

China Eye



SACU: The Society which has promoted understanding between the peoples of China and the UK since 1965

Winter 2021

Number 72



Contents include:

SACU AGM 2021

Comparison of Chinese and Western Philosophy

Poverty Alleviation in Guangxi-Part 2

Roots of Provisional Agreement; Vatican and PRC

Origins of Evolution of the Imperial Dragon

The Overseas Chinese

Chinese Pinyin

Afghanistan, Earthquake on the Edge of Europe

Sino File and China Eye Diary

CHINA EYE

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SACU E mail Newsletter

SACU issues a monthly E mail newsletter providing details of events and news about China. Members are invited to send details of happenings to SACU. If you wish to receive this newsletter, please let SACU have your E mail address, which will be sent out bcc (blind copies). Nobody else can see your E mail address. SACU will not use your E mail for any other purpose other than SACU business. It will not be passed to anyone else without your permission and you can unsubscribe at any time. Please send details to Ros Wong, membership@sacu.org.uk

The Spring issue (Number 73) of China Eye will be available in early March 2022. Please send news or articles for inclusion before 20 February 2022 to Walter Fung, 11 Collyhurst Avenue, Walkden, Worsley, Manchester M28 3DJ. Tel 0161 799 6944, E mail; walter.fung888@btinternet.com

Front cover: Burial mound of First Emperor (WF)

Back cover: The only One Earth is Sick

All photographs are by the authors except where stated.

Welcome Winter 2021

It seems that efforts to improve Anglo-Chinese Understanding is stalling! The Times columnist Ann Treneman, who comments on non-political issues, made a rant (3/12/21) about how confusing Covid lateral flow tests are. But she finds that the most irritating things about them is that. 'They are made in China. Grrr'. This tells you a lot about how effective the anti-China lobby has been.

China has had a very poor press especially within the last four months and now according to the head of MI6, China is his main priority. Much has been made about Xi Jinping's absence from COP26, the Solomon Islands riots, the Peng Shuai affair and the sale of nuclear-powered submarines to Australia. The view is that China is now a threat to smaller countries using the 'debt trap' and is a colonial power. However, all Chinese agreements with countries with the Belt and Road Initiative have been voluntary. The Western colonial powers used military might, resulting in tens of thousands – if not millions of deaths.

Glasgow COP26

Xi Jinping did send a video message, but it was not presented with the other world leaders and it was not adequately publicised in the media, press or television. Some broadcasters did mention however that Xi had not left China for over 20 months because of Covid-19. The Japanese prime minister was also absent, but this was not mentioned.

Sir David King former UK Chief Scientific adviser said in an interview that too much is made of Xi Jinping absence in person from COP 26. China has more non-fossil energy (wind and solar) capability than the rest of the world put together and China's carbon footprint per person is half that of the US.

In the closing stages of the Glasgow COP26, China and the US issued a joint statement that they would work together to try to limit any global temperature rise to 1.5 degrees C, the target of the conference. They pledged to take measures to cut methane emissions over the next ten years and ban imports linked to illegal deforestation. Despite their differences, the two countries will cooperate. The UK team hope that this mean that China will agree to bring forward from 2029 its deadline for reaching peak emissions. (Times 11/11/21)

A Times reader wrote in (11/11/21) that he thought it hypocritical for western nation to blame China for its emissions when China makes so much of what we buy. He says if we take the carbon cost of these goods, add the carbon cost of transport and transfer that figure to our own the results would make a lot of difference to our attitude.

A very informative book on China's efforts in development of clean energy is by Barbara Finamore, *Will China Save the Planet?* Polity, Cambridge 2018. This was summarised in China Eye and the text is on the SACU website;-

[Climate Change and China, by Walter Fung - Society for Anglo-Chinese Understanding \(SACU\)](#)

New Energy Vehicles (NEV)

As early as 2001, China made the development of new energy vehicles (NEV) a priority in its 10th Five-Year Plan (2001-05) and in 2010, NEVs were designated a strategic emerging industry. Accordingly, the government granted \$10 billion over 10 years to the leading automotive and battery manufacturers for the development of electric cars. About 140 Chinese companies make 66% of all lithium batteries in the world. The US share is about 10%. As with wind turbines and solar panels, the volume of production in China, has brought down the price of lithium batteries. In March 2018, China launched an EV battery recycling programme.

China also grants subsidies for the purchase of NEVs and they are exempt from purchase tax. In some cases, subsidies total \$16,000 per vehicle. Beijing plans to replace all its 69,000 taxis with EVs. China is now the leading producer of EVs together with charging facilities. There are now more charging points in Beijing alone than the whole of Germany.

In 2017, more than 605,000 passenger NEVs were sold in China, nearly half the world's total, plus 198,000 commercial NEVs, mainly electric. China is home to 99% of the world's total of 385,000 electric buses. Every five weeks, China's cities convert the equivalent of London's entire bus fleet. There are plans to ban petrol cars by as early as 2030.

Covid-19 news not widely reported in the UK

Chinese vaccines are to be manufactured in Egypt and Algeria. China has supplied vaccines to 46 African countries and worldwide over 400 million Chinese vaccines have been sent to more than 90 nations. By the end of the year, up to one billion vaccines are likely to have been donated to Africa.

In China itself, about 80% of the 1.4 billion population have been fully vaccinated (as of 21/11/21, 2.44 billion doses have been administered).

On the Bright Side

In a forum hosted by the UK China Chamber of Commerce (CCC) on 23 November, Lord Grismstone (Minister for Investment) said that there was huge potential and opportunity to build partnerships between UK and Chinese companies. Areas are in offshore wind and energy storage, electric vehicles, batteries and green finance.

A survey of 75 Chinese companies in the UK, found that more than half planned expansion in the next two years. The 270 members of the CCC include Huawei, Bank of China and Beijing Construction Engineering Group. This forum was held a day after Boris Johnson confirmed China's exclusion from nuclear power stations. (From The Times 6/11/2)

Walter Fung

Can you contribute to SACU's Mission?

To promote friendship and mutual understanding between the peoples of Britain and China.

To provide facts and analysis about China – not uncritically but always from a firm basis of friendship.

To help the British people understand the meaning of China – past and present.

SACU Council strives to achieve these aims but needs the support of individual members. All SACU Council members are volunteers, nobody is paid. If you can help, please contact **Zoe Reed, SACU Chair**, on 07768 207702 or email: chair@sacu.org.uk.

New Membership rates from 1 October 2019:

Individual	£23
Retired/Unwaged	£18
Students (PDF only)	£10
Institutions and Libraries	£27
Overseas Airmail	£35
Overseas (PDF only)	£13

Please make cheques payable to 'SACU', but to reduce the administrative burden, please consider paying by standing order, or use Paypal via our website: www.sacu.org.uk
Send applications and renewals to SACU Membership Secretary, Ros Wong, 27 Portland Close, Bedford MK41 9NE. Mobile: 07906 956426, email: membership@sacu.org.uk
Please be sure to include, full name, address, post code, telephone number and email address.

Your email address will be used only for SACU purposes. It will not be passed to anyone without your consent. In circulars such as the SACU Email newsletter your email details will be 'blind' and not visible to others.

The SACU Email newsletter is issued monthly and provides news and details of events involving China or Chinese culture. For your copy, please let the newsletter editor have your email address. Contact **Ros Wong** at membership@sacu.org.uk
Please remember, you can unsubscribe at any time.

Michael Sheringham and Fang Wang compile the SACU email Newsletter. It is distributed by Ros Wong to whom information and enquiries should be directed.

Chinese Brush Painters' Society (Yorkshire)

This society provides a focus for all who are interested in Chinese Brush Painting. The society arranges workshops with Chinese and other experienced tutors and provides information and assistance to members on all aspects of the subject. The group produce a regular monthly newsletter packed with information. Meetings are however suspended during the coronavirus pandemic.

Further information from the Secretary, **Anne Allan**.
Tel 01422 368482 or email mail@anneallan
Website; www.cbpsyorks.co.uk

SACU: Online events

SACU, like other organisations, has suspended 'live' events because of the coronavirus pandemic. We are conducting internal meetings in the virtual world, using Microsoft Teams for Council and Executive Committee meetings. We are making increased use of our newsletter, social media and website to post articles and online events which inform and educate our members and readers about China and help counteract the many negative arguments currently appearing in the western media.

Our newly formed **Working Groups** are currently planning more Zoom online events so please do check our digital communications for details as they become available.

Website: www.sacu.org.uk

Facebook: facebook.com/sacu.uk

Twitter: twitter.com@sacuuk

YouTube: 1965 SACU

WeChat: ID: SACU1965

The Working Groups are:

- Public Education [UK], led by Zoe Reed
- Chinese and China Connections, led by Wang Fang
- Membership Support and Development, led by Ros Wong.

In 2021 the working groups will meet on SACU Council days and will also have independently convened planning meetings to programme more events. All meetings and events remain online.

All groups would welcome more members to join, so if you would like to be involved, please contact us.

Ros Wong
membership@sacu.org.uk

And a reminder... here are a few informative websites about China:-

- <https://chinachannel.org/> The Los Angeles Review of Books with plenty of reviews of books both from and about China
- Laszlo Montgomery's history podcast series <https://www.teacup.media>
- <https://www.chinasage.info> "Your guide to all things Chinese" the website of SACU Vice President Rob Stallard.
- TED Talk by Eric Li (explanation of the system of government in China)

“Railways and Reunions” and SACU AGM 2 October 2021 Report

SACU’s AGM 2021 took place on Saturday 2nd October at the Wesley Conference Hotel, Euston Street, London. A new Council of 12 members was appointed and the meeting voted unanimously to convert SACU into a Charitable Incorporated Institution. Thanks to members who attended this ‘blended’ meeting either in-person or by Zoom.

“**Railways and Reunions**” took place as SACU’s public event before the AGM on Saturday 2nd October 2021. **Consul General Zheng Xiyuan** of the Manchester Chinese Consulate proposed this joint event to mark the 110th Anniversary of the Chinese Revolution. We brought together family members of **Dr Sun Yat-sen** and **Sir James Cantlie** who played a critical role in helping Dr Sun escape imprisonment by the Qing legation in London in 1896.

This was SACU’s first in-person event since 2019, presented as a ‘blended’ event with people attending both in the room and by Zoom, held in the morning because of the time difference and to accommodate the availability of Sun Yat-sen’s family in China.

Several members of the Manchester Consulate and SACU Council collaborated to organise this highly successful event. The expert technical help provided by the Consulate was invaluable in linking attendees in the room and on Zoom with **Madam Alexandra Sun** in Guangdong, her son **Justin Sun** in Beijing, and **Sir Hugh Cantlie**, son of **Kenneth Cantlie**, with his son **Charlie Cantlie** in Oxford, and facilitated by **SACU Vice President Dr Frances Wood**.

We started with a video film made by the Manchester Consulate at the York Railway Museum which set the scene for our event. The museum houses a KF Class No.7 steam locomotive designed by Kenneth Cantlie and donated to the museum where it was restored and has been exhibited since 1983. Kenneth Cantlie was an expert railway engineer and the son of Dr James Cantlie who had taught the young Sun Yat-sen when he trained as a doctor in Hong Kong. Dr Sun recognised the worsening situation in China and proposed reforms to the Qing government in the early twentieth century but when they refused, Dr Sun started to think of revolution as the only way forward.

We then met Madam Alexandra Sun, granddaughter of Dr Sun, who showed us around the Sun family mansion, now a museum, in Zhongshan, Guangdong, built in 1892 when Dr Sun was still a student. Dr Sun Yat-sen became the provisional first President of the Republic in 1912 and later became Supervisor of Chinese railways. Kenneth Cantlie worked in China in 1930s, designing steam engines especially suited to the difficult terrain and available type of coal. So, the friendship between these two families has continued through the generations, and it was an honour for us to meet these distinguished guests.

“**To Change the face of China**”: **SACU President Professor Michael Wood** talked about the early development of the railways in China, at first built by foreign powers and not welcomed by the Chinese

government. **Guo Songtao** was the first Chinese ambassador abroad, arriving in Britain in 1877. He realised China needed to understand foreign affairs and develop a proper foreign policy whilst establishing prosperity at home and railways were crucial to this. He had talks with the railway engineer **Rowland Stevenson** who drew up plans for the future of the Chinese railways. Guo recognised that China’s technology needed to be reformed along with a wider openness to ideas of modernity.

Gradually, railways were laid, 9,000 km by 1911 by foreign concessions and the first railway by the Chinese in 1909 from Beijing to Inner Mongolia was engineered by **Zhan Tianyou**, now regarded as the father of China’s railways.

Prof Michael Wood referred to his films on **Deng Xiaoping**’s reforms and opening up, when Deng called for modernisation of Chinese technology. Michael’s films included one on developing the railways and he described the high-speed train journey of his film crew from Beijing to Guangzhou, travelling over 1,500 miles in 8 hours. He commented that, although the surge in high-speed railways has slowed in the last two years it is likely to pick up again. China’s railways are an amazing achievement, now the second biggest and most up to date in the world – and what would Zhan Tianyou make of this progress?

Consul General Zhen Xiyuan made concluding remarks from Manchester, noting that the friendship between the Sun and Cantlie families was not just friendship between two families but symbolised the friendship between the UK and China.

“**China at High Speed**”: At 6.00pm we streamed a lively and colourful film from the China National Tourist Office which concentrated on individual experiences to show how the network of high-speed trains across China is helping development.

“**1921**” **film screening**: SACU was a partner with Friends of Socialist China and other organisations to screen this critically acclaimed film about the formation of the Communist Party of China in Shanghai one hundred years ago.

The video recording of “Railways and Reunions” is available on SACU’s YouTube channel:

The above report, which appears on the SACU website, was written by Ros Wong, SACU Membership Secretary who also send out the SACU E mail newsletter.

The AGM was generally well attended with about 25 members present in person and a further 25 or so on-line. The Wesley Conference Centre was an excellent and convenient location for the meeting. I do not believe we have used it before. My only problem was that I could not find it initially because I was looking on Euston Road! Euston **Street** is just behind Euston Station. Something to remember for next time, as the location is so convenient, I suspect we could be using it again.

Please keep your eyes on the SACU E mail newsletter for notices about SACU events in the New Year.

SACU has been provided with the following DVDs by the Chinese Consulate in Manchester. These are a great way to learn more about China and Chinese culture. If any SACU member want to borrow any of these DVDs please contact Walter Fung, China Eye editor.

Riding Rails in China: New Silk Road
Cuisine on the Silk Road
Secrets of China's Forbidden City
Chinese New Year
Chinese Architectural Wonders
Kungfu Motion
Mysteries of China
Designed in China
Huizhou 2018
China 2020: Putting People First-Always
Marco Polo, a Very Modern Journey

SACU May 4th Reading Group

The Online reading group on May Fourth New Literature organised by Michael Sheringham is now in progress and meets every month or so but there is room for two or three more. The group reads the short stories and poems of the May Fourth/New Literature period (1920-30s). The reading material, is disseminated online for participants to read before the discussions.

If you are interested in joining this group, please contact him; msheringham@hotmail.com
membership@sacu.org.uk

Afghanistan - Earthquake on the Edge of Empires by Andrew Hicks

President Joe Biden has described the American evacuation from Kabul as, 'one of the most difficult airlifts in history'. Since July 2021, 18,000 evacuees were flown out and since the military airlift began on 14 August a further 13,000. Presumably he is making comparison with airlifts of people, though the Berlin airlift and the American supply of Nationalist China over the Himalayas from Assam during WWII, both of cargoes not people, were in fact far more challenging. As for the unfortunately named Operation Frequent Wind when the US evacuated Saigon in 1973, 50,000 evacuees were flown out of the frequently shelled airport and 7,000 by helicopter from the centre of the city. Photos of evacuees scrambling aboard from a roof top are a defining image of this final debacle in the American war against communism in Viet Nam.

A further largely forgotten American airlift was in China at the end of WWII when the US intervened in the emerging civil war between the Nationalists and Mao's communists. The American air force airlifted tens of thousands of Nationalist troops from southern China where they had been deployed against the Japanese to the north. This movement was in order to take the surrender from the Japanese thus securing territory for the Nationalists and to allow them to engage in armed conflict with the communists.

When airlifting an army into a new theatre of war key equipment and essential ground transport also have to be carried. As the Nationalists primarily used donkeys, thousands of these too had to

be flown to North China. The cargo space of the American C47 transport planes was divided up by wooden stalls and the animals dragged up ramps and secured inside. I have a slim novel called *Beyond the Call of Duty* by Eugene Brown which describes the appalling conditions in which Chinese troops and donkeys were thus transported. The American pilots had oxygen and parachutes but the Chinese soldiers of course had none. The author describes a chaotic incident in which donkeys break loose from their stalls during severe turbulence, smash open the plane's loading door and fall out at high altitude, all I assume based on actual fact.

In addition to this intervention in China's internal affairs in the forties, it was also American supplied and managed aircraft that enabled the defeated Nationalists to be evacuated to Taiwan, thus creating a tension and confrontation that has run for decades and remains without resolution to this day.

All of these are instances where an American intervention has proved to be counterproductive to what they were trying to achieve, instead finding themselves on the losing side. Lessons that aggressive military intervention such as the discredited 'War on Terror' leads to long term instability rather than implanting democracy never seem to be learned. At least Biden has now declared an end to the era of America 'remaking other countries', insisting it was therefore right to withdraw US troops from Afghanistan. While final withdrawal from Kabul might have been handled better, the greater criticism should fall on President George W. Bush who impetuously invaded Afghanistan and Iraq without confined objectives or a clear exit plan, thus creating huge problems for his successors and the world.

From Genghis Khan onwards the aggression of empires and super-powers has blighted world peace as they constantly seek to expand their territory and influence. In recent times technological advances in surveying have enabled the creation of fixed political boundaries, thus securing nation states within defined borders, together with a rule-based international order to promote peaceful and stable relations. However, human affairs are never perfect and international relationships are rarely harmonious. Indeed, modern empires or power blocs are like tectonic plates and where they meet there are often earthquakes. Afghanistan is one such example and Tibet another. Empires also abhor a power vacuum on or near their borders and often seek to control any such territory to make sure that neighbouring powers do not get there first.

Thus for example in the nineteenth century Tibet was a tributary state of China, with Russia and British India as active competitors in the region. Britain was engaged in 'the Great Game' and, fearing that Russia would extend its influence into Tibet, manufactured the pretext of a border dispute and in 1904 invaded Tibet from India across inhospitable mountainous terrain as far as Lhasa. Its huge invasion force had the logistical problem of carrying supplies and travelled with 7,000 mules, 5,000 bullocks and 3,500 yaks all of which also needed feeding. In consequence of this invasion Tibet came under British influence causing long term instability and tension with China. With the Chinese revolution of 1911 and subsequent internal turmoil China was unable to exert itself to recover its position in Tibet for several decades until finally united under Mao. The rest as they say is history, though it is a history that is poorly understood in the West, especially the destabilising consequences of the earlier British invasion.

Afghanistan, invaded in the nineteenth century by the British, by the Russians in the twentieth and the Americans in the twenty first, is thus another such example of power play politics between super-powers causing increased instability. With the American withdrawal and its influence now diminished it is now hard to predict the future for the country. The best outcome for Afghanistan would of course be to have an indigenous government

that governs well for all its people and is able to act properly on the world stage, even if that government is the Taliban.

As world economic power and influence shifts eastwards, India and China will increasingly be key players in this region. Pakistan as Afghanistan's neighbour and already sheltering about three million Afghan refugees will also play a crucial role. China, being its close ally, is likely to be highly influential and has a strong interest in preventing poverty and chaos in Afghanistan. The western alliance has hardly covered itself in glory, its policies being promoted through military invasion and force, all in the name of freedom and democracy. It is possible therefore to hope that the world will allow China the positive influence it can now exert in Afghanistan based its new economic strength.

China has always been the world's biggest economy except for the last two centuries of stagnation and disorder, and is once again becoming a world super power. This state of affairs offers more promise than threat despite the remorselessly negative perspective of the western media towards anything that China ever does. China's expanding industrial and mercantile economy makes it essential that it transacts responsibly with the world and is a good citizen and this can be fulfilled if the world permits it to do so. Its diplomacy towards Afghanistan and the region may indeed prove to be more effective and beneficial than that of the military invasions of the western alliance over recent decades. Having intervened so actively the West can hardly criticise if China now supports Afghanistan with soft loans and other strategic support, even if with elements of self-interest. The future is now wide open.

The Environment, Global Warming and Energy Production by James De Burghe

Little is said of the huge contribution China has made and continues to make in this entire field. Many commentators and media articles label China as one of the world's worst polluters. But in fact, on a per capita basis China is far behind the USA, UK and most western nations in this regard.



Protect the environment; photo taken in Xi'an in March 1983 (WF)

Of greater importance China has for many years pursued environmentally friendly policies. From recycling to tree planting and desert reclamation China is far ahead of the rest of the world. During the past two decades a policy of

reducing energy usage by employing more efficient production methods has been pursued affecting just about every major power using industry and very effectively reducing the energy needs of household appliances and lighting. In the past decade the introduction of more efficient battery design and manufacture led to a large increase in the use of electric vehicles, battery powered cars, buses and trucks are now commonplace on China's roads.

One reason that these programmes have been successful is that China has always used the carrot rather than the stick to help these measures to gain public acceptance, people are paid to recycle their rubbish, electric vehicle users are free of vehicle tax and road tolls, charging points are plentiful and low cost to use.

The use of more electricity, however brings its own problems as electricity generating capacity has to rise to keep pace with increasing demand. The current coal powered generating plants have been modernised to reduce CO2 emissions. New plants are even more efficient in this regard. China has commissioned several large nuclear fission generating stations but is reluctant to introduce many more because of the problems of safely disposing of, and containing, the high-grade nuclear waste that they produce.

Therefore, coal power remains the principle means of generating electricity for the next five years. It has been supplemented by both solar and wind powered generating stations but the low predictability of these alternative power sources means that they only have a limited use in reducing atmospheric pollution. China, therefore, looked for a safer but more reliable solution.

Nuclear fusion reactors have been on the drawing board of the world since the Russians made the first Tokamak reactors in 1951. The problems of reaching a commercially viable fusion reactor are huge. They require immense pressure and extremely high temperatures; however, they use easily obtainable fuel and produce very small amounts of very low-grade nuclear waste. It is true to say you could power a large city for a year with a bucket of sea water using fusion reactors. But the technology that can support a prolonged fusion reaction has been elusive.

China has invested heavily in fusion research and its experimental fusion reactor has now achieved some world firsts. It managed to sustain a fusion reaction for 120 seconds at a temperature of 128 million degrees Celsius. The previous best anywhere else in the world was 8 seconds at 80 million degrees Celsius.

China is sharing its research with the European ITER group and the combined resources of both bring Nuclear Fusion a lot closer to a viable working reactor design that will play a large part in solving the planets energy needs in the coming decades.

Poverty Alleviation – Part 2 “Get your hands dirty” by James de Burgh

The first Phase of poverty alleviation had been a success, but it was clear that there were many rural communities that had not benefited from it. Millions were still left below the poverty line and living at subsistence level or below. These were mainly people from the smaller ethnic minorities and they covered the western and central southern areas of China. They lived in small close-knit communities usually fairly remote from the cities. Typically, they were located in inhospitable mountain regions that had poor communications with the rest of their home province. The one exception to this generality was Xinjiang (which has been covered in a separate report). The briefing to the teams that were to lead this next attack on poverty was to get involved and get your hands dirty.

This new phase started in 2017, teams of accountants were sent to visit every single isolated village. Their task was to interview every household and gather information about income, health, education levels and the opinions of the villagers themselves as to how they would like to see their lives improved. Concurrently teams of experts visited village locations to assess how the village could be improved and to assess risk factors. The villages were divided into two categories;

- Those that could be improved with government assistance – around 95% of the total.
- Those that needed relocation due to geological or other risk problems.

It was a strict policy that the cultural lifestyles of these people should be kept intact. That historic building should be preserved and that the economic regeneration teams should work with the local people to ensure that this policy was strictly followed. The strategy was to follow a plan that unfolded in this way.

Phase 1 was the construction of roadways and in some cases helipads that ensured that the work teams could access the villages and bring in tools and materials. Villagers could be employed in these tasks giving the first boost to the village economies.

Phase two was the village improvement tasks, rebuilding homes and installing waste digesters that not only safely dealt with sewage but which also provided a gas supply for cooking, reducing the need to cut down local woodland for cooking and heating. The final waste product was sterile and could be used as compost on the local vegetable patches. Local streams were fitted with in-line electricity generators these horizontal turbines did not silt up and had a minimal impact on the water ecology of the areas in which they were installed. They were interconnected and fed local supply stations that stabilised the supply and fed electricity

to the villages. Again villagers were trained in the maintenance and running of these services thus providing work for the people previously employed cutting wood or collecting and spreading sewage. Medical services were installed in centralised clinics that sent out mobile surgeries to the villages. Emergency ambulances and fire crews were stationed at the central clinics to provide instant response to health or fire emergencies. Communications were improved by installing centralised satellite dishes that provided TV and internet services including two way telecommunications. The services were piped into every household by underground fibre optic cables. The villages that had to be relocated were painstakingly disassembled whilst the village population was moved to a temporary camp close by to the new village location. The new village would take shape looking as close as possible to the original but with all modern amenities built in.

The villagers themselves would be fully employed in the process ensuring that the local economy was actually boosted by the entire operation.



Older citizens enjoy Tai Chi in their new village



A new family accommodation compound near Napo

Phase three was ensuring that the villages could sustain their local economy in the long term. This was probably the most difficult phase in terms of getting a good result. Teams were set up to examine how this might be achieved before the other phases even started, I was a volunteer team member.

The first job was to discover the skills and crafts already possessed by the villagers. A survey was undertaken and the following skills and crafts were discovered;

- Carpentry
- Wood carving
- Stone masonry

Stone carving
 Metal casting
 Blacksmithing
 Toolmaking
 Fine embroidery
 All manners of cultivation
 Homemade medicines
 Roofing and thatching
 General needlework and clothing manufacture
 Weaving.



A traditional house, restored with modern conveniences

The second task was to discover how these skills could be utilised to manufacture products that had a wide market appeal and could be paired with modern sales methods over the internet. A proviso being that these business plans did not require extensive retraining of the villagers nor would they require large scale investment to make them effective

After a lot of research and discussion three product groups were seen as viable start-up projects for the villages and could be started in a small way and expanded as demand increased. They were; the manufacture of novelty soap, the manufacture of novelty candles and votive candles and the manufacture of authentic period costumes for the Chinese film and TV industry.

All three choices linked into existing growing markets and promoted the joining of old skills to modern techniques. They utilised 90% of the existing skills the villagers possessed and the remaining skills were needed for the upkeep of the villages themselves.

Despite the Covid Pandemic work progressed albeit some what slower than usual. But the entire project was an outstanding success story. Village incomes soared and the marketing of village products exceeded all expectations. Average household incomes were raised from 970 yuan per month to 5850 yuan per month, this exceeded all targets and expectations.

The swapping of experience and methods between teams all over the Chinese provinces was very helpful in accelerating the overall plan.

In the final quarter of 2020, the Chinese government was able confidently to state that base line poverty had been eradicated in China.

The roots of the provisional Agreement between Vatican and the People’s Republic of China by Carlo Marino



On Oct. 22, 2021 Vatican and the People’s Republic of China publicised that they had agreed to extend the provisional agreement of 2018 on the appointment of bishops for another two years. This historical agreement continues to be a “for experiment” agreement, according to the expression used by the Vatican.

The pact will either become perfect or another decision will have to be taken. The Vatican will want to see some concrete results to extend the agreement.

Pope Francis, a Jesuit, is committed to the culture of dialogue and encounter and he is opposed to confrontation. Despite pressure to terminate the agreement he decided to extend it for other two years. But where are the roots of the relations between the Vatican and China? The end of the 1500s and the beginning of the 1600s, which corresponds to the end of the Ming dynasty and the beginning of the Qing dynasty represented a new phase of the evangelization of China.

The expansion of Christianity during this period represented a new flowering of missionary activity, which will soon affect all continents. China was also an extremely different country from those in which Catholicism had then its centre of gravity. In a condition of high self-sufficiency of the ancient Chinese world, there was never a lack of distrust towards Europeans, including missionaries. Most a serious problem was the inseparable link between missionary activity and political expansion, or colonialism. While acknowledging the good will of those men committed to bring Western culture and Christianity simultaneously, according to the mentality of the time, the resistance put up by those very different peoples was more than understandable. The Christianity in China ushered in a profound, lasting and fruitful cultural exchange between Europe and China.



Vatican

For centuries, Europeans have been inclined to project particular fears and phantasies onto China. The fairly recent, quite spectacular development of China into an economic superpower goes hand in hand with the awareness that the West is not automatically the dominant power on the global stage any longer. The rapid rise of China has been rekindling fears in Europe of the ‘yellow peril’, a notion which first emerged in the late nineteenth

century. Cultural anxieties and suspicions are likely to prevent the development of more realistic images of each other. In this context, it is instructive to look more closely at a relevant episode from the past: the adventures of the Jesuits, who in the late sixteenth century began to travel to China to spread Christianity. To some extent these missionaries managed to establish a dialogue on religion, philosophy and science with the oft well-educated upper echelons of Chinese society. If this dialogue did not always lead to mutual agreement on issues, it did help to promote more mutual understanding and less distrust. As the Italian Jesuit Matteo Ricci (1552-1610) wrote with common sense about the Chinese in the early seventeenth century: 'They are human beings, just like we are.'

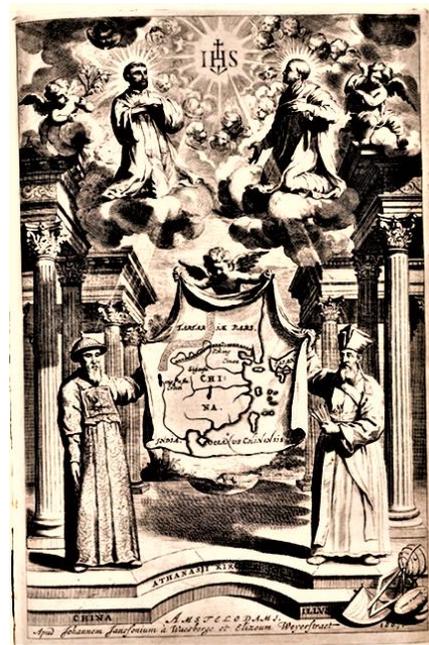
Driven by missionary zeal, many Jesuits embarked on a risky journey to the East – and quite a few of them did not survive the hazardous ocean journey. Those who did make it to China, arriving there as of 1582, encountered a highly developed culture. Much to their surprise, they saw that the Chinese knew book printing already, while there was also an extensive network of schools in China. Around 1600, over 150 million people were living in China, while Europe had a population of some 75 million. At the time, the Chinese empire was led by the Ming dynasty, which relied on a bureaucracy of officials well versed in the Confucianist classics. The empire had a fairly stable autocratic regime. The Jesuits were dependent on Chinese bureaucracy to enter the country and they could not simply leave again. This implied that they had to adapt to all sorts of local circumstances.

The Jesuits realized quite well that they were in a position of dependency. To stimulate cultural exchanges, they studied Chinese – the common language, after all – and they tried to look at things from the vantage point of the Chinese and their mindset. If the Jesuits were to succeed in spreading Christianity, they also needed to conform in part to Chinese rules. They were deeply impressed by ancient Chinese civilization, with a history dating back even further than the Deluge. By being sensitive to all this history, the Jesuits managed to open up a dialogue, resulting in exchanges in such fields as science, technology, music, art and religion. In spreading Christianity, they consistently tried to find common ground with Confucianist teachings and rituals, in interaction with the Chinese. Confucianism served as a base not only for the moral and ritual conduct of Chinese families, but also for society as a whole. The so-called policy of accommodation by the Jesuits was not so much a deliberate strategy, but the outcome of careful attempts at interaction, whereby all the time the Chinese were in a position of power of course.

After the Manchu people conquered China in the middle of the seventeenth century and established the Qing dynasty, the Jesuits managed to gain access to the Chinese court. The fact that the Jesuits were well-versed in science, especially mathematics and astronomy, and also had various technological skills at their disposal played an important role. Notably emperor Kangxi (1661-1722) thought well of the Jesuits. At the same time, however, they faced more and more pressure from other corners. The Franciscans and the Dominicans complained to the pope that the Jesuits went too far in their accommodation of China. There was increasing criticism of the use of specific Chinese rites involving the translation of 'God', while concern was raised about the liturgy's adaptation to Chinese rites. Pope Clement XI decided to interfere and prohibited Chinese converts to join Confucianist rituals – much to the dismay of the emperor of course. The Jesuits got crushed, as it were, between East and West. As of 1725, Chinese leaders grew less enthusiastic about Christian activities in their country.

For a long time, the Jesuits were seen as authorities who determined the image of China in Europe. Increasingly, however, traders began to be influential as well, and their primary aim was to set up trade relations with China. They were less inclined to accommodate the Chinese. As a result, concerns tied to cultural exchange receded to the background, even though all sorts of 'chinoiserie' became fashionable, as also revealed by several (travel) books on China. Towards the end of the eighteenth century, the Chinese-European relations grew increasingly antagonistic.

Through books on China by Jesuits such as Adam Schall von Bell and Francis de Rougemont, the Europeans received up-to-date information on the Christian mission, supplemented with personal stories and experiences. These authors often relied on the works of the Italian missionary, cartographer and historian Martino Martini (1614 – 1661), a student of Athanasius Kircher.



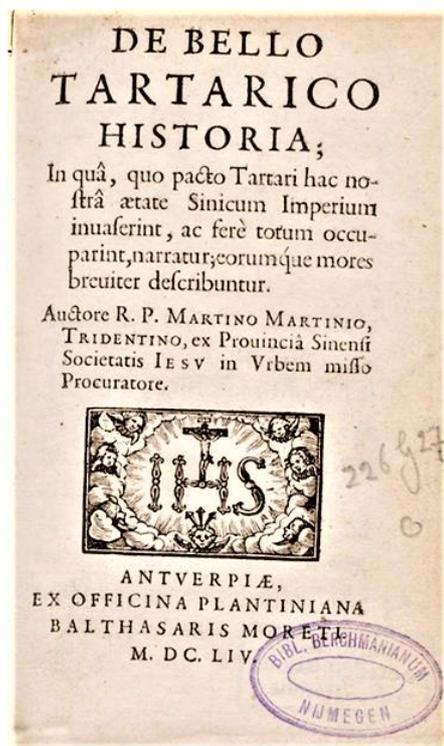
Several years after Martini arrived in China, the Ming dynasty collapsed definitively and a transition took place leading to the rule of the Qing dynasty, a period marked by conflict and war aimed at the unification of Outer Manchuria, Mongolia, Xinjiang, Tibet and Taiwan under China. Martini promised to be faithful to the new power and quickly adjusted to the new regime. In 1651 Martini returned to Rome as representative (procurator) of the Chinese mission with the aim of defending the policy of accommodation against the Dominicans and Franciscans.

In 1645 the pope had prohibited several Jesuit practices. Martini hoped to change the pope's mind. To avoid seasickness during his long, adventurous journey, he wrote books. This proved to be going well, for upon his arrival in Europe he contacted well-known printers to whom he entrusted his historical and cartographic data. Within a year after his return, his authoritative *De bello Tartarico historia* (History of the Tatar war) appeared in print, in which he writes about his experiences with the new rulers, their regime, the conquests and the progress made by the Jesuit mission. The book established his reputation.

Martini arrived in Rome in 1654. He successfully defended the approach of the Jesuits and their view that Chinese rites are reconcilable with Christianity and therefore should be tolerated. This touched on a sore spot among Dominicans and Franciscans.

They defined these rites as acts of superstition, rather than regarding them as major social-cultural practices. In this so-called Chinese Rites Controversy, the Jesuits would eventually taste defeat after several papal decisions and bulls.

Just like Martini, the Portuguese Jesuit Alvaro Semedo (1585/1586-1658) promoted the development of the Christian mission in China within Europe. His history of China was first published in Portuguese in 1641 and soon appeared in several translations. The French version, entitled *Histoire universelle de la Chine*, dates from 1667 and was bound together in one volume with Martini's *De bello Tartarico historia*.



Only considering the very long history of contacts between China and Rome is it possible to understand the will to establish continuous relations even today between the two sovereign states, in common respect and in common friendship.

Exhibition of Freud's interest in China

Collecting antiquities was one of Sigmund Freud's greatest passions. Late in life he increasingly began to acquire Chinese pieces, to add to the ancient Egyptian, Greek and Roman objects which make up the majority of his collection. Sigmund Freud's engagement with China also took other forms. Although he did not read widely about China, he still made ideas about the Chinese language central to his understanding of the interpretation of dreams. And he owned and loved dogs known as 'Chows', to whom he gave names with a distinct 'Chinese' flavour. In his lifetime Freud's ideas had a considerable impact in China. His works began to be read and discussed there from around 1913, and several Chinese translations of his works appeared in his lifetime.

In 2022, an exciting new exhibition will dive into Sigmund Freud's own work – and psychoanalysis as a whole – in the context of Chinese art, history and culture.



Sigmund Freud with his beloved Chow Jofi, 1937 [IN/0123]

The show will display the Chinese objects and examine China's relationship with psychoanalysis. The exhibition is curated by Craig Clunas. Professor Emeritus of the History of Art at the University of Oxford and the first holder of the chair to specialise in the art of China

The Freud Museum is at 20 Maresfield Gardens, Hampstead, London NW3 5SX. It is open on Wednesdays, Saturdays and Sundays. E mail for further information info@freud.org.uk,

This information was sent in by Gerard Tierney, a new SACU member.

China Eye Diary

Next year (2022) is the Year of the Tiger. Years are in a sequence of twelve animals: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog and Pig.

2021; Year of the Ox
 2022, Year of the Tiger
 2023, Year of the Rabbit,
 2024, Year of the Dragon

Chinese Festivals for 2022

1 February, Spring Festival (Chinese New Year and a week-long holiday)
 15 February, Lantern Festival
 5 April, Qing Ming (Tomb Sweeping)
 3 June, Dragon Boat Festival
 4 August, Chinese Valentine Day
 10 September, Mid-Autumn Festival
 1 October, National Day (usually a week-long holiday)
 4 October, Chong Yang (Chinese Elders' Day)

A Comparison between Chinese and Western Philosophy; Part 1

Russell Berg

Russell is a retired food technologist who has a life-long interest in philosophy. He has had articles published in specialist philosophy journals. This is his first article for China Eye.

From Mythology to Philosophy

Philosophy can be considered as the study of the fundamental questions of existence and the term was probably first used by Pythagoras in the west. For this comparison I will assume that the two most fundamental questions of philosophy are; what is the nature of the world we inhabit and how should we live our lives.

It is interesting to note that the term philosophy in Chinese is Zhexue, but this is a modern perspective, developed in the 19th century by a Japanese scholar. However, if we consider philosophy a systematic method in search of the truth to answer the two fundamental questions above, we can see that Chinese philosophy has existed for about two and a half thousand years, which is about the same time that western philosophy has existed.

Philosophy does not exist in isolation so we need to think of what beliefs there were before philosophy as well as the environment in which philosophy developed. Philosophy is commonly accepted to begin in the west with Thales of Miletus (625 – 545 BCE) and it is amazing that it started at a similar time in China at about 500 BCE in what is commonly known as the ‘Hundred Schools of Thought’ during the Spring and Autumn period.

Before philosophy in both China and ancient Greece, there was religion and mythology. Another interesting similarity is the chasm between the peasants and non-peasants (including the nobility) in belief. The non-peasants in Ancient Greece believed in the state religion which basically worshipped the gods, especially the Olympian pantheon, while the nobility in China worshipped their ancestors as demigods whilst the peasants in both civilizations were animistic in their beliefs, believing spirits pervaded throughout nature; including trees, rivers and mountains. Superstition was ubiquitous amongst all classes in both civilisations.

The concepts which were accepted in China before the Spring and Autumn period included cyclicality and the Mandate of Heaven. Cyclicality is an extension of the cycles of the day and seasons to that of interaction between polar forces, exemplified by yin and yang, then projected to the rise and fall of dynasties and states. This concept probably started in the Shang dynasty (c1600 – 1046 BCE). The concept of the Mandate of Heaven was introduced in the following Zhou dynasty which claims that Heaven would support a just ruler, but would be displeased by an unwise ruler, so this person would lose the Mandate. This loss would be reflected in adverse natural conditions such as crop failure or flood. Also during the Zhou dynasty, the I

Ching (Book of Changes) was completed – Legend has it by the mythical Fu Xi. This book is a system of divination or decision making by linking the balance of opposites, with the impermanence of nature and that everything is connected in a dynamic cosmos.

The concepts commonly accepted in Ancient Greece predating philosophy includes destiny, which ruled over the life of individuals, states and even the gods. There were events which could not be escaped from but the routes between these events was uncertain so could be changed. A good example is that once we are born, we are destined to die, being mortal, but we have some choice of the route between these two events. The other main concept in ancient Greece was *arête* (translated as excellence or virtue), which encapsulated how a warrior should behave and was exemplified in the heroes, including Theseus, Perseus and Odysseus in showing human potential for bravery and intelligence in protecting others.

New Ideas from Turbulent Times

The Spring and Autumn period was one of great turbulence in China, with the breakdown of the Zhou central authority, leading to conflict between and within the states thus causing great uncertainty and disregard for feudal customs. Similarly in ancient Greece, at the dawn of philosophy there was great turbulence. The archaic kingdoms had broken down and fragmented into separate city states, with the exception of Sparta, lacking political institutions. This led to conflict within the states between the wealthy and the poor, as well as between the city states. Besides this the hellenophillic state of Lydia was being threatened by an expansionist Persian Empire. Also, the small city states of Greece saw this empire as a looming threat as well as an opportunity for increasing trade.

This gave rise to the age of tyrants and sages. Tyrants (who were normally aristocrats) seized power by persuading peasants and farmers to rebel against the aristocrats, then leading the rebellion. In other cases, sages were sought to mediate between the factions, as was the case in Athens, where Solon was empowered to be the law giver. Thales, as well as being considered the first western philosopher, is usually included in the list of the seven sages of Greece, so can be construed as the link between sages who dealt in wise words and non systematic wisdom to philosophy which is dependent on systems of knowledge.

Western philosophy rebelled against the prevailing beliefs and mythology which is epitomised by Thales’s claim that natural events have natural causes. This led to early Greek philosophy advocating atheism (Anaxagoras), pantheism (Xenophanes), and monotheism (Plato), but rarely the polytheism nor the animism which were the accepted norm. However, the monotheism of the ancient Greek philosophers was of a hand off deity, which did not interfere in human affairs. This is encapsulated in Aristotle’s claim that God’s only purpose is to contemplate himself as anything else was demeaning to Him.

The Book of Changes and Flow

Chinese philosophy took a different approach in that it tried to systemise and assimilate the previous beliefs and myths,

rather than rejecting the previous ideas. Because of this it is harder to determine when Chinese philosophy started. If we stick to our definition of philosophy as a systematic understanding of the world the first Chinese metaphysics is the great or third commentary of the book changes. Most of the book of changes is mainly concerned with divination using 64 hexagrams, in which each line can be unbroken (yang or male) or broken (yin or female). These are split into groups of three lines (trigrams). Most of the book, including the commentaries, is related to predictions given by the chance patterns produced by the throwing of sticks.

However, the third commentary, also known as the great commentary gives a systematic interpretation of the metaphysics underlying the book. It claims that the book is representative of the cosmos, which is eternal, without beginning nor end and is in a constant flow or flux between two extremes (male or yang and female or yin). There are two types of change: alternation which is gradual orderly change from yin and yang (or vice versa) such as night to day or through the seasons; and transformation, which is random change that is reflected in omens leading to a breakdown in order, hence undesirable. This commentary claims that all parts of the universe are connected and part of a whole which continually renews itself creating energy and strength as part of this process. The terms yin and yang are extended to numerous binary terms; including motion and stillness; hard and soft and full and empty. Everything is continually moving between these opposites and this movement is referred to as flux.

In this system entities cannot be isolated from the totality so comes to the same conclusion as Parmenides did in the west, in his book, 'The Way of Truth'. In this book he claims that the Universe is one and covers all being and existence. He concurs with the Book of Changes in that being is continuous and indivisible. Zeno of Elea supported Parmenides in showing that if more than one entity existed, there would be numerous, ridiculous paradoxes. However, Parmenides and Zeno differed from the philosophy in the Book of Changes in that they believed that nothing changes.

The concept of flux or flow between two polar opposites is very similar to the philosophy of Empedocles, but he stated that the two poles are love and strife. He believed that the material world is a sphere, where love and strife flow from within and without. When love is purely within the sphere and strife without there is a golden age, but this does not last, as strife drives love out of the sphere to cause an age of turbulence, but love gradually drives out strife to produce another golden age and this cycle continues for ever. As in the Book of Changes nature is regulated by chance rather than purpose.

Taoism and the Riddler

The next major work in Chinese philosophy was the Tao Te Ching. This book, whose title can be translated as 'The Way of Integrity', is purported to be written by the sage Lao Tse (there is some dispute whether this was one man or a group of sages), accepts most of the physics from the Book of Changes, but mainly concerns itself about how to align oneself with the cosmic flow or flux. This leads to the concept of limited (or minimum) action (Wu Wei) and

living effortlessly. By removing effort which is struggling against the natural flow, happiness is achieved. Any action against the natural flow (Tao) will only cause strife and misery. It is with this concept that Taoists criticised Confucian morality as this involves striving towards an ideal. This striving causes strife and contention. Hence Te or virtue in Taoism is not based on striving towards an ideal but understanding then aligning to the nature of Tao. Thus, virtue naturally develops from character and includes wisdom, trustworthiness, proper conduct and kindness.

In a sense Taoist virtue is similar to Aristotelian eudemonistic (virtue) ethics in that both involve growing and developing from within, if the conditions are favourable and include harmony with the environment, rather than to be externally imposed. However Taoist and Aristotelian virtue differ in that Aristotle states that virtue has to be practised before it becomes habitual, whilst Taoism claim that virtue comes naturally from understanding and aligning with the way of nature.



Lao Tse statue at Lao Shan, Shandong province (WF)

Another important concept in Taoism is Pu or inherent quality, which is usually described by the metaphor of the unworked wood or uncarved block. This concept is one of returning to simplicity and potential which is the state of mind before being tainted by experience, thus removing all prejudices, including those of perception, so returning to the joyful mindset of an infant. The concept of Wu Wei and Pu are central to the political interpretation of Taoism which is indicated in the Tao Te Ching. This implied an extreme laissez faire attitude to government. Taoism advocates not using will power or force to govern but instead aligning with the way of nature by helping the governed to flourish. Military expansionism in the period of the Warring States was condemned by Taoists. This is similar to Aristotle's function of the state, which is to help the individual grow in virtue and happiness.

However, the Tao Te Ching was written in mystical verse with a plethora of riddles and in that respect resembles the philosophical style of Heraclitus, who was known as the riddler and like Lao Tse was a mystic as well as a philosopher and Heraclitus also believed in the equivalence of opposites and perpetual flow.

Here are two quotes, one from each philosopher and the reader can think of the source of each:

*'Much learning does not teach sense'
'All difficult things in the world arise from a previous state in which they were easy'.*

However, there are important differences between Taoism and Heraclitus including Heraclitus's concept of Cosmic Justice, which prevents one opposite prevailing in the strife of opposites but unlike Tao which is passive, Cosmos Justice is active. This is reflected in the Taoist advocating peace whilst Heraclitus claimed that war was the natural state of affairs. This makes Heraclitus elitist whilst Taoism is democratic.

Confucius and Socrates

Contemporary to Lao Tse was Confucius (551 – 479BCE), who founded the most significant of the Hundred Schools of Thought. Confucius came from lower nobility through his father, but he died when Confucius was three, so Confucius was bought up in poverty by his mother. Not much is known about Confucius's early life, except that he was highly intelligent and took pleasure in studying. However, he married when he was 19, so had numerous jobs, to support his family, from shepherd to bookkeeper, before studying to be a teacher in his twenties.

His reputation started to grow in his home state of Lu, due to the quality of his teaching. Because of this he was appointed the governor of a small town (501BCE), and soon worked himself up to the highest office, which a non-aristocrat could hold at that time in the state of Lu, which was equivalent to police commission. However, after a few years Confucius realised that the state of Lu would not follow his advice for good governance, so he travelled round China, looking for a prince who would take his advice. Confucius had limited success with the rulers; some of which wanted to offer him a position and others plotted to have him assassinated. Although none of them would accept his advice on governance, Confucius acquired numerous disciples and followers.



Confucius Tomb at Qufu, Shandong Province (WF)

After the death of Pericles, Socrates was in a similar situation in Athens. Socrates, who claimed to be the gadfly of Athens, was ignored by the rulers, but had many followers. Socrates was born in Athens about 470BCE and his father was a sculptor. In his youth, Socrates worked as a sculptor and then a soldier. Initially he was interested in the metaphysics of his predecessors, but later lost interest, when he realised that they offered pure speculation, when he was looking for certainty. When the Oracle at Delphi claimed that there was no one wiser than Socrates, Socrates tried to disprove this, by questioning the wise and found that they lacked wisdom.

Socrates was important as he changed the emphasis of western philosophy, from the nature of the world we live in; to how should we live our lives. He believed that immorality was based on ignorance and the most important part of philosophy was to learn to think for oneself via questioning. Socrates did not write any books as he claimed that you could not ask a book a question, but his ideas were written down by his disciples, the most important being Plato. Similarly, Confucius was less interested in the nature of the world, rejecting all superstition and speculation, such as what happens when we die, in favour of how we should live our lives.

There is no evidence that Confucius wrote anything down and the main work encapsulating his philosophy; 'The Analects', was written by his disciples. It is generally thought that his disciples were accurate as far as Confucius's teaching, unlike Plato, who used Socrates as a mouthpiece for his own ideas, in many of his dialogues. Confucius also believed that people should think for themselves, but unlike Socrates, Confucius professed that there should be as much emphasis on learning as thinking, as in the quote; "To study and not think is a waste; to think and not study is dangerous".

Confucius accepted most of the metaphysics of the Book of Changes, but differed to Taoism, in that the way was not one of natural alignment, but required learning and thinking in order to obtain virtue and in this way was closer to Aristotle than Lao Tse.

Just as Wu Wei is central to Taoist philosophy, the concept of Ren is pivotal to Confucianism. Ren is a mixture of humaneness, benevolence or love and can be described as the attitude of good parents towards their children, hence parental love. This love has an innate element but to reach its fullness has to be cultivated. Ren is an extension of this love to parents (Greek storge), which is the basis of Xiao (filial piety) and Di (love and respect towards one's siblings and contemporaries). Part of the cultivation of Ren is by Li (following of rituals and rites) and Yi (righteousness or moral or proper conduct).

Central to Yi is the principle of reciprocity, which is embedded in Confucius's version of the Golden Rule; "What you do not wish for yourself, do not do to others". In this Confucius concurs with Kant, in that people should be treated as ends, rather than means. The purpose of Ren and education is the cultivation of a noble-minded man, which everyone can strive for. Confucius differs from Socrates, in that according to Confucius, the individual should only exist

in relation to the family and should be in harmony with the external authorities or powers, rather than emphasising self knowledge and challenging elders.

Political Philosophy of Confucius and Plato

Confucius believed that the main purpose of government is the welfare of the common people, just as the main purpose of the father is to provide for the welfare of the family. Confucius claimed that the ruler must satisfy the people's need for food and to protect the people by giving them arms. However, the common people should not be sent to war, before they have been trained. But more importantly the people must have trust in their rulers. To achieve this, the ruler must be virtuous, to the point of being a sage, to set an example to the people. Being a moral example is the correct way to govern, as the people will look up to their ruler and try to emulate him. Failure to respond to the ruler's example would result in shame, which is a far better method of correction than edicts or punishment. Between the monarch and the common people is the bureaucracy.

The rule of man was more important to Confucius than the rule of law and for this to be effective, the public officials had to be well educated and virtuous to make wise decisions and set a good example to the people, as well as supporting the monarch, in satisfying the material needs of the people.



Confucius Temple Nanjing (WF)

Also important in the Confucian system of social order is the rectification of names. This means that names must correspond to reality. According to Confucius, this is essential to achieve social order. A king must behave as a king and this concept of behaving according to social position, should permeate society from the king to the farmer's child. This rectification of names must begin with the ruler, so that punishment will fit the crime and rewards reflect the service, otherwise the common people will be confused and not know how to behave. Plato was sympathetic to this principle, when he said everyone, including guardians, soldier or trader, do their own job and do not interfere with others. Interestingly Socrates thought

that inaccurate language leads to social disorder by implanting evil in the soul. For Plato names could be linked to the enduring Form such as the word beauty could be attached to the Form of Beauty, so was close to Confucius in the concept. However, Aristotle thought that all objects are in a state of change, so the rectification of names would be meaningless.

Like Confucius, Plato also speculated how a state should be governed. Just as Confucius, Plato favoured a hierarchal structure, but instead of one wise Emperor versed in philosophy, Plato opted for a group of guardians, who were well educated in philosophy. Like Confucius's gentlemen and aristocrats, these Guardians had to be educated in culture, but in a Platonic quirk; any part of culture which appealed to the emotions was not included. Unlike Confucius, Plato had a separate class of soldiers as he believed that a professional army was more effective than a people's militia.

Both Plato and Confucius thought that the state existed for the benefit of everyone, rather than just the ruler or the ruling class, but in the Republic, Plato took an idealistic approach, compared to Confucius's practical approach. Both concurred that poverty and lack of food were harmful but Plato, probably influenced by the Spartan, constitution condemned wealth and property ownership as well.

However, the main difference between them is that Confucius believed that the family was the bedrock of society, whilst Plato thought that family was an impediment to the good of society, so professed communal living, including the equality of the sexes as far as the Guardians. However, Plato's concept that lying is the prerogative of the government would be abhorrent to Confucius, who believed that the ruler and government must set the example to which others would follow. Plato uses the lie to claim that the right to select a partner should be held by the state rather than the individual. The people would be told that this would be done by lot, but the truth is the lot would be rigged in favour of eugenics.

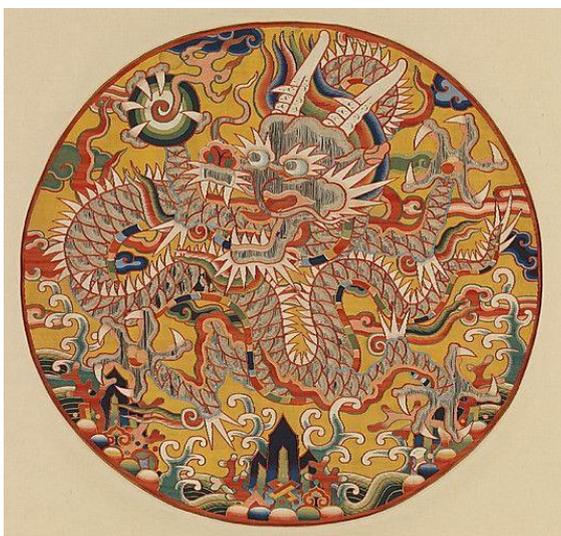
It is interesting that neither Confucius nor Plato took the simplistic view that man is either naturally good or evil. Confucius's view is that people are born with a neutral nature, so it is the influence of society, especially the ruler, whether people ended up good or bad. Plato took the view that a minority of people were born with golden souls (good by nature), slightly more people born with silver souls (slightly virtuous by birth), but the majority were born with iron souls (debased at birth). However, society and the environment could improve or worsen the nature of the soul. Hence both Plato and Confucius were very keen on education.

Part 2 of this analysis will appear in the next China Eye, Spring 2022

Origins and Evolution of the Dragon; Personal Emblem of the Emperor by David Rosier

This article, which will be in 2 parts,takes me back 35 years to a time when Wendy and I were starting to research the complexities of Court Costume Regulations which represented the cornerstone of court protocol and provided, via visual clues, the rank and status of the wearer.

One of the symbols that captivated us, as it has done for many others for well over 2000 years, was the *Imperial Chinese Dragon*.A creature designated as the personal emblem of the emperor although not for his exclusive use. Costume displaying the most powerful of symbolism became a focus regarding items that we acquired for our collection.



This article looks back to the origins of the Chinese Civilization and defines, as best we know, the origins and subsequent evolution of the design of this iconic mythical creature through to the end of the Song Dynasty in 1279. A subsequent article will focus on the artistic evolution of the dragon design in the Ming and Qing Dynasties (1368-1911)

INTRODUCTION

The concept of dragons appears fundamental to numerous cultures around the world but arguably only in China, and to an extent Japan, does this mythical creature serve such a



fundamental and durable purpose related to religion, power and governance.

The Chinese Dragon, beyond some shared visual resemblances, has no link with the fire breathing, human slaying creatures so prevalent in European mythology and core to British culture with the slaying of the dragon by St George (Fig:1)

The Chinese Imperial Dragon, as we will discover, is a benevolent and wise creature with powers that are vital in the survival and sustenance of all creatures over which it exerts control.Later Buddhist influences, however,would introduce more malevolent characteristics for certain forms of dragon.

Hopefully it will become readily apparent why this creature makes such a perfect personal emblem for the emperor.

ORIGINS

Archaeologists believe the origins of the Chinese Dragon can be traced back to around 4000 BCE and to the *Yangzhou Culture* that occupied the Yellow River Valley, the '*Cradle of Chinese Civilization*'.

The earliest evidence to support this theory dates from 6200-5400 BCE and takes the form of a red-brown stone carving.It is, however,generally jade carvings that clearly represent aspects that would evolve culturally and artistically into the iconic Imperial Dragon that was typical of the Qing Dynasty (1644-1911) (Fig:2&3)



Fig:2 is a jade carving that dates to 5000-3000BCE and was discovered in Inner Mongolia. The head has a distinctive shape although there are no horns, and the body lacks the definition of scales

Fig:3 is a jade carving dated to 4000-2900 BCE (*Hongshan Culture*) and this type of design is commonly known as a 'Pig Dragon' because of the snout and rather short body. Both designs, however, provide clear evidence of a dragon design.

The physical creation of what, in reality, is an amalgam of 9 creatures, appears to have occurred as a consequence of a war-like tribe defeating its neighbours. The greatest token of victory would have been the capture of the defeated tribes' 'Totem' on which a creature would have been carved. This creature was deemed to protect the tribe, clearly, in this case, not too successfully! The existence, and discovery, of dinosaur bones would have provided an element of reality to the mythology.

From these Neolithic origins emerges what is known as the 'Nine Resemblances or Attributes' which was described by scholar *Wang Fu* in the Han Dynasty (206 BCE – 220 CE). It relates directly to the fact that 9 will become recognised as the most auspicious number in Chinese culture.

The 9 creatures are: *Deer, Camel, Hare, Snake, Clam, Carp, Eagle, Tiger and Ox*. Clearly it is now impossible to identify any specific animal characteristics. The creature is the essence of male and originally would have had 117 scales of which 81 (9x9) would have been *Yang* (positive/male) and 36 were *Yin* (negative/female)

There are 9 types of dragons defined of which the most important are:

- Celestial Dragon – *Tianlong* – Guardian of Heaven
- Spiritual Dragon – *Shenlong* – Weather control/food production
- Underground Dragon – *Dilong* – Control of rivers and seas

It is the *Shenlong Dragon* that most closely resembles the image and attributes of the dragon that acts as the emperor's personal image.

Fig:4 is a jade carving from the Zhou Dynasty (1046-221 BCE) which closely resembles the form of dragon that will be adopted by China's First Emperor, *Qin Shi Huangdi* (221-210 BCE) as his personal emblem. All that is lacking are the claws that will become a vital clue in identifying the seniority of the dragon in later dynasties.

Lung Dragons possessed 5 claws, *Mang Dragons* had 4 claws and there were 3 and 2 clawed dragons that denoted the lower status of the wearer.

The story attached to the Imperial Dragon is that following winter hibernation on the Celestial Mountain the dragon

would awaken and travel down to the sea to feed. Having fed the dragon took on the control of the weather, particularly the winds and rain. It is these elements that would sustain the crops that produced the harvest that created the food needed by the people. This responsibility to feed all creatures under the dragons control makes the creature the perfect personal emblem for all emperors.

Emperors would undertake numerous rituals during the lunar year to fulfil this responsibility for their subjects, but, obviously, with a varying degrees of success. Any resultant famine was normally interpreted as the loss of favour from the gods and could be interpreted as the gradual withdrawal of the 'Mandate of Heaven' which gave emperors their right to rule as the 'Son of Heaven'.

ARTISTIC EVOLUTION OF THE DRAGON

Dragon design was constantly evolving through the 2000+ years of imperial rule and draws its origins from the mythical *Yellow Emperor* (Fig:5) who immortalised into a dragon and ascended to heaven.



Changes in design characteristics predominantly reflected the artistic tastes and trends of a specific dynasty. Emperors who were active as Patrons of the Arts had the greatest impact on stylistic changes particularly the design of dragons deployed on regulated court costume and as insignia of rank.

The Imperial Dragon evolved gradually over the early dynasties (Qin to Song 221 BCE – 1279 CE) whilst the Ming and Qing Dynasties saw rapid change, and this will be covered in Part 2.

Whilst the dragon did appear on early court costume most were created in bronze, carved in jade or were painted on silk, or porcelain, and were admired for their artistic appeal and as a reflection of the maker's expertise.

Fig:6 is a bronze dragon from the Han Dynasty (206BCE-



220CE) where the facial features have already adopted

characteristics of imperial dragons of the later dynasties. This item displays only head and shoulders so its status, determined by the number of claws, cannot be ascertained.

Fig:7 is a jade carving of a double headed dragon but reflects the designs of earlier times. There is very little definition of the body structure, and the head has a pig-like snout.



Dragons that are truly representative of the emperor appear to be rare compared to the proliferation of designs in the Ming and Qing Dynasties.

Stylistically, the Tang Dynasty (618-907) produced an iconic and readily recognisable design of dragon.

Fig:8 is a Tang dragon where the complete structure of the creature is visible and highly suggestive of the dragons that would be adopted on court costume in the 15th century onwards.

The body is long and sinuous with scales visible. In addition to a tail the creature has 4 legs and feet with 5 claws. This form of dragon is known as a Lung Dragon and represents the most senior form of the creature. A 4 clawed dragon was known as Mang Dragon whilst 3 and 2 clawed dragons were immature Qi Dragons where the body scales had yet to fully develop.

Interestingly, whilst dragons feature widely in Japanese art the concept of regulated insignia of rank was never adopted. Consequently, the majority of adult dragons in Japanese art are portrayed with 3 claws and full body scales. This is by far the easiest method of determining the country of origin of the design.

The dragon's head displays 2 horns with an open mouth and the facial expression is benign. In later dynasties the dragon would be portrayed as pursuing the Flaming Pearl which is interpreted as the pursuit of enlightenment and ultimate knowledge. On occasions the emperor would approve the design of the dragon having caught the pearl. This normally represented an award for exceptional academic services rendered to the court by the wearer.

The Song Dynasty (960-1279) saw the creation of the Imperial Dragon design which would create the basic concepts that remained constant until the end of imperial rule in 1911.

The most iconic illustration of the Imperial Dragon was painted by *Chen Rong* in 1244 on a scroll entitled 'The Nine Dragons Handscroll' (Fig 9)



The scroll measures 18 x 589 inches and depicts 9 dragons amidst clouds, whirlpools, rocky mountains and fire. The theme relates to the 9 dynamic forces of nature associated with the Daoist religion.

In the 18th century the scroll entered the Imperial Art Collection of the Qianlong Emperor (1735-1796) and the emperor added his appreciation and multiple imperial seals. In the mid-19th Century, the scroll was owned by Prince



Gong, a political ally of Dowager Empress Cixi who carried out an audacious Palace Coup in 1861 to become the effective ruler of China until her death in 1908. By 1917 the scroll was in the procession of New York Art

Dealers, Yamanaka & Co, New York and probably had been amongst items that Pu Yi (Last Emperor) and his brother had stolen from the Forbidden City and placed with Japanese allies in Tianjin. It was then sold to The Boston Fine Arts Museum for 25,000 US\$ and remains in their collection today.

Fig:10 shows the dragon having caught the Flaming Pearl



although the creature appears to only have 4 claws. In all other respects this image was the one adopted from the Ming Dynasty (1368 – 1644) onwards as the insignia of the emperor as illustrated in Fig:11

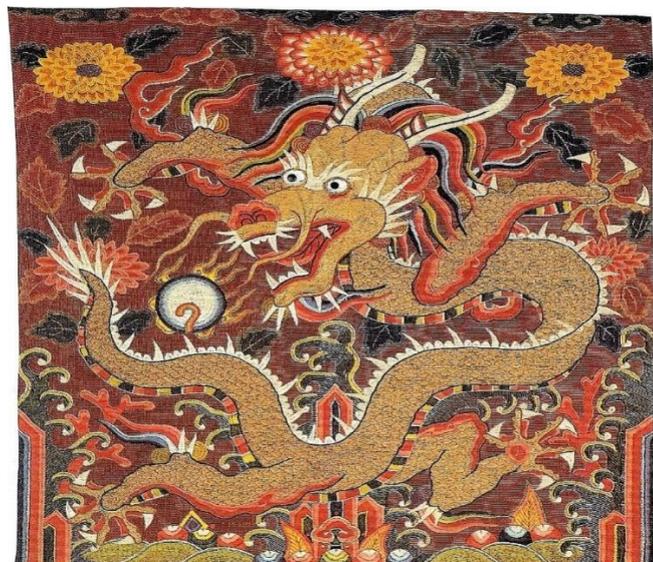
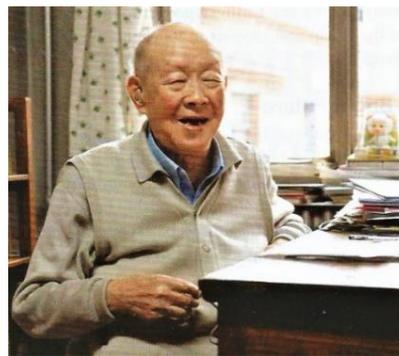


Fig:11 is an Imperial Festival Badge from the early 17th Century and would have been worn by the emperor for *The Chrysanthemum Festival*. The 5 clawed Lung Dragon is chasing the flaming pearl above waves and a 3-pronged rock representing the earth.

In Part 2 of this article, we will explore the artistic evolution of dragons used as insignia of rank in the Ming and Qing Dynasties (1368-1911).

Chinese Pinyin; The contribution of Zhou Youguang by Walter Fung



China Today, No 68

What is Pinyin? It is the modern standard phonetic pronunciation of Mandarin Chinese, the national language of China. Pinyin uses the Latin Roman alphabet to help standardise pronunciation of the national language of China, which is also known as *Putonghua*, common speech. Han, is the mainstream ethnic group in China, but there are 55 other ethnic minority groups, 53 have their own spoken language. Within the Han group are almost countless dialects. Scholars have grouped these dialects into eight or nine main ones. Amongst them is Cantonese spoken by people in Guangdong province, Hong Kong and many overseas Chinese. However, within Cantonese are many sub-dialects.

Prominent amongst them is Taishanese (Toisanese), spoken by inhabitants of Taishan county (Toisan) and surrounding areas. This is the language my father spoke and is different from that spoken in other parts of Guangdong and Hong Kong. There are sub-dialects in each of the other main dialects and very probably within each of the 53 ethnic minority languages. For national progress and security, it is essential that everybody understands each other and can communicate easily with each other.

Written Chinese consists of thousands of different characters, each on representing a meaning, but each one has to learnt individually; there is no alphabet in China. You have to learn how to write the character, learn the meaning and also how to say it. The Chinese characters are used all over China by all the Chinese dialects. It is the written character which conveys the meaning, not the sound, The spoken language will vary and some dialects cannot be understood by others.

When the Peoples' Republic of China was established in 1949, there was no standard language, no *Putonghua*, common speech. The Mandarin dialect as spoken in Beijing was chosen as the National language, but the problem remained, how to standardise the pronunciation. At this time about 80% of Chinese were illiterate and as anyone who has tried to learn to read and write Chinese knows, it is a difficult language to learn, taking much time and effort to become proficient.

Literacy is essential for human and national development and progress. Therefore, the government of China asked

scholars to quickly find a way of teaching a written and spoken language which was understood by everybody. The non-phonetic nature of the Chinese language was clearly a main obstacle, every word had to be learned individually. So, alphabets were considered; existing ones, such as the Latin Roman, Cyrillic, Arabic and even an entirely newly devised Chinese alphabet. Some scholars suggested doing away with Chinese Characters altogether. I believe at one time Esperanto was considered.

Eventually, after much thought and discussion, the decision was made to retain the characters, but to find a way of learning them more quickly and to devise a way of standardising pronunciation. Any anecdotal story, is that Chairman Mao asked Stalin for his opinion. Stalin made the point that Chinese characters were an integral part of Chinese culture and should be retained. And so, the research centred on simplifying the written characters to make them easier to learn and standardising pronunciation using a phonetic alphabet. Rob Stallard has written an article in China Eye on the simplification of Chinese Characters. An example is the character for dragon, *long*, now written in four strokes of the writing brush, simplified from 17, which is a very significant reduction.

Standardising the pronunciation was not an easy task and many scholars from all over China were consulted. Prominent amongst them was Zhou Youguang. He was born in Changzhou, Jiangsu province in 1906, and took a degree in economics, but was always interested in linguistics. He attended courses on linguistics and studied it and alphabets in his spare time. For a short time, he worked in the US in New York, but returned to China to become economics professor at Fudan University.

In 1955, he was invited to a national conference on Chinese characters in Beijing convened by the central government. After the conference, Zhou was persuaded to join a team working on a new phonetic Chinese system of writing. After studying the writing systems of all the languages around the world, he concluded that the Latin Roman alphabet was the most suitable. Soviet linguistics tried to persuade China to use the Russian and Slavic alphabet instead, but the Vice Premier Chen Yi rejected these proposals because, he believed that the Latin alphabet would help to promote and disseminate the Chinese language.

In February 1958, the Chinese National Peoples' Congress adopted, the resolution on the Scheme for the Chinese Phonetic Alphabet and shortly after *Pinyin* became compulsory in primary schools throughout China. In Warsaw during 1974, Zhou spoke at the International Organisation for Standardisation (ISO) conference on documentary technology. In 1982, the ISO accepted *Pinyin* as the international standard for the phonetic spelling of Chinese characters. Obtaining international acceptance was a lengthy task, but in 1998, the US Library of Congress decided to change the catalogue of all 70 Chinese books from the old-style spelling to *Pinyin*.

Zhou wrote and compiled more than 40 books and participated in many Chinese national cultural initiatives/ He passed away in 2017 at the age of 112. In his travels throughout China, Peter Hessler met Zhou Youguang and there is an interesting account in Hessler's book, *Oracle Bones*.

A frequently asked question is why have both *Pinyin* and characters? The answer is that Mandarin Chinese has only a very limited number of sounds. The same sound, written in *Pinyin*, may have more than one, sometimes many meanings.

The word *shi* has several meanings: -. 失 *shī*, 时 *shí*, 始 *shǐ*, 世 *shì*. The meanings are lose, time, start and life respectively. Note the four accents indicating tone; steady, rising, falling-rising and falling. Even, in some cases, the same pinyin word with the same tone can have more than one meaning. **It is the Chinese character which conveys the meaning.** The reforms of simplifying characters and the introduction of *pinyin* have been instrumental in raising the literacy of China from less than 20% in 1949 to over 97% today.

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The students at Lhasa Middle School in Tibet, know the Roman alphabet to be able to study organic chemistry

Sino File for Winter 2021 compiled by Walter Fung

From the British Press

Prince Charles's charm offensive

Prince Charles launched a charm offensive towards China yesterday after president Xi Jinping invited him to speak to ten of its most important business leaders. Charles took part in a virtual round table discussion after he was told China wished to join his Sustainable Markets

Initiative (SMI), a global ‘coalition of the willing’ working towards economic growth and prosperity in a more environmentally friendly way. He was applauded by the executives when he began by speaking in Mandarin and was invited to visit the country to discuss the issue further. Aides said later there were no plans for him to go but did not rule it out in future.

The SMI, with members such as BP, Bank of America, KPMG and AstraZeneca is now discussing whether to allow China to join. The prince said: ‘China is, of course, critical to our shared future on this planet. It is therefore my great hope that, together, we will be able to work towards establishing a China Council as part of my Sustainable Markets Initiative in order to help accelerate the green economy globally’ (From *The Mail-on-line* 13/10/21)

US and China emissions declaration

The US and China put aside diplomatic differences yesterday and pledged to take ‘enhanced’ action to curb global warming in the next decade. Specific measures will be taken to cut methane emissions and ban imports based on illegal deforestation. China repeated a promise to ‘phase down coal consumption’ from 2026 but added it would make best efforts to accelerate this work. They also committed themselves to work cooperatively at COP 26 to persuade other countries to sign up to a package to speed up carbon-reduction pledges. The joint statement was thought to be helpful and make it more likely that next year countries could return with stronger emission-reduction targets. (From *The Times* 11/11/21)

China’s vaccination rate on 13 October 2021

The Times publishes vaccination rates of selected countries each day, but very rarely includes China. However, it has given figures in a report today (14/10/21) quoting data from *Our World in Data*, as of yesterday at 6pm. Despite China’s huge population of 1.400 billion, it is number six in the list of countries, where a proportion of the population has received one dose of vaccine.

The UAE tops the list with 94.5% of its population with a total of 20.5 million doses. Portugal is second with 88.3% of its population, total of 16.1 million doses. Chile is third, 82.9% of its population with 33.4 million doses. China is sixth with 80% of its population with a total of **2.2 billion** doses. The UK is ninth with 72.5% of the population and a total of 94.5 million doses.

Xi /Biden video talks

Following months of rising tension, the US and China have agreed to explore talks on nuclear arms. The three hours of talks yielded little concrete progress, but both agreed to avoid nuclear conflict and to think about productive ways to carry forward discussion on strategic stability. The US has 5,550 nuclear warhead, China 350, but the Pentagon believes China intends to treble this by 2030 and that China will soon have the ability to launch nuclear weapons by land, sea and air, the so called, ‘nuclear triad’. The US chair of the joint chiefs of staff has commented that the Chinese testing of a hypersonic weapon, that could evade US missile

defences as a ‘Sputnik moment’. The US is alarmed by China’s progress in artificial intelligence and cyberwarfare. Biden stressed to Xi that the US still supports the ‘One China’ policy which rules out Taiwan Independence. However, Xi warned that anyone supporting Taiwan independence was ‘playing with fire and would burn themselves’. (From *The Times* 18/11/21)

China Daily Global Weekly of November 19-25, reported that visa curbs between the two countries, especially for journalists are to be eased.

China’s new nuclear reactor

China is due to fire up an experimental nuclear reactor that could revolutionise the atomic energy industry. It uses thorium instead of uranium and molten salt as the coolant instead of water. It is only 3m tall and 2.5m wide and will have a capacity of only 2 megawatts (MW) capable of powering 1,000 homes. However, this development is part of a longer-term plan to develop a series of reactors each with a capacity of 100MW sufficient to power hundreds of thousands of homes. Because the coolant does not need water-cooling it can be built in deserts away from urban areas. Simon Middleburg a nuclear scientist at Bangor University is very enthusiastic about the development reported in *Nature*.

In 2017, The Chinese Academy of Sciences signed an agreement with Gansu province to build the new reactor, claimed to be cleaner and much safer than conventional reactors and the project had an investment of £2.5 billion. Wuwei, a city on the edge of the Gobi Desert was chosen because it has nearby thorium and salt. (From *The Times* 16/9/21)

US special forces training troops in Taiwan

US marines have been in Taiwan clandestinely training the Taiwanese military to defend against attack. They have been there at least a year US officials have told *The Wall Street Journal*. In the past week, 148 Chinese air force planes have been reported in the island’s defence zone. (From *The Times* 8/10/21)

Specialist CIA China Mission Centre

The American CIA is creating a group to concentrate solely on gathering information on China, which it calls the most important threat to US forces. Announcing the new mission, the CIA said it is being formed to address the global challenge posed by China that cuts across all of the agency’s mission areas. It said that China is the toughest geopolitical test in a new area of great power rivalry. The CIA also announced it was recruiting more Chinese speakers. (From *The Times* 8/10/21)

US bans China Telecom

China Telecom, one of China’s big three networks, has been banned in the US, because of ‘significant security risks’ This ban is the latest in a long list of measures to restrict Chinese technology companies. The US says that China Telecom was ‘subject to exploitation, influence and control by the Chinese government’. The Chinese network is used by more than four million Chinese-Americans, two million Chinese

visitors to the US, 300,000 Chinese students and also 1,500 Chinese businesses in America. *(From The Times 28/10/21)*

China to build more radio telescopes

Wu Xiangping, a member of the Chinese Academy of Sciences said that the 500-metre radio telescope (FACT) has enabled significant discoveries in the past five years and that it is now time to build more. The FACT dish has 4,400 individual aluminium panels that can be pointed in different directions. It has been used to detect more than 340 pulsars, gravitational waves and planets outside our solar system that may be able to sustain life. With additional telescopes, the extended FACT with an area of 1.2 sq km. would be larger than the Square Kilometre Array being assembled in Australia and South Africa. China is a participant in this project.

China is the only country in the world with a giant radio telescope since the Arecibo telescope in Puerto Rico collapsed last year due to hurricanes and poor maintenance. The Chinese government is reviewing plans for additional dishes for the telescope. Ten percent of the observing time is available to foreign researchers. *(From The Times 4/11/21)*

Berlin fights to keep China off campus

Anja Karliczek, education minister has said that it was unacceptable that Beijing exercised 'high-level influence' on German public life through the network of its teaching centres. Out of 550 Confucius Institutes in the world, Germany has 20, the UK 30. Their official purpose is to promote the study of Chinese culture and the Mandarin language. Critics argue that they also spread propaganda for the Chinese Communist Party and censor discussion of topics such as Tibet and Taiwan. Last year Sweden closed all Confucius Institutes in the country. *(From The Times 1/11/21)*

Bilateral relations boosted between China and Belgium, Uzbekistan and New Zealand

During the last week of October, bilateral ties and congratulatory messages were exchanged between China and these three countries. The King of Belgium sent a message to Xi Jinping and commented on the rapid economic progress in China. Xi Jinping hailed the recent achievements of Uzbekistan since President Mirziyoyev took office and the building of a 'New Uzbekistan'. Xi also sent a message to New Zealand's Governor-General Cindy Kiro, the first Māori woman to be Governor-General. During the Covid-19 pandemic, China and New Zealand have cooperated productively. Xi underlined his commitment to promoting the China-New Zealand comprehensive strategic partnership for the benefit of both countries. *(From China Daily Global Weekly 29/10-4/11/21)*

China to quadruple nuclear arsenal by 2030

The Pentagon believes China will quadruple its nuclear weapons by 2030. The US estimates China could have 700 warheads by 2027 and have at least 1,000 by the end of the decade. The present number is estimated to be in the low 200s. The US has 3,800, of which 1,800 are deployed. The Pentagon reports that China was expanding the number of land, sea and air-based nuclear platforms and constructing

the infrastructure to support a major expansion of its nuclear forces.

This warning comes after a 'very close Sputnik moment' - a reference to the surprise of the US when the USSR launched the first artificial satellite in 1957. A US expert commented that China is not willing to accept US primacy any more. *(From The Financial Times 4/5/21)*

US admits China is ahead in hypersonic missiles

A senior commander in the US Space Force has admitted that the US is lagging behind China's hypersonic weapons capability. No other country is known to have such technology. The Chinese missile can circle the globe at five times the speed of sound in low orbit and can evade American missile defences. The US is not expected to have the capability until 2024. General David Thompson said that cumbersome US bureaucracy was hampering weapons development after years of complacency. Russia also tested a hypersonic missile launched from a battleship in the Arctic this week. *(From The Times 23/11/21)*

Westminster School axes plans for Chinese academies

Westminster School has scrapped plans to develop academies in China. The school had been working since 2017 for a 2,000-pupil school in Chengdu, Sichuan province. This was to have been the first of six bilingual establishments for Chinese students. However, Mark Batten, the chair of the governing body, has written that a combination of the Covid-19 pandemic and 'recent changes in Chinese education policy' have led to the cancellation of the project. The Chengdu Westminster project was the latest in a growing number of British schools developing franchises, consultancies and partnerships which generated income which was sometimes used to support scholarships and bursaries in the UK.

ISC Research, an educational consultancy, has identified 66 schools in China with an affiliation with 29 schools in the UK. Those include 12 for pupils born overseas to Chinese citizens who can hold foreign passports and also Chinese ID cards until they are 18 years old when they can choose their nationality. There are also 52 bilingual private schools open to Chinese citizens and a further 28 are being planned.

Beijing this year stopped approving new private schools for the compulsory first nine years of education. Some provinces are to cut the number of students and are to impose tighter controls on the curriculum and use of foreign textbooks. *(From The Financial Times 4/11/21)*

Plan to squeeze out Chinese money

British ministers moved yesterday to cut China out of involvement in UK's nuclear power sector. A new funding model will place the risk of future projects on to consumers. It effectively means that consumers take on the risk of delays and cost overruns to projects, but investors will see a return on their money before the plants are even built. Ministers insist that it will make financing the plants easier and cheaper in the long run. The plans also allow the government to force out the Chinese state-owned CGN group from its involvement in the £20 billion Sizewell C

nuclear plant in Suffolk. CGN has a 20% stake in the plant which will be built by the French EDF company. However, the go-ahead has not yet been given due to the Chinese involvement. (From *The Times* 27/10/21)

Biden's rival Belt and Road

President Biden is planning a US-led alternative to China's Belt and Road schemes in South America. The President is to send officials to Columbia, Ecuador and Panama. The plan is known in the White House as 'Build Back Better for the World' and followed talks at the G7 Cornwall meeting. However, the US is late in the game. China has already signed up 19 nations in the Caribbean and Latin America to the Belt and Road Initiative (BRI) launched by China in 2013 to build ports, roads, railways and internet highways. In total, worldwide over 100 countries have joined China's BRI. (From *The Times* 29/9/21)

Chinese medical team research on tea and coffee

The lead researcher Dr Yuan Zhang of Tianjin Medical University has reported that findings indicate moderate consumption of coffee and tea, separately or in combination, are associated with lower risk of stroke and dementia. Both drinks are rich in caffeine and flavonoids that boost blood flow to the brain. Participants who drank two or three cups per day had a 28% and 32% lower risk of dementia and stroke respectively. The Chinese team analysed volunteers from the long-running UK Biobank that is tracking the health of about half a million people. The study was published in *PLOS Medicine*. A smaller study of 1,000 older people in Singapore found tea drinkers 50% less likely to - develop dementia - while a study of about 75,000 Swedish men and women found that drinking four cups of tea a day reduced the risk of stroke by more than 20%. (From *The Times* 17/11/21)

Immigrants, especially Chinese, score in education

Children from white British families do worse at GCSE than those of Chinese, Indian, Bangladesh, black African, Irish and 'other white' (probably European) origin.

The following shows participation in higher education during 2019/20. (Source gov.uk)

White, 38.7%

Mixed, 47.6%

Black, 59.9%

Asian, 64.3%

Chinese, 80.9%

(From *The Times* 15/10/21)

From the Chinese Press

Africa-China trade growth

Trade between China and Africa rose by 40.5% year on year to \$139.1 billion in the first seven months of the year. China's imports climbed 46.3 year on year to \$59.3 billion, with imports of rubber, cotton, coffee and other agricultural products. China's direct investment in Africa reached \$2.07 billion in the seven months, which outperformed the pre-pandemic period in 2019. (From *Beijing Review* 16/9/21).

HANGZHOU, Sept. 27 (Xinhua) -- A cargo ship loaded with more than 1,500 containers departed for Liverpool, Britain, from Damaiyu Port in Taizhou City in east China's Zhejiang Province on Monday, marking the opening of a new shipping route. The freighter is scheduled to arrive in Liverpool in about 30 days, from where the goods will be transported to other European countries. Against the backdrop of rising international shipping prices and logistics costs, the opening of the new route is expected to alleviate the pressure of foreign trade enterprises in Taizhou and the surrounding areas according to Wang Xiongfei, a local shipping service agent. 'Earlier, we had to transport the goods to ports in the cities of Ningbo and Shanghai. The opening of this route will reduce costs and save time.'

China has officially applied to join the Comprehensive and Progressive Agreement for Trans-Pacific Partnership (CPTPP), the country's Ministry of Commerce (MOFCOM) said on Thursday. Chinese Commerce Minister Wang Wentao submitted the application to New Zealand's Trade Minister Damien O'Connor in a written letter, MOFCOM said in a statement. Signed in 2018, CPTPP is a free trade agreement between 11 countries, including Australia, Canada, New Zealand, Singapore, and Vietnam. The 11 CPTPP members represent about \$13.5 trillion in GDP, or 13.4 percent of global GDP, making it one of the world's largest trade deals. New Zealand is the depository of the agreement. (CGTN 16/9/21)

China regards AUKUS as breaking the Nuclear Non-Proliferation Treaty (NPT)

AUKUS the trilateral security partnership of the UK, the US and Australia alarmed the world on 15th September by announcing the plan to build a nuclear-powered submarine fleet for Australia over 18 months. The UK and US are both bound by the NPT but are to supply Australia, a non-nuclear weapon state with highly enriched uranium which could be used to make nuclear weapons. China believes this to be a violation of the NPT. (From *China Daily Global Weekly* 15-21/10/21)

Xinjiang government decries false 'evidence'

A spokesman for the Xinjiang Uygur autonomous region has said that anti-China forces are obsessed with using fake testimonies and fabricated documents to support allegations of human rights violations. At a news conference in Beijing, Xu Guixiang said that as more and more people learn the real situation, they clearly see that the allegations are made up to curb China's development. Four types of 'evidence' have been presented: - testimonies of so-called survivors and witnesses, non-governmental organisations and scholars, misinterpreted satellite images and so-called internal government material. (From *China Daily Global Weekly* 15-21/10/21)

Ensuring Pacific region is nuclear free

China and nine Pacific Island countries have reiterated their commitment to jointly uphold the international nuclear non-proliferation regime to ensure the South Pacific is nuclear weapons-free. The Chinese Foreign Minister, Wang Yi and his counterparts from Kiribati, Fiji, Tonga, Niue, Papua New Guinea, Vanuatu, the Federated States of Micronesia, Solomon Islands and Samoa made the statement on October

21 during a video link. Henry Puna, secretary-general of the Pacific Islands Forum was also involved. This followed the AUKUS partnership to help Australia build nuclear-powered submarines. *(From China Daily Global Weekly 29/10-4/11/21)*

UK and China work together on biodiversity

With the UK hosting COP26 and China hosting COP15 this year, the UK and China have a unique opportunity to work together to protect our planet, our economies and our livelihood, and we will play an active role in negotiations and use COP26 to deliver solutions that also support biodiversity, Caroline Wilson, the British Ambassador to China, told the Global Times in an exclusive interview on Wednesday.

At the ongoing COP15, China vowed to strengthen biodiversity protection and issue implementation plans for peaking carbon dioxide emissions while investing 1.5 billion yuan (\$233 million) to support biodiversity protection in developing countries. Biodiversity is negatively affected by climate change, and biodiversity-rich habitats act as both carbon sinks and barriers against extreme weather. We can't tackle one without the other. Over the past decade, China has established thousands of nature reserves and parks. China has made great strides and has a huge potential to provide global solutions to biodiversity loss.

As the UK and China hold long-standing collaborations on biodiversity protection and tackling climate change, the UK wants to work with China to build on this legacy, Wilson said. *(From Global Times 13/10/21)*

The China Daily Global Weekly 15-21/21, reported that President Xi called for international solidarity and cooperation to build a community of all life on Earth. This is China's initiative to establish a fund to support developing nations in protecting biodiversity with an initial investment of 1.5 billion yuan (\$233 million)

China hosted a UN conference in Kunming where world leaders were urged to take concrete steps to prevent biodiversity loss. This meeting of COP 15, was attended by over 5,000 representatives from government organisation, research institutes, international organisations and commercial enterprises. The conference was addressed, by the UN Secretary-General by video link

Freight trains in Xinjiang

Alataw Pass, a major rail port in Xinjiang Uygur Autonomous Region, handled a record 3,033 China-Europe Freight trains in the first half of this year. This is an increase of 41.07% year on year. The trains transported 2.28 million tons of cargo, an increase of 56.08 from the same period a year earlier. Goods from Central Asia and Europe on inbound trains included automobiles and wood materials. Outward bound cargo included liquid crystal displays, lap top computers and auto parts. Customs officials have facilitated procedures to allow trains to pass 24 hours a day to reach 13 countries, *(From Beijing Revue 15/7/21)*

Progress in Corvid treatment

Progress is being made to develop therapies for Covid-19 with antibody drugs, which neutralise the virus The Genome research centre at Peking University has discovered a 'full-spectrum neutralising antibody' that has tracked all known emerging variants in laboratory trials. The antibody known as DXP-604 is expected to treat any mutations. Also, a new drug based on this antibody has demonstrated good efficiency in Phase 2 clinical trials. *(From China Daily Global Weekly 12-18/11/21)*

Zhejiang sets digital ambition

Zhejiang province has set a target of bringing the added value of its digital economy to about 60% of its GDP by 2050. Industrial chains and clusters of digital security, integrated circuits and high-end software will be constructed by 2025 with the number of patents relating to the digital economy reaching 80,000. The province also aims to increase its total volume of imports and exports into digital trade to one trillion yuan (\$154.5 billion). In 2020, the value added of the digital economy reached 3.02 trillion yuan (\$467.2 billion) representing 46.8% of its GDP. *(From Beijing Review 15/7/21)*

China's first female spacewalk

Senior Colonel WangYaping aged 41, became China's first female spacewalker on Nov 7th when she took part in the Shenzhou XIII mission's first extravehicular activity with mission commander Major General ZhaiZhigang. The task was to mount new components on the space station's robotic arm and used it to practice other manoeuvres and rescue operations. Two more spacewalks will be carried out in the coming months. *(From China Daily Global Weekly 12-18/11/21)*

First Chinese F1 driver

Zhou Guanyu, aged 22 was signed up by Alpha Romeo on 16 November 2021. His team mate will be Valtteri Botas, aged 32, who currently drives for Mercedes alongside Lewis Hamilton, seven times Champion. Their first race together will be at Bahrain on 29 March 2022. Zhou has raced in F2 since 20189 and is currently in second place in the F2 Championship. *(From China Daily Global Weekly 19-25/11/21)*.

Hunan province builds trade with Africa

Changsha, the capital of Hunan has been at the front of Sino-African economic trade. During the 13th Five-Year Plan (2016-20), Changsha's total import and export total trade reached about \$3.79 billion after average annual increases of 30.7%. Changsha has invested in 24 projects in Africa with a total value of about \$440 million. Hunan has been accelerating the building of a logistics network of combined land sea and air. International passageways between China and Africa have expanded. Two passenger routes have started from Changsha, one each to Nairobi, Kenya and to Luanda, Angola. *(From China Daily Global Weekly 1-7/10/21)*.

ASEAN and China upgrade relations

A comprehensive and strategic partnership has been established between China and the Association of South-Eastern Nations. The ASEAN is China's largest trading

partner. China will buy \$150 billion of agricultural products over the next five years and has invited 300 young scientists to China for cultural exchange. China has donated 300 million doses of Covid-19 vaccine and a further 150 million are on the way. To help ASEAN nation battle Covid, China will provide \$1.5 billion over the next three years and send medical teams to help. Also in 2022, the Regional Comprehensive Exchange Partnership will come into force. (From CGTN 22/11/21)

Innovation is turning saline-alkali fields into fertile farming land

A saline-alkali field in Dongying, Shandong province is now growing beans and sorghum. This is the result of development and innovation in crop research. China has 100 million hectares of saline-alkali land, at present not suitable for growing crops, but it is estimated that a third of this land could be used for farming by the development of salt-resistant crops. This will certainly increase productivity of the soil and help to ensure food security in China. Also, marine food products, for example crabs, are being researched and developed in Yanjin in Henan province. (From Beijing Review 8/11/21)

The Overseas Chinese

Emigration from China has always taken place from the earliest times and, those emigrating have retained a close relation with their home town and home area. In many cases, they left home because of hardship and their objective was to make a better living for themselves and by sending money home, a better life for their families left behind.

Chinese emigrants wherever they went were known for their self-reliance and mutual help by the formation of family or clan associations and geopolitical guilds or associations. Some overseas Chinese even arranged for their remains to be sent back to China after their death to their birthplace. There are large cemeteries for overseas Chinese in for example, Xinhui in Guangdong province. The remains of hundreds of workers who died while constructing the transcontinental railways in North America were shipped back to China.

Wealthy overseas Chinese have purchased precious Chinese cultural relics, which became on sale in the West, and returned them to the locations in China from where they had been taken. In many cases they donated the items to museums. Some of these items had been taken from China in dubious circumstances, such as 'trophies of war'.

Overseas money sent back to families helped poverty alleviation and even prevented starvation. Overseas Chinese funded the Xinhai Revolution of 1911 and thus contributed to the overthrow of the Qing Dynasty. During World War Two remittances from overseas Chinese communities helped fund the war of resistance against Japan.

In modern China overseas Chinese have invested heavily in both Hong Kong and the mainland of China. In fact, in 1978

when Deng Xioping opened up mainland China, 80% of the initial foreign investment was from overseas Chinese and even today accounts for a substantial amount. The overseas Chinese are extremely important not only culturally but financially and politically. It is not surprising that museums have been established to record them. Maintaining a link with their homeland and ancestral village is very important.

Many conglomerates in south-east Asia are run by Chinese families or clans. Examples are Lippo of Indonesia, founded by Dr Mochtar Riady, whose Chinese name is Li Wen Zheng. His father was from Fujian province. Chinese were sometimes obliged to change their Chinese names into more 'local' names. Mr Liem Of Fujian province became Mr Salim, founder of the Salim Group in Indonesia. Chinese families still contribute substantially to the economies of Malaysia, Thailand, Myanmar, the Philippines, Indonesia, Singapore, etc. No doubt the wealthy families contributed to the establishment of museums in their hometowns.

The actual number of overseas Chinese is a subject for debate. Some put the number as high as 60 million, others say 40 million. Whom do you count? First, second and third generation?

Emigrants from South China-The See Yep Counties

About 50 miles west of Hong Kong in Guangdong province is a group of four counties, the See Yep Counties or in Mandarin Siyu. See Yep is sometimes written as Sze Yip or even Sze Yup because of dialect variations; it means simply Four Counties. They are Toisan, Hoiping, Sunwei and Yanping. In Mandarin they are Taishan, Kaiping, Xinhui and Enping respectively.

The most prominent is Toisan and the Cantonese dialect which is spoken in the Four Counties is referred to as Toisanese. It is Cantonese, but has sounds and even some words not in regular Cantonese. Scholars believe that the regular dialect of Cantonese resembles what was spoken during the Tang Dynasty. Evidence for this is that Tang Dynasty poems sound more poetic when recited in Cantonese. Cantonese people call themselves Tang people, not Han as in Mandarin, signifying mainstream Chinese. T

I have heard that Toisanese is older than Cantonese and that people living in the Zhou Dynasty (1122=256 BCE) spoke Toisanese! The main export of Toisan, like Ireland, was people. The present population is about one million, but it is believed that there are over 1.2 million of Toisan descent living abroad in nearly 80 countries. Many of the Chinese men who went to California in the 1840s 'gold rush' were from Toisan or See Yep. Similarly, many of the 12,000 or so Chinese who worked on the transcontinental railway were from the same region of China. When gold was discovered in Australia, men from the Four Counties went there to seek their fortune. California was called the 'Gold Mountain' and Australia, the 'New Gold Mountain'.

Large numbers of Chinese went abroad as labourers to many other places, some as part of the so called 'coolie trade' where they suffered exploitation and hardship and similar to the slave trade, many died on the journey. These places included Peru, South Africa, and the West Indies. Many Chinese also went to Russia especially areas bordering with China. This is a history still to be written.



See Yeh Building in Nelson Street, Liverpool



Plaque in Melbourne Chinatown (Australia)



Chinese arch in Bendigo, (North of Melbourne). The Australian 'gold rush' was nearby.



Exhibition case showing Toisan items, including a Toisan recipe book and wok. Photographed in Bendigo Chinese Museum, Victoria state, Australia.



Toisan and Hoi Yan Community Centres in Victoria, Vancouver, Canada (courtesy of Mr M Fawcett)



Chinese Community buildings (one of many) in Vancouver City, Canada. There are also clan association buildings.



Chinese Community Centre in Viet Nam for immigrants from Guangdong province. There was nearby, a similar community centre for Chinese from Fujian province. (Viet Nam had a very large Chinese community, but hundreds of thousands had to leave in the 1980s. Many became, 'the Boat People' and some were admitted to the UK)



Chinese Museum in Melbourne, Australia,

Museums of Overseas Chinese (MOC) outside of China

These museums have apparently been established by the Chinese communities themselves. There are five MOC in North America; - New York, San Francisco, Seattle, Oregon and Vancouver. In Australia: -Melbourne and Bendigo. There are also museums of OSC in Singapore, Malaysia, Jakarta, Japan and Peru. To my knowledge there is not yet one in the UK. Europe or Africa.

Museums of Overseas Chinese (MOC) in China

The main Museum of Overseas Chinese is in Beijing, established in 2014 and has exhibits and exhibitions covering Chinese in many parts of the world. Numerically, most overseas Chinese are in south-east Asia, but there are large Chinese communities in North America and Europe. The number of Chinese in the UK is relatively small by comparison – and hardly gets a mention!

The museum is situated in the Dongcheng district of Beijing., about a mile north of the Forbidden City. It is the first national museum to deal comprehensively with the history and current status of Chinese who emigrated

overseas. It was first proposed by Mr Tan Kah Kee in 1960. Building started during September 2011 and was completed in October 2014. The museum has five floors and has a total floor space of 12,765 square metres. Most of the exhibits have been provided by donors from China and from Overseas Chinese.

Mr Tan Kah Kee (1874-1961) is well-known in South-east Asia. He was born in Xiamen, Fujian province and was a businessman in Singapore. His philanthropic activities founded schools in South-east Asia and Xiamen University. He died in Beijing in 1961. According to the Wikipedia, an asteroid is named after him, 2963 Chen Jiageng (his name in pinyin).

As expected, over the ages, most Chinese who emigrated left China from the coastal provinces of Guangdong, Fujian, Jiangsu and Zhejiang. There are no less than eight MOC in Guangdong province, five in Fujian and two in each of Zhejiang and Jiangsu. In Shanghai, there is a museum of Chinese students studying abroad and in Heihe, Heilongjiang province a memorial hall of students studying and reading Russian. Dr Cangbai Wang of Westminster University has made a study and an analysis of Overseas Chinese Museums in China and written his findings and conclusions in a book, *Museum Representations of the Chinese Diaspora*.



This map of China shows the areas from which Chinese emigrated. Not surprisingly, they are all coastal areas. The main provinces from which Chinese people emigrated are Guangdong and Fujian.

Some further reading

Lynn Pan (editor), *The Encyclopaedia of the Chinese Overseas*, Curzon 1998 Richmond, Surrey.

Lynn Pan, *Sons of The Yellow Emperor*, Secker and Warburg, 1990 London

Murray Weiderbaum and Samuel Hughes. *The Bamboo Network*, Martin Kessler Books, New York 1996

Museum Representations of the Chinese Diaspora, by Dr Cangbai Wang of the University of Westminster, 2021

The Society for Anglo-Chinese Understanding



THE ONLY ONE EARTH IS SICK

