenced by the ancient Chinese myths, which played an important part in simplifying the understanding of facts of life and natural phenomena for ordinary people.

China's culture was also impacted by the three religious doctrines widely spread in China, namely Taoism, Confucianism and Buddhism, which call for proper social and moral conduct of people that should lead to harmony in the whole society and within each individual.

Taoism as one of the main Chinese religions, sustained local peculiarities and traditions of Chinese culture and produced a significant impact on all spheres of social and cultural life. The basic principles of Taoism were reflected in different forms of literature. Its moral values and numerous human virtues, such as striving for truth, contributed to the development of the didactic character of many Chinese literary works.

Moreover, for many short stories and novels Taoist legends and myths have become a basis for their plot development. In such a way, Chinese literature undeniable reflects basic Taoist philosophical and moral ideals, and in such a context, literature serves as a very persuasive means of promotion of the Taoist movement among Chinese people and all those who are interested in a very particular Chinese literature and culture at large.⁴⁶

Confucianism has significantly impacted the moral life in China and other Asian countries with its basic beliefs, which included: (a) learning from sacred narratives, (b) human morals should be based on human relationships without reference to some higher order, (c) the purpose of existence is to reach one's highest potential as a human being, (d) suffering and evil are inevitable in human life and can promote learning and growth, (e) after-life is beyond human comprehension, and humans should live and behave in such a way as to promote ideal social relations in this life, rather than to act based on the expectations of rewards or punishments

⁴⁵ Oh Mao God, http://voyage.typepad.com/china/2006/06/oh_mao_god.html

⁴⁶ Chinese Literature as the Reflection of Doaism, <http://www.essay-911.com/samples/Reflection.htm>

after death. Confucianism has managed to justify its relevance in contemporary society through the centuries.

Impact on the Future

It is hard to deny the significant role played by mythology in shaping Chinese culture, which was largely based on the notion that a spiritual world exists even in this life. In spite of the modernization and secularization trends spreading throughout East Asia, ancestor worship remained a vital component of community life in China, its surrounding region, and throughout the worldwide Chinese diaspora⁴⁷.

Many mythical stories have evolved into deeply rooted traditions in present China, and various concepts extended outside mythology into spiritual symbols such as Door Gods and the Imperial Guardian Lions. Many of the old Chinese myths are still living and vivid in China today, some of them having been turned into holidays, and they are expected to continue in the future because they reflect moral and social values and human virtues. The Chinese New Year festival, the Qingming annual festival, which is dedicated to commemorate the dead, and the Dragon Boat Festival are among the most important Chinese holidays. Rituals that go back to thousands of years are practiced during these holidays. For example, the Chinese people believe that it is necessary to clean out their homes before the New Year arrives so that the New Year's luck is not washed out by the old year, and pictures of door gods are hung on their home doors to scare away the spirits of bad luck. They also pop fire crackers to scare away the demons.

The reasons why the modern Chinese continue believing in mythology can be attributed to their desire to satisfy their spiritual needs, to philosophize their social existence, and to convey their moral values to the new generations. Mythology has thus become a vital feature of continuity from the past to the present, and into the future.

Conclusion

As noted in this paper, China was a multi-deity nation, similar to many other ancient civilizations. Many Chinese gods were originally historical figures, emperors, philosophers or leaders, whose great achievements brought them immortality and transformed them

⁴⁷ Confucianism Rites and Ceremonies,
<http://www.patheos.com/Library/Confucianism/Ritual-Worship-Devotion-Symbolism/Rites-and-Ceremonies.html>

into gods. The worship of ancestors and heroes was not limited to a certain class, where emperors, no matter how lofty and powerful, believed that blessing, protection and approval from ancestors was essential to ensure their identity and legitimacy as rulers.

The worship of ancestors and heroes therefore remains a vital component of community life in China, where many festivals and ceremonies are held today to commemorate the achievements of ancient heroes, and for remembering the teachings of ancestors. The Chinese are particularly influenced by ancient teachings on the importance of reaching one's highest potential, and living and behaving in such a way as to promote ideal social relations, rather than acting based on the expectations of rewards or punishments after death.

FAMILY TRADITIONS

Editor's Note: In an age when family life is breaking down in most parts of the world, China has maintained its traditional family traditions. The family remains the basic unit of society, and this is true not just of the core family, but also of the extended family. Much of this is due to the importance that is attached to Confucian teachings about life and discipline in the family.

Introduction:

Confucianism has great influence over Chinese culture. According to Confucianism, the family must first be put in order, and only then can the state be ruled. During the long course of historical development of nearly 5,000 years, Chinese civilization has been built on the basis of the family. The reason is that Chinese people have the unique family values that put the family above their own personal needs.

According to a Chinese proverb, "If there are no families, there will be no country".⁴⁸ The pictorial representation Chinese word for "Family" is several people under one roof.⁴⁹ The Chinese word for "Nation" is made up of two characters: *Guo* means "kingdom" and *Jia* means "family".⁵⁰ It is thus clear that the family plays a critical role in Chinese statehood.

The Chinese family structure and its household rules are different from many other civilizations. The main difference lies in its internal relationship between the members of the family. For generations, household rules have been obeyed by the members of the family.

Stem family household

The definition of a family includes every member of the extended family, and not just your own core family. There is no starting or beginning for a family in China according to Chinese philosophy. It is continually inherited from elders of the family.

⁴⁸ Traditional Chinese Family Analysis - <http://www.megaessays.com/viewpaper/10184.html>

⁴⁹ The Traditional Chinese Family & Lineage - <http://weber.ucsd.edu/~dkjordan/chin/hbfamilism-u.html>

⁵⁰ Traditional Chinese Family (Before Communist) - <http://www.culture-4-travel.com/chinese-family.html>

The family is built on a hierarchical system. Usually, the oldest male in the house will control all the family affairs, or will be looked upon for advice in all important decisions. Typically Chinese families are large and complex which includes parents, sons and their families, frequently living together under one roof, or in a single compound.

The beliefs that form the basis of the Chinese family can be traced directly to Confucius whose ideas have been the basis of Chinese social and political life for more than 2,500 years. The teachings of Confucius are part of the basic studies of all students, and these Confucian ideas have consequently penetrated to the core of the lives of ordinary Chinese people, effectively defining for them what it meant to be human, and acting as the guiding principles of Chinese social life.

Head of the family:

Fatherhood in China was defined by Confucian philosophy, which established the father as the undisputed patriarchal head of the family.⁵¹ In Confucian philosophy, a family would be headed by a man who was older, or of a more senior generation than anybody else. No two members of a Chinese family were ever equal in authority. The young members of the family should be subordinate to the elders, a concept which is usually translated as “filial piety”. Filial piety means to be good to one’s parents, to take care of one’s parents, to engage in good conduct not just towards parents but also outside the home, so as to bring a good name to one’s parents and ancestors.⁵²

The father is typically characterized as a disciplinarian, educator and mentor for the young members. As a head of the household, the father was in charge of teaching, discipline, and the education of the young.

It is believed that the ancestor’s real power begins when he dies.⁵³ At that moment, he is transformed into a spirit of powers. The spirit ancestors depend on their descendants for food and a comfortable life after death, in the form of sacrifices. The

⁵¹ The Traditional Chinese Family & Lineage - <http://weber.ucsd.edu/~dkjordan/chin/hbfamilism-u.html>

⁵² Filial piety - http://en.wikipedia.org/wiki/Filial_piety

⁵³ Regulations Of Family Relationships - <http://family.jrank.org/pages/253/China-Regulations-Family-Relationships.html>

descendants, meanwhile, need their supernatural support in return for the sacrifices and service.

What is described as “ancestor worship” really implies respect for family traditions, and pride in one’s ancestry. It is this pride of affiliation that has enabled the Chinese to embark on a path of historical continuity, and to perceive time in a far longer time-frame than in the West.

First born son:

The status of the first born son was always of particular importance. Boys were welcomed when they are born. Girls on the other hand, were usually deemed as a liability or as the workforce in the household. The first born boy was the second most important member of the household.⁵⁴ As he grew up, he would replace his grandfather or father as the head of the house after the death of the latter. This long lasting family structure facilitated the mutual relationship between father and son.

Chinese families were always over-protective of their family reputation. The most important duty of the male heir was to learn each and every rule or tradition of the family, and to act by it.

In traditional Chinese society, rumors spread quickly. Because of the important status in the family, any false rumors such as addiction to opium, or prostitution, or gambling, could harm the reputation of the whole family, which may have been built up over generations. As a result, intense care had to be exercised in watching over reputations and avoiding all dangers and threats.

As a member of the household, the first born son would respect and follow each decision made for him by the head of the family. At the age of three or four, boys started their education under their father’s direct supervision. Almost all decisions were made for the male heir right until they got married. Marriage decisions and arrangements were to be made by the head of the household on behalf of the male heir. Male heirs started to make decisions within his family only after their marriage.

Women of the household:

The differential treatment based on gender caused serious problems in Chinese society. Women’s rights were seriously violated during throughout the centuries. For example, the foot-binding of

⁵⁴ Traditional Chinese Family - <http://www.culture-4-travel.com/chinese-family.html>

the girls from their childhood not only caused a number of health issues, but also raised the risk of permanent disability.

Since boys could carry on the line of family descent, and girls could not, boys were considered more valuable children, and if families simply could not afford additional mouths to feed, they sometimes killed newborn infants when it was discovered that they were female.⁵⁵

Daughters were trained to be good wives and nurturing mothers right from the day they were born. After puberty, girls got married as soon as possible. Once a woman married, she had to leave her father's home and live with her husband's family.⁵⁶ Once they were married and became members of the husband's family, they were known by their husband's surnames.

Bridal selection took place in an unusual way. According to the ancient philosophy, love and romance were completely irrelevant to the marriage. All decisions were made by the head of the families, not by the couple.

In imperial China, divorce was usually not accepted. Divorce could occur in some circumstances such as failing to give birth to son, not taking good care of husband, or adultery. As an outsider, without a son to secure her status, a woman was doomed to powerlessness.

Having produced a male heir, aging was the most secure and comfortable period for women. However, due to her gender, her power was never as complete as her husband's.

Concubines were an accepted part of the social structure during Imperial China. They occupied special status, and were accepted as such. It is only with the advent of the Peoples Republic of China in 1949 that the habit was stamped out as a vestige of a decadent past, and as a result, concubinage is no longer practiced in China today.

Traditional housing structure

The structural similarities between “nation” and “home” in the ancient China are reflected by the spatial similarities between nation, family, city and the countryside. The Chinese people gave much more importance to their housing.

⁵⁵ China - Tradition—persistence And Transition - <http://family.jrank.org/pages/254/China-Tradition-Persistence-Transition.html>

⁵⁶ *ibid*

The courtyard house (*sibeynan*) was, and is, a common style of Chinese housing. Houses should be inclusive for the whole extended family. While normal houses as in the western world exist also, courtyard housing was always considered most ideal.

Courtyard housing:

Britain has its Victorian terraces, America has its suburban bungalows, and China has its courtyard housing.⁵⁷ Courtyard Housing is a distinct medium density multi-family housing typology around a shared outdoor open space or garden and surrounded by one or two stories of apartment units. The architectural ornaments of the courtyard houses are of distinctive features, with some brick carvings or wood carvings dotted in the prominent places such as the screen walls and the lateral walls of the door. Some big courtyard houses even have gardens, kiosks, platforms or pavilions. The ornaments of the houses represented the social status, and traditions of the family living in it.

There are no windows on the outside walls, and usually the only opening to the outside is through the front gate. Grey is the dominant color for the bricks, walls, roofs and the grounds. Only the doors and windows are coated in some paint of red and green, all of which bring harmony and simple elegance to the courtyard house.

Inside the house, the main building, which includes the master bedroom and inner hall, has to face south. The Inner Hall is where the members of the family greeted guests or where family ceremonies were held. The left wing is for the male family member, and the right wing was for the female members of the family. The kitchen was normally in the south.

Decorations and Ornaments:

The decoration of houses and furniture can be traced to a combination of practical concerns, folk beliefs, and pure ornamentation.⁵⁸ Special attention is paid to doorways and windows because these are places where good or evil spirits were thought to enter. Decorations were made in many ways such as latticework, carvings, paper lanterns, or paintings.

Symbolic characters, decors and carvings are considered important in bringing luck or fortune to the household. Each decoration is steeped in tradition and has auspicious meanings. Every

⁵⁷ The prolonged success of courtyard housing in China - <http://thisbigcity.net/post/780364416/the-prolonged-success-of-courtyard-housing-in-china>

⁵⁸ Homes - depts.washington.edu/chinaciv/tg/thome.pdf

shape, carving, and decor has its own legend or story. During festivals each house is decorated inside and out, in wishing for better fortune and luck for the family.

In ancient times, the family house usually told much about the family's taste, status, and wealth.⁵⁹ As a result, when a person had a house built, much attention was paid to its architecture.

House furniture:

Of the various art forms which evolved in China, among them porcelain, lacquer and calligraphy, furniture craft was perhaps the least appreciated and the last to be collected.

During the Ming and Qing dynasties, craftsmen elevated furniture from the functional to the aesthetic level. Everything from rugs to beds had to be made in special ways using special materials depending on wealth of the family. Traditional Chinese furniture does not use nails; perfect joints are ensured only by the use of glue and highly accurate joints.

Another treasured aspect of furniture is its positioning. In some families, furniture has to be positioned in certain areas. The study of positioning of furniture began as early as 6,000 years ago. At first, furniture had nothing to do with Feng Shui.

The philosophy of Feng Shui is to use the laws of both Heaven (astronomy) and Earth (geography) to help one improve life by receiving positive Qi (inner energy).⁶⁰ In another words, it is a study of the environmental effect on people. According the Feng Shui, relationships, wealth, success and health are all relative to the arrangement of our belongings. If the energy in our environment is hindered or not flowing correctly it can cause disharmony.

Feng Shui aims to balance energy in order to attain greater happiness, well-being and productivity. Feng Shui also exerted great influence on production of the furniture. For example, the height of the chair, the softness of the bed, and where each was placed became an important part of life and its harmony.

Home education

In the past, the education of the young remained a mystery in China. In ancient times, education usually meant a summer academy for the government examination system for selecting

⁵⁹ Fanciful Latticework on Doors and Windows - http://www.chinaculture.org/library/2008-01/16/content_69746.htm

⁶⁰ Basics of Feng Shui - <http://www.culture-4-travel.com/>

officials.⁶¹ The only purpose for imperial support to education was the need to ensure a supply of talented and loyal men to be employed in the bureaucracy. Basic education was thus conducted at home.

The first step in home education began with the cultivation of moral character. Fathers would teach their children about their ancestors, family traditions and Chinese culture. Counting and calculating on the abacus, and learning how to run the family business were taught before teaching writing. How to behave in front of the elders was also an important part of this oral teaching tradition.

Even though the formal education of women was often ignored by Chinese families, women exerted great influence in Chinese culture. Silk carpets, silk embroidery, knitted products, all of which are Chinese cultural specialties were done by women alone, and this art has continually passed down for generations from women to women.

In some parts of the world, cooking is not considered an education. Because of its complexity and variety, learning how to cook is considered an education in China. Interestingly, cooking has always been studied mostly by men.

To be a professional chef, the candidate chef had to follow number of chefs specialized in different varieties of Chinese cuisine for about four years, similar to earning a bachelor or masters in colleges of Western world. During the imperial period, popular restaurants had independent kitchens for learners. In China, a man could make a profession out of just making noodles or chopping potatoes. Making noodles has already developed from a job into an art in China.

Conclusion

Ancient civilizations such as Babylon, Egypt, Maya, Aztecs have all lost their cultures. China could well be the only country which has kept its cultural heritage so completely intact in the modern world. For nearly 5,000 years, the same teachings, beliefs, rules have successfully survived among the families for generations.

Frequently, when a Chinese individual talks about his family or ancestors, they can talk about a story that happened up to twenty generations ago. This means that the Chinese people attach more

⁶¹ History of education, China - http://en.wikipedia.org/wiki/History_of_education#China

importance to their history than almost any other people around the world.

In modern China, traditional family values are changing significantly. The Cultural Revolution of the 1960s brought dramatic new changes to the traditional family structures, but even though the notion of the traditional family is facing extinction in urban areas, the rural areas are still holding on to older values.

Among the dramatic changes that have taken place in modern China, the most noticeable relates to the enormous improvement in the status of women, who now play a role in the forefront of politics and economics.

Another noticeable change is in the “one child policy” aimed at limiting the uncontrolled growth of the population in all but a few exceptional cases. Drastic as it may appear to outsiders, it is this policy that has turned out to be so successful in increasing the growth rate of the Chinese economy, which continues to average around 10% even in these times of global recession.

While the government is paying great attention to the need for bringing modernization in society, it is, at the same time, making a great investment in keeping its traditional values. These traditional family values have played important role in the past, and it will continue to play an important role in the future development of China.

DYNASTIC HISTORY

Editor's Note: Even the best educated among us can hardly name more than one Chinese dynasty in a continuous history that spans close to 5000 years. This chapter aims to rectify that monumental ignorance about a country that is so important for the rest of the world, and which will become even more so as time passes. As Confucius said, "If you can revive the ancient and use it to understand the modern, then you are worthy to be a teacher".

Introduction

Today, we stand at a cross-roads with China - a civilization that has travelled a long journey in the history of humanity. It is imperative to revive its rich history and to understand the periods of its change and consolidation, and their impact on China today. Due to the restraints of space and the immense historical details, snapshots of each period and leaders will be offered, from the Xia to Qing dynasty, as well as brief impressionist strokes on the Republic of China and the Peoples Republic of China.

Importance of China as Emerging Power

With one-fifth of the world's population and a rapidly growing economy, China is undoubtedly a power to be reckoned with. In the 1980s, China embarked on a reform program to reinvent itself. In more than two decades the country positioned itself on the road to becoming a powerhouse in the 21st Century and once again taking on the role of world leader – a status that it has enjoyed in the past. In fact, there are those who predict that at its current rate of growth, China will be the world's largest economy by 2030; others claim that it will be even earlier by 2020.⁶²

Misconceptions about China

China is so poorly known in the West that people take periods of three or four centuries as simple anecdotes. For example, the Ming period, which was from 1368 to 1644, is referred as a lineal period that has only a few important events spot-lighting that long period. Yet, the history of the Ming dynasty is not fully understood

⁶² Starr, John Bryan, Understanding China, A Guide to China's Economy, History, and Political Culture,

due to the quantity of research and discoveries that are still waiting to be researched. Geographically alone, the period covered an area ten times that of France. Thus even the age of the Ming has not been laid on the table nor dissected to understand the detailed workings of that particular period, and its contribution to the evolution of its people and the potential for humanity⁶³.

History and Unity in the DNA of China

One should bear in mind that for the Chinese, history is of the outmost essence to their identity and place in the history of civilizations. Contrary to other civilizations, for the Chinese, history and time has a particular significance: the past rests in the future as an authority, precedence, and inspiration, as an essential part of the present and the future. Zhounghua, in the vernacular language means the Middle Kingdom, meaning – China. This kingdom has a written historical tradition of more than 3,000 years, in fact, close in size to its dynastic history. Within that time span, China led the world in almost every aspect of societal life, as a result of dynastic milestones that span from approximately 2205 BC to 1912.⁶⁴

These dynastic successions were a mix of man-made factors: corrupt rulers, deaths of rulers, social and political instability, economic downfalls, power struggles, the replacement of governing ideologies; epidemics and natural disasters, and foreign intrusions. In their respective times, and in combination with some of those factors, any dynasty was subject to replacement by a new order. But at the heart of the dynastic successions was the Mandate of Heaven. This Mandate was the force behind the changes that removed a decaying dynasty or defined a new one.

In conjunction, philosophical thoughts also re-interpreted and reinforced the Mandate. Those thoughts included Confucianism, Daoism (Taoism), and Buddhism. But, unlike the European divine right of kings, the Mandate relies on the conduct of the ruler in question. It also postulates that heaven would bless the authority of a just ruler, but just as well, heaven would be displeased with a despotic and unjust ruler. If the former was the case, the Mandate was withdrawn and the ruler was overthrown then the Mandate placed on a person who would rule best, regardless of origin of birth or gender.⁶⁵

⁶³ Gernet, Jacques, A History of Chinese Civilization

⁶⁴ Ho, Yong, China, An Illustrated History

⁶⁵ www.wikipedia.org

In the early part of the 20th Century, the dynastic period came to an end; yet, the social and political institutions have mostly remained unchanged: a centralized government, tight state control over areas of society, the family as a structure, Confucianism as the ideological foundation for government, and interpersonal relationships, and education, as the elements of social mobility. There have been episodic efforts to discredit and erase the past to justify an existing radical position, but traditions have maintained elastic and largely intact, transcending dynasties and political ideologies. Today, some of these traditional institutions have even been strengthened, i.e. neo-Confucianism, due to the changes as a result of reform movements which endure and maintain the continuity of the Chinese civilization.⁶⁶

A unique and important factor that endures is the obsession with unity rather than chaos. This propensity to unify the country has shaped China since the beginning of the imperial period. It has been the rallying call throughout Chinese history. One can even dare to say that national unity is in the DNA of the Chinese people, which in turn strengthens the web of social cohesion, but most importantly, the family.

Dynastic History

As a result of empirical evidence, there can be no doubt that the history of China dates back four to five million years. Just as well, China lives in the world of mythology as a witness in the creation of the universe through its own myths. Therefore, legend has it that, the Chinese consider the Yellow Emperor as a primal ancestor and call themselves the descendants of the Yellow Emperor.⁶⁷

After the Yellow Emperor's reign, a man named Yao became the ruler of China and a benevolent king, he governed the people with kindness and wisdom. He then passed the throne to Shun, the best man he could find, instead of his own son. Shun proved to be as kind and wise as his predecessor. He also did not choose his son as successor, instead a man named Yu. When Yu died, his son took over the throne and founded the first ruling dynasty in China, the Xia. From this time on, the throne would pass to a son or a relation, with exceptions, forming the basis for a dynastic system that would

⁶⁶ Starr, John Bryan, *Understanding China, A Guide to China's Economy, History, and Political Culture*,

⁶⁷ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

last until the founding of the Republic of China in 1912.⁶⁸

The Xia Dynasty (2205 B.C. – 1766 B.C.)

The Xia has been called the first dynasty of China. However, there is little or solid archeological findings of existence of this regime. But what is known is that the dynasty ended when the tyrant emperor was overthrown by a tribal leader named Tang, and thus the Mandate was bestowed on the new leader.⁶⁹

The Shang Dynasty (1766 B.C. – 1122 B.C.)

Historically, the Shang dynasty is the first dynasty to be documented with reliable and archeological evidence. The dynasty ruled parts of northern and central China, and was based on agriculture, domestication of animals and silk worms, advanced metallurgy and tools. It was an aristocratic society with a king ruling over the military and the nobility. Nobles were appointed by the king as territorial rulers in return for their support in his military campaigns with a constant supply of the peasantry.⁷⁰

The military campaigns integrated foreign ethnic groups. Therefore, the empire was a combination of the Shang culture and that of non-Chinese peoples, as a result of the conquest of northern territories, and in return, leading to a diversified assimilation of cultures and practices into their own, an ethnic tapestry alive today. One such aspect of adaptation was the mounted cavalry. Before, fighting was by foot-soldiers, but the assimilation of foreign practices multiplied strategic military advantages which lead the expansion of territorial borders, giving shape to a new gravitational center of power. In the end, the fall of the Shang dynasty was much like that of the Xia, the last king was extremely cruel and was overthrown by the people. Then, Ji Fa founded the Zhou dynasty.⁷¹

The Zhou Dynasty (1122 B.C. – 221 B.C.)

The Zhou was the longest dynasty and territorial hold expanded after the Mandate favored the new ruler. The dynasty is historically divided: the Western and Eastern Zhou; and further subdivided as The Spring and Autumn Period and the Warring Period.

During this period, the emperor appointed people to oversee each of the territories under the inheritance title of lords to

⁶⁸ *ibid*

⁶⁹ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

⁷⁰ *ibid*

⁷¹ *ibid*

oversee the growth of crops by the peasantry and to ensure military conscription. But this form of decentralization made the government weak and the territories became independent, eventually breaking away from the central ruler.⁷²

Under this dynasty, the Chinese language had by then developed to a high degree. Accurate and detailed records of events were kept and passed down, forming the basis of rules and of some of the great classics, i.e. The Rites of Zhou, and the power of language as a commanding force. These rules defined the proper etiquette for the different levels of officials in the kingdom, the different classes of people in society and the different generations in a family, which were later canonized by Confucius and practice today.⁷³

With the Zhou dynasty's decline and the rise of power of decentralized territories, the situation in China became unstable, and chaos and warfare between noble ruling families of different territories prevailed. Yet, this period experienced great economic growth, as a result of the Iron Age and the new technological innovations, as well as tools and techniques, which in turn increased agricultural yields. This Age had the side effect of an increase in population, greater wealth, and the rise of merchants and traders - as well as territorial expansion, but with consequences.⁷⁴

The Spring and Autumn Period (770 B.C. - 476 B.C.)

This period was characterized by a weak central government, as greater wealth concentrated in the periphery, eventually ignoring the royal house and leading to the disintegration of institutions and ushering the next period, a period of chaos but with profound consequences in the history of China and beyond and present today.⁷⁵

The Warring States Period (476 B. C. - 221 B.C.)

During this period war was the norm between seven independent states that made up the kingdom. Despite the chaos, it was a dynamic time in Chinese cultural history. Philosophers competed to put forth their views and offered their services, as advisors, in political thought and military viability, various states recruited talented and literate individuals that prescribed social and

⁷² *ibid*

⁷³ Ho, Yong, China, An Illustrated History

⁷⁴ *ibid*

⁷⁵ *ibid*

government cures, regardless of their class background, ushering an age historically referred as the Hundred Schools of Thoughts.⁷⁶

This intellectual movement spread through-out China and shaped its state and culture. It was a golden age of Chinese philosophy in which Confucius emerged. The period also gave life to the emergence of administrators and advisors in the role of aiding rulers in state affairs and diplomacy. During this period Confucius took the task of creating a class based on virtue and merit for those serving in positions of government – meaning to lead by example, as well as the five relations of society which still resonate today in China. In addition to Confucianism, other schools of thought surfaced, such as the Legalists, Daoism and Buddhism.⁷⁷

The Legalists believed that humans by nature are lazy and evil; therefore, they should be ruled by a set of strict and impersonal laws. To have this system work, the legalists needed to have a powerful and wealthy state where the ruler is the ultimate authority. In short, wealth and military strength is what gave the state and the ultimate power to rule. Today, it closely resembles ‘the rule of law’.⁷⁸ Towards the end of The Warring Period, King Ying Zheng of the Qin, annihilated the other six rivals and emerged as the supreme power, and later became the first emperor of imperial China. The Mandate was withdrawn from the old order, but the new order had yet to take shape.⁷⁹

The Qin Dynasty (221 B.C. – 206 B.C.)

In 246 B.C., the 13-year-old prince, Ying Zheng ruled. At age 39 he conquered other states and established the Qin dynasty, and called himself Qin Shi Huang, meaning “First Emperor”. Ying was also the first person to unify China under an empire, taking over the Mandate to rule, and a centralized system of government. But the Qin dynasty was short lived, lasting only 15 years.⁸⁰

Qin Shi Huang occupied the throne for 11 years. He was succeeded by his son, who was murdered three years later. Qin Shi Huang’s brother was then installed as emperor but the dynasty came to an end a year later. In spite of his relatively short reign, Qin Shi Huang’s influence on China was far-reaching. Legalism was given

⁷⁶ *ibid*

⁷⁷ *ibid*.

⁷⁸ *ibid*.

⁷⁹ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

⁸⁰ *ibid*

official sanction, making the ruler the ultimate authority. Persons who subscribed to and practiced the other schools of thought were persecuted. Their books that presented the opposing schools of thought were burnt⁸¹, similar to what the Nazi did at the zenith of their rise to power. Ironically, the emperor's numerous contributions made China a "modern" country of that era.⁸²

The emperor introduced a standard script for the whole nation. Currency, weight and measures were standardized throughout the country. Carriages were designed in a style to travel on roads of a standard width with an elaborate infrastructure system of highways, making the transportation of foodstuff and military action efficient and easy. Waterways were improved to facilitate navigation and irrigation. Qin Shi Huang also abolished the aristocracy privilege system and established the first centrally controlled administrative system to manage tax collection, food production, war, and more. In the end, this system of bureaucratic government was copied with modifications by most subsequent dynasties and governments'.⁸³ On the other hand, the Qin ruler was cruel and paranoid; hence, the legalist system described him well. All the weapons in the country were confiscated to prevent rebellions.

Qin Shi Huang also loved mammoth projects. Some two million laborers were put to work to build and connect the existing wall that comprises the Great Wall, as protection against the nomadic tribes from the north. Ironically, the end of the Qin came from within and not from the outside. Unable to endure the harsh rule of Qin, many peasants rose up against the emperor and lead to his overthrow. The rebel army that conquered the Qin capital was headed by a man of peasant stock named Liu Bang and who founded the Han dynasty, displacing the Qin.⁸⁴

The Han Dynasty (206 - 220 BC)

Liu Bang took the Mandate in establishing the most durable dynasty of the imperial age, incorporating what the Qin had established, modifying policies, in particular those that caused the collapse of the previous dynasty, the political and administrative institutions. Taxes were lowered reducing the burden on the people, government played a smaller role in economic activities, and

⁸¹ *ibid*

⁸² *ibid*

⁸³ *ibid*

⁸⁴ *ibid.*

territorial expansions was further pursued, but with future consequences and historical consequences that still resonate today.⁸⁵

Confucianism was revived and established as the official ideology over Legalism. The merit system was enforced to identify the best qualified persons. An imperial university was established to teach students the five classics of the Confucian school to prepare them to become bureaucrats and to run the empire. Today the merit system functions as a framework of reference in China and around the world.⁸⁶

The Han dynasty turned out to be a glorious and prosperous period in Chinese history and often referred to as the Great Han. But, the emperor possessed a suspicious and treacherous nature, and held doubts about the loyalty of those who had helped win him an empire. Some of them sensed the danger and rose-up against him but were defeated and killed, and replaced with his relatives for better control.

During the Western Han period, emperor Han Wu Di, pursued military and strategies alliances in his long-drawn war against the nomadic Huns of Mongolia; seeking diplomatic ties with Afghanistan; consequently gaining knowledge of the territories in Central Asia which led to Chinese territory expansion towards the west and the creation of the famous Silk Road.⁸⁷ During this period, gunpowder, paper, porcelain, and the wheelbarrow, were all invented.

The Silk Road was not a single road but three passages connecting China and the outside world: modern day Pakistan, Afghanistan and Iran to the south; the Caspian and the Mediterranean Sea to the north, connecting the two greatest empires, China in Asia and Rome in Europe. These routes also facilitated cultural and technological exchanges between the East and the West, and the spread of Buddhism and Islam into China, as well as neighboring countries, and adding to the diverse religious mix of today.⁸⁸

The subsequent emperors of the Han's were incompetent and headed the dynasty on a steady decline. The last Han emperors' were children, power rested in the hands of corrupt palace eunuchs and maternal relatives, and widespread peasant uprisings. This chaos

⁸⁵ Ho, Yong, China, An Illustrated History

⁸⁶ *ibid.*

⁸⁷ Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

⁸⁸ *ibid.*

landed regional warlords the opportunity to carve up the country.⁸⁹

Again, the kingdom expanded but at a price. The financial stock the government was empty. This led to the reestablishing of the legalist philosophy; taxes and old policies were reinstated and the beginning of the end started.⁹⁰

The Latter Han Dynasty (25 BC – 220 AD)

The power of the Han fell on a civil administrator and royal decent, Wang Mang, who claimed all the land in the country as ownership of the emperor. Resistance to this decree was met and chaos prevailed, resulting in weakness of the dynasty from the start. Consequently, power ended in the hands of the eunuchs, but this did not sit well with officials because it threatened their positions as bureaucrats or gentry-official class; the government was again divided by factionalism and warfare erupted.⁹¹

The Three Kings (220 – 264 AD)

During this period dynastic families took advantage of the weakened government and established private armies which led to constant fighting. Finally, order was established by General Yen of the Wei dynasty. Yen had reunited North and South China, but it fell apart when he died.⁹² The Eastern Han dynasty was led by a Daoist rebel named Zhang Jiao of the Yellow Turbans, but was defeated by imperial troops and regional warlords. The warlords then proceeded to fight one another to expand their individual domains, creating a situation similar to the Warring States. In the end, all but three of the warlords were eliminated. These remaining warlords formed three kingdoms with Wei in the north, Wu in the south-east and Shu in the south-west.⁹³

The Jin Dynasty (256 – 420 AD)

In the year 265 AD, Sima Yan, seized the throne of the Wei and then conquered the other two states in the Three Kingdoms, Shu and Wu, to establish the Jin dynasty and took over the Mandate.⁹⁴

Once again, China was unified, but the dynasty started off badly with an avaricious emperor. The second emperor was incompetent and the country was beset by widespread famine and a

⁸⁹ *ibid.*

⁹⁰ Ho, Yong, *China, An Illustrated History*

⁹¹ *ibid.*

⁹² *ibid.*

⁹³ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

⁹⁴ *ibid.*

civil war. The Huns seized the opportunity to overrun the northern part of China. The Jin dynasty retreated to the south creating one of the largest migrations in Chinese history with the major side effect of the development of southern China. Today, this region is the hub of China's ports and trade. In the northern part of the country, the nomadic tribes reined, thus, the South-North dynasty.⁹⁵

The South-North Dynasty (420-589 AD)

Today, the Chinese nation is heterogeneous, comprising many ethnic groups. The South-North dynasty marks the beginning of extensive cultural and ethnic assimilation between the various ethnic groups and the Hans, creating a melting pot. Inter-marriage was common and cultural assimilation occurred as well, hinting to the flexibility and pragmatism of the Hans. Another remarkable phenomenon was the flourishing of Buddhism, as a result of Central Asian influences. In fact, a king in the south even gave up his throne to become a monk.⁹⁶

The Sui Dynasty (589-618 AD)

The South-North dynasty came under the rule of Wei Yang Jian, an aristocrat of mixed Han-Turkish ancestry. He conquered and unified the country, and established the Sui dynasty. His reign was characterized by good order and prudence in spending, reducing the collection of taxes, lessening the burden on the peasantry. He was an able administrator, introducing a legal code, a government bureaucracy and a system of land distribution, making him a just ruler.⁹⁷

He also introduced the civil service examination system so that scholars could compete for local posts up to the highest level of government through merit. In a way, this system fostered fairness in society and was adopted by dynasties and maintained for 13 centuries right until 1905 during the Qing dynasty. In addition, there was a re-establishment of religions and their roles. Even though Confucianism was officially endorsed, Daoism and Buddhism were acknowledged in formulating a new ideology for the empire.⁹⁸

The first emperor was succeeded by his second son, Yang Guang. As a young prince, he commanded an army half-a-million strong and conquered southern China for his father. As emperor, he

⁹⁵ *ibid*

⁹⁶ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

⁹⁷ *ibid*

⁹⁸ *ibid*

built the 1,800-kilometer-long Grand Canal, linking five eastward river systems. It joined Beijing in the north to Hangzhou in the south. It improved transportation, promoted trade and facilitated military control at the cost of many lives.⁹⁹

The downfall of Sui Yangdi began when he lapsed into irrational behavior. He became obsessed and gained the reputation of the greatest imperial womanizer in Chinese history. He desired not only women but also territorial expansion, and launched three successive large-scale invasions of Korea, but with disastrous defeats each time, adding misery to the people. A rebellion broke out and the emperor was killed, bringing an end to the Sui dynasty due to its corruption and vanity.¹⁰⁰

The Tang Dynasty (618-907 AD)

In the year 618 AD, Li Yan, overthrew the Sui dynasty and became the first emperor of the Tang dynasty. He conquered the country largely with the help of his second son, Li Shimin. In time in-fighting broke out among Li Yuan's three sons. The ambitious Li Shimin killed his two brothers and forced his father to abdicate and became emperor. He proved to be an enlightened ruler and the country became prosperous and strong under his reign. From that period on, overseas Chinese have often been called "Tang people".¹⁰¹

The later emperor, Tang Taizhong, trusted and rewarded the people who had helped him secure his empire. He also understood the importance of cultivation popular support. His well-known exhortation to his sons was: "The emperor is like a boat, and the people are like water. Water can carry the boat and can also sink it". Acknowledging and proclaiming the relationship between rulers and ruled. The laws were rather humane by old Chinese standards - a death sentence must be reviewed three times and delayed for three days before it could be carried out. An unfair part of the code was that it treated the various social classes differently.¹⁰²

Tang Taizhong's reign was marked by phenomenal prosperity. The capital Xi'an had a population of more than a million and was the largest cosmopolitan city in the world at that time. The city was flocked with merchants and foreign students from Japan,

⁹⁹ *ibid*

¹⁰⁰ *ibid*

¹⁰¹ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

¹⁰² *ibid*

Korea and other regions neighboring countries.¹⁰³

In the year 637 AD, emperor Tang Taizhong took a pretty 14-year-old girl into the palace, Wu Zetian. She was asked by the new emperor, Tang Gaozong, to re-enter the palace as a concubine. She bore him four sons and one daughter, making the subsequent Tang emperors her descendants. Tang Gaozong ruled for 34 years but was troubled by poor vision in old age. Wu Zetian practically ran the state affairs and became the *de facto* ruler, and the one and only empress to rule China in name and deed.¹⁰⁴

Wu Zetian was an excellent ruler and did a better job than most emperors. Externally, the western and the northern frontiers were regained. Internally, peace and order prevailed in the country. She was very keen to secure the best talents for the government. Some semblances of democracy were introduced. Chinese woman became quite liberated. They rode horses and wore dresses with plunging necklines as shown by Tang pottery figurines. In addition, the Empress set up a new examination system for warriors in order to cultivate future generals,¹⁰⁵ something similar to the West Point Academy in the United States.

In 705 AD, Empress Wu stepped down. Her son reclaimed the throne. In 713 AD, the throne was passed to Tang Minghuang. Basically an intelligent and capable monarch, Tang selected brilliant officials as ministers and eliminated redundancy in bureaucracy. He checked the rapid proliferation of Buddhist temples, which was draining the country financially¹⁰⁶.

However, his romantic nature got the better of him. He fell desperately in love with the royal concubine, Yang Guifei. He bestowed favors on her entire family; her cousin was made prime minister and her three sisters became extremely wealthy and influential. He began to neglect his royal duties, passing the responsibilities of government to the corrupt prime minister, while he obsessively enjoyed the company of the stunning beautiful lady, consequently, leading the country to shambles.¹⁰⁷

The latter part of the Tang dynasty was ruled by pleasure-seeking emperors who exploited the people. In 875 AD, Huang

¹⁰³ *ibid*

¹⁰⁴ *ibid*

¹⁰⁵ *ibid*

¹⁰⁶ *ibid*

¹⁰⁷ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

Chao, a scholar who had failed the imperial examination, led a peasant uprising that was initially very successful. The central government became so weak and regional warlords asserted themselves and challenged the imperial power; fragmenting the periphery of the country into ten small independent states, resulting in chaos and disunity, leading to the era of the Five Dynasties and Ten Kingdoms which lasted more than 50 years.¹⁰⁸

The Song Dynasty (960 – 1279 AD)

The Five Dynasties and Ten Kingdoms period eventually gave way to unification and the Mandate was again in the hands of a unifying ruler. To avoid the problems the Tang government faced, the Northern Song, under the leadership of Zhao Kuangyin reorganized and centralized the military, and subordinate to the civil government. Education and the economy flourished. However, there was one major flaw, a weak military.¹⁰⁹

Meanwhile, northern China was occupied by the Liao tribe of Manchuria and Mongolia. Zhao found it difficult to remove the tribe and the situation persisted into the reign of the second emperor. The Liao was firmly entrenched, echoing past wars. The new emperor accepted the confrontation and signed a peace treaty, paying a handsome yearly tribute. Another tribe organized in the western territories and settle for a similar treaty, draining government resources.¹¹⁰

Surprisingly, the Northern Song dynasty managed to achieve impressive progress in many fields. For instance, barter trade was largely eliminated in favor of a money economy, letter credit and several types of paper money, and trade flourished. New technology also emerged in coal and iron smelting, leading to new design of agriculture tools, the weaving of textiles and the making of ceramics, developing a commercialized and industrialized class, as well as a tradition of a knowledge base society.¹¹¹

But the country remained badly governed. In 1069 AD, a young Song emperor appointed Wang An-shih as his chief counselor. Wang brought about government reforms: to increase government income, decrease spending, taxing farmers equally applicable to commoners, aristocrats and officials, and the buffering

¹⁰⁸ *ibid*

¹⁰⁹ Ho, Yong, China, An Illustrated History

¹¹⁰ *ibid*

¹¹¹ *ibid*

of market prices, the elimination of unscrupulous middlemen through direct government sourcing and sale of certain commodities. Wang Anshi's reforms also extended to military, administrative, and educational matters and irrigation projects, similar to the activities of a modern leader.¹¹²

Wang implemented land distribution and loans to farmers, and a graduated tax on wealth. Parts of Wang's plan were adopted, but he finally had to yield to conservative opposition and the decline of the dynasty became inevitable.¹¹³

The Southern Song Dynasty (1127 – 1279 AD)

Due to their weakness, the Song made an alliance with a Chin dynasty of northern Manchuria. After all their mutual enemies were defeated, the Chin turned on the Song. This forced them to retreat and form a new capital to the south, boosting political and economic development in southern China. This new Song dynasty far surpassed that of the old one. The economic and intellectual achievements increased while the former Song dynasty to the north slowly decayed. The dynasty showed no internal sign of collapse, but its downfall was many years of bitter fighting against a superior force. In 1206 AD, all the Mongol tribes convened at Karakorum, in Outer Mongolia, to confirm unity of Mongol tribes under the command of Genghis Khan. Soon, the Mongols started to conquer the surrounding land to form the largest empire of that time. First, Genghis Khan captured the Manchurian Chin dynasty, the dynasty that pushed the Song to the South and capturing the Southern Song in 1279 AD.¹¹⁴

The Yuan Dynasty (1279-1368 AD)

In 1260 AD, Kublai Khan, grandson of Genghis Khan, founded the Yuan dynasty, locating his capital in Beijing. China was once again unified, but by foreign hands. By then, the Hun territory expanded to include Manchuria, part of Siberia, Korea, Eastern Europe and the Middle East. Administratively and militarily, the country was divided into four regions, or *khanates*, and each was ruled by a Khan, a descendant of Genghis Khan.¹¹⁵

When the Huns settled in China and in government, they

¹¹² Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

¹¹³ *ibid*

¹¹⁴ Ho, Yong, China, An Illustrated History & Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

¹¹⁵ Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

assimilated to the ways of civilian government, taking advice from learned Hans, and ruling as if they were Chinese. The early Mongolian rule was modified in favor of Chinese patterns of government and taxation.¹¹⁶ The population was divided into four classes: At the top the Mongolians, next the people of Tibet, and the Middle East and Europe. The third class comprised Manchurians, Koreans and northern Hans. The southern Hans belonged to the lowest class. Military service was a Mongolian monopoly. These policies prevented ethnic assimilation and the formation of a cohesive nation. They also planted the seeds of revolution among the under-privileged Hans.¹¹⁷ Perhaps the seeds of present Chinese-Mongolian relations lay in this period.

External trade surged with the Middle East and eastern coast of Africa via the Sea Silk Route, which was first established in the Tang dynasty. During this period, Chinese technologies such as printing and gunpowder were passed to Western Asia and from there to Europe.¹¹⁸

After Kublai Khan, the Mongolian Empire began to decline. The dynasty went through a succession of eight emperors, inept governments, and a series of natural disasters which spelled-out as “signs that heaven considered the ruler unjust”, and a call for revolution and the withdrawal of the Mandate. Consequently, the Ming dynasty replaced the Yuan.¹¹⁹

The Ming Dynasty (1368-1644 AD)

Zhu Yuanzhang, the first emperor of the Ming dynasty and most commonly referred to as the Hongwu emperor, came from lowest social and economic level of society with no means of livelihood, hence, he became a begging Buddhist monk. Later, he joined the rebel army fighting against the Yuan dynasty, rose to lead the rebellion, toppled the Mongolian Empire and became emperor. The capital was established in Nanjing at the southern bank of the Yangzi River.¹²⁰

A self-taught man, Zhu’s administration was honest and benefited the poor. Ming laws were clear and strict, and traditional Confucian values were restored. After year of chaos and war, farms

¹¹⁶ *ibid*

¹¹⁷ *ibid*

¹¹⁸ *ibid*

¹¹⁹ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

¹²⁰ *ibid*

had been neglected, and the population reduced to 60 million. Zhu's policies reversed the trend and the population more than doubled during the Ming dynasty.¹²¹

On the other side, he was paranoid and irrational in his behavior. Several generals and advisors who aided him build his empire were killed on suspicion of disloyalty. He divided the country into several regions, each governed by one of his sons to secure the throne.¹²²

Zhu Yuanzhang had 26 sons. Zhu Di, the fourth son, was considered outstanding. However, despite his apparent merits, Zhu did not choose to make Zhu Di his successor. The eldest son became heir, but he died young. A grandson was chosen as next in line. Zhu Di was passed over, possibly because Zhu Yuanzhang suspected that he was a Mongolian. It was believed that Zhu Di's mother, a Mongolian princess, could have already been pregnant before entering the emperor palace.¹²³

When Zhu Yuanzhang died in 1399, his grandson, ascended to the throne. The new ruler, emperor Jianwen, felt threaten by his many uncles that commanded armies in the outlying areas. He eliminated these potential opponents one by one by stripping them of military power.¹²⁴

Zhu Di took the opportunity to invade Nanjing and entered the capital. As emperor, he relocated Beijing as the capital, which is in the north, to be ready in case of a Mongolian resurgence. One million soldiers stationed there, he ordered 10,000 household to move to the new capital to boost its population. The walled city was expanded and a new palace complex, the Forbidden City, was built.¹²⁵

Zhu Di also widened the Grand Canal to facilitate transportation of grains from the rich farmlands in the south to feed the population in the north. In 1403 AD, Zhu Di began to build ocean-going ships. By 1405 AD, the fleet was ready to set sail. Zhen He, a Muslim eunuch, was appointed admiral in command of the armada.¹²⁶

His fleet made seven voyages and reached many coasts. Zhu Di died in 1425 AD, but Zheng He was able to make his last voyage

¹²¹ ibid

¹²² ibid

¹²³ ibid

¹²⁴ ibid

¹²⁵ ibid

¹²⁶ ibid

in 1432 AD. He died the following year. The ships of the once-mighty armada were left to rot as China isolated itself. Most of the original records of Zheng He's voyages were destroyed, but an account of the voyages is available today in a well-researched book by Louise Levathes, *When China Ruled the Seas*¹²⁷, as well as in other works: *1421, The Year China Discovered America*, and *1434, The Year a Magnificent Chinese Fleet Sailed to Italy and Ignited the Renaissance*, both titles by Gavin Menzies.

In the middle of 15th Century, the Ming power started to decline. The quality of the imperial leadership deteriorated and eunuchs started to exercise control over the emperors, causing great discontent and feuding among the bureaucrats. The imperial treasuries were being depleted by war with the Mongol tribes and Japanese pirates along the coast exhausting the royal treasuries. In the final years of the dynasty, maritime relations with Western countries were opened. Among the countries that had trading posts or settlements in China were: The Portuguese in Macao (1514 AD), the Dutch in (Formosa) Taiwan (1619 AD) and in the near-by Pescadores Islands. At the same time, Jesuit missionaries came in to spread the Christian faith and western scientific knowledge.¹²⁸

Internally, the Ming dynasty was witnessing unstoppable peasant rebellions. The two strongest rebel groups were led by Li Zicheng and Zhang Xianzhong. Using the slogan "equal land distribution, no taxation and no conscription", Li gained popular support as his troops swept across northern China. He occupied the capital, Beijing, and put an end to the Ming dynasty in 1643 AD. The last Ming emperor hung himself.¹²⁹

When the Ming Empire fell to the peasant rebels, one general was left in a fort at the eastern end of the Great Wall named Shanhaiguan. General Wu Sangui controlled the gateway into China proper. He refused to surrender to Li Zicheng and instead enlisted the help of the Manchus, a similar strategy used by Mao Zedong later. The Manchu subsequently conquered the whole of China and founded the Qing dynasty, eventually including Taiwan.¹³⁰

The Qing Dynasty (1644 – 1912 AD)

Under Manchu rule, China reached the end of the dynastic

¹²⁷ *ibid*

¹²⁸ Ho, Yong, *China, An Illustrated History*

¹²⁹ Ong, Siew Chey, *China Condensed, 5000 Years of History and Culture*

¹³⁰ *ibid*

road, and collapsed from internal pressures and intrusions from the West. As with previous invaders, the Manchu absorbed the Chinese culture fully. The government was based on that of the Ming; centralized and regulated, and guided by the emperor. The chief bureaus in the capital had both a Chinese and a Manchu leader. The Manchu dynasty eventually controlled Manchuria, Mongolia, Xinjiang, and Tibet. Even Nepal, Burma, Korea, Taiwan and Vietnam recognized China as a major power. Even though the Manchu dynasty had over-powered its enemies, the 18th Century was a time of unprecedented peace.¹³¹

In 1735 AD, Qianlong became emperor and ruled for 60 years. Agriculture flourished and food was plentiful. Exports to Europe and elsewhere brought in ever-increasing revenues. The latter part of Qianlong's rule was characterized by complacency and personal enjoyment. He held firm to his myopic view that China was leading the world and had nothing to learn from others. His ignorance of world events would cost China dearly – particularly the effects of the Industrial Revolution of Europe.¹³²

However, as with the previous trends, the population growth superseded the economic growth and contributed to the economic decline of the Chinese peasantry. Governmental funds were depleted due to forced treaties and Western expansion by England, France, Germany, and the United States. In order to gain a larger foothold in the Chinese market, opium was introduced and had an overall negative social effect. It depleted the Chinese silver reserves and gave the British a large advantage over other foreign forces.¹³³

China also had the misfortune of having a widow empress, from emperor Xianfeng, named Cixi. She assumed the regency for her son, the infant emperor Tongzhi, from 1862 to 1874 AD. Then, Cixi chose her three-year-old nephew, Guangxu, to become his successor and continued to act as the regent. For 46 years, until her death in 1908, she was the *de facto* ruler of China.¹³⁴

After Emperor Guangxu reached adulthood, he realized that the country needed modernization. In 1898, he took the advice of reformists. The movement lasted 103 days before it was aborted by Cixi and her conservative officials. The last chance for the Qing

¹³¹ Ho, Yong, China, An Illustrated History

¹³² Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

¹³³ Ho, Yong, China, An Illustrated History

¹³⁴ Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

dynasty to survive was thus destroyed by Cixi.¹³⁵

In the end, the causes of the decline and end of dynastic China are diverse. With the Mandate of Heaven rested responsibility. The downfall was in part due to the closed mentality of the people, especially those in power. China had all it needed and there was no reason to learn from others. Cultural and commercial advancement was discouraged or prohibited. The Chinese overlooked that Europe, with its industrial revolution, had surpassed their own production mechanisms. Japan, on the other hand, was able to see the change more clearly as it embarked on reforms in 1867 with the Meiji Restoration, reinventing itself in less than 50 years into a modern nation and a power to be reckoned with.¹³⁶

Other River Valley Civilizations

Other river valley civilizations present similar characteristics even though they were formed independently of each other. These include the Egyptian civilization along the Nile River; the Mesopotamian civilization on the Euphrates and Tigris Rivers; the Indus Valley civilization in what is now Pakistan, as well the Chinese civilization along the Yellow and Yangtze Rivers Valleys. All these civilizations operated under a centralized form of government, a complex urban planning, and were ruled by monarchs who controlled every aspect of the empire, and maintained constant contact with various peoples outside their realm of control.¹³⁷

Unfortunately, all that remains of the Egyptian civilization are historical legacies and an archeological wealth for investigators and researchers. The Mesopotamian civilization has left a number of important cultural human legacies, i.e. legal codes and a perhaps other wonders yet to be discovered. Regrettably, evidence is lacking about the Indus Valley civilization, but there remain signs of a complex urban structure.

Each civilization has had its own unique social and political structures. But the death of rulers, the end of dynasties, famines and foreign intrusion brought to an end those once great civilizations. Today all that remains is the weight of their decaying monuments.

On the other hand, China stands out today with an intact social, cultural and political system. The blueprints of China's civilization remain despite the dynastic cycles, despotic and corrupt

¹³⁵ *ibid*

¹³⁶ *ibid*

¹³⁷ Early River Valley Civilization, www.clevelandstatecc.com

rulers, climatic changes and famines, nomadic invasions and foreign intrusions.

The Chinese civilization continues and remains strong and united. Why? It is attributed to a social infrastructure that is defined by a clear philosophical thought and a way of life that transcends space and time - a thought that reaches every aspect of society, political structure, and even foreign affairs. How? One must bear in mind that throughout its history the Chinese have mastered the art of pragmatism. That art has its foundations in the canonized philosophical thought of Confucianism and its adaptation and incorporation of other thoughts.

Confucianism as a philosophy it is not only about ethics but outcomes, the principal one being the desire for socio-political harmony. That clearly explains the obsession with unity in China. One can even dare say that harmony and unity is in the very DNA of the Chinese people.

Dynastic Cycles

In China's long history, the centralized bureaucratic system was established and reestablished again and again. Once China was unified; there was no competing force outside its borders. But the changes of state borders seemed a constant event and one of the many functions of the state was to protect them. Consequently, leaders and governments were always concerned about the consolidation of internal power. Therefore, one can say that China attained the characteristics of a modern nation state relatively early.¹³⁸

The dynasties of China functioned as living organisms that constantly adapted to man-made socio-political, economic and environmental challenges. This was attributed to Confucianism, Legalism, Daoism and other philosophical thoughts that functioned as tools readily available as a source of authority, precedence, and inspiration for the ruler. But these also worked as social guidelines where the whole social gamut functioned as one.

That is why, at the end of one dynastic cycle, the new ruler did not bring back society to a new beginning. It retained what had worked, and adapted to changes, adding to the process of continuity via its political institutions, social infrastructure, technological development, expansion of existing projects, and urbanization, until the Industrial Revolution in the West and its intrusion into China.

¹³⁸ An Exploration of the Concept of the Modern Nation State: The Case of China, Niu Geping, Core Ethics Vol. 4 (2008)

The Republic of China (1912 - 1949)

After decades of Western intrusion, on November 1908, Emperor Guangxu of the Ming dynasty, died, and less than 24 hours later, Empress Dowager Cixi also passed away. Before she died, she chose Puyi, a prince, to be the next emperor. Puyi, whose reign name was Xuantong, became the last emperor of China, and would eventually become a common gardener under the Communist regime, bringing to an end the dynastic history of China and the establishment of the first republic in Asia, leading to a period of revolutionary change in the history of Chinese civilization.¹³⁹

The Peoples Republic of China (1949 – Present)

After more than three decades of social upheaval and suffering, the Chinese people set on a new challenge to set sail in unchartered waters. In 1949, Mao Zedong, declared and named China as The Peoples Republic of China, under the tenet of Communism. Just as other leaders had done in the past. It was an adaptation of a foreign philosophical thought, but a thought with Chinese characteristics.

Conclusion

Today, China is not the China of the Cold War era. One thing is true; the reality is that we can not afford not to understand its rich dynastic history, or the history of the only continuous living civilization of humanity, nor can we afford not to study the civilization blueprint that China has to offer to the rest of the world.

In China's ancient political thinking, the emperor's power originated from the Mandate of Heaven, thus, power was absolute. The people had no political power whatsoever, before the emperor. But in time rulers learned that power rested on the people. They view themselves as "a boat that can float on water, but it can also overturn if the water becomes too turbulent." In order to keep power, the leader had to take care of the people. When an old dynasty became too corrupted and weak, rebellious leaders would fight for supreme power and those who overthrew and obtained power could claim the title of emperor and the Mandate, ushering in a period of change and continuity.

The leader would give rise to a new cycle. After thousands of years what remains is the bureaucratic political system and a social infrastructure that expanded as the empire grew. Once established,

¹³⁹ Ong, Siew Chey, China Condensed, 5000 Years of History and Culture

these facilitated the continuous growth of Chinese civilization. However, at the dawn of the 20th Century, the system became increasingly inflexible and decadent, bringing the dynastic history of China to an end, but not the base and the pillars of the civilization.

Today, China is experiencing a period of change, and is seeking out opportunities to consolidate a process of sustainability, and a role as a leading power. But opportunities come with challenges. Today, the official and transparent policy of the government is that: China will rise, while in a peaceful way; China will keep its policy independence, while it will continue to participate in the process of globalization. China's peaceful rise is a Chinese dream rather than a copy of any other nations' dreams.

The Chinese civilization has not only survived, it has endured the test of time. It has an undisputed and uninterrupted history, a rich legacy and cultural heritage - a source of pride for the Chinese of this and coming generations. Throughout history many civilizations viewed themselves as the center of the universe, but none can claim, or have claimed, the title of the Middle Kingdom. China today presents stable territorial boundaries, a unifying philosophical thought, social and political institutions, a written language, and a unifying culture – in sum, unity. This unity is the compound that brings all the pieces together, regardless of the dynastic changes and periods of disunity, and forms of government.

The future is uncertain and the path to it is always under the shade of a question mark. But for the Chinese, the past rests in the future as an authority, precedence, and inspiration. Therefore, the dynastic history and their milestones serve as tools for the people and the rulers. We hear theories and speculations, pessimistic and optimistic views about China, but one thing is for sure, China is confidently looking into the future

China's glorious history will always be an asset and a source of pride for its people. Retracing the steps of the journey will surely be a guide to China's past, where the country stands, and where the path may lead. If a universal movement takes shape to bring us all together, or if an unforeseeable catastrophe threatens humanity, China's history offers a civilizational blueprint of continuity. Today, we are witness that the civilization of China is in perpetual creation and re-creation. For the Chinese, their civilization rests in the past with a foot on the ever-present horizon, where the sun always rises.

ETHNIC DIVERSITY

Editor's Note: Little is known about the ethnic diversity of China. The impression is that a country of that size must have a totally diverse population structure. Surprisingly that is not so. As this paper shows, despite the size of the population, and the wide variety of dialects, almost 92% of the population of China is ethnically Han in character. It is no wonder then that the country remains so united despite its size.

Introduction

As the largest and the most significant empire of the Orient, China is characterized by having nearly five thousand years of an uninterrupted history. Its magnificent cultural influence is not due merely to the size of its population or the boundaries of its borders, but to the remarkable continuity of Chinese civilization.¹⁴⁰ With seven major dialects and many sub-dialects, China constitutes a mosaic of multi-ethnic people and cultures, which was also a result of many centuries of migration.¹⁴¹ China's ethnic groups live mostly close to the country's borders. About 100 million people see themselves as being somewhat different from the majority; the Han Chinese.¹⁴²

Today, The People's Republic of China (PRC) officially recognizes 56 groups within China. Among them the Han Chinese account for about 92% of the overall Chinese population, and the other 55 groups make up the remaining 8%.

By most modern definitions the Han is thus the largest single ethnic group in the world. But that designation obscures great regional differences among the Han in appearance, dialect, and customs.

The remaining 8% of China's population are divided among the following groups:

¹⁴⁰ Xin, X. (2003). China and Chinese Society When the Jews Arrived. In *The Jews of Kaifeng, China: History, Culture, and Religion* (4). Jersey City, NJ: KTAV Publishing House.

¹⁴¹ Ethnic Minorities in China, (2010, October 11). Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Ethnic_minorities_in_China>

¹⁴² Guillain, C., (2008). Ethnic Groups. In *China Focus Chinese Culture* (10). Chicago, IL: Heinemann Library.

- Zhuang (16 million), Manchu (10 million), Hui (9 million)
- Miao (8 million), Uyghur (7 million), Yi (7 million)
- Mongol (5 million), Tibetan (5 million), Buyi (3 million)
- Korean (2 million), and other minor ethnic minorities.¹⁴³

Migration

During the Chinese dynasties of Sui and Tang, bordering minority groups were forced to migrate to the less settled areas of China. During the Han dynasty the movement of minorities fulfilled the purpose of helping cultivate undeveloped lands. The Han governments of feudal China held obligatory migration policies that encouraged minorities to move to less inhabited places. Han governments prior to the Tang and Song dynasties held policies favorable to minority settlements.

During the Tang dynasty, land was given to minority settlers. During the Song dynasty the Han government banned taxation and persecution of new minority settlers, and minorities gained improved living conditions. Resettlement of minorities either from forced or voluntary migration facilitated communication with the Han and promoted the exchange of culture, but also intensified ethnic conflict. The reason for the ethnic conflict was a question of control. Ethnic governments adopted policies of compulsory and voluntary migration. The rule of minority government was strengthened by voluntary migration. The frequent power shifts in ancient China contributed to the blending of Chinese nationalities.¹⁴⁴

Ethnic Groups

Besides China being the most populated country in the world, it is also the third largest country overall. China is so vast and its geographical, topological, and climatological contrasts are so great that it is a continent rather than its traditional designation of country.¹⁴⁵ We will focus on some of these groups.

The Han People:

The overwhelming majority in China is the Han Chinese

¹⁴³ China, (2010, October 11). U.S. Department of State. Retrieved from <<http://www.state.gov/p/eap/ci/ch/>>

Background Note: China, (2010, October 11). U.S. Department of State. Retrieved from <<http://www.state.gov/r/pa/ei/bgn/18902.htm>>

¹⁴⁴ The National Center for Biotechnology Information, (2010, October 11). A Study on the Migration Policy in Ancient China. Retrieved from <<http://www.ncbi.nlm.nih.gov/pubmed/12288967>>

¹⁴⁵ China is Land, (2010, October 11). Sino Mania. Retrieved from <http://www.sinomania.com/facts_about_china/china_is_land.html>

with over 1.2 billion; representing about 92% of the residents of the mainland China, 98% of the population of Taiwan, 78% of the population of Singapore, and approximately 20% of the entire global population of the world. There is significant social, cultural, genetic, and linguistic diversity among the subgroups of the Han, mostly because of thousands of years of immigration and integration of various regional ethnic groups and tribes within China. Many Han and other Chinese see themselves as "Descendants of the Yan Di (Yan Emperor) and Huang Di (Yellow Emperor)".

The name *Han* is originated from the Han Dynasty, which succeeded the short-lived Qin Dynasty that united China. The Han Dynasty's first emperor was known as the king of the region of "Han Zhong", which is where the word is derived. *Han*, as a word in ancient China, especially in classical literary Chinese, can also mean the Milky Way, or as people in ancient China call it, the "Heavenly River". Preceding the Han Dynasty, the Chinese were referred to as "Huaxia River people", referring to ancient text description of China proper as an area of prosperity and rich culture.

During the Han Dynasty, Chinese civilization reached a high point because it was able to spread out its power and influence over Central, Southeast Asia and Northeast Asia, and come to rival its contemporary Roman Empire in population, territory, and dynastic status; many Chinese began identifying themselves as "people of wealth, and power as a result of the Han."¹⁴⁶

The Hakka Han People:

The Hakka people, also known as Hakka Han and Guest Families, are Han Chinese who speak the Hakka language and have ties to the provincial areas of Guangdong, Jiangxi, and Fujian in China. Hakka people have produced many revolutionary, government, and military leaders; they had a major influence in China's history. Their ancestors were often said to have arrived from what is today's central China centuries ago. In a series of migrations, the Hakkas moved, settled in their current locations in southern China, and then often migrated overseas to different countries throughout the world. It is also believed that the Hakka people could be related to the Xiongnu nomadic people, who had a sizeable, and occasionally, dominating presence, in parts of northern China

¹⁴⁶ Han Chinese, (2010, October 11). Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Han_Chinese>

from the Han Dynasty (202 BC-AD 220) period to the Southern and Northern Dynasties (420-589 AD), merging and blending within the general Han population.

The more common belief views the Hakka as a subgroup of the Han Chinese from northern China. Their ancestors migrated southwards several times because of social unrest, and continued invasions by foreign forces since the Jin Dynasty (265-420 AD). Subsequent migrations occurred at the end of the Tang Dynasty in the 10th Century and during the end of the Northern Song Dynasty in 1125 AD, which saw an immense flood of refugees heading south when the Jurchens captured the northern Song capital of Bianliang. Additional southward migration may have continued, as the Mongols defeated the Jurchen Jin Dynasty and moved on to capture Southern Song, establishing the Yuan Dynasty in 1271 AD.

The exact movements of the Hakka people is not clear during the period when the Ming Dynasty overthrew the Yuan in the 14th Century and subsequently fell to the Manchus who formed the Qing Dynasty in 17th Century. Under the control of Qing Emperor Kangxi (1654–1722 AD), the coastal regions were evacuated by imperial edict for almost a decade, due to the dangers posed by the remnants of the Ming court who had fled to the island of Taiwan. When the threat was eliminated, the Kangxi Emperor issued a decree to re-populate the coastal regions. To facilitate the move, each family was given monetary incentives to begin their new lives; newcomers were registered as "Guest Families".¹⁴⁷

The Zhuang People:

The Zhuang with about eighteen million people, are the second largest ethnic minority after the Hans. They are of Tai origin also known as the Rao (Zhuang Tai), the people who developed a unique irrigation system which was useful for growing rice. Many Han people thought of them as barbarians, and as a result they were in constant struggle with China. The Zhuang did not record their history until the Eastern Zhou dynasty (475-221 BC). In 214 BC under the Qin Dynasty, the Han people conquered Eastern Guangxi. The Han Dynasty thought the Zhuang culture was unproductive, so they reduced local authority and consolidated their authority with military posts at Guilin, Wuzhou, and Yulin. In 42 AD, there was an uprising known as the Trung Sisters uprising, stopped by an army

¹⁴⁷ Hakka People, (2010, October 11). Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Hakka_people>

under General Ma Yuan. General Ma Yuan reorganized the Zhuang local authority, improved public works, dug canals and reclaimed land to increase production. His work brought the Zhuang into more modern conditions. Temples in his honor can still be seen today.

After the collapse of the Han Dynasty, a flood of Yao immigrants from Hunan caused the region to become unstable. The Guiping area of Guangxi, where the Yao settled, would become a hotbed of revolution against Han rule, causing the Zhuang people to suffer terribly, despite their passive stand on assimilation.

The Song developed a new way of dealing with the Zhuang with a mixture of force and pacification, a policy that neither satisfied the aspirations of the Zhuang nor ended the warfare brought to the region by the Yao against the Chinese. In 1052 AD a Zhuang leader, Nong Zhigao, led a rebellion and set up an independent kingdom in the southwest. The rebellion failed miserably, and the Song rule became more brutal, causing the region to spasm in revolt against the Chinese. The Song era was a turning point in Zhuang history. Since then the Zhuang were considered to be a coherent ethnic group with a distinctive culture and history. The Song era marks the last time at which the Zhuang might have remained an independent ethnic group organized under their own leadership.

When the Yuan Dynasty conquered the Song, they spent many years deciding how to deal with the Zhuang people. Taking into consideration the bad relationship history previous Chinese rulers had in the region. Instead of just occupying the land, the Yuan decided to make it a full province of China. Doing so it added a greater stress as the Zhuang and Yao felt alienated, and despised the direct rule from the Chinese government.

The area continued to be uncontrollable; the Ming Dynasty (1368–1644 AD) was forced to impose devious and conniving strategies to overcome the tribal issues. The Ming would give tribal leaders of the Zhuang an army to attack the Yao. Once the Yao were devastated, the Ming used the armies they had given the Zhuang leaders to kill the Zhuang leaders, and force a leaderless Zhuang society to come under their heavy-handed rule. As a result this marked conceivably the bloodiest period of history in a relatively calm region. At the Battle of Rattan Gorge, in 1465 AD, 20,000 deaths were reported.

From the mid-17th Century through the 19th Century the

region was under constant economic depression. The Qing Dynasty (1644–1912 AD) allowed the region to stay in chaos until 1726 AD when they imposed direct rule. This was another disastrous move as the Yao revolution took place in 1831. In 1850 the Taiping Rebellion took place in the same region. The execution of a French missionary ignited the Second Opium war in 1858, which was followed by the Franco-Chinese War of 1885 that placed Vietnam under French rule and as a result made the region vulnerable to foreign intrusions.¹⁴⁸

The Manchu People:

The first ancestors of the Manchu people were the Sushen who lived during the second and first millennia BC. The Yilou people were active from 202 to 220 AD; then followed by the Wuji in the 5th Century, and the tribes of the Mohe in the 6th Century. One of the tribes of the Mohe, the Heishui tribe, eventually became the ancestors of the Jurchens, from whom the Manchu originated.

The Jurchens under the Wanyan tribe established the Jin Dynasty (Golden Dynasty) that ruled the northern half of China (1115–1234 AD) and rivaled the Song Dynasty in southern China. The Mongols under Genghis Khan conquered the Jin. Before the 17th Century, the ancestors of the Manchus were generally a pastoral people, hunting, fishing and engaging in limited agriculture and pig farming. According to legend, in 1616 AD a Manchu leader, Nurhaci broke away from the power of the soon to be weakened Ming Dynasty and established the State of Manchu, and unified the Manchu tribes. Nurhaci established and expanded the Manchu Banner system that was a military structure that made its forces quite resilient against the much then superior Ming Dynasty's forces. He went on and conquered Mukden (modern-day Shenyang) and transformed it into a new capital in 1621 AD. In 1636 AD, Nurhaci's son Hong Taiji, reorganized the Manchus, along with other groups such as the Hans and the Mongols, who had joined them, changed the nation's name to Qing Empire, and formally changed the name of the ethnic designation to Manchu.

In 1844 when Li Zicheng's peasant rebels captured Beijing, the last Ming Emperor Chongzhen committed suicide. For the next two decades the Manchu took command of all of China. They became allies with Ming Dynasty general Wu Sangui and then seized control of Beijing, which then became the new capital of the Qing

¹⁴⁸ Zhuang People, (2010, October 11). Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Zhuang_people>

dynasty. It is interesting to learn that for political gains the early Manchu emperors purposely took brides from the Mongol Great Khans, so that their descendants (such as the Kangxi Emperor) would be seen as legitimate heirs of the Mongol-ruled Yuan dynasty.

During the Qing Dynasty, the Manchu government made efforts to preserve Manchu culture and language. These efforts were essentially unsuccessful in that Manchus gradually adopted the customs and language of the surrounding Han Chinese and, by the 19th Century, spoken Manchu was rarely used even in the imperial court. However, until the collapse of the dynasty, written Manchu continued to be used for records keeping and communication between the emperor and the Banner officials.

The Qing dynasty maintained a system of dual appointments in which all major imperial offices would have a Manchu and a Han Chinese member. Since the Manchus were greatly outnumbered by the Hans and because of the dual appointment system, the Manchus occupied a relatively large percentage of official government positions. Near the end of the Qing Dynasty, Chinese nationalist portrayed Manchus as outside colonizers, even though many reform-minded Manchu officials and military officers supported the Republican revolution. This portrayal, disappeared somewhat after the 1911 revolution as the new Republic of China wanted to include Manchus within its national identity.

Until 1924, the government continued to pay some type of an allowance to Manchu banner-men; however, many cut their links with their banners and took on Han-style names in shame and to avoid prosecution. The official total of Manchu statistics was reduced by more than half during this period because they refused to disclose their true ethnicity when asked by government officials or other outsiders.¹⁴⁹

The Hui People:

Most Hui are similar in culture to Han Chinese with the exception that they practice Islam, and have some distinctive cultural characteristics as a result. For example, their mode of dress differs primarily in that men wear white caps and women wear headscarves or (occasionally) veils, as is the case in most Islamic cultures.¹⁵⁰

¹⁴⁹ Manchu, (2010, October 11). Wikipedia, the free encyclopedia, <<http://en.wikipedia.org/wiki/Manchu>>

¹⁵⁰ Hui, (2010, October 11). Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Hui_people>

The Hui people are spread throughout China, with communities in every province and city throughout the country. The Hui have no language of their own, but rather each Hui community has adopted the language of the local majority in its area. As such, most Hui speak Mandarin or another dialect of Chinese, but those in areas dominated by Tibetans, Mongolians, or Dai, have adopted their respective languages.

As the Hui are separated by land and language, they are often identified as a group by their devotion to Islam, and referred to as Muslim Chinese, a designation that is problematic in two regards. First, the Hui are only one of ten official Muslim minorities in China, and make up less than half of the country's total Muslim population. Second, while the majority of Hui practice Islam, some communities have abandoned the religion entirely. Thus, though they are called Muslim Chinese, the Hui are neither the only Muslims in China, nor entirely Muslim. Despite the great regional, linguistic, religious, and cultural variations in Hui communities, the Hui continue to be recognized as a single ethnic group by the government.¹⁵¹

The Hui population are in several pockets in Northwestern China (Ningxia, Gansu, Qinghai, Xinjiang, Ningxia), but other communities exist across the country, e.g. Beijing, Inner Mongolia, Hebei, Hainan, Yunnan, etc. The Hui people are of various ancestries, many of who are direct descendants of Silk Road travelers. Their ancestors include Central Asian, Persian, Han Chinese, and Mongols.

Several medieval dynasties, particularly the Tang Dynasty and the Mongol Yuan Dynasty encouraged immigration from predominantly Muslim Persia and Central Asia, with both dynasties welcoming traders from these regions and appointing Central Asian officials. In the subsequent centuries, they gradually mixed with Mongols and Han Chinese, and the Hui people were formed. On account of this mixing and long residence in China, the Hui have not retained Central Asian, Persian, or Arabic names, using instead names typical of their Han Chinese neighbors; however, certain names common among the Hui can be understood as Chinese renderings of common Muslim (i.e. Arabic), Persian, and Central Asian names (for instance, "Ma" for "Muhammad").

Among the Hui in Chinese census statistics, are members of

¹⁵¹ Legerton, C., Rawson, J., (2009). *Invisible China – A Journey Through Ethnic Borderlands* (9). Chicago, IL: Chicago Review Press, Inc.

a few small non-Chinese speaking communities. Among them are several thousand Utsuls in southern Hainan province, who speak an Austronesian language (Tsat) related to that of the Cham Muslim minority of Vietnam, and who are said to be descended from Chams who migrated to Hainan. A small Muslim minority among Yunnan's Bai people is classified as Hui as well (even if they are Bai speakers), as are some groups of Tibetan Muslims.

While Huihui or Hui remained a generic name for all Muslims in Imperial China, specific terms were sometimes used to refer to particular groups - e.g. Chantou Hui ("turbaned Hui") for Uyghurs, Dongxiang Hui and Sala Hui for Dongxiang and Salar people, and sometimes even Han Hui ("Chinese Hui") for the (presumably Chinese-speaking) Muslims.¹⁵²

The greater majority of Chinese Muslims, if not all, fall under the Sunni definition of Islam.¹⁵³

The Miao People:

The Miao are a linguistically and culturally linked group. Miao is a Chinese term and does not reflect the self-designations of the component sub-groups, which include (with some variant spellings) Hmong, Hmu, Hmao, and Kho (Qho) Xiong.

Historically, the term "Miao" had been applied inconsistently to a variety of non-Han peoples often with the connotation of "barbarian." This former meaning has not kept members of the modern nationality from self-identifying as Miao.¹⁵⁴

The Miao have a very long history. Their legends claim that they lived along the Yellow River and Yangtze River valleys as early as 5,000 years ago. Later they migrated to the forests and mountains of southwest China. There they mostly lived in Guizhou Province. Military attacks in the 18th and 19th Centuries forced them into the nearby provinces of Guangxi, Hunan, Hubei, and Yunnan.

Some Miao even migrated across the Chinese border into Vietnam, Laos, Kampuchea, Thailand, and Burma (Myanmar).

From their earliest days, the Miao practiced ancient farming using slash-and-burn methods. Families never lived in the same

¹⁵² Hui, (2010, October 11). Wikipedia, the free encyclopedia, http://en.wikipedia.org/wiki/Hui_people>

¹⁵³ Islamic Ethnic Minorities in China, (2010, October 11). Asia Travel <http://www.asiatravel.org/ChinaReport/Sources/Art_Arts_Culture/Ethnic_Minorities_in_China/Islamic/Salar/Salar-Ethnic_minority.html>

¹⁵⁴ Miao, (2010, October 11). Wikipedia, the free encyclopedia, <http://en.wikipedia.org/wiki/Miao_people>

house more than five years. As the soil in one area became depleted, they would move away. The Miao became known for always being on the move. However, most of the Miao have settled down since the middle of the 20th Century.

The Miao live in over 700 cities and counties in the seven provinces of south China. They are widely scattered and live in very small settlements. The Wuling and Miaoling mountain range in Guangxi Autonomous Region is home to nearly one-third of China's Miao people.

An old Miao saying goes: "Birds nest in trees, fish swim in rivers, the Miao live in mountains".¹⁵⁵

Analysis

During the Tang dynasty while Europe was going through its Dark Ages, China reached one of the peaks in its history, both culturally and economically. Xi'an (then called Chang'an), the royal seat of the dynasty, and the then largest city by far in the world, served as the model for the capitals of other contemporary East Asian states. China was not only a culturally prosperous, scientifically advanced country, but also an open society. Since the Han dynasty, it had sent envoys to many countries and welcomed foreign visitors, both traders and diplomats. Communication between China and the world was frequent and smooth. The expansion of the Tang dynasty in Central Asia, up to the borders of Iran, was not sudden and unforeseeable. A number of embassies appeared in Xi'an, people from all over the world congregated there, including diplomatic envoys, religious missionaries, merchants, and students. Quite a few of the visitors and merchants who came for business or pleasure decided to settle there permanently. China was a big melting pot; the large number of Muslim communities built up in Chinese cities during the Tang dynasty provides strong evidence of this immigration. China's ability to absorb people from other cultures has been amazing. Foreign conquerors ended up conquered by the Chinese way of life, adopting China's culture and language rather than trying to impose their own cultural identity. From the official Chinese viewpoint, all foreign settlers were designated "Chinese minorities" even though they belonged to different nationalities. When the Manchu people defeated the Han Chinese and founded the Qing dynasty, they were assimilated. Like the Romans, who

¹⁵⁵ Countries and Their Cultures - Miao, (2010, October 11). Every culture, <<http://www.everyculture.com/wc/Brazil-to-Congo-Republic-of/Miao.html>>

defeated the Greeks in battle and in politics but learned from them culturally, the Manchus studied Chinese culture, learned the Chinese language, and adopted the Chinese way of life. Today, the descendants of the Manchus have forgotten their ancestral tongue and speak only Chinese.¹⁵⁶

Conclusion

China's supposed five thousand year history of uninterrupted civilization is often touted as an example of Han cultural superiority, yet no records stretch back that far, and the land area currently claimed by China was only occasionally united under a single ruler. The history of China, whether as a collection of unrelated kingdoms, or as a united country, has always been a multi-ethnic, and not necessarily a Han history.¹⁵⁷

It is remarkable for a country of this size China continues to be unified. One could argue that some of the earlier differences between local cultures or nationalities have weakened or disappeared. This occurrence is a result of a number of factors: the spread of Mandarin as the language of the schools and media; the uniform political and social ideology promoted via the Communist party and the Peoples Liberation Army; nationwide participation in a series of political campaigns; state control of the news and entertainment media; and the uniformity of socio-economic organization. Furthermore, the tacit suppression of some local religious practices and the development of secularized, state-revised festivals and state guidelines for weddings and funerals, have all contributed to the blurring of the differences between regional Han cultures, and they have also had their effect on the practices of the minorities.

Over recent decades, population movements have also played a part. Han families from diverse regions have been resettled in large numbers in newly developing areas such as the northeastern provinces, Xinjiang, and Inner Mongolia, whereas some minority communities have been relocated closer to Han areas of settlement. Despite these unifying trends, there are also signs of intensification of ethnic awareness and sentiment among the minorities. Some groups have had a dramatic rise in population, most markedly the Manchu, Tujia, She, Gelao, Xibe, Hezhen, Mulam, and those

¹⁵⁶ Xin, X. (2003). China and Chinese Society When the Jews Arrived. In *The Jews of Kaifeng, China: History, Culture, and Religion* (5-6). Jersey City, NJ: KTAV Publishing House.

¹⁵⁷ Legerton, C., Rawson, J., (2009). *Invisible China – A Journey Through Ethnic Borderlands* (5). Chicago, IL: Chicago Review Press, Inc.

claiming Russian nationality.

Among many groups there is revival, elaboration, or even invention of local dress and other visible markers of ethnic difference. There is also increased production of local craft items (or items with a minority "feel" to them) for a wider market, as well as a revitalization of local festivals. Among the Hui and other Islamic groups, religion has been revitalized and is tolerated by the state because of its desire to maintain and increase good foreign relations with Islamic countries. Buddhism among the Dai and Christianity among the Miao, Yi, Lisu, Lahu and, of course, the Han themselves—are tolerated for similar reasons. The state allows and in some ways even encourages the upsurge of ethnic expression, as long as it does not move toward separatism. China takes pride in describing itself as a multinational country. Minority themes figure strongly in contemporary Chinese painting and graphics about the minorities and performances by song-and-dance ensembles whose material is drawn in large part from the minority cultures.

The attention to ethnic diversity works in part to strengthen the unity of the Han. Even if the Cantonese differ in many ways from the Shandong people, they see themselves far more similar to each other than to Tibetans, Mongols, Miao, or Dai. To Han eyes, minority life-styles, are often exotic, and sometimes appear very different. What also defines the Han is the official interpretation of minority diversity as leftovers from earlier historical forms. In contrast, the Han themselves represent the next stage in the progressive advance of history, having established the foundations of socialism. In addition, the Han see themselves as the carriers of science, rational thinking, and modern technology, and as the protectors of the minorities.¹⁵⁸

¹⁵⁸ Introduction to China – Unity and Diversity in China Today, (2010, November 27). Every Culture. <<http://www.everyculture.com/Russia-Eurasia-China/Introduction-to-China-Unity-and-Diversity-in-China-Today.html>>

HEARTLAND AND PERIPHERY

Editor's Note: It is important to re-examine the development of the territorial integrity of China over several millennia, if only to place Sinkiang and Tibet and Taiwan into their proper context. The problems are however much wider than that, particularly in the East and South China Seas, where new discoveries of oil and gas reserves are beginning to exacerbate the situation.

Introduction

The People's Republic of China, as the new great power of the 21st Century, is the most populated country in the world with over 1.3 billion inhabitants.¹⁵⁹ With a land area of about 9.6 million square kilometers.¹⁶⁰ Mainland China has a territory only slightly smaller than that of the United States of America. Once you add Taiwan, Hong Kong, Macao, and the disputed areas along the border with India, it is clearly the third largest country in the world, with Russia being first, and Canada second.¹⁶¹

China is the one country which is surrounded by most neighboring states in the world; it shares 22,800 kilometer long land borders with fourteen contiguous countries.¹⁶² Thus, it touches most major countries of Asia: Kazakhstan, Kyrgyzstan and Tajikistan to the northwest; Afghanistan, Pakistan, India, Nepal and Bhutan to the west and southwest; Vietnam, Laos and Myanmar to the south; Korea to the east; the People's Republic of Mongolia to the north; and Russia to the northeast; Across the seas to the east and southeast are the Republic of Korea, Japan, the Philippines, Brunei, Malaysia and Indonesia.

Being mindful of the large number of its neighbors, China sticks to the principle of treating neighbors with good will and

¹⁵⁹ http://www.gov.cn/english/2005-09/17/content_64707.htm

¹⁶⁰ <http://www.fmprc.gov.cn/eng/ljzg/zgjk/3578/t17839.htm>

¹⁶¹ <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2147rank.html?countryName=China&countryCode=ch®ionCode=eas&rank=4#ch>

¹⁶² Journal of Chinese Political Science, Regional Differences and Sustainable Development in China by Joseph Yu-shek Cheng and Mujin Zhang

actively boosts win-win cooperation with its neighbors. However, “since 1949, the country has participated in twenty-three unique territorial disputes with its neighbors on land and sea. Yet it has pursued compromise and offered concessions in seventeen of these conflicts.”¹⁶³

The Heartland

The heartland of China, where the vast majority of the Chinese population lives, is the home of the ethnic Han. This particular area largely comprises present-day North and South China proper, which is defined by two major rivers—the Yellow River in the north and the Yangtze in the south, along with the third lesser Pearl River in the south. This area encompasses a mosaic of fertile agricultural plains, interspersed with small and medium sized mountain ranges that sustained a large population and a rich culture since millennia.

The term Chinese Heartland also refers to China Proper or Inner China to express a distinction between the core and the frontier regions of China. However, China Proper is a controversial concept, since within China it is generally accepted that territories such as Taiwan, Xinjiang, and Tibet are just as much an integral part of China as other parts of the country.¹⁶⁴

Historically, the Chinese heartland emerged over 1000 years ago largely as a result of four historical developments:

Firstly, the creation of a single unified Chinese state (the short-lived Qin Dynasty) in 221 BC, through a protracted process of warfare and diplomatic maneuver among many rival feudal kingdoms. This first Chinese state encompassed much of present-day North China, south of the Great Wall.

Secondly, the emergence of the majority institutional and conceptual features of the imperial Chinese state during the Former Han Dynasty (206 BC- 24 AD), the refinement and extensions of these features over the next several centuries, and the concurrent extension of the Chinese regime’s centralized political and military control over most of the heartland region.

Thirdly, the subsequent occupation and settlement of the entire heartland region, through the gradual migration of northern Chinese peoples southward, eastward, and the southwestward to the

¹⁶³ Strong borders, secure nation: cooperation and conflict in China’s territorial dispute, by Fravel, M. Taylor

¹⁶⁴ http://en.wikipedia.org/wiki/China_proper

ocean, and the high plateaus of Central Asia, and the jungles of Southeast Asia. Much of North and Central China Proper had been settled by the end of the Later Han Dynasty (220 AD), although parts of the southwest and South China Proper were not fully and permanently settled until centuries later, during the Tang Dynasty (618-907 AD), the Song Dynasty (960-1279 AD), and, in the case of present-day Yunnan Province, during the early decades of the Ming Dynasty (1368-1644 AD).

Fourthly, the gradual acceptance by the entire populace of the heartland region of the fundamental precepts of Confucianism as a basis for ordering relations within society; this process began during the Former Han Dynasty and continued through at least the end of the Tang Dynasty.¹⁶⁵

The extent of the Chinese Heartland is generally accepted to be that of ancient Han Chinese dynasties. This, however, is a highly ambiguous definition, since different dynasties had very different borders, some extending deep into territory that would not be considered part of China heartland (or even China), while others relinquished huge areas (including all of North China on several occasions) to non-Han Chinese neighbors.

A convenient guideline for the bounds of China Heartland are the 18 provinces under the Manchu Qing Dynasty, which used a different administrative structure for each of the 5 regions it governed: Manchuria, China proper, Inner Mongolia, Xinjiang, and Tibet. This guideline, however, is rough at best, since the cultural, ethnic, and political reality of China is much more complicated than what these five regions with distinct defined borders can explain or illustrate. Another source of ambiguity arises from changes in extent that the 18 provinces themselves went through: many border areas, such as Taiwan, eastern Kham, central Inner Mongolia, and frontier regions bordering Burma were part of the 18 provinces for only part of the Qing Dynasty, and/or their status was ambiguous at best for part or all of the period.

Xinjiang

The Autonomous Region of Xinjiang Uyghur comprises the largest Chinese administrative division, located in the hinterland of the Eurasian continent in northwestern China.

¹⁶⁵ Interpreting China's Grand Strategy- Past, Present and Future by Michael D. Swaine and Ashley J. Tellis

With a population of approximately 22 million,¹⁶⁶ the region occupies 1.6649 million square kilometers, encompassing one sixth of the total Chinese territory. In addition, Xinjiang also features the longest border line among China's provinces and autonomous regions and shares 5,600 kilometers of frontier with Russia, Kazakhstan, Kyrgyzstan, and Tajikistan in the west, Mongolia in the northeast, Afghanistan, Pakistan and India in the southeast.¹⁶⁷

Ever since ancient times, Xinjiang has been known to be a rather multiethnic region and home to an array of multiple ethnic groups believing in various religions. Nowadays, there are 47 different ethnic groups in Xinjiang, in particular the Uyghur, Han, Kazak, Hui, Mongolian, Kirgiz, Xibe, Tajik, Uzbek, Manchu, Daur, Tatar and Russian. Furthermore, it is one of China's five autonomous regions for ethnic minorities.¹⁶⁸

The "Western Region", as Xinjiang came to be known in the ancient times, has been a part of China's territory since the founding of the Protectorate of the West Regions in 60 BC by the Western Han dynasty.¹⁶⁹ This particular territory continued to be a political dependency of the government in central China during the Northern and Southern dynasties (220-581 AD).

Following the collapse of the Tang dynasty, Tibet quickly took control of southern Xinjiang while the Uyghur seized control over northern Xinjiang as well as much additional Central Asian territories, including Mongolia. However, the Mongols eventually reconquered the region in the early 13th Century.

After the disintegration of the Mongol empire, the region was divided into warring kingdoms led by various persianized Mongol Khans simultaneously, and Xinjiang for the most part remained independent of China.

The Qing dynasty Emperor Qianlong commenced a long and bloody campaign in anticipation of conquering Xinjiang in 1759 AD. However, the Chinese were unable to exert much control over Xinjiang until the 19th Century and their hold on the region was rather fragile. Ever recurring rebellions hindered the Chinese from

¹⁶⁶ http://www.trueknowledge.com/q/what_is_the_population_of_xinjiang_2010

¹⁶⁷ <http://www.hceis.com/ChinaBasic/ProvinCity/xinjiang.htm>

¹⁶⁸ <http://www.china.org.cn/english/null/139499.htm>

¹⁶⁹ <http://en.wikipedia.org/wiki/Xinjiang>

solidifying their authority of the region until the mid-20th Century when it was fully incorporated into China.

Xinjiang, meaning “New Frontier”, was first established as a province by the Qing government in 1884, authoritatively incorporating it into the China Proper political system, as well as dropping the former name of Huijiang or Muslimland.¹⁷⁰ Subsequent to the collapse of the Qing dynasty and founding of the Republic of China in 1912, Xinjiang fell under the rule of a succession of autocratic Han warlords.

In 1933, the short-lived self-proclaimed East Turkistan Republic was declared in the Kashgar region.¹⁷¹

In regards to its formal title, debates were held over whether the proposed independent state should be called "East Turkestan" or "Uyghuristan." The Chinese Army ultimately defeated the Turkic Muslim army of the First East Turkestan Republic at the battle of Kashgar in 1934, bringing the break-away republic to an end.

In the following years, the Soviet Union attempted to seize control by invading the province in the Soviet Invasion of Xinjiang. In 1944, the Soviet Union got further involved in the regional politics of Central Asia by closely supporting the declaration of the second independent Eastern Turkistan Republic by the Turkis in northwestern Xinjiang. The East Turkistan Republic, in due course, came to an end when the People’s Liberation Army penetrated Xinjiang in 1949. The Xinjiang Uyghur Autonomous Region was established in 1955, replacing the province.¹⁷²

Tibet

The Autonomous Region of Tibet is the second largest province division of China after Xinjiang,¹⁷³ and lies in the southwest of China, bounded to the north by Xinjiang and Qinghai, to the east by Sichuan, to the southeast by Yunnan and to the south by India, Nepal, Myanmar and Bhutan. With an area of 1.22 million square kilometers, the region is 12.8 percent of the total area of China.¹⁷⁴

The first known interaction between Tibet and China took place in the 7th Century, following the unification of Tibet under King Songtsen Gampo and the establishment of the Chinese Tang

¹⁷⁰ <http://www.taiwandna.com/ChinesePage.htm>

¹⁷¹ http://www.werelate.org/wiki/Place:Sin_kiang,_People%27s_Republic_of_China

¹⁷² <http://www.china.org.cn/english/features/EthnicGroups/136956.htm>

¹⁷³ <http://www.asinah.net/china/tibet.html>

¹⁷⁴ <http://library.thinkquest.org/20443/tibet.html>

Dynasty. Two incidents are regularly mentioned during discussion of this period: the marriage of a Chinese princess to Songtsen Gampo in 641 AD, which was viewed as strategic move to achieve cooperation and peace between Tibet and China, and a peace pledge signed between the two countries in 821 AD, where boundaries were confirmed and each country promised respect for the other's territorial sovereignty.¹⁷⁵

When China had been part of the vast land-based empires run by the Mongol Yuan dynasty(1271-1368 AD) or the Manchu Qing dynasty (1644-1912 AD) Tibet had been seen as both a part of those empires, and at the same time as a relatively autonomous political entity.

Traditional leaders in Tibet received imperial orders from time to time, mainly confirmation of appointments, but largely were left to rule as they saw fit.

According to the Thirteenth Dalai Lama, at the beginning of the 19th Century, Qing authority over Tibet weakened to the point of being minuscule or merely symbolic, and the relationship was that of patron and priest, and not based on the subordination of one to the other,

Therefore, in 1727 AD, the government of China posted two high commissioners in Lhasa who were killed by rebelling Tibetan factions in 1750 AD. A Manchu Qing army then entered and defeated the rebels and installed an administration headed by the Dalai Lama.

In 1906 and 1907, Britain recognized China's suzerainty over Tibet. In 1913–14, at a conference of British, Tibetans, and Chinese at Simla in India, Tibet was tentatively confirmed under Chinese suzerainty and divided into an inner Tibet, to be fully incorporated into China, and an outer semi-autonomous Tibet.

The Simla agreement was, however, never ratified by the Chinese, who continued to claim all of Tibet as a “special territory.” After the death of the 13th Dalai Lama in 1933, Tibet gradually drifted back into the Chinese orbit.

The 14th Dalai Lama, who was born in China, was installed in 1939–1940 and assumed full powers (1950) after a ten-year regency.

¹⁷⁵ http://www.drben.net/ChinaReport/Tibet_AR/Sources/Tibet_AR_Province-History.html

The succession of the 10th Panchen Lama, with rival candidates, was one of the excuses for the Chinese invasion of Tibet in October 1950.

Under the Seventeen Point Tibetan-Chinese agreement of May 1951, Tibet became a “national autonomous region” of China under the traditional rule of the Dalai Lama, but under the actual control of a Chinese Communist commission.

After 1956, some scattered uprisings occurred throughout Tibet. The Chinese suppressed the rebellion but the Dalai Lama was able to escape to India, where he eventually established headquarters in exile.

In 1962, India launched attacks along the Indian-Tibetan border to consolidate territories it claimed had been wrongly given to China by the British McMahon Commission in 1914.

The Chinese reacted in force, and occupied large parts of India south of the Himalayas, and took as many as three Indian brigades prisoners-of-war. Having made their point, they then retreated unilaterally back across the Himalayas. Following a cease-fire, the Tibetan Autonomous Region was then formally established in 1965.¹⁷⁶

Inner Mongolia

The Inner Mongolia Autonomous Region is the third largest subdivision of China, spanning about 12 percent of China's total land area. The territory, with an approximate population of 24 million, is located in the northern area of the country. Inner Mongolia shares an international border with Russia and Mongolia in the north with a boundary line stretching as long as 4,221 kilometers.¹⁷⁷

Throughout ancient history, Inner Mongolia was alternately controlled between Chinese in the south and Xiongnu, Xianbei, Khitan, Jurchen, Tujue, and Mongol nomads of the north.

During the Warring States Period, King Wuling of Zhao pursued an expansionist policy and defeated the nomadic peoples of central and western Inner Mongolia. He also built a long wall stretching through the Hetao region.

After the unification of China in 221 BC, Emperor Qin Shihuang drove the Xiongnu from the region, and incorporated the old Zhao wall into the Qin Dynasty Great Wall of China.

¹⁷⁶ http://en.wikipedia.org/wiki/History_of_Tibet

¹⁷⁷ <http://www.chinatour360.com/innermongolia/>

During the Western Han Dynasty, Emperor Wu re-conquered the Hetao region from the Xiongnu and continued the policy of building settlements in Hetao to defend against the Xiongnu.

During the Eastern Han Dynasty, Xiongnu who surrendered to the Han Dynasty began to be settled in Hetao, and intermingled with the Han immigrants in the area. Later on during the Western Jin Dynasty, it was a Xiongnu noble from Hetao, Liu Yuan, who established the Han Zhao kingdom in the region, thereby beginning the Sixteen Kingdoms period that saw the disintegration of northern China under a variety of Han and non-Han including Xiongnu and Xianbei regimes.

The Sui Dynasty and Tang Dynasty re-established a unified Chinese empire, and like their predecessors they conquered and settled people into Hetao, though once again these efforts were aborted when the Tang Empire began to collapse. Hetao along with the rest of what now constitutes Inner Mongolia was then taken over by the Khitan Empire. The Khitans were later replaced by the Jurchens, precursors to the modern Manchus, who established the Jin Dynasty over Manchuria and northern China.

At the turn of the 12th and 13th Centuries, under the rule of Genghis Khan, many tribes were unified into a single nationality, including a unified language, and the Yuan Empire was thus founded.

After the Yuan Dynasty (1271-1368 AD), Inner Mongolia has been placed successively under the rule of the Qing Dynasty, the Northern Warlords, the Kuomintang reactionaries and the Japanese.

Following the end of World War II, the Chinese Communists gained control of Manchuria with some Soviet support, and established the Inner Mongolia Autonomous Region in 1947. Over the next decade, Inner Mongolia was expanded westwards and eventually, nearly all the areas with sizeable Mongol populations were incorporated into the region, giving present-day Inner Mongolia its elongated shape.

Hong Kong

As a special administrative region of China, Hong Kong entails a land area of 1,104 square kilometers¹⁷⁸ and is located on the

¹⁷⁸ <http://www.moonsuntravel.com/hongkong/hongkong.php>

southeastern coast of China at the mouth of the Pearl River facing the South China Sea.

The territory shares a vital land border with mainland China (Guangdong province) to the north and is made up of four main areas: Hong Kong Island, Kowloon Peninsula, the New Territories, and 234 Outlying Islands.¹⁷⁹

Despite starting out as a fishing village, a salt production site and a trading post, Hong Kong rapidly developed into a military port of strategic importance and ultimately an international financial center that enjoys the world's 6th highest GDP per capita, sustaining a third of all foreign capital flows into China.

Hong Kong was integrated into China during the reign of the Qin dynasty in after the defeat of the Hundred Yue tribes in Jiaozhi (modern Liangguang region).

During the Qin and Han dynasties, waves of migrants arrived from the mainland and settled in the area; their heritage had a manifest impact on the indigenous populations. Throughout the Tang and Song period, Hong Kong turned into an imperative trading and strategic region for the Chinese heartland.

The British East India Company made the first successful sea venture to China in 1699 AD, and Hong Kong's trade with British merchants developed rapidly soon after.¹⁸⁰

After the Chinese defeat in the First Opium War (1839-1842 AD), Hong Kong was ceded to Britain under the Treaty of Nanking. In the late 19th Century and early 20th Centuries, Hong Kong developed as a warehousing and distribution center for the United Kingdom trade with southern China.

After the end of World War II and the communist takeover of Mainland China in 1949, Hong Kong became an economic success and a manufacturing, commercial, finance, and tourism center.

In July 1997, China resumed the exercise of sovereignty over Hong Kong, ending more than 150 years of British colonial rule. Hong Kong became China's first special administrative region with a great degree of autonomy in all matters except foreign affairs and defense.¹⁸¹

¹⁷⁹ <http://www.nationsencyclopedia.com/economies/Asia-and-the-Pacific/Hong-Kong.html>

¹⁸⁰ <http://www.theeastindiacompany.com/24/trading-routes?iframe=true&width=800&height=400>

¹⁸¹ <http://www.historyofnations.net/asia/hongkong.html>

Taiwan

Taiwan, the erstwhile Formosa, a volcanic island of 23 million people, lies in East Asia in the Western Pacific Ocean and is located off the southeastern coast of mainland China.

The Taiwan Strait which separates Taiwan from the Chinese mainland connects the South China Sea to East China Sea in the northeast.

Therefore, Taiwan commands the East Asia waterways and also the Chinese domestic waterway linking South China Sea to East China Sea. These waterways are the most strategically placed waterways in the world and witnessed competing strategic interests of the United States of America, China, Japan and the former Soviet Union.¹⁸²

In the middle of the 16th Century, Western European sea powers arrived in the seas off East Asia. The East China Sea and South China Sea became regions for adventuresome traders and pirates. In 1590 AD, the Portuguese explored the area, naming it “the Beautiful” (Formosa), and later the island of Taiwan became an object of competition for Europeans, Chinese, and Japanese.

In 1624 AD the Dutch set up forts in the south while the Spanish concentrated on the north. The Dutch forced out the Spanish in 1641 AD and controlled the island until 1661 AD when the Chinese general Koxinga took it over and established an independent Chinese regime.

The Manchus seized the island in 1683 AD and thereafter Taiwan became a territorial part of the Chinese empire. During the 18th and 19th Centuries, migration from Fujian and Guangdong provinces steadily increased, and the Chinese slowly supplanted the indigenous aborigines as the dominant population.

In 1895, following the first Sino-Japanese war, a weakened Imperial China ceded Taiwan to Japan in the Treaty of Shimonoseki. During its 50 years of colonial rule, Japan expended considerable effort in developing Taiwan's economy and the Japanization of the island.

At the end of World War II in 1945, Japan surrendered, and Taiwan was ceded back to China.^{183 184}

¹⁸² http://www.saag.org/common/uploaded_files/paper1759.html

¹⁸³ <http://www.historyofnations.net/asia/taiwan.html>

¹⁸⁴ Politics in China, An Introduction edited by William A. Joseph

South China Sea

The South China Sea comprises a part of the Pacific Ocean stretching from the Singapore and Malacca Straits in the southwest, to the Strait of Taiwan in the northeast. The Sea, which contains over 250 uninhabited small islands, the majority being located in the Paracel and Spratly Island Chains, borders China to the north, Vietnam to the west, Malaysia, Brunei, Indonesia, and Singapore to the south and southwest, and finally the Philippines to the east.

The South China Sea which is one of the world's busiest shipping lanes, holds valuable fishing grounds, and has oil and natural gas fields which remain largely unexploited. The strategic and economic importance of the sea and its islands bolster territorial claims competition over its resources.¹⁸⁵

There are claims for various areas by Brunei, Cambodia, China, Indonesia, Malaysia, the Philippines, Thailand, and Vietnam. Chinese claims, which are the broadest, cover all of the Spratly and Paracel islands and most of the South China Sea.

Brunei's claim to the South China Sea is limited to its exclusive economic zone, which extends to one of the southern reefs of the Spratly Islands. However, Brunei has not made any formal claims to the reef nor to any of the Spratlys. Moreover, Brunei makes no claims towards any of the Paracel Islands.

Cambodia claims portions of the Gulf of Thailand based upon its exclusive economic zone and the continental shelf principle, as well as its history in the Gulf. In 1982, Cambodia signed The Agreement on Historic Waters with Vietnam, setting the stage for later cooperation between the two countries. In 2006, Cambodia and Vietnam announced their intention to share the oil resources of the Gulf of Thailand. Cambodia has no such agreements with either Thailand or Malaysia.

Indonesia's claim to the South China Sea is limited to the boundaries of the exclusive economic zone and continental shelf. Indonesia claims neither the Spratly nor the Paracel Islands.

Malaysia's claim to the South China Sea is limited to the boundaries of the exclusive economic zone and continental shelf. Malaysia asserts itself as the rightful owner of three islands of the Spratlys, having built a hotel on one and bringing soil from the mainland to raise the level of another. Malaysia makes no claim to

¹⁸⁵ <http://www.eia.doe.gov/emeu/cabs/schina2.html>

the Paracel Islands. Malaysia also alleges portions of the Gulf of Thailand to be part of its lands, based upon its exclusive economic zone and the continental shelf principle. Malaysia signed a cooperative agreement for exploration and development with Thailand in 1979. In 1992, Malaysia and Vietnam signed a Joint Development Areas agreement. Malaysia has no such agreement with Cambodia.

The Philippines claim a sizeable portion of the South China Sea; they occupy eight of the Spratly Islands (Kalayaan in Filipino). The Philippines do not state ownership of the Paracel Islands. Filipino claims are based upon the exclusive economic zone and continental shelf principle, as well as a 1956 Filipino explorer's expedition.

Thailand claims the Gulf of Thailand based upon its exclusive economic zone and the continental shelf principle. Thailand signed a cooperative agreement for exploration and development with Malaysia in 1979. In 1997, Thailand and Vietnam signed an agreement setting the delimitation of their respective sea boundaries. Thailand, however, has no agreements with Cambodia.

Vietnam claims a significant portion of the South China Sea based upon its exclusive economic zone and the continental shelf principle. Vietnam also states ownership of all of the Spratly Islands, and has occupied twenty of them. Vietnam claims all of the Paracel Islands despite being forcibly ejected by China in 1974. Vietnam also asserts itself as the rightful owner of the Gulf of Thailand based upon its exclusive economic zone and the continental shelf principle. In 1982, Vietnam signed The Agreement on Historic Waters with Cambodia, setting the stage for later cooperation between the two countries. In 2006, Vietnam and Cambodia announced their intention to share the oil resources of the Gulf of Thailand. In 1992, Vietnam and Malaysia signed a Joint Development Areas agreement. In 1997, Vietnam and Thailand signed an agreement setting the delimitation of their respective sea boundaries.¹⁸⁶

China declares almost all of the South China Sea, as well as all of the Spratly Islands (Nansha Islands in Chinese) as its own territories, and occupies several of the islands with its military. In 1974, China seized the Paracel Islands from Vietnam and continues

¹⁸⁶ http://www.eia.doe.gov/cabs/South_China_Sea/SouthChinaSeaTerritorialIssues.html

to maintain sovereignty over the islands. Additionally, Pratas Islands are being maintained as Chinese lands.

China's claims to the South China Sea are based on the exclusive economic zone and continental shelf principle as well as historical records of the Han and Ming Dynasties.

East China Sea

The East China Sea is one of the unexplored high potential resource areas that bounded by the Kyushu and Ryukyu Islands on the east, by Taiwan on the south and by mainland China on the west. The East China Sea is linked with the South China Sea by Taiwan Strait and with the Sea of Japan by the Korea Strait; it also opens in the north toward the Yellow Sea.

The dispute between China, Japan and South Korea over the extent of their respective exclusive economic zones are the main cause of tension in the East China Sea.

China and Japan Dispute

The major dispute between China and Japan in the East China Sea consists of two points: the maritime delimitation in the East China Sea and the sovereign status of the Diaoyu Islands (in Chinese) and Senkaku Islands (in Japanese). In fact the two disputes are indissolubly intertwined because the maritime delimitation is concerned with determining the country which has the right to use the Diaoyu/Senkaku Islands as the baseline of its territorial sea delimitation.

The Diaoyu/Senkaku Islands with an area of 20.7 square kilometers, located approximately northeast of Taiwan, due west of Okinawa Island, and due north of the southwestern end of the Ryukyu Islands. They have little economic value, although there are rich amounts of fish and oil and gas deposits in both the territorial sea and the exclusive economic zone.

The dispute over the islands dates back centuries, with both countries claiming for sovereignty over the Islands.

Before 1970, China and Japan had been carrying on a quarrel over the Islands at the private level but in September 1970, one year after the confirmation of the petroleum deposits around the Diaoyu/Senkaku Islands, the first overt territorial dispute between China and Japan was caused by the Japanese assertion of military control over the islands. Since 1970, China has periodically continued to lay claim to the Diaoyu/Senkaku Islands as well as the resources of continental shelf surrounding them.

China states categorically that it has used the islands since 1372 AD as a navigational aide for Imperial Envoys and for the procurement of medicinal herbs. It argues that Japan did not include the Diaoyu Islands as part of Japanese territory in published maps throughout the 19th Century. The Tokyo High Court also ruled in 1931 that the islands historically belonged to Taiwan.

Although Japan claimed the islands and Taiwan following its 1894 AD victory over China in the First Sino-Japanese War, Article IV of the 1952 Sino-Japanese Peace Treaty obliged Japan to return Taiwan and its nearby islands back to China.

Given the complexity and sensitivity of the issue, the leaders of both countries agreed on the policy of “shelving the territorial disputes” when they signed the Sino-Japanese Treaty of Peace and Friendship in 1978. Starting from the early 1990s, the rapid development of economy in both China and Japan urged the two countries to explore the new sources of energy for their industry, so the dispute over the islands flared up once again.

The clashes in the East China Sea have made both, China and Japan realize the necessity of further cooperation to avoid serious disruptions.

In October 2004, the first bilateral talks between China and Japan began to resolve the East China Sea dispute, but to date, no accord has been reached.^{187 188}

China and South Korea Dispute

Dispute between China and South Korea concerns Socotra Rock, a submerged reef on which South Korea has constructed a scientific research station. South Korea considers the rock to lie within its exclusive economic zone and referring to it as Ieodo or Parangdo. While China claims the rock as a breach of its exclusive economic zone rights and refers to it as Suyan Rock.¹⁸⁹

Land Border Disputes

China-India

China and India share an extensive border. A number of disputed regions lie along this border but major territories can be divided into two distinct sectors:

¹⁸⁷ Toward a New Framework for Peaceful Settlement of China's Territorial and Boundary Dispute by Junwu Pan

¹⁸⁸ Legal Problems of Seabed Boundary Delimitation in the East China Sea by Ying-Jeou Ma, with a Foreward by Louis B. Sohn

¹⁸⁹ http://www.tititudorancea.com/z/east_china_sea.htm

Aksai Chin is located in the northwestern region of the Tibetan Plateau, north of the western Kunlun Mountains, covering 37,250 square kilometers. The area is administered by China as part of Hotan County of the Xinjiang Autonomous Region. It is also claimed by India as a part the Ladakh district the state of Jammu and Kashmir.

The Western part of the Sino-Indian boundary originated in 1834 AD, when India had annexed Ladakh to the state of Jammu and Kashmir. Chinese forces defeated the Indian army, entered Ladakh and besieged Leh. Eventually, China and India signed a treaty in September 1842, which stipulated no transgressions across the other country's frontiers.

In 1865, British surveyor W H Johnson employed by the Maharaja of Kashmir, proposed the "Johnson Line" which placed Aksai Chin in Kashmir. China rejected the arrangement, and erected boundary markers at Karakoram Pass on the ancient caravan route between Xinjiang and Ladakh.

Throughout most of the 19th Century, Great Britain and the expanding Russian Empire were vying for influence in Central Asia; thus, Britain decided to hand over Aksai Chin to Chinese administration as a buffer against Russian invasion. The newly-created border was known as the Mac Cartney-MacDonald Line, and both British-controlled India and China recognized Aksai Chin as Chinese.

After Indian Independence in 1947 however, Indian Prime Minister Jawaharlal Nehru stated the Indian position that Aksai Chin had been part of the Indian Ladakh region for centuries, and that the border, as defined by the British-Chinese Agreement, was non-negotiable. In 1956-57, China constructed a road through Aksai Chin, connecting Xinjiang and Tibet. Aksai Chin was easily accessible to the Chinese, but access from India was problematic. The border problem remains unresolved, even though it has been put on the back burners now for several decades.

Arunachal Pradesh is situated in the northeast extreme of India and shares international borders with Myanmar in the east and Bhutan in the west. The area is covering 83,743 square kilometers and is administered by India. The majority of the territory is claimed by China as part of South Tibet.

In 1913, representatives of China, Tibet and Britain attended a conference in Simla to define the borders between Inner and Outer

Tibet as well as between Outer Tibet and British India. The Foreign Secretary of British Indian Government, Sir Henry McMahon, drew up the 890 kilometers McMahon Line as the border between British India and Outer Tibet during the Simla Conference. The Tibetan and British representatives at the conference agreed to the line, but the Chinese representative refused to accept the agreement on the border between outer Tibet and Inner Tibet. Thus, the talks broke down and the Chinese representative walked out.

India's stance on the disputed borders and apparent Indian subversion in Tibet are considered major factors leading up to China's conflict with India in 1962. This was described as "India's Forward Policy". Eventually, in October 1962, the Chinese reacted against this Forward Policy with attacks against India across the Himalayas, and within a matter of days, occupied vast territories in India, and took hundreds of thousands of Indian soldiers as prisoners. Having "taught a lesson" to the Indians in the Forward Policy, the Chinese proclaimed a unilateral cease-fire and withdrew behind the Line of Actual Control and the MacMahon Line, even though they did not accept the validity of the latter. In 1993 and 1996, the two sides signed the Sino-Indian Bilateral Peace and Tranquility Accord, an agreement to maintain peace and tranquility along the Line of Actual Control.¹⁹⁰ They agreed that this does not prejudice the positions of either country on their border dispute.

China-Russia

Another long-standing issue of contention is the Chinese-Russian border, which had been a legacy of multiple accords between the Qing dynasty and the Russian Empire. According to the Aigun and Beijing agreements, Russia added over 1 million square kilometers of territory in Manchuria at the expense of China as well as another 500,000 square kilometers in the western regions through several other agreements. These accords have long been regarded by the Chinese as agreements of an unequal nature. The dispute arose again with the Sino-Soviet split, when tensions finally led to division-scale military clashes alongside the border in 1969.

In 1987, border conciliations between China and Russia recommenced and eventually an agreement was reached on the eastern portion of the border in May 1991, in the months leading up

¹⁹⁰ <http://blog.foolsmountain.com/2010/03/26/a-brief-history-of-the-sino-indian-border-dispute-and-the-role-of-tibet/>

to the final dissolution of the USSR. Russia gave up most of the occupied territories, and ratified the agreement in February 1992. The agreement largely concluded the dispute of the border between China and Russia. According to the estimates by Boris Tkachenko, a Russian historian, the treaty resulted in net territorial gain for China, which received about 720 square kilometers, including some seven hundred islands.¹⁹¹

China- Kazakhstan

The 17th Century was significant in terms of the Kazakh territory becoming a buffer region between Russia and China, at the time the two expanding empires of the Eurasian continent. After the negotiations on the Protocol of Tarbagatai in 1864 AD, the Kazakh borders between Russia and China were defined.

Around 1962, Beijing successfully began to claim large parts of eastern Kazakhstan. Nevertheless, after the USSR collapse in 1991, Kazakhstan quickly proclaimed itself an independent republic, and was official recognized by China within a month. However, the demarcation of the border remained an issue. China and Kazakhstan finally signed an agreement in 1998, after more than five years of talks, defining their sovereign borders, thus settling the centuries old 1,700 km border dispute. According to the ratified agreement, the Kazakhstan retained 57% of the disputed territory and China 43%.¹⁹²

China- Kyrgyzstan

As a legal successor to both the Russian Empire and the USSR, Kyrgyzstan has a historically definite border. A number of negotiations on the delimitation of borders in the format of united delegations (Russia, Kazakhstan, Kyrgyzstan and Tajikistan) and China have been carried out. Eventually, Kyrgyzstan and China settled their dispute in July 1996 by signing a corresponding treaty according to which Kyrgyzstan yielded China 87,000 hectares of its territory to China. The disputable Bidel site was split in two proportions of 70 percent and 30 percent to Kyrgyzstan and China respectively. Kyrgyzstan and China completed a supplementary agreement on disputed border territories as well. However, protests were raised by the political opposition in the Kyrgyz parliament; the

¹⁹¹ http://en.wikipedia.org/wiki/1991_Sino-Soviet_Border_Agreement

¹⁹² <http://www4.gu.edu.au:8080/adt-root/uploads/approved/adt-QGU20061018.133459/public/06Main.pdf>

rejection of the agreement was demanded.¹⁹³ The dispute remains latent.

China-Tajikistan

At the time of independence of Tajikistan in 1992, portions of the Tajik boundary with China were not defined. Because of the complicated internal political situation in Tajikistan, the border problem was finally settled through an agreement in 1999 during a visit of the President of Tajikistan to China.

According to the agreement, Tajikistan retained sovereignty over a disputable area near the Karazak Pass and ceded to China 68% of the area near the Markansu River. The sides agreed to continue negotiations on the third and largest disputable site-“Great Pamir” to the south of Uz-Bel Pass. Until the completion of these negotiations, both states pledged to maintain the status quo on the border between them.

In 2002 a supplementary agreement was signed, according to which Tajikistan consented to cede to China 1,000 square kilometers of 28,000 square kilometers of disputable territories in the region of Great Pamir. Demarcation took place at the end of August 2008.¹⁹⁴

Analysis

China is a rising power not just because of its enormous size and population, but above all because of its unprecedented economic growth which today serves as the core of the global manufacturing sector. In addition, China is significantly modernizing and expanding its defence forces both on the land, as well as along its blue water oceans.

China’s strong sense of nationalism is critical, particularly for bordering states in this conflict-prone periphery. Nevertheless, China’s retains a win-win approach to territorial claims based on mutual cooperation and compromise. Its concessions have time and again been considerable, as it has often been open to accepting less than half of the territory contested. Moreover, such compromises have led to frontier accords in which China has discarded impending irredentist assertions to an area totaling more than 3.4 million square kilometers which, in the early 19th Century, used to be part of the Qing Empire at its height.

¹⁹³ [http://www.crisisgroup.org/~media/Files/asia/central-
asia/Central%20Asia%20Border%20Disputes%20and%20Conflict%20Potential.ashx](http://www.crisisgroup.org/~media/Files/asia/central-asia/Central%20Asia%20Border%20Disputes%20and%20Conflict%20Potential.ashx)

¹⁹⁴ <http://borders.china-holiday.com/china-borders/chinaborders.htm>

From the consolidation of China as a unified state under the Han Dynasty right up until the establishment of the communist government, Chinese regimes have faced a common set of security problems. For instance, by 1279 AD, the Mongols managed to crush the last Song resistance and for the first time, all of China was ruled as part of the foreign Mongol empire while its capital was moved from Karakorum in Central Asia to Beijing, China.

It remains questionable as to why the Yuan Dynasty was overthrown this easily, and how the mighty Mongols did not seem to subsequently maintain their stronghold on China as a vital interest?

Later, China was threatened by great European powers during the modern era, including Russia, Germany, Great Britain, and France. Since World War II, militantly strong, industrialized states like Japan, Russia, India and the United States have posed new major security threats to the border.

Thus, the security strategies employed by various Chinese regimes converge to maintaining internal unity and domestic stability, controlling the buffer regions as well as borders, protecting the coast from foreign encroachment and preserving geo-political sovereignty.

Having suffered so grievously from foreign occupations, there is no indication that China pursues territorial expansion as a policy. Since 1949, the country has pursued mostly status quo objectives in terms of territorial disputes, frequently compromised in disputes on its land borders, and used force only to signal a resolve to defend, not to seize contested territories. By and large, China has resolved all its major land border disputes, with the only exception being India's claims, some of which may be encouraged by external forces.

RESOURCE BASE

Editor's Note: The resource base of China is truly enormous, not just in the gamut of minerals like coal and rare earths, but above all in its vast population – hard working, educated, and innovative. With 5000 years of civilized history in its DNA, it is no wonder that the country shows an enviable growth rate of up to 10% even in these times of global financial crisis and recession.

Introduction

China is undoubtedly one of the fastest growing economies in the world today. Since the adoption of the economic reforms in 1978, China has experienced rapid economic growth, at an average rate of 10% annually. This growth was sustained even during the Asian financial and economic crisis of the 1990's and the global economic and financial crisis of 2008. It is therefore imperative to explore the unique characteristics innate to the 3rd largest country in the world, from its human resources to its renewable and non-renewable natural resources. And it is the collaborative impact of these features that will cement China's dominance as an economic super-power in the future.

Human Resources

Population

The primary and most relevant factor of strength is China's population. China was believed to be one of the most populated countries throughout the history of the world. However, it was only in 1953 when the first census data was collected, that the world got a clearer picture of China's population, which at the time was estimated at 594 million¹⁹⁵, with a fertility rate of 5.4 children per woman¹⁹⁶.

In the four decades that followed, the infant mortality rate dropped rapidly, registering the greatest reduction during the 1950's and 1960's. Better access to health services and improvement in women's education were considered crucial in contributing to the above. By 1962, the population had increased to almost 700 million,

¹⁹⁵ http://www.allcountries.org/china_statistics/

¹⁹⁶ *ibid.*

and by 1982 it exceeded a billion people,¹⁹⁷ doubling in less than a span of three decades.

China had improved health, education and quality of life for a larger number of people, which resulted in an accelerated population growth in an economy that was still considered weak and inadequate in resources. In order to counter these demographic changes, the Government formulated the first family planning control known as “later-longer-fewer” in 1970. This program promoted the postponement of reproduction, longer spacing between births, and fewer children per family. The population growth dropped by half from 1970 to 1976, and then plateaued at the reduced level.

In 1979, in a new attempt to further control population growth, the Government enacted the “one child policy”. Under this policy couples were encouraged to have only one child. Incentives, such as preferential access to housing, schools, and health services were part of the benefits for complying with the One Child Policy. Discouragement for larger families included financial duties on each additional child with sanctions ranging from social pressure to curtailed career prospects for those in government jobs. Minorities were excluded from the policy.

Since its adoption, the Policy has had mixed results. The country has maintained an average population growth rate of 0.6% annually, reducing the child bearing per women to 1.8 children. According to government officials, 300 million births were thus prevented.¹⁹⁸

On the other hand, unpredicted adverse effects have taken place. Due to a better healthcare system and quality of life, China is rapidly becoming older. Currently, it is the 7th “oldest” country in the world with an average age of 41 years.¹⁹⁹

Another downside of the one child policy has been the gender imbalance. The census of 2000 revealed that for every 100 girls born, there were 119 boys. The reason behind this has been the Chinese traditional value of preference of sons over daughters. This is primarily due to economic reasons. Sons are responsible for taking care of their parents in their elderly years because daughters once

¹⁹⁷ *ibid*

¹⁹⁸ Interview of Zhao Bingli, Vice Minister of the State Family Planning Commission. 2002

¹⁹⁹ UN Department of Economic and Social Affairs. Population Division. Population estimates for 2008.

married become part of her husband family. Sex ratios are further skewed by abortions, which are legal in China.

In 2004, order to prevent a further degeneration in the population pyramid, the Chinese Government banned abortions after 14 weeks of pregnancy, which when you are likely to determine the gender of a fetus. However, certain exceptions do apply. Authorization is granted only in cases of spouse's death, divorce or if the fetus is proven to have a genetic disfigurement or disease.

Another adverse effect of the one child policy is known as the 4-2-1 issue, in which the last of three generations is a single child who has to support the older members. In the Chinese tradition the children and grandchildren are in charge of their elderly. Since a lot of pressure was on the third generation, the Government decided in 2004 to allow for certain exemptions in the One Child Policy. For instance, the second generation of an only child could have two children, instead of one.

Despite all these attempts, China continues to be the most populated country in the world with a population of 1,345,751,000 inhabitants.²⁰⁰

Education

During the 20th Century, one of the major challenges that China faced was its high level of illiteracy. Several attempts were made in the past 50 years to bridge the gap and to provide education access throughout China. In the 1980s, a number of important decisions were made. For instance, in 1985 the government issued the "Decision on the Reform of the Educational Structure". The new policy was an incentive for local governments, to reaffirm the goal of universal education, by implementing 9-years of compulsory education for all children over 6 years of age, irrespective of their gender, ethnicity, and race.²⁰¹ Also, it increased educational investments, which lead to renovating school buildings, constructing new ones and adjusting teachers to local necessities.

As a result of the above policy, 99% of the children attend primary school, and 80% between primary and middle school.²⁰² Currently, the literacy rate is at 91%. Disparities lie among the urban and rural populations with illiteracy rates of 4.29% versus 8.26%,

²⁰⁰ World Population Prospects: The 2008 Revision. <http://esa.un.org>

²⁰¹ UNESCO. China Country Report.

²⁰² *ibid*

respectively.²⁰³ In order to overcome this gap an investment of 27 billion U.S. dollars was made in 2005 to help improve education in the rural areas.²⁰⁴ The policy exempts all education tuitions and fees for rural students during the compulsory education period, and provides for free textbooks and subsidies for students from poorer families, while also insuring wages for teachers within middle or elementary schools in the rural areas.

During the same period of time, equal emphasis was given to tertiary education, particularly specialization in subjects related to sciences and technology, such as automation, nuclear power, energy resources, oceanography, nuclear physics, computer science, chemistry, among others. As consequence, there has been a notable increment in the number of postgraduates in China. The UNESCO report of 2007 indicates that the number of students engaged in tertiary level of education or higher learning school, had doubled in China in the last decade.²⁰⁵ This has placed China as the country with the most tertiary graduates in the world, 2.4 million annually in 2006, surpassing the top three OECD countries combined: United States (1.4 million), Japan (0.6% million) and France (0.3 million).²⁰⁶

Food Resources

Agriculture

China is the world's third largest country with only 15% of its land being arable, out of which 75% is used for food crops. Rice is the most important crop with 25% of the cultivated area, followed by cotton, in which China is the world's largest producer and consumer. Other main food crops are wheat, corn, millet, oats, potatoes and fruits. More than 300 million people are engaged in agricultural activities that employ almost 50% of its labor force.

Since the economic reforms, China's agriculture sector experienced phenomenal growth rates. The introduction of the Household Production Responsibility System in 1983 allowed households to contract land, machinery and other facilities from collective organizations. The aim was to preserve basic unified management of the collective economy, while contracting out land and other goods to households. Households could make operating

²⁰³ http://www.che.de/downloads/Higher_Education_in_China_AP97.pdf

²⁰⁴ China Education and research network. <http://www.edu.cn/20051227/3167788.shtml>

²⁰⁵ UNESCO. Institute of Statistics.

http://www.uis.unesco.org/template/pdf/wci/2007/WEIfactsheet_EN.pdf

²⁰⁶ *ibid.*

decisions independently within the limits set by the contract agreement, and could freely dispose off surplus production over and above the national and collective quota for which families lease land.

The new system supplanted the people's commune and boosted production incentives, encouraged farmers to reduce costs and enter new lines of production. At the beginning of the 1990s, when the economy grew very rapidly, consumers shifted their preferences from quantity to quality.

A new phase of adjustments started in the late 1990s when excess supply emerged in most agricultural markets, causing grain prices to fall, and increased exposure to international competition stimulated further structural changes.

As a response to the declining grain price in the market and to help farmers to overcome the difficulties in selling grains, the Government issued protectionist measures in 1998 under the "Grain Issue in China" policy.²⁰⁷ To regulate the price fluctuation between the international grain market and domestic grain supply, a policy of imposing tariffs on imported grain was adopted.

The measures were set to strengthen the regulation and control of grain markets, purchase farmers' surplus grain at the protection price, and sell grain at a reasonable price by state-owned grain purchasing and storing enterprises. Other elements included guiding consumption and reducing waste through reforms in dietary patterns, supervision of the catering industry and reduction in the production of alcoholic drinks made from grain.

Along the same lines, other policies for securing food security were enforced in 2008 through the first mid- and long-term grain security plan, which targets grain production of at least 500 billion kgs. by 2010 and more than 540 billion kgs. by 2020. Output was 502 billion kgs last year. The plan called for ensuring at least 105.3 million hectares of land under grain cultivation and a grain self-sufficiency rate of above 95 percent over the next 12 years.²⁰⁸

Aquaculture

China's coastline covers approximately 14,500 kms or 9,062 miles from the Bohai gulf in the north to the Gulf of Tonkin in the south. There are about 3000 marine species in the Chinese seas, offering more than 150 commercial species. The major fishing products are fish, mollusks, shellfish (shrimps, crabs) and algae. This

²⁰⁷ White Paper of China. <http://china.org.cn/e-white/grainissue/>

²⁰⁸ http://news.xinhuanet.com/english/2008-11/13/content_10351391.htm

vast space generates 67% of the world's aquaculture production of fish, crustaceans and mollusks.²⁰⁹

The exploitation is made by small scale fisheries and state-owned enterprises. Relationships between small- and large-scale producers in China fall within two categories: the strategic relationship between small-scale farmers and feed manufacturers, and the system of stock cooperation and the relationship between corporations and individual farmers. The first one provides 90% of the total seafood supply.²¹⁰

Since 2002, China has been ranked as the 2nd largest exporter in the world, with exports valued at USD 7.5 billion, with Japan, United States and the Republic of Korea as its main markets.²¹¹

Mineral Resources

China is one of the few countries rich in a diverse basket of mineral deposits. Currently, the variety of proven deposits is estimated at 135 minerals.

In addition to the diversity, China has some of the largest deposits of over 20 minerals. Ranking first in the world, in proven deposits, are 12 minerals: tungsten, antimony, titanium, vanadium, zinc, rare earths, magnesite, pyrite, fluorite, barite and graphite; ranking second and third are six minerals: tin, mercury, asbestos, talcum and coal.

Most of the deposits are located in the southeast and northern areas of China. The following is a brief description and its main uses for some of them:

- *Tungsten*: China produces over 85% of the worldwide supply.²¹² Its main uses are: lighting filaments, electrical and electronic contacts, wire, rods, cemented carbide and high speed steel tools, television sets, magnetrons for microwave ovens and military equipment.
- *Antimony*: China produces over 84% of worldwide supplies.²¹³ Its main uses are: flame-proofing compounds or flame retardants, lead-acid batteries, in small arms ammunition, buckshot, tracer ammunition, cable sheathing.

²⁰⁹ <http://www.fao.org/newsroom/common/ecg/1000565/en/factsheet.pdf>

²¹⁰ *ibid*

²¹¹ *ibid*

²¹² <http://www.chinatungsten.com/Tungsten-Mining/Tungsten-Mines-Worldwide.html>

²¹³ <http://www.amspec.net/blog/a-brief-history-of-antimony-in-china/>

- *Fluorite*: China has the second biggest proven reserves and it is leading the world production with 3 million tons in 2009.²¹⁴ Its main uses are: steel production, ceramic, cooking utensils, telescopes and camera lens, among others.
- *Vanadium*: China covers 61% of world's total capacity.²¹⁵ It uses 85% for the production of ferro-vanadium or as steel additives, uses in axles, bicycle frames, crankshafts, and gears.
- *Rare Earths*: China produces 97 % of the world's rare earth supplies.²¹⁶ Most of modern technology utilizes some of the 17 rare earth elements, for the construction of hybrid cars, memory sticks, fluorescent lamps, laser, magnets, X-Ray machines, etc.
- *Pyrite*: China produces and consumes 85% of the world production.²¹⁷ It is used in the manufacture of sulfuric acid and sulfur dioxide; pellets of pressed pyrite dust have been used to recover iron, gold, copper, cobalt, nickel and the manufacture of inexpensive jewelry.
- *Baryte*: China has the largest reserve of barytes in the world²¹⁸ and it currently produces 57% of barite in the world. Approximately 77% is used worldwide as a weighting agent for drilling fluids in oil and gas exploration. Other uses are in added-value applications which include electronics, TV screen, rubber, and glass ceramics and paint industry, radiation shielding and medical applications.

Energy Resources

As part of the incentives to attract investment, electricity prices have remained low in China. However, this has increased the consumption of energy in balance with its economic growth. China is now the world's second-largest energy producer and consumer. Internally, China utilizes over 92% of energy from mineral resources,²¹⁹ with coal supplying 71% of total energy consumption. Oil is the second-largest source, accounting for 19%, followed by,

²¹⁴ <http://minerals.usgs.gov/minerals/pubs/commodity/fluorspar/mcs-2010-fluor.pdf>

²¹⁵ China Mining 2010. <http://www.chinamining.org/News/2010-07-15/1279175934d37812.html>

²¹⁶ <http://pubs.usgs.gov/fs/2002/fs087-02/fs087-02.pdf>

²¹⁷ China Mining 2006. <http://www.chinamining.org/Facts/>

²¹⁸ <http://www.antegroup.com/en/display.asp?id=11>

²¹⁹ *ibid*

hydroelectricity 6%, natural gas 3%, nuclear power and other renewables 0.2%.²²⁰

Coal: China is the first coal producer in the world and since 2008 the second largest importer of coal.²²¹ Currently the main technology used is Coal Pulverization, which involves the coal being first pulverized and then combusted in a furnace with a boiler. The furnace heat converts boiling water into steam, which is then used to spin turbines for the generation of electricity. Pulverization is considered an outdated technology which causes poor air quality and acid rain.

As a response to these issues, the Government announced the closure of smaller mines, with inefficient technologies, and in February 2010, it signed an agreement with the Asian Development Bank for the construction of an Integrated Gasification Combined Cycle,²²² with the aim to reduce the emission of greenhouse gases, to increase efficiency and to promote environmental sustainability.

Oil: China is the 14th largest country in the world with proven reserves of oil, and the fifth producer in the world.²²³ However, due to its large demand China has become the third largest importer. Even though China imports half of its oil from overseas, it maintains an energy independence rate of 90%, which is 20% higher than average OECD countries and 30% higher than the United States. Its energy self-dependence is mainly because of its abundant coal reserves.²²⁴

Hydroelectricity: China accounts for the third longest river in the world. The Yangtze River flows for 6,300 kilometers from the west (Himalayas) across southwest, central and eastern China. Its river basin drains one-fifth of China's land and it is the host of the world's largest electricity-generating plant, the Three Gorges Dam, located in Hubei Province and completed in 2008.

In order to ensure China's energy security, the Government outlined its national energy strategies in 2006, emphasizing on "thrift, cleanness and safety" under the principle of relying on domestic

²²⁰ Energy Information Administration.

<http://www.eia.doe.gov/cabs/China/Background.html>

²²¹ Key World Energy Statistics 2010. International Agency of Energy.

http://www.iea.org/textbase/nppdf/free/2010/key_stats_2010.pdf

²²² Tiajin Project Summary.

<http://pid.adb.org/pid/LoanView.htm?projNo=42117&seqNo=01&typeCd=3>

²²³ World Factbook. 2010

²²⁴ http://climatelab.org/China_White_Paper_on_Energy#ref_3

resources and the basic state policy of opening to the outside world.²²⁵ The main priorities set forward were on energy conservation; improved domestic energy supply capacity, through research, exploring new resources, increased crude oil and natural gas production and promoting renewable energy consumption with a 15% goal by 2015.

Analysis

In absolute terms, China is blessed with an abundance of key resources. The collective impact of this wealth has positioned China to earn its rightful place in global economics today.

Population and Education: While some may argue that China's vast population presents social and economic threats to its future, it is important to recognize the role that it has played in the overall emergence of China as a super power today. Abundant skilled and unskilled labor translates into lower labor costs. As the forces of supply and demand worked their way into the labor market, the Chinese economy achieved economies of scale across all sectors. The 50% of labor force employed in the agricultural sector, gave the agricultural export industry a competitive advantage in the global market. Countries such as Thailand, Vietnam, Cambodia and India, to name a few, have experienced a decline in their share of global agricultural exports. Today, China is one of the largest exporters of rice in the world, feeding vast populations of Asian and Eastern European countries.

With 25% of the labor force absorbed into the manufacturing industry, China has become a manufacturing haven for both domestic and international corporations.²²⁶ Lower labor costs have allowed Chinese manufacturers to retain their competitive advantage in the textile, iron and steel, medical equipment and electrical products sectors. These, along with other production efficiencies, have made China a haven for Foreign Direct Investment. In 2008, the country received US\$ 92.8 billion in overseas investments, excluding financial investments.

The substantial advancements made in education have allowed China to generate a sizable skilled labor force. With the literacy rate at 91%, it is no surprise that 32% of the Chinese labor

²²⁵ White Paper. China Energy conditions and Policies
<http://www.china.org.cn/english/environment/236955.htm>

²²⁶ World Factbook 2010. China

force is employed in the service industry.²²⁷ The government's emphasis on tertiary level education in areas of science and technology has contributed to China's progressive role in global research and development.

Agriculture: Both agriculture and aquaculture constitute an important percentage of the overall Chinese export basket. China is the second largest seafood exporter in the world, with an ability to control supply and price that will allow China to maintain its dominance in the seafood industry. Although the export relevance is an important feature of the Chinese agricultural sector, the domestic self-sufficiency that the country is on the path of achieving will add to both social and economic stability.

Minerals: China has been blessed with large deposits of some of the most critical and rare minerals on earth. These materials are essential production components in industries ranging from electronics to hybrid cars, from arms and ammunition to camera lenses, and from steel production to lighting filaments. And as China controls the global supply of the elements highlighted earlier, its participation in key global industries shall remain cemented for years ahead. In addition to the global dependence on Chinese minerals, local industries are able to reduce manufacturing costs as a result of the national abundance. Therefore, Chinese manufacturing would continue to remain competitive in the global arena.

Energy: Energy tends to be one of the most volatile commodities in the world today. For energy dependent economies, even the slightest movement in energy prices can impact the bottom line for major industries. While, a large number of countries are subject to such uncertainty, China has successfully achieved an impressive energy self-sufficiency rate of 90%. While coal remains to be the most dominant source of energy in China, the government has initiated measures to develop renewable and alternative sources of energy. This makes China a far more attractive trading partner than other energy dependent nations. As a result, China has experienced consistent growth.

It should be clear that the impressive economic performance of China is partly due to the labor supply and the improved education system contributing to FDI and export growth, and partly

²²⁷ *ibid*

due to the energy supply and the improved infrastructure contributing to the growth of the manufacturing industry.

Conclusion

Over the past two decades, some had suggested that the Chinese model was not sustainable in long term. However, the growth of its economy was maintained at almost 10% despite the global economic and financial crisis in 2008, proving this theory wrong. There are several factors that have and shall continue to play a crucial role in its vibrant future.

Central Planning: The impressive growth from 1978 until today has been hand in hand with centralized planning, which has promulgated laws, policies and norms in all possible social and economic spheres of China. These policies were gradually being adapted to the changes and challenges that emerge. This approach reiterates the position of the Communist Party after the Cultural Revolution, that China must be governed by a strong party institution, in which decisions are made collectively and in accordance with the rule of law.

Innovation: In August 2010, the Government enacted a policy, known as “Indigenous Innovation”, with a long term objective, namely, to transform China as a world leader in technology within four decades. This policy goes hand in hand with the education policy, which encourages tertiary education in cutting-edge 21st Century subjects. The proven reserves of rare minerals in China will sustain the high-tech industry.

Acquisitions in Africa: The attraction of Africa for China is obvious: it needs a vast range of raw materials to fuel its economic growth. Oil now accounts for over half of African exports to China, with Angola having replaced Saudi Arabia as the country’s largest single oil provider, supplying 15 per cent of all its oil imports. China has oil interests in Algeria, Angola, Chad, Sudan, Equatorial Guinea, Congo and Nigeria, including substantial exploration rights, notably in Angola, Sudan and Nigeria.

China has positioned itself well to continue to prosper as an economy. The country has adopted forward policies that will continue to fuel growth and cement its place as a global super power.

OVERSEAS CHINESE

Editors Note: With 40 million Chinese migrants living abroad as highly successful and respected traders and businessmen, remitting almost 50 billion dollars in cash, and an unquantifiable level of expertise and investment to China every year, it is obvious that the Overseas Chinese are a force of great importance in the world, worthy of deeper analysis and study.

Introduction:

The evolution and size of the Overseas Chinese population has had important implications on the economies of China and the host countries, as well as on the strengthening of Chinese presence over the world.

With over 40 million in numbers, mostly living in Southeast Asia, and more than 48 billion dollars in remittances sent back home by workers in 2009, the Overseas Chinese obviously nurture strong cultural links, and contribute greatly to rebuilding their homeland.

The first section of this paper gives an overview on the history, the origin and the integration of overseas Chinese in the host countries.

The second section describes the motivations behind Chinese migration, the commercial motivation as also the social and cultural origins of this phenomenon.

The third section explores statistics on the regional presence of Chinese all over the world, with a focus on “China Towns” as an expression of their willingness to keep the inherent characteristics of Chinese culture with links to the motherland.

The fourth section aims to analyze the impact and implications of overseas Chinese in terms of political, economic and social ramifications on China, as well as on the host countries.

History

Even though the migration flows of Chinese evolved mainly during the 19th and 20th Centuries, the first signs of the “Chinese Diaspora” occurred thousands of years ago. The earliest emigration of Chinese happened around 218 BC, when Xu Fu was dispatched to

sail overseas, probably to Japan, searching for elixirs of immortality.²²⁸

During the era of Arab dominance, with the emergence and spread of Islam throughout Asia in the 7th Century, large numbers of Tang traders were settled in what is now Iraq.

Zheng He, a Chinese mariner, explorer and diplomat who was known for the collective travels he led to the western ocean, from 1405 to 1433 AD, became the envoy of Ming Emperor, exploring and trading in the South China Sea and the Indian Ocean.²²⁹

Under the Ming and Qing dynasties, the Chinese who settled abroad were looked down upon as strange foreigners. As a result, official Chinese policies and attitudes tended to reject any kind of contributions from overseas Chinese, and worked to limit and control movement of persons abroad.

The huge trend of migration of the Chinese occurred from 19th Century up to the middle of the 20th Century, and was due mainly to the wars and famines in mainland China. The economic and social decline of the Qing Empire, the second opium war (1856-1860 AD) and widespread famine in some provinces pushed large number of skilled Chinese to leave China in search for a better life, or as contract laborers needed for dangerous jobs in mining and railway construction.

During the first half of the 20th Century many economic and political refugees were driven overseas, due to the civil war between the Kuomintang and the Chinese Communist Party, and the final establishment of the Peoples Republic of China in 1949.

From 1950 to 1978, strict restrictions on emigration were decided by Chinese government. However, during the reform era starting from 1978 with the relaxation of controls over many areas of society led by Deng Xiaoping, and in particular over the past two decades, countless Overseas Chinese have played a crucial role in China's economic reform, and the relationship between the government and overseas communities has improved considerably.

Definition and Origins

The definition of Overseas Chinese and their origins in terms of social and ethnic criteria is necessary in order to shape a real

²²⁸ Pierre Arnaud Chouvy : « les chinois d'outre mer des Tchou à Deng Xiaoping : des origines historiques et géographiques d'un phénomène migratoire plus que millénaire »

²²⁹ *ibid*

picture of the role they are playing in China and in the host countries.

Some scholars define Overseas Chinese as persons of Chinese birth or descent who live outside the greater China region. The term can be also understood as people from any of the 56 ethnic groups that live in China or more specifically applied to the Han Chinese ethnicity, which represents the predominant ethnic group in China.

The long history of Chinese migrations is linked to endogenous factors dealing with the perception of different social categories and the policies adopted towards them by successive dynasties and governments, but it is linked also to exogenous factors relating to economic and political attractions.

Almost 90% of Overseas Chinese have their origins from one of the three provinces of the southern coasts of China: Zhejiang, Fujian and Guangdong, known for the predominance of traders and merchants, and the facility of maritime transportation.²³⁰

Discrimination v/s Assimilation

Whatever the origin and motivations of Chinese migrations around the world may be, their integration within local cultures and societies faces the challenge of their assimilation and adoption within local societies and by the struggle against the discrimination they have faced, and are still facing in many countries where they are settled.

They have experienced hostility and discrimination by both local populations and authorities. Many of the Chinese who worked on railways in North America in the 19th Century suffered from racial discrimination. In USA the government adopted the Chinese Exclusion Act of 1882 which was repealed only in 1943.²³¹

Similar racially based perceptions underlay the Jakarta riots of 1998, triggered by economic problems like food shortages and mass unemployment in Indonesia, which was hosting the most important Chinese community in the world, controlling a quarter of the Indonesian economy.²³²

The Overseas Chinese control an important part of local and national economies and Chinese workers are advantaged by

²³⁰ Pierre Arnaud Chouvy : « les chinois d'outre mer des Tchou à Deng Xiaoping : des origines historiques et géographiques d'un phénomène migratoire plus que millénaire »

²³¹ Helene Le Bail, Wei Shen : « le retour des cerveaux en Chine : quel impact socio-politique »

²³² *ibid*

investors for their efficiency and low wages, and this situation frequently generates frustration in the local populations and merchants.²³³

The degree of assimilation of the Chinese within local cultures, which varies from country to country, and from generation to generation, may contribute to the elimination of all forms of discrimination towards people of Chinese origin.

This assimilation depends not only on the willingness of Chinese people to be assimilated and integrated culturally, but also on policies adopted by local governments in terms of nationality, personal and marital status.

The predominant use of the Chinese language within Overseas Chinese communities, and their aim to maintain a distinct communal identity in “Chinatowns”, where Chinese culture and subsidies are prevail frequently leads to more divisions and discrimination between the Overseas Chinese and the local populations.

Motivations of Migration

Social and cultural origins

The reasons for the successive migrations of the Chinese are to be found in a multitude of factors linked to the long history of China.

The first waves of the Chinese migrations occurred in the 11th Century BC when Zhou dynasty succeeded the Shang Kings. Their leadership was set on certain principles and values to be necessarily respected by the population.

Nevertheless, a lot of people who did not respect that Zhou code of rules and values were obliged to take refuge in Korea and Japan.²³⁴

Around 221 BC, the opposition of interests between the agrarian north and the mercantilist aspirations of the population provoked movements of traders and merchants to the southern coasts of China. Merchants had to fight the orthodoxy which degraded them in the cultural and social political scale of values, and either move to the more liberal south, or out of the country altogether.²³⁵

²³³ *ibid*

²³⁴ George T. Hakey, Chin Tiong Tan, Usha C.V. Haley : « New Asian Emperors : the overseas chinese, their strategies and competitive advantages,

²³⁵ *ibid*

Commercial motivations

The merchant classes of the southern coastal region dominated the various waves of overseas Chinese who emigrated from China over the centuries. While Chinese emperors tried to block overseas commercial contacts and emigration, the southern Chinese provinces continued to press forward in their search for new trade opportunities.

Some of the prohibitions decided by various Chinese Emperors and governments: In 1424 AD, the Ming Emperor, Hung Hsi banned foreign expeditions of any kind and appointed an imperial fleet to emphasize his point; in 1661 AD, the Manchu Emperor, K'ang-Hsi banned travel and evacuated coastal regions of China to about ten miles inside; in 1772 AD, K'ang Hsi requested foreign governments to expatriate Chinese emigrants so that they could be executed.

In 1911, the Overseas Chinese communities finally responded in kind to the Manchu dynasty's campaigns and policies against them by financing Sun Yat-Sen's overthrow of the Manchus. Only in 1959 did the policies get reversed with Chairman Mao Tse-tung's call on the Overseas Chinese to return home to a welcoming China; almost 100,000 were picked up and brought back on Chinese ships.²³⁶

In his book "China and the Chinese overseas", Wang Gungwu identified four patterns of Chinese migrations:²³⁷

- the trader pattern: represents those of commercial or professional classes who went overseas for reason of business or employment;
- the coolie pattern: represents another group who sought their fortune overseas, usually originated from peasant classes or were landless laborers or the urban poor;
- the sojourner pattern: left China as representatives of the Chinese culture and way of life, during a period of time when Chinese government was trying to re-exert their control over the increasingly wealthy overseas Chinese communities;
- the decent or re-migrant pattern: represents growing members of overseas Chinese who have never set foot in China.

²³⁶ George T. Hakey, Chin Tiong Tan, Usha C.V. Haley : « New Asian Emperors : the overseas chinese, their strategies and competitive advantages

²³⁷ Wang Gungwu : China and the Chinese Overseas

Current statistics

It is estimated nowadays that overseas Chinese currently number over 40 million, which is the equivalent of merely 3% of the Chinese population of over 1.3 billion people, but more than the population of many medium sized states.

The Overseas Chinese are settled mainly in Southeast Asia, where they represent the majority of the population of Singapore and significant minorities in countries such as Indonesia, Malaysia and Thailand.

In other countries, the Overseas Chinese represent a significant part of migrants in the Americas (USA, Canada and Peru) and in Europe (Russia, UK and France). The growing economic presence of China in other countries, mainly in Africa, has also encouraged thousands of traders and workers to settle with Chinese companies and to flourish as distinct communities within their host countries.

Elsewhere, the phenomenon of huge Chinese communities within the largest cities over the world has encouraged the appearance and spread of “Chinatowns”. In Kuala Lumpur, the Chinese population is estimated to more than 600,000, whereas in the New York metropolitan area it is estimated at more than 660,000.

Regional Concentrations

Due to historical factors, large overseas communities are settled mainly in the South-East Asia, contributing to the flourishing economies of the states in that region.

Countries in South-East Asia with large Chinese communities include Indonesia with more than 7,500,000 persons or 3% of the population, Malaysia with 7,000,000 persons or 25% of the population, Thailand with 6,500,000 persons or 10% of the population, Singapore with 3,000,000 or 75% of the population Vietnam with 1,200,000 or 3% of the population, and Philippines with 1,300,000 persons or 1% of the population.²³⁸

The second main region where Chinese are settled is in North America, mainly in USA with more than 3.5 million persons and Canada with 1.3 million persons. Most of Chinese migrants were brought to these countries as indented labor to build railroads, but some may have come originally in the pursuit of a better

²³⁸ See wikipedia

livelihood, or wealth, or even as part of the search for gold during the different “gold rushes”.

As far as the other regions are concerned, large concentrations of Chinese migrants are registered in Peru (more than 1.3 million) Russia (1 million), UK (500,000) and Australia (670,000).

The growing Chinese economic presence in Africa is accompanied by large waves of Chinese migrants (mainly workers and traders) namely in South Africa, Angola and Mauritius.

The Chinatown Phenomenon

The successive waves of Chinese migrants and the large concentration of those populations in some of the main cities in the world contributed to the emergence and spread of the “Chinatown” phenomenon. These can be defined as ethnic enclaves of Overseas Chinese people where significant centers of commerce and tourism are developed.

Some Chinatowns have a long history such as Chinatown in Nagasaki, Japan or Bangkok in Thailand, which were founded by Chinese traders more than 200 years ago, while others were founded in the second half of the 19th Century as in New York City, Boston, Toronto or Montreal.²³⁹ The New Yorker metropolitan area contains the largest ethnic Chinese population outside of Asia estimated at 665,714 in 2009.²⁴⁰

The diverse Chinatowns spread up over the main cities in the world share some identical features and characteristics:

- Many metropolitan Chinatowns can be distinguished by large red arch entrance structures known in Mandarin Chinese as *paifang* (famous traditional Chinese architecture gating style);
- Major metropolitan Chinatowns have bilingual street signs in Chinese and the language of the adopted country;
- Most Chinatowns are centered around food and as a result Chinatowns worldwide are usually popular destinations for various Chinese and other Asia cuisines such as Vietnamese, Thai and Malaysian;
- Most Chinatowns businesses are engaged in the import export and wholesale businesses. Small herb shops are common in those areas selling products used in traditional Chinese medicine;

²³⁹ Lynn Pan : « The Encyclopedia of the Chinese Overseas »,

²⁴⁰ 2009 American Community Survey Census Statistical data

- In keeping with Buddhist and Taoist funeral traditions, Chinese specialty shops also sell funeral items which are thought to provide material comfort in the afterlife of the deceased;
- Streets merchants selling low priced vegetables, fruits, clothes and newspapers are common in Chinatowns;
- Family benevolent associations which provide social support, religion services, meals and recreational activities for ethnic Chinese, especially for older Chinese migrants;
- Most Chinatowns present Chinese New Year (lunar New Year) festivities with dragon and lion dances.

Impact and Implications

It is recognized that Chinese migrants played a crucial role in provoking the end of the Manchu Dynasty. In 1911, the Overseas Chinese community, as a response to Manchu's policies and campaigns against them, financed the movement that permitted Sun Yat-sen to overthrow the Manchu.

They also played a substantial economic role both in the region of South-East Asia and elsewhere. They served as facilitators for much of the flows of trade and investments, through their traditionally high savings rates and financial institutions, which contributed to the capital that funds investments and economic growth.

By achieving one of the highest savings rates in the world, it is estimated that more than 48 billion dollars have been sent back home by Chinese workers in 2009.

The Overseas Chinese believe in two basic principles: they keep the largest proportions of their capital liquid, and they historically believe in spreading their investments very widely, thus making sure that the loss of any single investment will not severely damage their financial positions.²⁴¹

Political, economic and social implications

During the long history of Chinese migrations, the attitude of various dynasties towards overseas Chinese was characterized essentially by some kind of suspicion. This situation was provoked by orthodox interpretations of Confucianism, which viewed merchant classes with suspicion and considered them as low on the

²⁴¹ George T. Hakey, Chin Tiong Tan, Usha C.V. Haley : « New Asian Emperors : the overseas chinese, their strategies and competitive advantages,

social scale. In other cultures and civilizations, such as the Arab civilization, trade is considered as one of the most important sources for individual revenues and recognizes and encourages this activity.

The Chinese attitude towards the Overseas Chinese changed radically after the reforms decided by Deng Xiaoping. They were seen as people who could aid China in its endeavor for development via their skills and capitals.

China now maintains a cabinet level ministry to deal with Overseas Chinese affairs, and many local governments within China have Overseas Chinese bureaus. Some seats in the National Peoples Congress are allocated for returned Overseas Chinese.

In terms of nationality law, China does not recognize dual citizenship with any other country. Article 5 of Nationality Law of the People's Republic of China states, *"Any person born abroad whose parents are both Chinese nationals, or one of whose parents is a Chinese national shall have Chinese nationality. But a person whose parents are both Chinese nationals and have both settled abroad, or one of whose parents is a Chinese national and has settled abroad, and who has acquired foreign nationality at birth shall not have Chinese nationality"*.

Relations with Local Populations

The interactions and relationships between Overseas Chinese and surrounding communities and local populations varies in accordance with the degree of their integration within local cultures and societies.

The quality of relations between the two co-existing communities can be assessed through cultural affinities, the use of the Chinese language instead of local languages, and by the laws adopted by the host countries regarding important issues such as: nationality, marriage and personal status, and the use of names and language.

In some south-eastern countries, the Chinese migrants settled in those countries are allowed to intermarry with native persons and use their names, whereas in other countries restrictions are still practiced against such practices.

The use of Chinese language among the Overseas Chinese varies considerably. In some countries such as Indonesia and Thailand official and draconian assimilation policies are practiced, making large numbers of Overseas Chinese non-proficient in their mother language. In the United States and Canada however Chinese is the third most spoken language.

Among the Overseas Chinese are a number of billionaires and multi-millionaire businessmen, such as Lee Seng Wee in Singapore and Lien Sioe Liong in Indonesia. The success of Chinese migrants as businessmen and their comparative advantages as traders and workers, emerged with the fact that they are developing their own way of life in closed communities within host countries, and constitute factors that can provoke discrimination against them from certain local populations and even governments.

Impact in host countries

The Overseas Chinese play a substantial economic role in the world, particularly in South-East Asia.

Among the brands of Overseas Chinese companies, one finds such names as Acer Computers, several banking concerns such as United Overseas Bank and Overseas Chinese Banking Corporation, hotel and resort properties such as Shangri-La Hotels, industrial concerns such as Formosa Plastics, and some Chinese companies engaged in overseas trading, such as Kuok Brothers, which at one time controlled 10% of the world's sugar trade.

The Overseas Chinese form a tremendous conduit between the western world and China, through their contacts within the governments, and their networks within those countries. They consequently serve as facilitators for much of the flow of trade, and their investments dominate many of these economies.

On the other side, as philanthropy forms one of the basic tenets of Confucianism, successful people have provided substantial charitable contributions of goods, services and cash and through various other kinds of charitable activities, for example the Chinese University in Singapore.

Conclusion

The strong feeling of belonging to China has pushed the Overseas Chinese to contribute to the promotion of the integration of China in the world economy and bridging it to other countries and regions. Despite the continuous waves of migrations of Chinese over the world, in search of better havens and opportunities for their families, it appears obvious that their feelings of pride towards motherland China are constantly present. The waves of Overseas Chinese coming back for tourist purposes to visit some of the famous sites in China is clear evidence confirming these feelings.

The Overseas Chinese have shown a great proficiency in creating and accumulating wealth all over the world, thanks to their

courage, skills, and intelligence which allowed them to create what can be qualified as “an Overseas Chinese Empire”.

The Overseas Chinese have also provided immense contributions of to the largely uninterrupted growth of the Chinese economy over the past three decades, not just in terms of remittances and direct investments, but also in terms of bringing in much-needed management expertise.

China itself has understood the importance of the Overseas Chinese and worked seriously to strengthen linkages with them and provide adequate protection for this big community.

More significantly, this Overseas Chinese community is now playing a greater role in the world economy and society, despite its earlier efforts to stay quietly out of the spot-light. They are thus destined to become an even greater force in the world as China itself re-emerges as a global giant.

RELATIONS WITH MONGOLIA

Editors Note: Relations between China and Mongolia are not just based on the two thousand mile long border between the two, but more significantly, on the tumultuous historical links that have intertwined the past destinies of both. While their two respective interpretations of that past are substantially different, the fact remains that their geography forces them co-exist despite those differences and tensions.

Introduction

Mongolia, as it exists today, is a huge land-locked country with an exceptionally long border with China. Its population is sparse at less than 3 million, out of which as many as a third are nomads or nomadic. Its total area is larger than the combined areas of Great Britain, France, Germany and Italy.²⁴²

For much of its earliest history, Mongolia was divided into nomadic tribes living on the wide open steppes of Eastern Asia. Life was spent with horses and livestock, and in building up skills in archery in preparation for conflicts with opposing tribes. The culture was based on an animistic faith with varied beliefs and practices, and a deep conviction about their own racial purity as members of the “golden tribe”, with all new-born babies said to have a “blue spot” on the buttocks as a symbol of their exceptional status.²⁴³

The Mongolian language is linked to the Turkic languages of Central Asia, and is classified as part of the Ural-Altaic family of languages, of which vestiges are found as far away as Finland, Hungary, Turkey, and Korea.²⁴⁴

The Mongolian take-off into a unified country really started with Genghis Khan at the beginning of the 13th Century. This extraordinary leader and innovator unified the different Mongol tribes by force of character and charisma, and vigorously organized them into a disciplined military force of global importance. Under Genghis Khan and his successors, the Mongolian Empire then

²⁴² <http://selenatravel.com/about-mongolia.html>

²⁴³ A History of Religion in Mongolia, <http://mongoluls.net/mongolian-religion/monrelihis.shtml>

²⁴⁴ <http://kirkland.myweb.uga.edu/rk/pdf/guides/CHINRELS.pdf>

became the largest contiguous land empire in history, extending from present day Poland in the west to Korea in the east, and from Siberia in the north to Oman and Vietnam in the south, or more than 22% of the total land area of the earth.²⁴⁵

It was inevitable that the expanding Mongolian Empire would feel the magnetic pull of the large land mass of China in the immediate south. After the death of Genghis Khan, the Empire was divided into four “khanates” or kingdoms. One of these was established in China as the Yuan Dynasty under Kublai Khan, the grandson of Genghis Khan. He built a Chinese capital, took a Chinese name, created a Chinese dynasty, and set up a Chinese administration.²⁴⁶ His capital was what is Beijing today, and his Yuan Dynasty lasted for a full hundred years until the emergence of the Ming Dynasty in the middle of the 14th Century. This hundred year period of Mongolian expansion and control of China enables the Mongolians to claim that it is they who unified China into a single country.

In short, Mongolia has been and remains a large steppe with a slender population living on the side-lines of the world, but with a glorious past in which it exploded onto the world stage under the leadership of an extraordinary visionary leader. That explains the Mongolian singular pride in their past.

The views of China are quite to the contrary. China perceives Mongolia as an interloper in history. China’s own history is that of a civilization with 5000 years of recorded politics and art and culture, and a Confucian philosophy which remains fundamental to a full one-fifth of humanity. Compared to that, Mongolia is seen as no more than a land of barbaric nomads.

Despite their geographic proximity, the Chinese language, is totally distinct from the Mongolian language. Chinese is a Sinitic language, and forms one of the branches of the Sino-Tibetan family of languages. Its society was fairly centralized and agricultural, allowing it to increase its output of food, creating a surplus, and thus encouraging investments in education and cultural expression.

The Chinese version of history describes the divisions between the Song and the Jin dynasties in China during the 13th Century, and the exploitation of these divisions by Genghis Khan and Kublai Khan. The Mongolian invasion (or the Tatar invasion as

²⁴⁵ Wikipedia

²⁴⁶ <http://www.travelchinaguide.com/intro/history/song/>

it is referred to) was a sad inter-regnum in the long and continuous history of China. The Mongolians were ultimately forced back into Mongolia in 1356 AD by Chu Yuan-Chang, who then declared himself emperor of China, and gradually conquered all of China and established the Ming dynasty in 1368 AD.

Despite these differing nuances in the interpretation of historical events, the fact remains that the Mongolians did influence developments in China, and that many of those influences remain intact even today.

Mongolian influence on China

A Chinese adviser to Kublai Khan wrote, "*I have heard that one can conquer the empire on horseback, but one cannot govern it on horseback*".²⁴⁷ Another major scholar of Chinese history wrote, "*The Mongols brought violence and destruction to all aspects of China's civilization. They were insensitive to Chinese cultural values, distrustful of Chinese influences, and inept heads of Chinese government.*"²⁴⁸

These assessments fit in with the traditional Chinese evaluation of the Mongols as interested primarily in maiming, plundering, destroying, and killing. But Kublai Khan was a highly successful emperor and was able to achieve, through public politics and administration, what his grandfather had not been able to achieve through brute force, namely, the conquest and unification of all China.

Culture and life

Despite his being born amongst steppe nomads, Kublai Khan proved to be capable of fulfilling his visionary leadership position even better than the Song rulers themselves. Everything he did seemed calculated to convince the Chinese people that Heaven had conferred its mandate unmistakably on him alone.²⁴⁹ It was, for example, Kublai Khan's idea of creating a single new written language that could be used to transcribe a number of the languages within the Mongol domains into one common language. He commissioned the Tibetan, Phags-pa Lama, to develop the new script, which came to be known as "the Square Script" or the Phags-pa script. Completed around 1269 AD, the Square Script was a remarkable effort to devise a new written language. The Mongol rulers, however, did not foresee how difficult it would be to impose a

²⁴⁷ http://mrludwin.weebly.com/uploads/2/0/6/3/2063195/kublai_khan.pdf

²⁴⁸ <http://afe.easia.columbia.edu/mongols/china/china.htm>

²⁴⁹ Uradyn Erden Bulag: Mongols at China's edge: history and the politics of national unity

written language on the population from the top down. Though they passed numerous edicts, regulations, and laws to persuade the public to use the new script, it never gained much popularity and was limited mainly to official uses — on paper money, official seals, and the passports that were given by the Mongol rulers.²⁵⁰

Kublai Khan built schools and revived the Chinese Hanian Academy, which was composed of the brightest scholars in the country, in order to promote some types of traditional Chinese learning and culture. He founded the Mongolian Hanlin Academy in 1271 AD, and the Mongolian National Universities at Khanbalik. He added new departments and commissioned scholars to record contemporary events, to edit and reprint old texts, and to tend the archives.

Crime and Justice

Khubilai Khan recognized the importance of establishing a clear and strong legal code at the center of civil administration. While he did not replace Chinese law with Mongol law, he did reform it to make it compatible with Genghis Khan's law, and in such a way as to simultaneously win support from both his Mongol and Chinese citizens.

The Mongol procedures not only improved the quality of law enforcement, but corresponded with the overarching Mongol policy that all people, not just the educated elite, should know and be able to act in accordance with the law. This led to the reduction of, by nearly half, the number of capital offenses per year in the China.

Religion

Kublai Khan was well known for his tolerance of foreign religions. The Mongol rulers had been reputed for their acceptance and patronage, embracing Islam in Persia and Nestorian Christianity in central Asia. During his reign, he dappled in many different religious beliefs and gave all his citizens complete religious freedom.²⁵¹

Islam also was well supported and the Mongols built quite a number of mosques in China. The Mongols also recruited and employed Islamic financial administrators. This led to good relations with the Islamic world beyond China, in particular with Persia and West Asia. During the Tang dynasty (618 – 907 AD) and the Sung dynasty (960-1279 AD), foreign trade grew steadily as Arabs, Turks

²⁵⁰ Stephen Shea: The Mongols' effect on early China/

²⁵¹ <http://www.hyperhistory.net/apwh/essays/comp/cw09mongolreligion33030814.htm>

and Iranians took silk, art objects, Chinese porcelain, and other commodities to the Middle East and to Europe, returning with herbs, spices, pearls, and other products of those areas. This friendly trade opened the door for Islam to come in, and most of the kingdoms of central Asia converted to Islam.

According to the eminent Chinese historian Professor Ding Xuewu Ting, over thirty Muslims were high officials at the royal court in Beijing, and the governors of nine provinces were Muslims.

Christianity came to the Mongolian steppes introduced by Nestorian missionaries from Central Asia as early as the 7th Century. Yet many Mongols held fast to their belief in Shamanism. By the end of the 16th Century many Mongols had converted to Lama Buddhism. But Christianity would not have even crossed the border if it had not been for Kublai Khan.

The Mongols, impressed by Buddhism (particularly the Tibetan form of Buddhism), recruited a number of Tibetan monks to help them rule China and promote the interests of Buddhism. The most important of these monks was the Tibetan, Phags-pa Lama. This policy resulted in an astonishing increase in the number of Buddhist monasteries in China, as well in the translation of large numbers of Buddhist texts.

Under Kublai Khan, religious establishments of the Buddhist, Taoist, Nestorian, and Islamic orders were all exempted from taxation, and their clergy acquired local land rights and economic privileges.

For tactical and practical reasons, Kublai Khan adopted a conciliatory policy toward the Chinese Confucianism. He revived the state cult of Confucius, ordered the protection of the Confucian temples, and exempted the Confucian scholars from taxation. Though Kublai had a rather limited knowledge of Chinese and had to rely on interpreters, he was aware of the political potential of the Chinese literati, and though he had appointed their leading scholars to key administrative posts, he always treated them with caution.

Agriculture and Peasantry

The Mongols gave strong support to the peasants, believing that the success of the peasant economy of China would bring in additional tax revenues and ultimately benefit the Mongols themselves. They helped the peasants organize themselves and initiated a cooperative rural "self-help organization" made up of about 50 households under the direction of a village leader.

They also extended the Grand Canal system north to Peking from the Yellow River to transport food to the capital. This new section in the Grand Canal, known as the "Connecting Canal"; was completed in 1289 AD, and ran through western Shantung north of the modern course of the Yellow River.²⁵²

Trade

Foreign trade increased enormously under Kublai Khan. This was largely due to the period of Mongol peace, which made the caravan routes across Central Asia safe for trade and travel. Traders transported Chinese silk and porcelain, which were greatly valued in Europe and western Asia, over the Silk Roads and other routes. These traders also carried with them such Chinese products and inventions as printing, gunpowder, the compass, paper currency, and playing cards.²⁵³

The Silk Road traversing Eurasia was flourished under Mongol rule, as did trade relations with Japan and Korea. Moreover, Dadu, Hangzhou and Quanzhou became the three commercial metropolises during this period, and Quanzhou was still the biggest international trade port in the world.²⁵⁴

Tax System

All citizens of China, whether Chinese or Mongol, had to pay taxes. Kublai Khan set up a federal tax system, instead of a local tax system, so the citizens would be sure that their money was supporting the country of China instead of going into the pockets of local mayors and governors who might be suspected of corruption.

The Arts

The Yuan Dynasty was one of the most innovative periods in the decorative arts of China. The native arts of pottery and lacquer were transformed by the coming together of artistic traditions from the north and the south. Craftsmen brought into China from other areas of the greater Mongol Empire introduced new skills like weaving and metalwork. Open trade under the Mongols vastly improved the textile history, integrating designs from both the east and the west. For instance, revitalized motifs returned from Central Asia to China, and the vivid patterns of Central Asian textiles that reached Europe clearly inspired Italian textile designs of the 14th and

²⁵² <http://www.answers.com/topic/kublai-khan>

²⁵³ <http://docushare.yes.k12.pa.us/docushare/dsweb/Get/Document-22990/W5C12CAD.pdf>

²⁵⁴ <http://www.chinatour360.com/history/yuan-dynasty/>

15th Centuries.²⁵⁵ Some of these continue to do so until this very day.

With an impresario's ability to manage public spectacles and to capture the popular imagination, Kublai Khan enthusiastically, supported drama, much neglected art in traditional Chinese culture, and he frequently had plays staged in the royal compound. Much like William Shakespeare in Europe, the playwrights of the Mongol era sought to be entertaining while seeking to understand issues such as the relation of power to virtue. The resulting plays were some of the most enduring in Chinese literature, make the Mongol era rank as the Golden age for Chinese drama. The Mongols raised their social status as professionals and built theater districts so the performances would not be confined to marketplaces, and taverns. The combination of Chinese drama and the Mongolian patronage of music laid the basis for what later became the Peking Opera.

The Great Wall of China

Indicative of deep Chinese resentments against the Mongolians is the Great Wall of China, established as a bulwark against the invasions from the “barbarian” tribes of the north. The fact that this Wall is situated inside China today indicates that the border has shifted, with Inner Mongolia now forming a part of China itself.

The Great Wall, as we see it today, was built not during the Qin Dynasty, as is commonly thought, but actually during the Ming Dynasty. The Qin Dynasty did build a long wall, but it was made of stomped earth rather than more durable stones. Central Asia experts point out that the original Qin wall was aimed at holding on to the Ordos (areas south of the great bend of the Yellow River) that it seized from the Xiongnu. The Ming Dynasty's Great Wall was indeed meant to be a static defense system against the Mongols. It was constructed in the 16th Century, after the Mongolian Empire had declined in relative capability and had retreated from the earlier expansionist policy pursued by its founders.

Conclusion

The relations between China and Mongolia are not surprising. The Chinese have always regarded the Mongols as nomads whose history is dominated by violence and destruction. The Chinese have never considered the Yuan as a legitimate dynasty or as part of the

²⁵⁵ <http://bigpeace.com/jxenakis/2010/12/07/how-the-mongol-invasion-of-1206-impacts-china-today>

Chinese community because, as a people, the Chinese did not ever really accept living under the rule of foreigners.

Nor did all of Kublai Khan's ideas on culture excite the Chinese. One upsetting ritual was the "social ladder". Under this scheme, the Mongols were given the most respect, followed by the other non-Chinese, then the North Chinese, and lastly the Southern Chinese. The Mongols kept the Chinese out of high government offices, although they retained as many Chinese officials as possible to serve on the local level. Most of the highest government posts went to Mongols or to foreigners. The Mongols believed that foreigners were more trustworthy since they had no local loyalties, this practice aggravated and irritated the Chinese, despite the prosperity enjoyed during Mongol rule.

From an ethnic and cultural point of view, the Mongols continued to act, dress, speak and entertain as Mongols rather than Chinese. The Mongols failed to even learn the Chinese language or to integrate themselves into the Chinese community.

China and Mongolia, neighbors with a long shared history of conflict and border disputes, continue to harbor deep seeded racial intolerance and distrust. The Mongols believe that the Han race is docile and insular, and that the "Great Chinese Civilization" has really been propelled forward by the re-invigorating blood infusions from the dynamic, martial, and democratic spirit of the Mongols. Chinese commentators call these concepts racist and fascist, and they have sparked nationalist Han anger towards Mongolia.

One final word about the role of Mongolia in Sino-Russian relations. Just as the weak but wide expanse of Afghanistan was a "buffer" between British India and Russia during the Great Game, so has the large space of Mongolia emerged as a buffer between China and Russia. Both countries are happy to see it continue to play that role in the future.

COMMUNISM TO CAPITALISM

Editor's Note: As the world comes to terms with the re-emergence of China as a global power, it becomes increasingly necessary to examine the manner in which the country has shifted from dynastic monarchy, to a semi-colonial semi-feudal society, to nationalism, to communism, and finally to a developing mix of capitalistic socialism. The question that has to be answered then is how this evolution will develop further in the years to come. A start is being made in this paper, which will be followed up by a more detailed examination in a later volume.

Introduction:

The paper will start by examining the end of the Kuomintang (The Chinese Nationalist Party), through the formation of the People's Republic of China in 1949 under the leadership of Mao Zedong and to the dawn of the economic reforms by Deng Xiaoping. In conclusion, it will be argued that current economic and political reforms in today's China, is not the beginning of western style of democracy in China as perceived by many commentators, but rather a continuation of the evolution of a realistic and pragmatic nature of Chinese history that has endured for centuries and will last beyond many other forms of government, including perhaps even western models.

The pragmatic approach to economic and political issues by the Chinese leadership is well captured by a statement made by Deng in which he declared "to make revolution and build socialism we need large numbers of path-breakers who dare to think, explore new ways and generate new ideas"²⁵⁶. It is this pragmatic vision by Deng Xiaoping that transformed China into one of the world's largest economic power houses, without compromising its political belief in communism.

²⁵⁶ John Gittings, *The Changing Face of China* (Oxford University Press, 2005), p. 186

The End of the Kuomintang

The emergence of the People's Republic of China in 1949 came after intense civil wars and imperial wars that devastated and caused the loss of millions of Chinese lives. To comprehend the contemporary political and economical development in China, it is imperative to examine the dark era of Chinese history, in particular in the aftermath of the collapse of the Qing Dynasty, the last of the Chinese dynasties, in 1911.²⁵⁷ Until the appearance of Dr. Sun Yatsen as a national leader, China had become the land of warring warlords, each fighting for control of different parts of the country.

Dr. Sun Yatsen's vision was based on three parameters, which were: military unification, political tutelage, and constitutional democracy.²⁵⁸ In 1923, in fulfilling its revolutionary program of unification, in a joint statement with the Soviet representative Adolph Joffe in Shanghai, Dr. Sun and Adolphe Joffe committed themselves in what became known as the Sun-Joffe Manifesto to forge cooperation among the Comintern, the Kuomintang, and the Soviet Communist Party, to unify the country. Dr. Sun did not view the cooperation with the Soviet communist as a threat, nor did he see the doctrine of communism as substitute to supplant his three pillars. His main objective was to lead a broader multicultural movement which would avoid class struggle and be united against imperialism. Equally, Dr. Sun thought that the Chinese way of life was based on a social order which resembled many of the communist ideas, and that the youth who formed the backbone of the communist party, were just using the Russian aid to achieve their own goals.

The Soviets began in earnest to help the Nationalist government set up political infrastructures by building a political institute with the aim of teaching Kuomintang politicians how to secure political support from the masses. However, the Communists looked at their cooperation with the Kuomintang government from a strategic angle. Their overall strategy was to develop a communist party, and get it into a strategic position with the Kuomintang, but to eventually seize control of it. Therefore, the Chinese communist needed time to expand their power base among the peasants, student

²⁵⁷ Alvin Y. Lin, Nan. Poston, Dudley, "The Chinese Triangle of Mainland China, Taiwan and Hong Kong". Pub, Greenwood 2001.

²⁵⁸ Theodore De Bary, William. Bloom, Irene. Chan, Wing Tsit, "Sources of Chinese Tradition, pub: Columbia University Press, 1999. p. 328

and workers. The coalition between the Kuomintang and the Communists can confidently be described as a tactical one, and hence it was bound to collapse once there was a shift in interests.

The untimely death of Dr. Sun in March 1925 brought Jiang Jieshi, who was a close ally of his, to assumed power. Jiang was born into a poor family in the coastal province of Chekiang. In 1906 he joined the Paoting Military Academy in North China and subsequently and in Japan from 1907-11. When Dr. Sun established relations with the Soviet, Jiang was sent for three months to Russia in 1923 to study Soviet institutions, with particular attention to the Russian Red Army. On his return to China he became commandant of a military academy.

In 1926, following in the footsteps of Dr. Sun's three principles, Jiang led what became known as the Northern Expedition to unify the country, with the intention of becoming the overall undisputed leader of China. With the help of the Communists Jiang managed to defeat the northern warlords, and his forces captured Beijing. But the alliance between the Jiang and the Communists was a fragile one, and Jiang soon came to suspect that, the Soviets were planning to make China a communist state.

These suspicions turned to mistrust, and confrontation between the two factions was inevitable. In April 1927, Jiang declared martial law in Nanjing, and a couple of days later armed gangs attacked the General Labor Union while the military searched and arrested members of the Communist Party, also killing some. When student workers rallied in protest, Kuomintang troops used machine guns and killed many people. As a result of the uprising the General Labor Union was declared illegal. At this juncture of Chinese history the Wuhan government was largely dominated by the left wing of the Kuomintang, and the Communists decided to dismiss Jiang Jieshi as commander-in-chief. Jiang reacted by forming a Nationalist government in Nanjing with a manifesto that was revolutionary in nature and which called for anti-communist resistance.

The total break down of the political alliance between Jiang and the Communists started a full scale civil war in China by October 1928. The Chinese civil war presented Japan with the opportunity of invasion, and it did so by attacking Manchuria in 1931. As the Chinese were busy killing and fighting among themselves, Japanese military captured most of China with ease. The

Japanese installed a puppet Chinese Emperor, Pu-Yi, and renamed Manchuria as Manchukuo. Jiang did not envisage surrendering to the conquering Japanese, and neither did he want to fight them. He believed that China did not have realistic chance to win the war against Japanese. So he concentrated his forces in defeating the Communists. As a result of this aggression, the two provinces of southern China, Guangdong and Guangxi formed an alliance and rebelled against the Jiang Government.²⁵⁹

The rebellion of Guangdong and Guangxi against Jiang introduced a new separatist virus into Chinese politics. This rebellion became unpopular among the Chinese who were strongly against any separatist movement; hence the rebellion was doomed to collapse. Interestingly, Mao was in agreement with these separatist demands for tactical reasons. In his first communication with Moscow, Mao requested their endorsement for the breakaway of the northwest state.²⁶⁰ It was indeed Stalin who rejected this idea for his own interests. He wanted a united and vast China that would drag and wear out the Japanese into a full scale war, and thought any division of China would only be an advantage to the Japanese.

Moscow's interest in China during the Second World War forced the Chinese Communists to forge an alliance with Jiang against the Japanese. The message was made clear to the leadership of the Chinese Communist Party which was ordered to enter into constructive negotiations with Jiang. Still under pressure from Moscow, the Communist Party abandoned its policy of attempting to overthrow the Nanjing government, and was forced to recognize it as a legitimate government. This cooperation between Jiang and the Communist Party of China, endured until the end of the Second World War in 1945.

The Second World War brought in new actors, mainly the United States of America and Russia, who were to play an important role in shaping the political landscape of China. The United States of America was helping the Jiang government, while the Russians were assisting the Communist. When Japan unconditionally surrendered to the Americans, they intended to hand over the territories they had occupied to the Jiang forces and not to the Communists. However, in areas when there was no presence of Jiang forces, as in Manchuria, these were surrendered to the Communist Party of China. It is worth

²⁵⁹ Jung Chang, Jon Halliday, "Mao The Unknown Story, published by Vintage 2007, p. 218

²⁶⁰ *ibid*

mentioning that when the Russians captured Manchuria from the Japanese, all captured Japanese weapons and Soviet ones were given to the Communist despite requests from Jiang that the Soviet Red Army should delay their withdrawal until his forces were in place. The Russians intentionally encouraged the Communists secretly to move in their forces behind them. In October 1949 the Communist forces captured Beiping and renamed it Beijing, and Jiang and some of his supporters retreated from mainland China to the island of Taiwan.

The defeat of Jiang Jieshi by the Communist Party of China can be attributed to many factors. One important factor is attributed to the ramifications that resulted from the attack and slaughter of communist party members at Shanghai in 1927. It destroyed the credibility of the Nanjing government in the eyes of many Chinese.²⁶¹

The People's Republic of China

The political evolution of China as a communist state began with the pronouncement by Mao Zedong of the formation of the People's Republic of China in Tiananmen Square in Beijing in 1949. This was the culmination of a struggle that had lasted well over two decades, during which the Communist Party of China had shown its courage and determination and resilience during its Long March. Under the leadership of Chairman Mao, the Communist Party inherited a country that has been destroyed by war. In his efforts to reconstruct a war-torn China, Chairman Mao adopted the Soviet economic model for constructing a socialist society. In the heart of Mao's reconstruction policy was the concept of state ownership of large collective units in agriculture, and centralized economic planning.

The envisaged end product of such policies was to create high rate of economic growth, with greater emphasis on industrial development at the expense of agriculture, and a particular concentration on heavy industry and capital-intensive technology. The Russians played an important role in planning and executing the Five Year Plan, by providing large numbers of Soviet engineers, technicians, and scientists. The new Chinese government began to increase its control over industry by applying financial pressures and inducements aimed at convincing owners of private, modern firms to

²⁶¹ John King Fairbank and Merle Goldman, *China a New History*, 2nd edition, published (Belknap Press of Harvard University Press, 2006) p.287

sell them to the state, or to convert them into joint public-private enterprises under government control. This resulted by 1956 in the ownership by the state of 68% of all modern industries, with 33% under joint public-private ownership.²⁶²

The Chinese Five Year Plan was not only confined to the industry but also extended to the agricultural sector. In order to facilitate the mobilization of agricultural resources, to improve the efficiency of farming, and to increase governmental access to agricultural products, the authorities encouraged farmers to organize large and socialized collective units. Cooperatives and income sharing were based only on the amount of labour contributed. Families were allowed to retain a small private plot on which to grow local produce for its own use.

The first initial stages of the Five Year Plan were relatively successful. A solid base for heavy industry was established in main industries such as iron and steel manufacturing, coal mining, cement production, electricity generation, and machine building. Industrial production increased at an average of 19% between 1952 and 1957, and national income grew at a rate of 9% a year. However, in the 1960s the Great Leap Forward ended in disaster. Crops and industrial production plummeted and a famine resulted, causing millions of deaths. The government was forced to reduce the size of the communes, restore family farms, plots, and to put into place work bonuses and other incentives.

The Transformation

The genesis of economical and political transformation in China is believed to have begun with what came to be known as "Cultural Revolution". In the heart of Cultural Revolution was the problem posed by the semi-restoration of capitalism in the Soviet Union which took place in 1956. The main question Mao wanted to address was, what steps would be necessary for the revolution to continue advancing toward the classless society of communism? What ways and means would have to be adopted to usurp the new bourgeois class that controlled the apparatus of the communist party? In order to comprehend the impact of the Cultural Revolution upon the political and economical situation in China, it is essential first to give a brief summary of the process.

²⁶² China the First Five Years Plan, 1953-1957, Library of Congress.

The movement for the Cultural Revolution started in 1965 with a speech delivered by Lin Biao, who called upon the students in schools and colleges to return to the basic principles of the revolutionary movement. People were encouraged to positively criticize the liberals in the Chinese Communist Party. The reason behind this was the analysis reached by Mao that the progress made since the establishment of the People's Republic of China in 1949, had resulted in the creation of an elitist class of engineers, scientists, factory managers, and that this negative trend had to be stopped. It was his perception that some of the top leadership of the Communist Party had become out touch with the grass roots. In his new movement of Cultural Revolution, Mao relied heavily on the Red Guards, and encouraged those to criticize those deemed untrustworthy with regards to the direction he wanted China to take. President Liu Shao, the main rival to Mao within the Chinese Communist Party was eventually removed and expelled from the party in 1968. Many political commentators and scholars regard the movement of the Cultural Revolution as a dark era for the Communist regime in China.

Mao based his movement of Cultural Revolution in terms of establishing new forms of management involving rank-and-file workers and peasants in the leadership of factories and collective farms.

Unfortunately, all revolutions carry the germs of their own excesses. That is what happened in China also. Mao's extraordinary contribution to the re-emergence of China had its own limits, and his great legacy slowly degenerated into a period of political turmoil, generally described as the era of the Gang of Four.

Economic and Political Reforms

The economic growth and achievements of modern China, are largely attributed to Deng Xiaoping. During Mao's era, China was internationally isolated, poverty was fairly rampant, and revolutionary fever was at its highest. China during Mao's regime concentrated its policies towards ideological campaigns resembling the Soviet model of Communism where the political ideology of a classic interpretation of Marxist doctrine dominated every aspect of life, with a particular emphasis on central control of the economy.

Deng embarked on serious and constructive economic and limited political reforms, after assuming the leadership of the Chinese Communist Party in 1979. He understood the importance of

economic reforms with limited political reforms. Deng Xiaoping's pragmatic approach to solving issues is captured in his famous phrase of *'it does not matter whether the cat is white or black, as long as it catches mice'*.²⁶³ Deng began to put a reduced emphasis on ideological campaigns, and instead refocused its energy on economic development.²⁶⁴ These economic reforms, which came to be known as "socialism with Chinese characteristics," had at its heart the combination of a move towards a market economy, while at the same time maintaining the Communist Party State. This idealistic approach gained support among the Chinese populace who were interested in adopting advanced technologies from the West, and yet who believed in maintaining the classic Chinese traditions of Confucian teachings with a focus on good ethics and morality.²⁶⁵

Initially, the Chinese government began its economic reforms in the Chinese country-side among the peasantry, who constituted the majority of the Chinese population. The idea was to establish special zones along the south-eastern seaboard, in which the rural communes were dismantled and the peasants were given control of the land on long term leases and encouraged to market their own produce.²⁶⁶

It is estimated that between 1980 and 1986 the gross output of rural society doubled.²⁶⁷ In a nutshell there was enormous increase in agricultural output, accompanied by an equally great migration to towns. This created wealth in the rural population, which in turn sparked economic growth. The migrant peasantry became the new work force that was needed for the industrialization of China. Once the experiment became successful in one locality, it was then replicated in different parts of the country, and eventually the whole process became a success story. These experimental approaches by the government were carefully executed with the overall intention of introducing reforms by a gradual process of trial and error.

Equally, the economic growth of China could largely be attributed to the ending of the commune system in 1980 coupled with the expansion of private business ownership and the large influx

²⁶³ *ibid*, p.407

²⁶⁴ *ibid*,

²⁶⁵ *ibid*, p. 408

²⁶⁶ *ibid*, p. 153

²⁶⁷ China Statistical Yearbook, 1990 (Beijing: State Statistical Bureau, 1990, pp.81 and 318

of foreign investors. The immediate focus of foreign investors was the creation of factories and production centers.

The Chinese government continued to have control of the major economic sector in line with the communist notion of centralization in areas such as railways and electricity. Elsewhere, several private companies and international companies were allowed to operate without any hindrance or government interference.

Important to the ongoing discussion was the role played by the Chinese diaspora in contributing to the building of the economy during this Deng period. This is especially true of the contributions by the Overseas Chinese of Hong Kong and Taiwan, who remained the largest single source of foreign inward investment.

The Deng Xiaoping reforms did not only focus only on the economy. He also had limited political reforms of the Communist ruling party.

Deng's political reforms started in 1978 with the intention to establish sound and solid governing institutions and to govern collectively. He came to term these reform with connotations such as "socialist democracy and social legality".

In order to justify the need for political reforms, Deng argued that the excesses of the Cultural Revolution were the fault not only of the leader, but that it was the inherent defects within the party structure, which concentrated enormous power into the hands of the leader. Even so great a man as Chairman Mao was influenced to some degree by certain unsound systems and institutions, which resulted in grave misfortunes for the state and himself.²⁶⁸

Deng's new reforms introduced limited term limits during which the chairman of the Communist Party could stay in office. Equally, the Party's Secretary General and the Prime Minister were to serve a maximum of two five years terms.

He called for the separation of the overlapping functions of party and the government by limiting the party to policy formulation, leaving the actual execution of policies to be left to the government.

Conclusion:

The dawn of the People's Republic of China in 1949 has contributed greatly to the political and economic stability of contemporary China. The extraordinary adoption of the free market economic model by China should not be viewed as the blind

²⁶⁸ Deng Xiaoping, "On the Reform of the System of Party and State Leadership (August 18, 1980), Beijing Foreign Press, 1984, p. 316

borrowing of capitalism along western concepts of democracy and free market economics. These should be intellectually viewed as the ingenious Chinese ways of resolving their own internal contradictions by finding unusual hybrid solutions in the light of their own traditions. This economic success of China is being carefully watched by many countries of the world, and will undoubtedly impress and inspire many developing countries to follow in China's footsteps.

MAJOR CONTRIBUTIONS

Editor's Note: While enormous volumes have been written about the contributions to science and civilization by a young Western world, it is amazing that so little attention has been devoted to the enduring contributions of a Chinese civilization that goes back 5000 years, and which has produced so many decisive items that have impacted all civilizations subsequently. Just to name four should give us pause to think – paper, printing, gunpowder, and the compass.

Introduction

The subject of the contributions of China's civilization to the world is vast, and it is still a subject matter of intense study by scholars. However, even what is already known and documented, such as Joseph Needham's masterpiece "*Science and Civilization in China*",²⁶⁹ is neither widely disseminated among scholars nor made easily available to the general public.

As a result, most people are unaware of the Chinese values that enabled the Chinese people to make tremendous contributions to the world in science, philosophy, economics, politics, religion, music, literature, and art. Modern Chinese themselves, are sometimes surprised to realize that modern agriculture, modern shipping, astronomical observatories, decimal mathematics, paper money, umbrellas, wheelbarrows, multi-stage rockets, the game of chess, and much more, all came from China. More than half of the basic inventions and discoveries upon which the modern world rests come from China.²⁷⁰ In countless ways, Chinese ingenuity has made life more comfortable, safe, and enriching for people all over the world, even though this fact remains largely unknown.

China is one of the oldest of humankind's great civilizations. When ancient Rome was at the height of its power in the 2nd Century, the Han emperors of China were simply the latest guardians of a dynastic tradition that was already more than a

²⁶⁹ Joseph Needham: *Science and Civilization in China*, Volume 7

²⁷⁰ Robert Temple: *The Genius of China: 3000 Years of Science, Discovery, and Invention*.

thousand years old and one that would continue for nearly 1500 years after Rome collapsed. From the delicately crafted bronzes and jades of the Shang era (circa 1500-1045 BC) to the sumptuous silk and ceramics of Qing dynasty (1644-1912 AD),²⁷¹ China has produced a wealth of wonderful art and architecture, much of a uniquely distinctive character. Another characteristic of Chinese civilization is its high level of technical skill, which developed early in prehistory and continued through the centuries. In terms of the quality of workmanship and technological creations, what ancient China produced some three thousand years ago has hardly been surpassed to this day.²⁷²

Four great inventions (the compass, paper making, gunpowder and printing) were great technological achievements, presented to the world by Chinese people, each of which has changed the history of mankind. These treasures, shining with Chinese wisdom, not only represent the level and highest achievements of ancient science and technology, but display important features of Chinese science and technology and its intrinsic relationship with the social structure of antiquity.

Without the importation from China of nautical and navigation improvements such as the compass, the great European voyages of discovery could never have happened, and without the importation of paper and printing, the world would have continued to copy books on parchment by hand.

Indeed, Johann Gutenberg did not invent movable type. It was invented in China. William Harvey did not discover the circulation of blood in the body, the Chinese did. Isaac Newton was not the first to discover his first law of motion. It was discovered in China.²⁷³

The Chinese capacity for innovation and creativity was unbroken during centuries. Like ancient China, modern China is in an era of great scientific achievements.

Some examples of megaprojects would be the building of the world's largest hydro-electrical dam (Three Gorges Dam), the world's largest Airport (Beijing Airport), the world's highest railway (Qinghai-Tibet Railway), to name but a few.

²⁷¹ John Chancery: Treasures of China: The Glories of the Kingdom of the Dragon.

²⁷² *ibid*

²⁷³ Robert Temple: The Genius of China: 3000 Years of Science, Discovery, and Invention.

Compared to the four great inventions and discovery over 3000 years in ancient China, modern China has now produced another four great inventions, namely, hybrid rice, laser typesetting for Chinese characters, synthesis of bovine insulin, and the discovery of “*Artemether*”, an anti-malarial drug made from the Chinese herb “*Qinghao*”.²⁷⁴

We have to examine the key characteristics of Chinese creativity in scientific and technological inventions and discoveries. An important aim of this paper is thus to focus on what ancient China has left as a rich legacy of invention and innovations to the world, and to understand that a more prosperous and stronger China will surely make new contributions to the civilization of mankind in the mid and long term.

Major Innovations

Reference has already been made to the four great Chinese contributions of paper, printing, gunpowder, and the compass. “*These four Chinese inventions have changed the course of human civilization*” said Francis Bacon, a philosopher of the 17th Century.²⁷⁵

While these are not the only great innovations contributed by China to the world, it is necessary nevertheless to examine the impact of each one of these.

Paper:

China was the first country in the world to make proper paper. According to the Chinese information center the paper made during the western Han Dynasty (202 BC-16 AD) has been found in Gansu Province, Xi'an and other places in Shaanxi Province as well as Xinjiang. A further development of paper is credited to Cai Lun of the Eastern Han (25-220 AD) using plant fiber such as tree bark, bits of rope, rags and worn-out fishing nets as raw materials.²⁷⁶

In 105 AD, Cai presented the first batch of paper made under his supervision to the Han emperor, who was so delighted that he named the material "Marquis Cai's paper". Thin, soft, and with a smooth finish and tight texture, this paper is the most refined and oldest paper discovered to date. This paper example, found in Wuwei, Gansu in 1974, carried words still clearly readable.²⁷⁷

²⁷⁴ Government's Official Web Portal "list of greatest inventions modernized"

²⁷⁵ N.C. Datta: The Story of Chemistry.

²⁷⁶ China internet information Center: Formation of the Chinese civilization: the four Great Inventions, www.china.org.cn

²⁷⁷ *ibid*

The earliest uses of paper were in connection with clothing, wrapping and personal use. A text of 93 BC records an imperial guard recommending to a Prince that he cover his nose with a piece of paper - the first Kleenex was born.²⁷⁸

Gunpowder:

The invention of gunpowder was undoubtedly one of the most significant achievements of ancient China. Gunpowder was invented in China not to develop better weapons, but by alchemists experimenting with elixirs.²⁷⁹

In his 3rd Century book, Ge Hong records the procedures for making a kind of mixture that could be ignited. Gunpowder was already used in simple hand-grenades during the Tang Dynasty (618-907 AD). In 1126 AD, Li Gang, a local official, recorded how he ordered the defenders of the city of Kaifeng to "fire cannons" at the invading Nuzhen tribal people, inflicting heavy casualties on the invaders.²⁸⁰

The first Chinese prescriptions for gunpowder by mixing saltpeter, sulfur and carbon, appeared in 1044 AD, two centuries earlier than the earliest (1265 AD) gunpowder-making instructions recorded in Europe. By the Song Dynasty (960-1126 AD), gunpowder was in wide use.

Printing:

Before the invention of printing in ancient China, all books were handwritten. The technique of printing with carved woodblocks appeared about the 7th Century AD,²⁸¹ early in the Tang dynasty. The first complete printed book was the Buddhist Diamond Sutra printed in China in the year 868 AD.²⁸²

Around 1040 AD, Bi Sheng of the Northern Song Dynasty invented movable type printing which ushered in a major revolution in the history of printing. Bi's printing consisted of four processes: making the types, composing the text, printing and retrieving the movable types.

According to "*Dream Stream Essays*", Bi Sheng carved individual characters on squares of clay, then baked them make clay type pieces.

²⁷⁸ Robert Temple: *The Genius of China: 3000 Years of Science, Discovery, and Invention*.

²⁷⁹ *ibid*

²⁸⁰ Formation of Chinese Civilization: "The Four Great Inventions", www.china.org.cn.

²⁸¹ *ibid*

²⁸² *ibid*

When composing a text, he put a large iron frame on a piece of iron board and arranged the words within the frame. While one plate was being printed, another plate could be composed. After printing, the movable types were taken away and stored for future use.

Movable type printing has a very important position in the history of printing, for all later printing methods such as wooden type, copper type and lead type printing invariably developed on the basis of movable clay types.

Bi Sheng created thus movable type printing more than four hundred years earlier than it was “invented” in Europe.

Compass:

According to ancient records, the magnetic compass was originally discovered and used in China as a direction-finding device more than two thousand years ago.²⁸³ This led to the first compass, called a *sinan* (south-pointing ladle) during the Warring States Period. In the Han Dynasty compasses consisted of a bronze plate on which 24 directions were carved and a spinning rod made from a natural magnet. Such devices were in use until the 8th Century.

In the Song Dynasty, Shen Kuo described the floating compass, suspended in water, a technique which minimized the effect of motion on the instrument. This discovery gives the opportunity to the compass to be used for sea navigation for the first time. This revolutionized China ships by 1090 AD, a full century before the earliest initial appearance of the compass in the West.²⁸⁴

Other innovations:

Chinese astronomers computed the year at 365 $\frac{1}{4}$ days as early 444 BC and refined their calculations even further during the Han dynasty. By 350 BC, Chinese astronomers had collected information on the movements of the planets Jupiter and Saturn.

They sighted Halley’s Comet as early as 240 BC, and recorded thirty more sightings, the last one in 1910 AD. In 28 BC they observed sunspots, which were not known about in Europe until the 17th Century.²⁸⁵

Some time before 100 AD, Chinese astronomers built special instruments with which they observed outer space. Using these instruments, an early Chinese astronomer estimated the number of stars at 11,520.

²⁸³ Clifford D. Conner: A people's history of science: miners, midwives, and "low mechanics"

²⁸⁴ Simon Winchester: The Man who loved China

²⁸⁵ Manoj Sharma: History of World Civilization

China also produced other inventions and discoveries, such as the plough and cast iron. Cast iron made its appearance in China during the 4th Century BC. It was not available in Europe before 14th Century AD.

A quick summary of Chinese intellectual and scientific innovations, as drawn from historical records, may be listed as follows:

- *Qin dynasty (circa 221-207 BC)*: Legalism, standardized writing and language, standardized money, standardized system of measurement, multiplication tables, irrigation projects, building of the Great Wall, terra cotta army, expanded network of roads and canals.
- *Han Dynasty (circa 202 BC – 220 AD)*: Silk Road, paper making, cast iron technology, ploughshares; glazed pottery, wheel barrow, seismograph, magnetic compass, ship's rudder, stirrups, loom weaving, embroidery for decorating garments, hot air balloon, Chinese examination system.
- *Era of Disunity (circa 220 - 581 AD)*: Tea, padded horse collar, calligraphy, kite flying, propeller, matches, umbrella, paddle wheel ship.
- *Sui Dynasty (circa 581 - 618 AD)*: Block printing, coinage standardization.
- *Tang Dynasty (circa 618-907 AD)*: Scroll paintings, porcelain horses, flame throwers, gunpowder.
- *Five Dynasties period (circa 907 - 960 AD)*: Tea trade, translucent porcelain, paper money and certificates of deposit, scroll paintings.
- *Song Dynasty (circa 960-1279 AD)*: Rocket fireworks, movable type, guns and cannons, winemaking, chain drive mechanism.
- *Yuan or Mongol Dynasty (circa 1279 - 1368 AD)*: Blue and white porcelain, decimal numbers.

Societal Demands and Technological Innovation

The great inventions which gradually emerged from within the technological system of ancient China reveal the distinctive characteristics of Chinese civilization. The continuous and slow development of ancient Chinese science and technology is associated with a civilization which stressed the importance of creating a humane world through the process of self-cultivation. As Confucius said, "*From the ruler down to common people, all must regard the cultivation of*

the personal life as the root or foundation for building a humane society". In other words, regardless of economic, political, or social status, it is the responsibility and right of each individual member of society to seek to become, through self-cultivation, a humane individual who has "*integrity of character,*" "*loves humanity,*" and "*abides in the highest good.*"

Interestingly, an analysis of the reasons why the four great inventions appeared in China may provide a key to understanding why the level of technological invention was far beyond theory and experiment. The degree of technological development in a society really depends on the society's need for technology. What kinds of social demands did the four great inventions satisfy?

Ancient China inventions clearly differed from those demanded by the agriculture and handicraft industries which directly satisfied the need for food, clothing and housing. They served society by helping to form powerful, unified national organizations. Paper, the compass, and printing, functioned as a means of social communication. Gunpowder became a technology after the Tang dynasty mainly because of the need to unify the country. Later, in the first year of the north Song, gunpowder weapons were used to suppress the uprising of Li Sun and Wang Xiaobo.

In sharp contrast to the loose and decentralised situation in Europe, in Chinese feudal society, ever since Qin Shihuang²⁸⁶ unified China, the prevailing form of social structure was centralized, unified authority. Powerful, unified administrative control, close internal communication within the economy and commerce, and a unified culture and beliefs, all required a developed communication technology, powerful military strength, and a calendar which displayed the majesty of imperial power, or "*technologies of unification*".²⁸⁷

The Chinese also have an immensely long tradition of careful and persistent observation. Traditional experimentation and logical disputation and the ability to build a hypothesis were also other characteristics of Chinese innovators. The analysis of Chinese characters presented in the *Shuo Wen Chieh Tzu* (the first comprehensive Chinese dictionary) in the 1st Century certainly provided an outstanding example of a rigid scientific methodology and systematic classification for natural scientists of later ages.

²⁸⁶ The first emperor of a unified China in 221 BC

²⁸⁷ Dainian Fan, Robert Sonné: Studies in the history and philosophy of science and technology.

Dictionaries like the *Erb Ya* explore and systematize the conceptual schemes which the ancient Chinese used to explain the world.²⁸⁸

Another factor which gave China a good start for science and innovation was the educational structure, which had an astonishing resilience, surviving at village level even when a central government had broken down. Examination systems helped to keep the school system alive due to the need for a bureaucracy capable of running the country and its component regions.

Comparison with other Ancient Civilizations

Considering the most intellectually fertile period phase of China's history, between the Han and the Ming dynasties, Needham pointed out "*that in every century the Chinese dreamed up nearly fifteen new scientific ideas at a pace of inventiveness unmatched by the world's other great ancient civilizations*".²⁸⁹ The nature and the rate of the inventions were remarkable and unique in history.

Ancient Chinese inventiveness seems to have been particularly fruitful in the production of machines and instruments serving the five main fields of interest, namely agriculture, metallurgy, transport and travel, war and the study of the heavens. Ploughshares, bellows, paddlewheels, crossbows and rain gauges offer an example of these in each field. Chinese inventiveness had a particularly practical bent. But there were more abstract fields of interest also. The human body and medicines need to treat its diseases were also backed up by theoretical interest into, for example, the circulation of blood.

Ancient China had plenty of experience in military combats, but their civilization did not generate a military oriented culture and military institutions, like the Greeks or the Romans. Several attempts to propagate military values failed, and so that they fully accepted non-militaristic concepts of war.²⁹⁰ The Chinese understood quite early that a great and stable empire could be created by political means and economic structures, rather than by military conquests.

From the beginning of history, wise rulers have inculcated a code of moral conduct observed during centuries. China has always been self-sufficient, economically, ideologically, and in all other ways. "*We have everything in abundance and require none of your*

²⁸⁸ *ibid*

²⁸⁹ Simon Winchester: *the Man who loved China*

²⁹⁰ *ibid*

manufactures’ is the repeated reply to early Western requests for trading privileges.

Innovative Leadership

China is on the verge of becoming the world leader in global innovation in 2011, surpassing the US and Japan in the number of patents filed. With most of the world still reeling from the global financial crisis, China shows no signs of slowing down. According to recent reports, China is now poised to surpass the West in virtually all areas of research and development (R&D) and this is the driving force behind China’s patent boom.

The Chinese government has encouraged the country to embrace innovation through a variety of measures. It has increased the overall research and development budget for the country, introduced tax breaks and monetary incentives to increase indigenous innovation, and continued investing in the nation’s academic institutions.

The Chinese government plans to increase R&D expenditure to reach the goal of 2.5 % of GDP by 2020 (meaning outlays of \$115 billion a year), compared to 0.6% in 1996 and 1.4% in 2006. At the same time, the government’s economic plan targets a GDP growth rate exceeding 7% until 2020, yielding a huge increase of available R&D expenditure in coming years.²⁹¹

Other factors help China to take the lead in innovation is its strategy of low cost manufactures. The objective is simple: constant experimentation and innovation in making goods more efficiently and at a lower cost than others.

Conclusion

China’s possible future leadership in science and technology should not be taken as a surprise. China had been a leader in science and invention from 200 BC till 1500 AD. With history on its side; it is inevitable that China will become an innovation center over the coming decades also. Modern China does not forget the wise thought of Sima Qian, China’s first great historian: *“Those who do not forget the past are the masters of the future”*.

Much evidence shows that the world’s second-largest economy had become the second most prolific publisher of articles in international science journals by 2009, and as mentioned above, is now expected to surpass Japan and the United States in the number

²⁹¹ Global Report: A Dragon In R&D, business week magazine

of patent filings by 2012. China is getting strong results in R&D by continuing to train scientists and engineers, improving its universities and by supporting private research and development, and this success in innovation and creativity will have substantial implications for developed nations both economically and geo-politically.

THE HUMAN RIGHTS DIALOGUE

Editors Note: The debate over the record of human rights in China continues to dominate media coverage, as well as political commentary in the West. Part of this is due to the very differing views in the definition of human rights, which are viewed as the rights of individuals in the West, where they are seen as the collective rights of society in the East. Part may also be no more than a deliberate strategy to sustain an offensive pressure point against a country which is emerging as a highly successful and competitive power globally.

Introduction

The adoption of the Universal Declaration of Human Rights (UDHR) in 1948 marked the watershed of what was to be a richly populated Human Rights process. All 192 member states of the UN are parties to the Declaration. However, the acclaimed universality of Human Rights principles has been rattled ever since the beginning by waves of contention, partly due to the division of opinions about the relative importance of political rights as opposed to economic rights, and partly due to the opposing views as to whether human rights should be focused on the individual or rather on society in general. This is particularly relevant to the debate about human rights in China, a country and a civilization which prioritizes and emphasizes the collective good of the public, standing at variance with the western approach which emphasizes individual rights instead.

It is important to note that the 1948 Declaration was not a consensus document. Out of the 48 participating states (most of the others were still under colonial occupation) eight members of the Soviet bloc, South Africa and Saudi Arabia abstained in the final vote. Although the Declaration represents a “*ringing declaration that all human beings are born free and equal in dignity and rights,*” it was carefully drafted as broad principles of rights and freedoms, with no binding legal effect. Rather, the Declaration was intended to serve as the basis for the development of an international bill of rights with binding legal obligations on states. That effort took another 28 years,

and resulted in the two conventions, on civil and political rights, and on economic and social rights, with noticeably varying degrees of support and approval among the members of the international community.

Disagreements also emerged on the question of the interpretation of human rights from the collectivist or individualist point of view, as well as on the question of the relationship between “universal norms” and “cultural particularities”.

This philosophical variance on the human rights became prominent at the World Conference on Human Rights in Vienna in 1993, during which the Chinese delegation played a leading role in emphasizing the regional differences, and the need for Human Rights frameworks to allow for regional diversity.

A major response to this growing contention around the universalization of human rights is the growing interest in understanding the foundations of human rights. An early result of this growing research interest is has revealed the shared philosophical parentage of human rights by civilizations around the world, including in Judeo-Christian traditions, and in Confucianism as well. This has basically and clearly discounted the self-arrogated parentage of the human rights foundations by the West.

Confucianism, the “*global cultural heritage, a major representative of oriental culture, and the central facet and essence of Chinese cultural tradition, which dominated Chinese society for thousands of years before the founding of the People’s Republic of China in 1949*” shares these human right parental roots. Gu Chunde, for instance, writes “*The ideas of free conscience and personal dignity in Confucianism, especially its principle of “Never do to others what you don’t want others do to you” have been widely recognized and accepted in the world, and have brought great influence on modern international human rights law*”.²⁹²

The “*humanistic philosophy and spirit of benevolence*” of Confucius called for attention to the condition of people, and asserted the importance of addressing their individual needs. Many of Confucius’s famous sayings, for instance that “*Among all the creatures in the world, the human being is the most precious*”, “*The human being is the heart of heaven and earth*”, “*The King is the boat and the common people the water; the water can carry the boat, but it can also capsize and sink the boat*”, are quoted as illustrating this point. The well known Chinese scholar

²⁹² Gu Chunde, “Confucian Human Rights Ideas and Their Influence on Modern Human Rights Thought” Renmin University of China

and pupil of Confucius, Mencius also said, *“The human being is the most precious, the state is second, and the ruler the least.”*

China and Human Rights Today

Chapter II of the Chinese Constitution provides that: *“The fundamental rights and duties of citizens, including civil and political rights, such as the right to vote and to stand for election, freedom of speech, of the press, of assembly, of association, of procession and of demonstration, of religious belief, of correspondence and of the person; and economic, social and cultural rights, such as the right to work, to rest, to education, to social security and to engage in academic and creative pursuits. The Constitution also has specific provisions on the protection of the rights of women, the elderly, minors, persons with disabilities and ethnic minorities.”*²⁹³

In paragraph 8 of the same report, China’ further elaborates this position as follows: *“China respects the principle of the universality of human rights and considers that all countries have an obligation to adopt measures continuously to promote and protect human rights in accordance with the purposes and principles of the Charter of the United Nations and the relevant provisions of international human rights instruments, and in the light of their national realities. The international community should respect the principle of the indivisibility of human rights and attach equal importance to civil and political rights and economic, social and cultural rights as well as the right to development. Given differences in political systems, levels of development and historical and cultural backgrounds, it is natural for countries to have different views on the question of human rights. It is therefore important that countries engage in dialogue and cooperation based on equality and mutual respect in their common endeavour to promote and protect human rights.”*

China thus prioritizes national development as a prerequisite for the attainment of individual human rights, and ranks economic rights before and above civil and political rights. The Chinese government emphasizes the inseparability of the development of the nation from the development of human rights, and national development as a pre-condition for the fulfillment of human rights standards, such as civil, political, and cultural rights. This is described thus: *“If there is no development of the nation, one cannot even begin to talk about the development of the individual. Only with the development of the country and its people can there be beneficial political, economic, and societal conditions for the development of the individual. When the individual is developed*

²⁹³ Human Rights Council, Working Group on the Universal Periodic Review Fourth session, Geneva, 2-13 February 2009, “National report submitted in accordance with paragraph 15 of the Annex (a) to the Human Rights Council Resolution 5/1.

on this basis, then one can facilitate and protect the development of a country and society. It is a mistake to perceive the development of the nation and the individual as opposites."²⁹⁴ China's position is not a frivolous manipulation of a matter of such importance. It is a legitimate quest, grounded in the very foundations of its value system.

On the ground, China's adherence to human rights is well grounded legally. China is a state party to 25 international human rights instruments, including the six core human rights conventions: the International Covenant on Economic, Social and Cultural Rights (ICESCR), the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW); the International Convention on the Elimination of All Forms of Racial Discrimination (CERD); the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT); the Convention on the Rights of the Child (CRC); and the Convention on the Rights of Persons with Disabilities (CRPD). Furthermore China is a signatory to the International Covenant on Civil and Political Rights (ICCPR), and is currently conducting necessary legislative, judiciary and administrative reforms for its early ratification.²⁹⁵

Many other prominent countries cannot make the same claims about these treaties and conventions.

Domestic Legislation

Since the early 1980s, China has pursued intensive legislative efforts related to the protection of human rights, passing nearly 250 laws.²⁹⁶

While exhibiting a clear preference towards "*social stability*" over "*major economic or political reforms*", notable milestones include, (i) a 2004 law forbidding the use of torture to obtain confessions, specific acts of torture and requiring the videotaping of those interrogations of criminal suspects, (ii) the granting in March 2007 of sole power to the Supreme People's Court "*to review and ratify all death sentences*", a step which is believed to have dramatically reduces capital punishment, (iii) the March 2007 Labor Contract Law which has spurred a significant increase in labor dispute arbitration cases,

²⁹⁴ Dingding Chen: "Understanding China's Human Rights Policy: The Limits of International Norms"

²⁹⁵ Commission on Human Rights. *Report on the Sixty-second Session, UN Economic and Social Council.*

²⁹⁶ Lum, Thomas Fischer, Hannah, "Human Rights in China: Trends and Policy Implications" (Congressional Research Service) (Report)", Congressional Research Service.

lawsuits and strikes for higher wages and benefits, (iv) the March 2007 constitutional amendment on Property Law affording protection to private entrepreneurs, urban families, and farmer-owned apartments from seizure by government real estate development agents, (v) the 2008 Transparency Act requiring greater government responsiveness and accountability, and (vi) the 2006 and 2007 regulations banning trade in human organs and making the donation of organ transplants a free and voluntary choice.²⁹⁷

Human Rights Activism

There has been a significant growth in human rights activism in China, with over 400,000 registered civil society organizations in the country, addressing areas such as environment, poverty alleviation, rural development, public health, education, and legal aid. Their activities are often backed by journalists, lawyers, and activists.

A discordant note is struck by the 2010 imprisonment of Chinese dissident Liu Xiaobo, who won the 2010 Nobel Peace Prize for his “*his long and non-violent struggle for fundamental human rights*”, and joining the ranks of previous winners including Nelson Mandela and US President Barrack Obama. While an assessment of the issue lies beyond the scope of this paper, suffice to say that, this has to be seen in the context of what is being described as the Chinese economic development miracle which has reduced poverty so dramatically in China.

Implementing Human Rights

In 2006, the United Nations General Assembly established the Human Rights Council in replacement of the former Human Rights Commission. It was believed to be a push towards a more deliberative human rights process, away from the system of naming and shaming, to one that consisted of a more constructive engagement enabling greater understanding of the challenges faced by Member States in enhancing the implementation of human rights instruments.

To redress the shortcomings of its predecessor, the new Human Rights Council sought to ensure universality, objectivity and non-selectivity in the consideration of human rights issues. It established its Universal Periodic Review (UPR) mechanism, under

²⁹⁷ United Nations, General Assembly. (2008) *Report of the Human Rights Council* 63rd session.

which it assesses the human rights records of UN members once every four years.

Following the election of the US to the Council in May 2009, the question has arisen whether this would have any impact on the consideration of China's human rights situation in the Council. This is all the more significant considering the fact that United States had sponsored several unsuccessful resolutions in the defunct Human Rights Commission aimed at criticizing China's human rights record. On the other hand a number of representatives, many of them from developing countries, considered as non-democratic countries by the west, have expressed support for China's efforts.

Having said that, the question which jumps to mind, is how better we are, 62 years after the passage of the Declaration in 1948. As far as Asia, and China in particular is concerned, the question is how relevant is the emphasis which the Asian value system places on the collective public good, rather than on individual rights, as advocated in particular by Lee Kuan Yew, the former prime minister of Singapore.

Persistent Challenges

Like other countries around the world, China continues to face a host of human rights issues. However Deng Xiaoping's elevation to the Central Committee is described as marking a shift to more moderate corrective measures. China continues to face the challenges related to the 1989 Tiananmen demonstrations. Ding Zilin, whose 17-year-old boy was killed in June that year continues to lead The Tiananmen Mothers, a network of about 150 family members of the protesters killed in the crackdown. These families continue to seek "*truthful, public accounting and an official reassessment of the event as well as government compensation for the deaths and assistance for those injured or maimed*" during the incident.²⁹⁸

Other areas which have been the subject of international criticism include the Re-education through Labor (RTL), an administrative measure which "*empowers the police to sentence persons guilty of minor or non-criminal offenses such as petty theft, prostitution, unlawful religious activity, and "disrupting social order" to a maximum of three to four years in detention*"²⁹⁹. It is estimated that there are approximately 300 RTL (*laojiao*) centers in China, with the capacity to hold 300,000

²⁹⁸ Lum, Thomas Fischer, Hannah, "Human Rights in China: Trends and Policy Implications" (Congressional Research Service) (Report)", Congressional Research Service.

²⁹⁹ *ibid*

persons, and that its occupants are mostly individuals considered as undermining social or political stability. This is reported to be the case of thousands of Falun Gong followers in the early 2000s.

Globalization and Social Networking

China's involvement in the globalization process has also facilitated the internationalization of the subject and content of human rights protection. The growing sophistication of human social engagement afforded advances in information and communication technologies, and have broadened the field of rights demanded to new areas. Claims are now being made in areas such as the protection of the rights of Overseas Chinese, foreign citizens living in China, and participants in international businesses, the role of China in global challenges such as international piracy, and in UN peace-keeping operations.

With the rapid growth of mass media, the claims and complaints regarding human rights have been increasingly diversified. The Internet, television and radio, now constitute important channels for human rights claims, complaints, monitoring and protection. Various social forces participate in human rights more actively, making rights claims, and suggest measures to protect human rights. China's response to this situation has also drawn significant international attention, notably regarding its policy over the use of information and communications technologies such as Internet traffic, including blogging, file sharing, and use of social networking sites such as Google's blog service, YouTube, Twitter, and Facebook which offer new spaces for free expression and social activism including in human rights. The question that arises is the impact of the charming and perhaps infectious allure of these technologies on the cultural foundations of human rights rooted in different cultures in the world's civilizations.

The Human Rights Dialogue

The call for a Human Rights Dialogue is presented in various official documents of China, including in its 2009 Report to the Human Rights Council. Paragraph 8 of this report states that: *"China is committed to engaging in exchanges and cooperation with other countries in the field of human rights and to promoting the adoption by the international community of a fair, objective and non-selective approach to the handling of human rights issues"*.

China's emphasis the dialogue, rather than resistance, indeed reflects the general thrust of its foreign policy philosophy, which

stresses inter-state relations based on equality, mutual respect, and on reflections over issues of concern, in order to discern the most suitable solution, rather than attempting to hand down one-size-fits-all propositions.

China's call for consideration of "*differences in political systems, levels of development and historical and cultural backgrounds*" in addressing human rights, is echoed by a number of regions around the world, and represent the views of more than half of the world's population.

This stands in sharp contrast to the euro-centrist approaches of naming, shaming, and constraints through the imposition of sanctions, all of which are arguably ineffective, as well as resulting in human suffering for the same populations whose human rights these sanctions are thought to ensure, protect and promote.

Some human rights observers have expressed dissatisfaction with the real results. Others endorse the importance of the dialogue from the standpoint of its overall contributions toward enhancing the effectiveness of Western human rights policies toward China.

Whose Rights and Which Rights

Traditional Chinese culture emphasizes the duties of the ruler, responsibility to society and obligations to the community as the very basis of the social harmony and order. For more than a century, it has been the Chinese's dream to build a "wealthy and powerful" state. This has resulted in a strong utilitarian element which stresses that rights are not an end in themselves, and that efforts for their protection should be driven by the expected benefit or outcome. In this light, economic rights are ranked above civil and political rights, since the latter cannot produce immediate benefits for the society as a whole.³⁰⁰

As a result of the emphasis on social and economic rights, in the last the 20 years, there is growing evidence of China's rapid economic growth and its profound social transformation under industrialization, modernization, urbanization and globalization. As captured by Baocheng,³⁰¹ GDP per capita in China has increased seventeen-fold between 1978 and 2008, and doubled again just in the

³⁰⁰Kent, A. E. (Ann E) *China and the International Human Rights Regime: A Case Study of Multilateral Monitoring, 1989-1994*

Human Rights Quarterly - Volume 17, Number 1, February 1995.

³⁰¹Ji Baocheng, *Unpacking China's economic miracle*, paper presented at the University of Zimbabwe.

last three years. Meanwhile, the number of the abjectly poor has decreased from 250 million to 20 million over the same period. The consumption rate of the population has risen dramatically, and access to medical care and public facilities has greatly improved. China has thus achieved rapid economic growth, and succeeded in eliminating poverty and achieved relative self sufficiency in basic human needs. At the same time, the promotion of exports have resulted in raising the volume of trade from about 10 % of its GDP, in 1978, to 63 % of its GDP by 2008. The impact on a better access to a decent human life is obvious.

In 2003, Chinese leaders announced a shift in China's development strategy from growth-oriented to people-centered, described as the "Scientific Concept of Development". The new strategy asserts that development should make people's full development as its ultimate target by meeting people's growing needs and protecting people's legitimate rights and interests. The new strategy also promotes a more balanced and sustainable development, with economically efficient, environmentally friendly and socially equitable growth. Analysts are forecasting that China's growth is now set at surpassing that of the United States, whose economy is currently more than two and a half times bigger than that of China, and that it took the latter just about a decade to make the similar leap past Japan.³⁰²

Conclusion

The government of China has formally recognized human rights as a concern of the state, a matter it attempts to address by a broad range of legal institutions, and limited institutional restraints on state power. It has made significant progress in passing legislation against human rights abuses, as well as greater tolerance in public protest against official policies in local areas.

The Chinese position is thus not an artificial construct designed to circumvent international scrutiny as purported by some. It is a legitimate duty to safeguard its philosophical identity. It should thus, in accordance with the democratic justice, be accorded similar, if not preferred consideration, since it is not confined to China alone, but permeates its neighbors, and resonates across a significant number of developing countries, representing the larger majority of

³⁰² See for instance Mohan Guruswamy's analysis at <http://www.acus.org/trackback/15283>

the world's peoples. This is imperative if we are to achieve a more meaningful universality of human rights, going beyond verbal adherence to the principle by states. While significant challenges remain, China's human rights approach has contributed to its relatively outstanding socio-economic and legislative trends after the setbacks of the 1960's.

ART IN CHINA

Editor's Note: Despite the fact that Chinese Art has a recorded history of over 5000 years, it was only about two hundred years ago that it was "discovered" by Europe. Serious inquiry into its variety, and the lumping together of its calligraphy, paintings, scrolls, sculptures, and ceramics, and calling it Chinese Art has an even shorter history. It is only recently, with the re-emergence of China as an economic force that true interest has been directed towards the details and richness of its art forms.

Introduction

Art has flourished in China over 5000 years, and has covered an extraordinary range from bronzes, to ceramics and porcelain, to stucco and stone statues, to fresco and scroll paintings, to calligraphy, to embroidery, to ivory and jade carvings.

In order to classify this wealth of artistic achievement over millennia, this paper is using an arbitrary division of Tomb Art, Court Art, Temple and Religious Art, Elite Art, Art in the Marketplace, and Contemporary Art. It has to be recognized however that even this artificial classification cannot possibly do justice to the enormous gamut of Chinese art, its range, or its constant search for perfection.

Tomb Art

Neolithic to Bronze Age (2500 - 200 BC)

Liangzhu and Longshan Dynasty (circa 3300-2250BC): The evidence of recently discovered archaeological finds would categorize it as the product of the Longshan culture, which flourished in what is now China's Shandong province, near the mouth of the Yellow River. Its artifacts predate the use of metal, but jade was clearly of great importance as a material for making tools and weapons.³⁰³

The next dynasty is that of the *Shang Kings (circa 1500-1050 BC)*. Anyang remains the only early site to have produced a large body of inscriptions in the earliest form of the Chinese language,

³⁰³ Craig Clunas, *Art in China*, Oxford University Press, 1997.

carved as calligraphy on turtle shells and animal bones as an accompaniment for the dead for their entry to the future world.

The First Empires (221 - 220 BC)

The Qin Dynasty (221-210 BC): During this imperial period, the Qin emperor left behind one of the few Chinese archaeological finds to capture the popular imagination of the whole world, namely, the so called Terracotta Army at Lintong, near the modern city of Xi'an in Shaanxi province.

The Western Han Dynasty (206-208 BC): The Han Dynasty produced lavish goods like incense burners of gilded silver, inscribed as being from the palace of Princess Yangxin, sister of the Han emperor Wudi.

Most objects discovered in the tombs from this period were produced for specific rituals of death, representing the culture of the upper classes.

The Eastern Jin Dynasty (380-420 BC): The manner of depiction in this period is rather different. The figures are much larger and the depiction emphasizes the character of each individual through pose, dress, and facial expression.

An important example was the tomb of the famous painter Lady Yuan, who was buried near Luoyang in 522 BC. The paintings and incised decorations of this tomb show exemplary cases of service to partners, and the moral values emphasized by the teachings of Confucius.

Stone Sculptures: (400 - 650 BC)

By about 500 BC, the tomb was no longer a totally distinct artistic space.

Tombs did not decline in importance, but the goods they contained form a less visible part of a distinctive artistic agenda. One area in which tomb art was to be permanently affected by the change during the Han period was the appearance of large scale stone sculptures.

An example is a mythical beast called a *qilin*, a protector against evil influences.

The use of such sculpture beasts was restricted to the imperial family, with individual animals being allocated strictly according to rank. For example, only emperors were allowed the bearded winged *qilin* figures.³⁰⁴

³⁰⁴ Craig Clunas, *Art in China*, Oxford University Press, 1997.p40

Court Art

Xie's six laws (circa 500-535 AD)

The Classification of Ancient Painters was laid down by Xie He dictated six essential attributes of art work, and has been quoted and reinterpreted throughout the history of Chinese painting.

An English translation reads as follows: First, Spirit Resonance, which means vitality. Second, Brush Method which judges the use of the brush. Third, Correspondence to the Object, which means the accurate depiction of forms. Fourth, Suitability to Type, which has to do with the laying on of colors. Fifth, Division and Planning, that is placing and arrangement. Sixth, Transmission by Copying, that is to say the copying of models.³⁰⁵

Tang to early Song: (618 – 960 AD)

In contrast with tomb art, the Tang period became a magnet which drew artistic talent from all over an expanded empire. Records remain of a number of individual artists, showing the conditions in which they worked and the ideals to which they aspired, even if their actual output is largely lost.

The records of famous paintings of all the dynasties which was completed by Zhang Yuan in 875 BC, lists more than 370 painters active over the previous 300 years. This record lists biographical anecdote about each artist, gives the characterizations of their subject matter and style, and ranks them according to their talent.³⁰⁶

Northern Song (960 - 1127 AD)

Next came the Northern Song court art, which is seen as central to the entire Chinese cultural tradition. Types of composition, and the conventions of brushwork used to represent rocks, trees, and other natural objects, were all extremely influential in later centuries. As an example of work produced in this context, the famous painting called "Early Spring" by Guo Xi has been important for centuries, and appears in almost all modern surveys of Chinese art from whatever point of view they are written. Guo Xi was the most well known court painter of his time. In this Early Spring, the focus of the painting shifts from the background to the foreground adding a three dimensional effect.³⁰⁷

³⁰⁵ S.Bush and Hsio-yen Shih, *Early Chinese Texts on Painting*, Combridge, Mass, And London.1985.

³⁰⁶ Craig.Clunas, *Art in China*, Oxford University Press, 1997.p45

³⁰⁷ Wellesley.edu

Southern Song (1127 - 1279 AD)

During this period, artistic and cultural projects were vigorously pursued, one aim being to convince the political elite of the ruler's fitness to rule. One of the objects which has been studied in particular detail, was the production by a court workshop of a large series of illustrations to the Book of Odes which contains collections of poetry dating from the Zhou period.

Yuan (1279 - 1368 AD)

The Yuan court saw the production of both religious and secular art on a large scale. This includes not just paintings, but crafts like ceramics and textiles for which the Mongols imported skilled weavers from the western part of their huge empire, namely, the territories of Iran and Afghanistan.³⁰⁸

Ming (1368 - 1644 AD)

By the early Ming, the ceramic industry was firmly concentrated in the relatively remote southern town of Jingdezhen and was necessarily tied there by the supply of the raw materials needed to make fine porcelain. In this period, craft workshops were established again under the court's mandate, such as the Orchard Factory, which produced furniture and other objects in lacquered wood for court use.³⁰⁹

Early Qing (1644 - 1735 AD)

Simultaneously, the craft and art organization in the Qing Imperial Household Department formed an enormous if constantly fluctuating body of hundreds of artists in all sorts of media. During this period bright mineral colors appear in art, and always show the emperor on a slightly larger scale than everyone else.³¹⁰

The Qianlong Reign: (1736 - 1795 AD)

During this period, the imperial collections grew to their largest size, acquired by gift or by collection of large quantities of earlier art of all types. Notable were the paintings on scroll silk by anonymous court painters. The large scale of the scrolls implied these were designed to be hung on walls. This type of pictures became more common in the 18th and 19th Centuries.

Late Qing (1796 - 1911 AD)

Non religious art started to appear. This period was characterised by some economic weakness and by direct political

³⁰⁸ J.C.Y.Watt, Chinese Jades from the Collection of the Seattle Art Museum. Seattle, 1989.

³⁰⁹ Craig Clunas, Art in China, Oxford University Press, 1997.p66

³¹⁰ Ibid, .p72

attacks on the dynasty through rebellions and foreign assaults, and these reduced the court's ability to support the large artistic establishment.

Temple Art

Early Buddhist Art

The earliest images of the Buddha came from India, and what is now Gandhara in Pakistan. In the initial phase, the Buddha was merely represented by a circle on stone carvings. It is only after the invasion of the region by Alexander the Great in 326 BC, and under the influence of his accompanying Greek artists and stone-masons, that the Buddha starts to be represented with a human face and figure in the Gandhara stone carvings. These were frequently gilt with gold leaf as a mark of respect and worship. The Chinese reproductions of these Gandhara models closely follow the formal feature of original models, both in poses, as well as for the conventions of how to show the folds of drapery in stone or in cast metal.³¹¹

By the 5th and 6th Centuries, the practical function of the Buddha image is seen most powerfully in the huge and impressive group of five caves, known as the Tanyao caves, carved and painted out of the rock of a cliff face at Yungang near the modern city of Datong. Even this idea of Buddhist cave temples have an Indian roots.

By the Sui and Tang Dynasties (581-906 AD) most Buddhist sculptures were made from stone and gilt bronze. The Buddha is now shown usually seated with attendants or flanked by them, in poses of meditation and teaching.

Later, in the Northern and Southern Song Dynasties (960-1279 AD) the sculptures begin to be represented in painted clay, with the faces of the attendants closely representing those of the actual court personalities, with normal court costumes.³¹² By this time, rituals were frequently conducted in homes by Buddhist monks, hence need for the greater mobility required in the size and weight of the clay sculptures.

At no stage was there a single coherent Buddhist art in China, just as there was no single centralized Buddhist religious

³¹¹ Craig Clunas, *Art in China*, Oxford University Press, 1997, p89

³¹² A. McNair, *Artibus Asia*, 1988, p238.

organization, nor a single type of interaction between those engaged full time in the Buddhist religious life and other members of society.

The Yuan Dynasty (1279-1368 AD) saw a sudden blossoming of Buddhist art in China, as craftsmen from Nepal and Tibet were brought in by the Mongols to the court. The variety of new colors and compositions in the Buddhist art of the period provides evidence of this enormous intellectual and artistic cross-ventilation.³¹³

During the Ming Dynasty (1368-1644 AD) a fresh religious impetus was provided to Buddhist art. By this time, Buddhist devotion had moved widely into the home, and images started to be mass-produced for home use.³¹⁴ This trend continued during the Qing Dynasty (1644-1911 AD) also, with huge varieties of hand painted scrolls depicting the Buddhist pantheon for home use.³¹⁵

Art in the Life of the Elite

Calligraphy

The characters of the Chinese script have been and continue to be written in a number of forms.

These have been listed under the following five major groupings: First, the Seal Script which is considered to be the earliest form to appear under the centralizing of the Qin dynasty. Second, the Clerical Script, where used for bureaucratic record keeping. Third, the Regular Script, this is still the most widely used script today and the basis for printed characters. Fourth, the Cursive Script used for artistic expression. Finally, the Drafting Script, the most rapidly written of the scripts and the last to develop.³¹⁶

Zhao Mengfu was the first theorist from the Southern Song (1127-1279 AD) to claim explicitly that painting and calligraphy had a common origin. He was at least as renowned himself as a painter, who produced work in a wide range of subject matters and styles.

On the other hand, the practice of grouping artists together is very common in the literature on Chinese painting. The so called Four Great Masters of the Yuan (1279-1368 AD) is one of the most renowned of these groupings in later critical literature.

³¹³ Craig Clunas, *Art in China*, Oxford University Press, 1997, p121

³¹⁴ R.T.Paine Jr. *Chinese Wood Block Prints of the Wan-Li Era*, *Artibus Asiae*, 1961, p87.

³¹⁵ V.Wilson, *Cosmic Raiment: Daoist Traditional of Liturgical Clothing, Orientations*, May 1995, p42.

³¹⁶ Craig Clunas, *Art in China*, Oxford University Press, 1997, p141-142.

The Fan

The hand-held folding fan illustrated with beautiful calligraphy or paintings was one of the prominent forms of art during the Ming period (1368-1644 AD). As an arena for small scale work, which could be produced in a very short time, the folding fan was ideal for the casual or spontaneous gift when something larger was not appropriate. The folding fan was almost the last pictorial format to be developed in China.

Poetry

Last but not least, poetry became the most revered type of writing in traditional China. Verses have always been popular in China. Poetry became such an important part of educated life that a person could not succeed without some skill in writing poetry. Poems reflected the many different facets of Chinese life. Eventually the state examinations for government posts included the task of composing poetry in addition to the mastery of calligraphy and knowledge of the books of Confucius.³¹⁷

Art in the Market-Place

The developing economy during the Song and Yuan Dynasties (960-1368 AD) led to a kind of market society with anonymous relations between sellers and buyers. Moreover, the technology of printing certainly played a role in making it possible for pictures to be sold to customers who might have no relationship of any kind of the artist.³¹⁸

Later by the middle of the Ming Dynasty (1368-1644 AD) all sorts of art objects were commodities available through the art market. In this period, manuals began to be published detailing the techniques of painting. Techniques began to be systematized and classified.³¹⁹ The printing of books also came to have a greater impact on knowledge about art, which had previously been transmitted orally.

The same period also saw the emergence of signed paintings and trademarks. While objects like the porcelain pillow were being stamped with trademarks as early as the 13th Century, and carved lacquer was signed by artists in the 14th Century, it was really in the

³¹⁷ Hollihan-Elliot, Sheila, Chinese Art & Architecture Chapter Poetry, 2006

³¹⁸ Craig Clunas, Art in China, Oxford University Press, 1997, p173.

³¹⁹ http://etcweb.princeton.edu/asianart/timeperiod_china.jsp?ctry=China&pd=Ming

16th Century that the practice of signing work spread into ceramics of all types.³²⁰

Art in the People's Republic of China

The victory of the Communist party in 1949, affected the visual art in China in number of profound ways. Some artists who were members of the Communist party, were instructed to stay within the structures of a new socialist art world. This involved the closure of private art schools and the restructuring of art education on socialist lines. This effectively ended the commercial art market and the private patronage for artists on any significant scale.³²¹

Art in China since the 1970s

However, the death of Chairman Mao in 1976 probably had its greatest effect on the arts simply by allowing young urban intellectuals to return to their home cities from the countryside. Along with the new creativity, the revival of art life also led to a greater interplay between pure Chinese themes and techniques, and those developed in other parts of the world, including the West. This can be clearly seen in the elements of the preference for full-palette color which crept into Chinese paintings and porcelain decoration.³²²

Furthermore, China is proud of its long tradition of artistic calligraphy. Just as emperors in the past painted calligraphy, current leaders today practice and display their own calligraphy as an important personal art and as confirmation of pride in China's unique artistic culture. Mao himself wrote important state banners in his own hand's calligraphy. And millions of ordinary citizens today participate in this Chinese artistic tradition. Competitions are held frequently, and calligraphy is one of the most popular free time activities in China, particularly among retirees.

Conclusion

Like people everywhere, the Chinese love to decorate their homes, their clothing, and other objects they use in everyday life. Certain folk arts and crafts are commonly associated with China, either because the Chinese invented them or because Chinese craftsmen attained an especially high level of skill and artistry. That can be by using skill, dexterity, and patience in handling materials in very small spaces. Chinese artists and craftspeople have long

³²⁰ http://etcweb.princeton.edu/asianart/timeperiod_china.jsp?ctry=China&pd=Ming

³²¹ Craig Clunas, *Art in China*, Oxford University Press, 1997.p209

³²² *ibid*

demonstrated those qualities in such specialties as fabric arts and bottle painting.³²³

Despite the influence of Western realism, the Chinese never really stopped believing in traditional Chinese art methods. Rather, an equally important, parallel movement among Chinese artists arose to revitalize traditional painting techniques and subjects. To this day, China's art schools still teach parallel courses in Chinese and Western art. Both concentrations are given equal status and funding, and it is considered a great accomplishment to master both the Chinese and Western traditions. Art in China began thousands of years ago. The whole world still appreciates the unique hard work of Chinese artists from early times. Tourists throng to visit museums to look at the magnificent artwork done long ago. Chinese culture may not have changed a lot, but Chinese art is valued in museums all around the world.

³²³ Hollihan-Elliot, Sheila, *Chinese Art & Architecture*; 2006

CHINESE CUISINE

Editor's Note: The phenomenal success of Chinese restaurants in the West has resulted in some familiarity with the rich cuisine of China, even though most of these restaurants have largely adapted the original recipes to Western tastes. The variety of dishes in China is so vast that one can easily spend months in the country without ever repeating any single dish. Chinese cuisine thus occupies its rightful position as one of the most varied and elegant cuisines in the world.

Introduction

Chinese cooking is arguably the most popular of all the Asian cuisines, thanks to its richness and diversity. From Asia to America to Europe, Chinese cooking is a force to reckon with, popular for its flavorful approach to cooking and food presentation.³²⁴ Chinese food now holds a popular place among the entire population of the world; you can find Chinese restaurants in almost every major city in the world.

The Chinese style of cooking we know today is the result of the combination of different regions in China, whose flavors and ingredients reflect their sub-culture, geography and history. The basic division of Chinese cooking is between the north and the south, with the north being more whitish and bland, and the south being more brown and spicy.

Meticulously prepared imperial dishes and local snacks reflect the Chinese people's pursuit for delicacies. China is a world-renowned "Culinary Kingdom." As one of the six important elements of tourism, i.e., transport, sightseeing, accommodation, food, shopping and entertainment, "food" is one of the most important component parts of China's abundant tourism resources. Delicious Chinese food attracts thousands upon thousands of foreign tourists to China.

In order to understand why Chinese cuisine is growing in popularity in the world, we should first look back and analyze the

³²⁴ <http://www.chinaplanner.com>

history of Chinese cuisine which believes that the preparation of food is an art and not simply a craft.

History

The history of Chinese cuisine can be traced back to Peking man and his use of fire and the invention of "cuisine". Other accounts of the history of Chinese cuisine takes its beginning to the Chinese stone age, where the cultivation of rice and the production of noodles, both typical representations of Chinese cuisine as we have known today, are visible in archaeological findings.

Cooking has occupied an important position in Chinese culture throughout its history. During the period of the Tang (618-907 AD) and the Song (960-1279 AD) dynasties, people went in for the nutritional and medical value of different plants: mushrooms, herbs, vegetables. At this time, "medicinal food" became important for the prevention and cure of diseases, and for overall health.³²⁵

The art of cooking has been cultivated and refined over hundreds of years. Legend has it that the culture of Chinese cuisine originated in the 15th Century BC during the Shang Dynasty and was originally introduced by Yi Yin, its first Prime Minister.

The two dominant philosophies of Chinese culture (Confucianism and Taoism) which have had a deep influence on the political and economic history of the country, also influenced the development of the culinary arts.

Confucius emphasized the artistic and social aspects of cookery and eating. The Chinese do not gather together without involving food - it is considered to be poor etiquette to invite friends to your home without providing appropriate food. Confucius also established standards of cooking and table etiquette, most of which remain to this day. The most obvious example of this is the cutting of bite-sized pieces of meat and vegetables during the course of the food preparation in the kitchen, obviating the use of a knife at the table which is not considered to be good manners.

Finally, Confucius encouraged the blending of ingredients and flavorings to become a cohesive dish, rather than tasting the individual components. Harmony was his priority. He believed and taught that without harmony of ingredients there could be no taste. He also emphasized the importance of presentation and the use of

³²⁵ http://en.wikipedia.org/wiki/History_of_Chinese_cuisine.

color, texture and decoration of a dish. Most importantly, cooking became an art rather than a task to be endured.

On the other hand, Tao encouraged research into the nourishment aspects of food and cookery. Rather than concentrating on taste and appearance, Taoists were more interested in the life-giving properties of food.

Centuries on, the Chinese have discovered the health-giving properties of all sorts of roots, herbs, fungus and plants. They have taught the world that the nutritional value of vegetables is destroyed by over-cooking, and in addition have found that things with a great flavor also have medicinal value.

Styles of Cuisine

Cuisine in China is a harmonious integration of the taste, aroma, color, and shape. For the process of cooking, Chinese cuisine is very diverse, the various ingredients and seasonings and cooking skills ranging from simple to complex. Cooking styles are associated with the geographical, historical, and even cultural aspects of a vast country and its peoples. Viewed from this angle, Chinese cooking may be divided rather arbitrarily into three cooking styles:

Canton Style: This cooking style is the most popular. From chicken, seafood to vegetables and fresh fruits, are cooked by frying and adding a sauce with the resulting dish full of flavor. Cantonese cuisine in general is the best and easiest choice in a restaurant, for example, a typical Cantonese lemon chicken. Cantonese cuisine usually uses fresh ingredients and not too much cooking oil.

Szechwan Style: This is normally far more spicy. The spicy flavor of Sichuan cuisine comes from chili peppers - dried and powdered - as well as black pepper grown only in the area. The dishes are dominated by seafood and fish.

Northern Cuisine: The most famous is the cuisine of Beijing. Cuisine from this region much use of spices likes garlic, vinegar, salt, coriander, and green onions. One of the most famous dishes is Peking duck, found only in Beijing.

Types of Cuisine:

Though there are numerous types of cuisine in China, reference will be made here to only a few of them due to space constraints:

Anhui Cuisine

Anhui cuisine (Hui Cai for short), one of the eight most famous cuisines in China, features the local culinary arts of Huizhou.

The highly distinctive characteristic of Anhui cuisine lies not only in the elaborate choices of cooking materials but also in the strict control of cooking process.

Most ingredients in Anhui cuisine, such as pangolin, stone frog, mushroom, bayberry, tea leaves, bamboo shoots, dates, games, etc., are from mountain areas. Huangshan Mountain has abundant products for dish cooking. The dishes help relieve internal fever and build up vital energy. The white and tender bamboo shoots produced on Huangshan Mountain can be made into very delicious food. Xingu, a kind of top-grade mushroom grows on old trees, is also very tasty.

Anhui cuisine chefs pay more attention to the taste, color of dishes and the temperature to cook them, and are good at braising and stewing. They are experts especially in cooking delicacies from mountains and sea. Anhui dishes preserve most of the original taste and nutrition of the materials. Generally the food here is slightly spicy and salty. Some master dishes usually stewed in brown sauce with stress on heavy oil and sauce. Sugar candy is often added to improve the taste.³²⁶

High up on the menu are stewed soft shell turtle, Huangshan braised pigeon, steamed stone frog, steamed rock partridge, stewed fish belly in brown sauce, bamboo shoots cooked with sausage and dried mushroom, etc.

Chaozhou Cuisine

The Chaozhou Cuisine is a local cooking style in Chaozhou and Shantou area. It has not only become people's favorite for its delicious taste and refined appearance, but also won praises for its light taste, sweetness and equilibrium. The cuisine stresses on fragrance, denseness, freshness and sweetness in flavor, resulting in a fresh and strong taste without oiliness. Seasonings such as fish sauce, barbeque sauce and ginger wine are widely used the cuisine, and over a hundred types of sweet dishes are meticulously made as accompaniment. Soups are the most characteristic dishes of the cuisine, which are delicately made into pure taste retaining the freshness of raw materials.

Hunan Cuisine

Hunan cuisine is well known for its hot spicy flavor, fresh aroma and deep color. Common cooking techniques include stewing,

³²⁶ <http://www.chinatraveldepot.com/C342-Anhui-Cuisine>.

frying, pot-roasting, braising, and smoking. Due to the high agricultural output of the region, ingredients for Hunan dishes are many and varied.

Known for its liberal use of chili peppers, shallots and garlic, this cuisine is known for being spicy and hot, as opposed to the better known Sichuan cuisine, which is known for being hot and numbing. Another characteristic distinguishing Hunan cuisine from Sichuan cuisine is that, in general, Hunan cuisine uses smoked and cured goods in its dishes much more frequently.

Another feature of Hunan cuisine is that the menu changes with the seasons. In a hot and humid summer, a meal will usually start with cold dishes or a platter holding a selection of cold meats. In winter, a popular choice is the hot pot, thought to heat the blood in the cold months. A special hot pot called lover's hot pot (*yuān yāng hǔo gāo*) splits the pot into a spicy side and a milder side.

Fujian Cuisine

Fujian cuisine was a late-comer in coastal southeast China. The Fujian economy and culture began to flourish after the Southern Song Dynasty. During the middle Qing Dynasty, famous Fujian officials and literati promoted the Fujian cuisine so it gradually became known to other parts of China.

The cuisine emphasizes seafood, river fish, and shrimp. The Fujian coastal area produces 167 varieties of fish and 90 kinds of turtles and shellfish. It also produces edible bird's nest, cuttlefish, and sturgeon. These special products are all used in Fujian cuisine.³²⁷

The most characteristic aspect of Fujian cuisine is that its dishes are served in soup. Its cooking methods are stewing, boiling, braising, quick-boiling, and steaming; the most famous dish is Buddha Jumps over the Wall. The name implies the dish is so delicious that even the Buddha would jump over a wall to eat it once he smelled it. A mixture of seafood, chicken, duck, and pork is put into a rice-wine jar and simmered over a low fire. Sea mussel quick-boiled in chicken soup is another Fujian delicacy.

Cutting is important in the Fujian cuisine. Most dishes are made of seafood, and if the seafood is not cut well the dishes will fail to have their true flavor. Fujian dishes are slightly sweet and sour, and less salty. For example, litchi pork, sweet and sour pork, soft fish with onion flavor, and razor clams stir-fried with fresh bamboo

³²⁷ <http://www.chinafactours.com>

shoots without soy sauce all has this taste. When a dish is less salty, it tastes more delicious. Sweetness makes a dish tastier, while sourness helps remove the seafood smell.

Fujian cuisine comprises three branches -- Fuzhou, South Fujian and West Fujian. There are slight differences among them. Fuzhou dishes, quite popular in eastern, central and northern Fujian Province, are more fresh, delicious, and less salty, sweet, and sour; South Fujian dishes, popular in Xiamen, Guangzhou, Zhengzhou and the golden triangle of South Fujian, are sweet and hot and use hot sauces, custard, and orange juice as flavorings; West Fujian dishes are salty and hot, with strong local flavors. As Fujian people emigrate overseas, their cuisine became popular in Taiwan and abroad.

Cooking methods

Cooking methods involve a lot of boiling, braising, stewing, frying, steaming, and baking. Out of these, three are particularly important:

Stir frying

Stir fry is one of the healthiest ways of cooking. That's because very little oil is needed and the foods cook quite fast. This cooking technique asks for foods to be chopped small, and then fried in very little oil, in a curved skillet, while stirring furiously with a spatula. If stir frying is to be done with foods requiring different cooking times, the ones that need more time to cook get in first, then the others are added, so that everything is ready at the same time.

Deep frying

In deep frying, foods are immersed completely in oil and cooked at a temperature of 365 F. If it's lower than that, the foods come out greasy. If it's higher, foods will get burnt at the exterior, while not being completely cooked inside. At 500 F, the oil will catch fire, so it's very important that the temperature is kept under control.

Deep fried foods aren't always healthy, especially if the cooking oil is saved and reused. That's because re-heated fats generate acrolein, which is thought to be carcinogenic. Moreover, trans-fatty acids are also produced in the deep frying process, therefore increasing the risk of developing cardio-vascular conditions for people who consume a lot of deep fried foods.

Steaming

Steaming is cooking in steam, using either special steaming bamboo baskets or a normal pot filled with water, with foods to be

steamed placed in a strainer above the pot, in such way that they do not get in touch with the water. Steaming is maybe the healthiest cooking method, because it does not add fat to foods while at the same time preserving their nutrients. Fish and vegetables can be steamed.

Steaming is a traditional Chinese cooking method that is ideal for today's trend towards healthy eating. It is especially good for vegetables, fish, meat and dumplings.

There are three methods that are used for steaming: Firstly, the traditional technique uses bamboo steamers that stack on top of each other; dishes needing the least cooking are placed on the top level, while those requiring the most heat are placed on the bottom layer, near the boiling water. Secondly, food is arranged on a plate or bowl, put inside a steamer on a rack and placed over a large pot or wok of boiling water. Thirdly, the bowl of ingredients is partially immersed in water and the food is cooked partly by the boiling water and partly by the steam it produces.

Compared with food cooked by other methods, steamed dishes are more subtle in taste. The fresher the ingredients, the better they come out.

Steaming is widely used for steaming buns and dumplings in northern China. Steamed food contains more nutrition than that of boiled or fried food, as less nutrition is leached into the water or the oil. As a result, the food's natural flavor is maintained and even enhanced.³²⁸

Cost Analysis

Since the first Chinese restaurants in the United States were started by very poor people, and served inexpensive food, this register for Chinese food is what the American public became accustomed to.

This does not mean that all Chinese food is inexpensive, but it means that expensive Chinese food is not just a matter of purchasing the kind of expensive ingredients and proteins reared for Western-style meals.

Chinese food often uses proteins less for flavor and more for texture. You might have better luck on a Chinese menu ordering by cooking method than by ingredient content.

³²⁸ http://en.wikipedia.org/wiki/Stir_frying

Chopsticks and Tooth-picks:

Chinese food is eaten with chopsticks, and not with knives and forks. Knives are unnecessary in any case as almost all the ingredients are finely chopped, so no more cutting at the table is necessary or desirable. Chopsticks may be difficult to handle initially, but then easily become the standard implement of use. Handling button mushrooms and peanuts or peas requires exceptional dexterity and self-control. Chopsticks have the great advantage of picking up just the right amount of food for a morsel.

Another problem which is frequently faced by foreigners, is handling rice with chopsticks. This is relatively easier if the rice is mixed with the sauce or the other ingredients of the dish. If that is not done, it is easiest, and totally acceptable, to bring the bowl of rice close to the mouth, and to use the chopsticks just to scoop the rice into the mouth.

One chopstick craft which a visitor is not advised to try is the deboning of a fish when its top half has been eaten, without turning it over. The careful separation of the fish skeleton from the lower half of the flesh will usually be performed by the host or a waiter. The reason why a fish will never be turned over is a traditional superstition, and a tribute to South China's fishing families - bad luck would ensue and a fishing boat would capsize if the fish were to be turned over.

The use of toothpicks at a table is another standard practice. As in most Asian countries, the polite way to deal with lodged fragments of food is to cover one's mouth with one hand while the tooth pick is being used with the other. Toothpicks are frequently used between courses as it is believed that the taste of one course should not be allowed to mar one's enjoyment of the next course. Toothpicks have another major value. They are ideal, and socially acceptable, for picking up those meal items which often defy the best chopstick approach, such as slippery button mushrooms.

Conclusion:

Chinese food appeals to the majority of populations in the world not just because of its better cost analysis, but more so because of its great variety and delicacy of tastes. Its variety of flavors is so cleverly contained in each dish that there is nothing incongruous in the serving of meat and poultry in the same course. Both the cooking and consumption of Chinese food are great culinary experiences. Besides appealing to our taste buds and eyes,

food prepared in the Chinese manner is highly nutritious, retaining all its vitamins with quick and minimum cooking. It is no wonder then that the adepts of Chinese food are so energetic and active, and non-obese.

A final point to be noted is that the enjoyment and appreciation of food in China is considered far more important than artificial table manners. There are numerous accounts of official banquets at which top Chinese leaders have taken off their formal dinner jackets, hung them on the back of their chairs, and said, "Let us now enjoy the food". That itself demonstrates the priority occupied by food in China.

