

Chapter 1 : Sources/Bibliography - The Chinese Government and Tiananmen Square

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

See Article History Alternative Title: Shortly after Weiwei was born—most sources state on August 28, , but others suggest May 13 or 18, —communist officials accused Ai Qing of being a rightist, and the family was exiled to remote locales. They were first sent to the northeastern province of Heilongjiang and then to the northwestern autonomous region of Xinjiang before being allowed to return to Beijing in , at the end of the Cultural Revolution. Eager to escape the restrictions of Chinese society, he moved to the United States in . Although Ai initially focused on painting, he soon turned to sculpture , inspired by the ready-made works of the French artist Marcel Duchamp and the German sculptor Joseph Beuys. Exploring the fraught relationship of an increasingly modernized China to its cultural heritage, Ai began creating works that irrevocably transformed centuries-old Chinese artifacts—for instance, a Han dynasty urn onto which he painted the Coca-Cola logo and pieces of Ming - and Qing -era furniture broken down and reassembled into various nonfunctional configurations. After building his own studio complex on the edge of Beijing in , Ai turned toward architecture , and four years later he founded the design firm FAKE to realize his projects, which emphasized simplicity through the use of commonplace materials. Although he initially used the blog as a means of documenting the mundane aspects of his life, he soon found it a suitable forum for his often blunt criticism of the Chinese government. Furthermore, nearly a year after the Sichuan earthquake —in which shoddy construction was suspected to have been responsible for the deaths of thousands of children in collapsed public schools—Ai lambasted officials for not having released details on the fatalities and mobilized his growing readership to investigate. The blog was soon shut down, and Ai was placed under surveillance, though he refused to curtail his activities. He transferred his online presence to Twitter. Later in he was assaulted by police in Chengdu , where he was supporting a kindred activist on trial. Until the exhibit was roped off because of a feared health hazard, Ai had encouraged visitors to walk upon the seeds, considering the fragile sculptures a metaphor for the downtrodden Chinese populace. Ai was briefly placed under house arrest to prevent him from attending a party at the complex in November, and the site was demolished two months later. Also in November Ai launched another citizen investigation following a deadly fire in a Shanghai high-rise apartment building. He was released on bail more than two months later, with Chinese state media reporting that he had confessed to the charges against him. The documentaries *Ai Weiwei: Never Sorry* and *Ai Weiwei: Cunningham* Later work In the mid- Ai turned his attention to the global refugee crisis with several projects, including a temporary installation of 14, life vests around the columns of the Konzerthaus Berlin concert hall . The vests were collected by Ai on the Greek island of Lesbos, where he and his studio stayed for several months during the height of the Syrian Civil War , when hundreds of asylum seekers arrived each day on their way to Europe after braving a perilous sea journey from Turkey. The installation was reportedly intended not only to call attention to the crisis but also to serve as a tribute to the individuals who perished during the passage. The movie follows the plights of millions of displaced persons across 23 countries through intimate interviews of individual refugees and drone footage of expansive temporary camps. Ai indicated that the works were a response to the shift of the United States toward exclusionary immigration policies. The space was part of the ZuoYou Left Right Art District in Beijing, and Ai was aware that it was slated to be razed like other art districts in China as part of a redevelopment scheme. However, the clearing began without warning, and some of his artworks were damaged.

Chapter 2 : Confucius (Stanford Encyclopedia of Philosophy)

Bibliography of Chinese Government serials, material in Hoover Institution on War, Revolution, and Peace Item Preview.

Back to History for Kids Ancient China was one of the oldest and longest lasting civilizations in the history of the world. The history of Ancient China can be traced back over 4, years. Located on the eastern part of the continent of Asia , today China is the most populous country in the world. The first dynasty was the Shang and the last was the Qing. Empire Ancient China also boasts the longest lasting empire in history. It began with the Qin dynasty and the first emperor Qin who united all of China under one rule in BC. Emperors would continue to rule over China for more than years. Government In early times the lands were ruled by the feudal system where lords owned the lands and farmers tended the fields. In later years, the empire was run by civil service officials who ran the cities, collected taxes, and enforced the laws. Men had to pass exams to become officials. Art, Culture, and Religion Art, culture, and religion were often tied together. There were three main religions or philosophies including Taoism, Confucianism, and Buddhism. These ideas, called "the three ways" had a large impact on the way people lived as well as their art. Art focused on "the three perfections"; painting, poetry, and calligraphy. Mongols The great enemy of the Chinese was the Mongols who lived to the north. They even built a wall thousands of miles long to try and keep the Mongols from invading. The Mongols did conquer China for a time, however, and established their own dynasty called the Yuan Dynasty. The Chinese have used chopsticks to eat with for over 4, years. After inventing the printing press, the most popular type of booklet was Buddhist sayings and prayers. Even though it is over years old, it is often quoted today. Two major rivers played a role in Ancient China: The Yangtze is the third longest river in the world and the Yellow the sixth. In China the dragon is a symbol of good luck, power, and strength. The dragon was often the symbol of the Emperor. Scholars that served as officials were the most respected class in the land. Right after them were peasant farmers who were respected because they supplied the country with food. The Ancient Chinese were the first people to drink tea. At first it was primarily used for medicine. Although many people spoke different types of Chinese, the written language was the same making reading and writing very important to the Empire. The biggest festival of the year was the New Year celebration. Everyone took time off and celebrated during this time. Take a ten question quiz about this page.

Chapter 3 : IFLA -- China National Bibliography

, Bibliography of Chinese Government serials, material in Hoover Institution on War, Revolution, and Peace / compiled by Julia Tung East Asian Collection, Hoover Institution, Stanford University Stanford, Calif.

Cixi was born in the winter of , the daughter of Huizheng, an ordinary official from the Manchu Yehe Nara clan. Cixi was one of the few candidates chosen to stay. Unlike many of the other Manchu women in the imperial household, Cixi was known for her ability to read and write Chinese. This skill granted her numerous opportunities to help the ailing emperor in the governing of the Chinese state on a daily basis. On various occasions, the Xianfeng Emperor had Cixi read palace memorials for him and leave instructions on the memorials according to his will. As a result, Cixi became well-informed about state affairs and the art of governing from the ailing emperor. In retaliation, British and French troops under the command of Lord Elgin attacked Beijing, and by the following month they had burned the Old Summer Palace to the ground. He turned heavily to alcohol and drugs and became seriously ill. It is commonly assumed that on his deathbed, the Xianfeng Emperor summoned his Empress and Noble Consort Yi and gave each of them a stamp. He hoped that when his son ascended the throne, the Empress and Noble Consort Yi would cooperate in harmony and help the young emperor to grow and mature together. This may also have been done as a check on the power of the eight regents. There is no evidence for this incident, however, and it is unlikely that the emperor ever would have intended Noble Consort Yi to wield political power. It is possible that the seal, allegedly given as a symbol for the child, was really just a present for Noble Consort Yi herself. Informal seals numbered in the thousands and were not considered political accouterments, rather objects of art commissioned for pleasure by emperors to stamp on items such as paintings, or given as presents to the concubines. Noble Consort Yi, aged 27, was also promoted to the status of empress dowager under the title "Empress Dowager Cixi". By the time of the death of the Xianfeng Emperor, Empress Dowager Cixi had become a shrewd political strategist. In addition, her son, the young emperor, was not a political force himself. Cixi suggested that they become co-reigning empress dowagers, with powers exceeding the eight regents; the two had long been close friends since Cixi first came to the imperial household. Secretly, Cixi had begun gathering the support of talented ministers, soldiers, and others who were ostracized by the eight regents for personal or political reasons. Among them was Prince Gong , who had been excluded from power, yet harboured great ambitions, and Prince Chun , the sixth and seventh brothers of the Xianfeng Emperor, respectively. While Cixi aligned herself with the two princes, a memorial came from Shandong asking for her to "listen to politics behind the curtains," i. The same memorial also asked Prince Gong to enter the political arena as a principal "aide to the Emperor". In order to remove them from power, history was rewritten: Prince Gong had suggested that Sushun and others be executed by the most painful method, known as slow slicing "death by a thousand cuts" , but Cixi declined the suggestion and ordered that Sushun be beheaded, while the other two also marked for execution, Zaiyuan and Duanhua, were given pieces of white silk for them to hang themselves with. In addition, Cixi refused outright the idea of executing the family members of the regents, as would be done in accordance with imperial tradition of an alleged usurper. Ironically, Qing imperial tradition also dictated that women and princes were never to engage in politics. Ruling behind the curtain[edit] New era[edit] In November , a few days following the Xinyou Coup , Cixi was quick to reward Prince Gong for his help. When state documents came in, they were to be first forwarded to the Empresses Dowager, then referred back to Prince Gong and the Grand Council. Having discussed the matters, Prince Gong and his colleagues would seek the instruction of the Empresses Dowager at audiences and imperial orders would be drawn up accordingly, with drafts having to be approved by the Empresses Dowager before edicts were issued. The most important role of the Empresses Dowager during the regency was to apply their seals to edicts, a merely mechanical role in a complex bureaucracy. Internally, both the national bureaucracy and regional authorities were infested with corruption. Cixi decided that the time was ripe for a bureaucratic overhaul, and she personally sought audience with all officials above the level of provincial governor, who had to report to her personally. Cixi had two prominent officials executed to serve as examples for others: Qingying, a military shilang who had tried to

bribe his way out of demotion, and He Guiqing, then Viceroy of Liangjiang, who fled Changzhou in the wake of an incoming Taiping army instead of trying to defend the city. Another significant challenge Cixi faced was the increasingly decrepit state of the Manchu elites. Since the beginning of Qing rule over China in 1644, most major positions at court had been held by Manchus. Additionally, in the next three years, Cixi appointed Han Chinese officials as governors in all southern Chinese provinces, raising alarm bells in the court, traditionally protective of Manchu dominance. He was rewarded by Cixi for his help during her most difficult times, but was eventually eliminated from office by Cixi for his ambition. Under the command of Zeng Guofan, the victorious Xiang Army defeated the Taiping rebel army in a hard-fought battle at Tianjing present-day Nanjing in July 1864. Zeng was rewarded with the title of "Marquess Yiyong, First Class", while his brother Zeng Guoquan, along with Li Hongzhang, Zuo Zongtang and other Han Chinese officers who fought against the Taiping rebels, were rewarded with auspicious decorations and titles. With the Taiping rebel threat receding, Cixi focused her attention on new internal threats to her power. Of special concern was the position of Prince Gong, who was Prince-Regent in the imperial court. Prince Gong gathered under his command the support of all outstanding Han Chinese armies. In addition, Prince Gong controlled daily court affairs as the head of the Grand Council and the Zongli Yamen the de facto foreign affairs ministry. With his increasing stature, Prince Gong was considered a threat to Cixi and her power. Having built up a powerful base and a network of allies at court, Prince Gong considered the accusations insignificant. In April 1861, under the pretext that Prince Gong had "improper court conduct before the two empresses," among a series of other charges, the prince was dismissed from all his offices and appointments, but was allowed to retain his status as a noble. Prince Gong himself, in an audience with the two empresses, burst into tears. Prince Gong would never return to political prominence again, and neither would the liberal and pro-reform policies of his time. As a way to show gratitude to the prince, Cixi adopted his daughter and elevated her to the rank of "Gulun Princess" the highest rank for imperial princesses. Military strategies were outdated, both on land and sea and in terms of weaponry. In supporting these programmes, Cixi also decreed the opening of the Tongwen Guan in 1862, a school for foreign languages in Beijing. The Tongwen Guan specialised in new-age topics such as astronomy and mathematics, as well as the English, French and Russian languages. Groups of young boys were also sent abroad to the United States for studies. The Chinese military institutions were in desperate need of reform. When the warships arrived in China, however, they were staffed with British sailors, all under British command. The Chinese were enraged at this "international joke", negotiations broke down between the two parties, and China returned the warships to Britain, where they were to be auctioned off. In 1862, Cixi put a halt to the policy of sending children abroad to study and withdrew her formerly open attitude towards foreigners. The small phoenixes emerging from the surface represent the empress. As a consequence, there were tensions between Cixi and the empress, and this was often a source of irritation for Cixi. Her personal consultants once warned her to be more agreeable and docile to Cixi, as Cixi was truly the one in power. The empress replied, "I am a principal consort, having been carried through the front gate with pomp and circumstance, as mandated by our ancestors. Empress Dowager Cixi was a concubine, and entered our household through a side gate. As hostility grew between Cixi and the Jiashun Empress, Cixi suggested the couple spend more time on studies and spied on the Tongzhi Emperor using palace eunuchs. The young emperor, who could no longer cope with his grief and loneliness, grew more and more ill-tempered. He began to treat his servants with cruelty and punished them physically for minor offences. For several evenings the emperor disguised himself as a commoner and secretly spent the nights in the brothels of Beijing. The imperial teachers instructed the emperor in the classics and various old texts for which the emperor displayed little or no interest. Despite, or perhaps because of, the pressure and stress put upon the young emperor, he despised learning for the majority of his life. When he was given personal rule at the age of 18, in November four years behind the usual custom, the Tongzhi Emperor proved to be an incompetent ruler. Portrait of the Tongzhi Emperor doing his coursework. The Tongzhi Emperor made two important policy decisions during his short stint of rule, which lasted from 1861 to 1862. Historians also suggest that it was an attempt to drive Cixi from the Forbidden City so that he could rule without interference in policy or his private affairs. The imperial treasury was almost depleted at the time from internal strife and foreign wars, and as a result, the Tongzhi Emperor asked the Board of Finance to

forage for the necessary funds. In addition, he encouraged members of the nobility and high officials to donate funds from their personal resources. Once construction began, the emperor checked its progress on a monthly basis, and would often spend days away from court, indulging himself in pleasures outside of the Forbidden City. The Tongzhi Emperor, unwilling to submit to criticism, issued an imperial edict in August to strip Prince Gong of his princely title and demote him to the status of a commoner. It was rumoured that he caught syphilis and became visibly ill. The physicians spread a rumour that the emperor had smallpox, and proceeded to give medical treatment accordingly. Within a few weeks, on 13 January, the emperor died. The Jiashun Empress followed suit in March. Therefore, most historians maintain that the Tongzhi Emperor did, in fact, die from smallpox. Regardless, by, Cixi was back onto the helm of imperial power. The Tongzhi Emperor died without a male heir, a circumstance that created an unprecedented succession crisis in the dynastic line. Members of the generation above were considered unfit, as they could not, by definition, be the successor of their nephew. Therefore, the new emperor had to be from a generation below or the same generation as the Tongzhi Emperor. Zaitian was taken from home and for the remainder of his life would be cut completely off from his family. Shortly after the accession of the Guangxu Emperor, Cixi fell severely ill. As the consort of the Xianfeng Emperor, she took seniority over Cixi, despite being two years her junior. She downgraded Prince Gong to "advisor" and promoted the more easily influenced Prince Chun. Cixi showed no opposition to the construction of the Summer Palace. The Guangxu Emperor technically gained the right to rule at the age of 16 in after Cixi issued an edict to arrange a ceremony to mark his accession. Cixi, with her reputed reluctance, accepted the "advice" and legitimised her continued rule through a new legal document that allowed her to "aid" the Guangxu Emperor in his rule indefinitely. In, he attended his first field plowing ceremony and began commenting on imperial state documents. By that year, the emperor was already 18, older than the conventional marriage age for emperors. This event followed a trend of recent natural disasters that were considered alarming by many observers. According to traditional Chinese political theory, such incidents were taken as a warning of the imminent loss of the "Mandate of Heaven" by current rulers. Cixi in addition selected two concubines for the Guangxu Emperor who were sisters, Consorts Jin and Zhen. In, Cixi degraded Consort Zhen, citing intervention in political affairs as the main reason.

Chapter 4 : EasyBib: Free Bibliography Generator - MLA, APA, Chicago citation styles

Bibliography of Chinese Government serials, material in Hoover Institution on War, Revolution, and Peace = Zhongguo zheng fu qi kan mu lu by Revolution, and Peace Hoover Institution on War (Book).

Archaeological evidence suggests that early hominids inhabited China between 2. Many independent states eventually emerged from the weakened Zhou state and continually waged war with each other in the year Spring and Autumn period , only occasionally deferring to the Zhou king. Most of the present structure, however, dates to the Ming dynasty. His dynasty also conquered the Yue tribes in Guangxi , Guangdong , and Vietnam. Han involvement in Central Asia and Sogdia helped establish the land route of the Silk Road , replacing the earlier path over the Himalayas to India. Han China gradually became the largest economy of the ancient world. At its end, Wei was swiftly overthrown by the Jin dynasty. The Jin fell to civil war upon the ascension of a developmentally-disabled emperor ; the Five Barbarians then invaded and ruled northern China as the Sixteen States. The various successors of these states became known as the Northern and Southern dynasties , with the two areas finally reunited by the Sui in The Sui restored the Han to power through China, reformed its agriculture and economy, constructed the Grand Canal , and patronized Buddhism. However, they fell quickly when their conscription for public works and a failed war with Korea provoked widespread unrest. However, it was devastated and weakened by the An Shi Rebellion in the 8th century. The Song dynasty ended the separatist situation in , leading to a balance of power between the Song and Khitan Liao. The Song was the first government in world history to issue paper money and the first Chinese polity to establish a permanent standing navy which was supported by the developed shipbuilding industry along with the sea trade. The Song dynasty also saw a revival of Confucianism , in response to the growth of Buddhism during the Tang, [81] and a flourishing of philosophy and the arts, as landscape art and porcelain were brought to new levels of maturity and complexity. The remnants of the Song retreated to southern China. In , the Mongol leader Kublai Khan established the Yuan dynasty ; the Yuan conquered the last remnant of the Song dynasty in Before the Mongol invasion, the population of Song China was million citizens; this was reduced to 60 million by the time of the census in Under the Ming dynasty, China enjoyed another golden age, developing one of the strongest navies in the world and a rich and prosperous economy amid a flourishing of art and culture. It was during this period that Zheng He led the Ming treasure voyages throughout the world, reaching as far as Africa. With the budding of capitalism, philosophers such as Wang Yangming further critiqued and expanded Neo-Confucianism with concepts of individualism and equality of four occupations. The Chongzhen Emperor committed suicide when the city fell. End of dynastic rule A 19th-century depiction of the Taiping Rebellion “ The Qing dynasty , which lasted from until , was the last imperial dynasty of China. Its conquest of the Ming “ cost 25 million lives and the economy of China shrank drastically. China was forced to pay compensation, open treaty ports, allow extraterritoriality for foreign nationals, and cede Hong Kong to the British [93] under the Treaty of Nanking , the first of the Unequal Treaties. The Qing dynasty also began experiencing internal unrest in which tens of millions of people died, especially in the White Lotus Rebellion , the failed Taiping Rebellion that ravaged southern China in the s and s and the Dungan Revolt “77 in the northwest. The initial success of the Self-Strengthening Movement of the s was frustrated by a series of military defeats in the s and s. In the 19th century, the great Chinese diaspora began. Losses due to emigration were added to by conflicts and catastrophes such as the Northern Chinese Famine of “79 , in which between 9 and 13 million people died. The ill-fated anti-foreign Boxer Rebellion of “ further weakened the dynasty. Although Cixi sponsored a program of reforms, the Xinhai Revolution of “12 brought an end to the Qing dynasty and established the Republic of China. Republic of China “ Main article: Republic of China “ Yuan Shikai left and Sun Yat-sen right with flags representing the early republic. In the face of popular condemnation and opposition from his own Beiyang Army , he was forced to abdicate and re-establish the republic. Its Beijing-based government was internationally recognized but virtually powerless; regional warlords controlled most of its territory.

Chapter 5 : What has the author Julia Remine Piggin written

Sources of bibliographic metadata used to produce national bibliography Major part from National Library of China, some parts from member libraries of the Online Library Cataloging Center, which is located in NLC.

The early works agreed by textual authorities to be relatively reliable sources of biographical material are: Many of the stories found in these three sources as well as the legends surrounding Confucius at the end of the 2nd century were included in a biography of Confucius by the Han dynasty court historian, Sima Qian c. 100. Nothing of certainty is known of his mother; she may have been a daughter of the Yan family. Confucius was born in the walled town of Zhou in the state of Lu in or in according to the earliest sources that preserve such information about him. If the year of his birth was "the date most scholars favor" then, since that year was a gengxu year according to the traditional system of cyclical designations for years, Confucius was born under the sign of the dog. There are many important figures in early Chinese history about whose youth we know even less. We do not know how Confucius himself was educated, but tradition has it that he studied ritual with the fictional Daoist Master Lao Dan, music with Chang Hong, and the lute with Music-master Xiang. In his middle age Confucius is supposed to have gathered about him a group of disciples whom he taught and also to have devoted himself to political matters in Lu. When he entered the Grand Temple he asked about everything. The first of these has to do with Duke Jing of Qi r. These are strong signals that in the eyes of the authors of the Zuo zhuan, Confucius was by this time in his life established as a person of significance in Lu. Meng Xizi went on, however, and declared that what another Lu nobleman named Zang Sunhe had once said was true in the case of Confucius: In Duke Zhao of Lu moved against the head of the most powerful "and the wealthiest" of the families: According to Sima Qian, when Duke Zhao was first forced into exile, Confucius also went to Qi to serve as a retainer in the household of the nobleman Gao Zhaozi. He was no doubt commenting on politics in Qi where "as was also the case in Lu" power rested not in the hands of the ruler but instead in the hands of the powerful ministerial families who were supposed to serve him. And it seems that back home in Lu he was fairsing poorly in locating employment. So noteworthy was this failure that a passage in the Analects comments on it: Be friendly toward your brothers and extend this to governing. Why must one be in office to govern? As noted earlier, what mattered to the Confucius of the Analects was not winning an official position but remaining faithful to the moral behavior he valued. The Zuo zhuan confirms that he held the post starting sometime around 500. Given what one might expect a director of crime to do "to enforce the law and impose corporal punishments on those found guilty of crime" it is odd to think that Confucius served in the role given his famous opposition to the use of fines and punishments, dismissing them as ineffective and counterproductive in governing people: Perhaps the claims that Confucius served as director of crime are fictional. Perhaps he did serve in the role and learned from the experience the ineffectiveness of punishment in maintaining order in society. Or perhaps the Analects passage is an interpolation "something Confucius himself never said" added by a branch of his school that wanted to represent their master as strongly opposed to legalistic measures in spite of his having served as a law enforcement officer in Lu. To formalize a peace agreement between Lu and Qi, the rulers of the two states met at Jiagu and signed an oath promising to abide by certain terms and conditions lest they be harshly dealt with by the gods and spirits. The Confucius of the Zuo zhuan is shown as adroit and skilful in dealing with these dangerous circumstances. However, the Meng family simply refused to tear down the walls that protected their family fortress at Cheng. Duke Ding led an army to lay siege to Cheng and level its walls but he failed to do so and his weakness and ineptitude were made all the more obvious by this failure. It seems rather that, at least according to the Zuo zhuan, his disciple Zi Lu, in the employ of the Ji family, played a more significant part. Whatever the case may be, in the stories that follow this dramatic tale, Confucius, along with Zi Lu and other disciples, departed Lu late in and went into exile. In the company of his disciples, Confucius travelled in the states of Wei, Song, Chen, Cai, and Chu, purportedly looking for a ruler who might employ him but meeting instead with indifference and, occasionally, severe hardship and danger. Later on, in the state of Song, Confucius just barely escaped with his life from an attack by Marshal Huan, a formidable Song nobleman, who for unknown

reasons was intent on killing him. Both passages are meant to suggest that Confucius found the duke lacking in virtue and learning. Followers fell ill and none was able to rise to his feet. Confucius is drawing the distinction when all were in straitened circumstances and as such his words should be read as a pointed reminder to Zi Lu and the other disciples traveling with him at the time that, in spite of the difficulties they were facing, they should adhere to the highest standards of ethical behavior. Either inspired by this story or informed by tales and traditions that are lost to us, a passage in the *Mozi*—a text that preserves a political and social philosophy greatly at odds with the teachings of Confucius and the Ru school—claims that Confucius, who had a reputation for being scrupulous about his meals, ate pork given him by Zi Lu even though he had reason to believe that Zi Lu had stolen it. While he had some interaction with the head of the Ji family as well as with the reigning Lu ruler, Duke Ai, Confucius appears to have spent the remainder of his life teaching, putting in order the *Book of Songs*, the *Book of Documents*, and other ancient classics, as well as editing the *Spring and Autumn Annals*, the court chronicle of Lu. Our best source for understanding Confucius and his thought is the *Analects*. While none of us comes to such an enterprise without deep-laid assumptions about necessary logical relations and compatibilities, we should at least hold before ourselves the constant injunction to mistrust all our unexamined preconceptions on these matters when dealing with comparative thought. Some have argued that these passages were originally more general prescriptions on how a gentleman should dress and behave that were relabelled as descriptions of Confucius. Traditionally, Book X has been regarded as providing an intimate portrait of Confucius and has been read as a biographical sketch. The following passages provide a few examples of why, more generally, it is difficult to glean from the *Analects* a genuinely biographical, let alone intimate, portrait of the Master. Confucius, at home in his native village, was simple and unassuming in manner, as though he did not trust himself to speak. But when in the ancestral temple or at Court he speaks readily, though always choosing his words with due caution. When the ruler is present he is wary, but not cramped. If he halts, it must never be in the middle of the gate, nor in going through does he ever tread on the threshold. He must change his food and also the place where he commonly sits. He does not object to his rice being thoroughly cleaned, nor to his meat being finely minced. By the fourth century, Confucius was recognized as a unique figure, a sage who was ignored but should have been recognized and become a king. Indeed chapters twenty-eight to thirty of the *Xunzi*, which some have argued were not the work of Xunzi but compilations by his disciples, look like an alternative, and considerably briefer, version of the *Analects*. Confucius and his followers also inspired considerable criticism from other thinkers. The anecdote quoted earlier from the *Mozi* is an example. The authors of the *Zhuangzi* took particular delight in parodying Confucius and the teachings conventionally associated with him. We can do little or nothing to alter our fated span of existence but we determine what we accomplish and what we are remembered for. Confucius represented his teachings as lessons transmitted from antiquity. Confucius pointed especially to the precedents established during the height of the royal Zhou roughly the first half of the first millennium BCE. Certainly his claim that there were antique precedents for his ideology had a tremendous influence on subsequent thinkers many of whom imitated these gestures. But we should not regard the contents of the *Analects* as consisting of old ideas. Much of what Confucius taught appears to have been original to him and to have represented a radical departure from the ideas and practices of his day. Confucius also claimed that he enjoyed a special and privileged relationship with Heaven and that, by the age of fifty, he had come to understand what Heaven had mandated for him and for mankind. Confucius was also careful to instruct his followers that they should never neglect the offerings due Heaven. Rather they show that Confucius revered and respected the spirits, thought that they should be worshipped with utmost sincerity, and taught that serving the spirits was a far more difficult and complicated matter than serving mere mortals. This meant being sure to avoid artful speech or an ingratiating manner that would create a false impression and lead to self-aggrandizement. For Confucius, such concern for others is demonstrated through the practice of forms of the Golden Rule: Central to all ethical teachings found in the *Analects* of Confucius is the notion that the social arena in which the tools for creating and maintaining harmonious relations are fashioned and employed is the extended family. Among the various ways in which social divisions could have been drawn, the most important were the vertical lines that bound multigenerational lineages. And the most fundamental lessons to be learned by individuals within a lineage

were what role their generational position had imposed on them and what obligations toward those senior or junior to them were associated with those roles. In the world of the Analects, the dynamics of social exchange and obligation primarily involved movement up and down along familial roles that were defined in terms of how they related to others within the same lineage. But the extended family was at the center of these other hierarchies and could be regarded as a microcosm of their workings. The Mohists shared with Confucius and his followers the goal of bringing about effective governance and a stable society, but they constructed their ethical system, not on the basis of social roles, but rather on the self or, to be more precise, the physical self that has cravings, needs, and ambitions. The Confucian emphasis on social role rather than on the self seems to involve, in comparison to the Mohist position, an exaggerated emphasis on social status and position and an excessive form of self-centeredness. While the Mohist love of self is also of course a form of self-interest, what distinguishes it from the Confucian position is that the Mohists regard self-love as a necessary means to an end, not the end in itself, which the Confucian pride of position and place appears to be. The Mohist program called for a process by which self-love was replaced by, or transformed into, impartial love—the unselfish and altruistic concern for others that would, in their reckoning, lead to an improved world untroubled by wars between states, conflict in communities, and strife within families. Confucius taught that the practice of altruism he thought necessary for social cohesion could be mastered only by those who have learned self-discipline. Learning self-restraint involves studying and mastering *li*, the ritual forms and rules of propriety through which one expresses respect for superiors and enacts his role in society in such a way that he himself is worthy of respect and admiration. A concern for propriety should inform everything that one says and does: Look at nothing in defiance of ritual, listen to nothing in defiance of ritual, speak of nothing in defiance of ritual, never stir hand or foot in defiance of ritual. Confucius and many of his followers teach that it is by experiencing desires that we learn the value of social strictures that make an ordered society possible. See Lunyu 2. Confucius taught, on the contrary, that if one did not possess a keen sense of the well-being and interests of others his ceremonial manners signified nothing. He sacrificed to the spirits as if the spirits were present. It seems apparent that in his own day, however, advocates of more legalistic methods were winning a large following among the ruling elite. Most troubling to Confucius was his perception that the political institutions of his day had completely broken down. He attributed this collapse to the fact that those who wielded power as well as those who occupied subordinate positions did so by making claim to titles for which they were not worthy. I should claim for myself only a title that is legitimately mine and when I possess such a title and participate in the various hierarchical relationships signified by that title, then I should live up to the meaning of the title that I claim for myself. Elsewhere in the Analects, Confucius says to his disciple Zilu that the first thing he would do in undertaking the administration of a state is *zhengming*. But for Xunzi the term referred to the proper use of language and how one should go about inventing new terms that were suitable to the age. Confucius believed that this sort of rectification had to begin at the very top of the government, because it was at the top that the discrepancy between names and actualities had originated. In a conversation with Ji Kangzi who had usurped power in Lu, Confucius advised: The moral character of the ruler is the wind; the moral character of those beneath him is the grass. He disparages those who have faith in natural understanding or intuition and argues that the only real understanding of a subject comes from long and careful study. Study, for Confucius, means finding a good teacher and imitating his words and deeds. A good teacher is someone older who is familiar with the ways of the past and the practices of the ancients. He never discourses at length on a subject. Instead he poses questions, cites passages from the classics, or uses apt analogies, and waits for his students to arrive at the right answers. Confucius finds himself in an age in which values are out of joint. Actions and behavior no longer correspond to the labels originally attached to them. Moral education is important to Confucius because it is the means by which one can rectify this situation and restore meaning to language and values to society. He believes that the most important lessons for obtaining such a moral education are to be found in the canonical Book of Songs, because many of its poems are both beautiful and good.

Chapter 6 : China - Wikipedia

East Asian Collection, Scholarly periodicals 'Bibliography of Chinese Government Serials' What has the author Julia McLeod written? Julia McLeod has written: 'An exploration of the relationship.

His father was king of the Qin state. At the time Zheng was born, China was divided up into 7 major states. These states fought each other all the time. Historians call this time in Chinese history the Warring States period. He would someday rule the Qin and would lead his warriors into battle against the other states. Becoming King When Zheng was just thirteen years old his father died. Zheng was now king at a very young age. For the first several years, a regent helped him to rule the land, but by the time he was 22, King Zheng took full control. He was very ambitious. He wanted to conquer the other Chinese states and unite China under one rule. He took them on one by one. The first state he conquered was the Han state. Then he quickly conquered the Zhao and the Wei. Next he took on the powerful Chu state. Once the Chu state was defeated the remaining Yan and Qi states fell easily. Now King Zheng was leader of all of China. He declared himself emperor and changed his name to Shi Huang, which meant "first emperor". Organizing the Empire Qin Shi Huang did much to organize his new empire. He wanted it to run smoothly for thousands of years. He established reforms in many areas including: Government - Emperor Qin did not want the conquered states to think of themselves as independent nations. He divided the country into administrative units. There were 36 "commanderies" which were further divided into districts and counties. Economy - Emperor Qin also unified China by establishing a common currency money and standard units of measure. With everyone using the same money and measurements, the economy ran much smoother. Writing - Another important reform was a standard way of writing. There were many ways of writing in China at the time. Under Emperor Qin, everyone was required to teach and use the same type of writing. Construction - Emperor Qin made a number of improvements to the infrastructure of China. He had a vast network of roads and canals built throughout the country. This helped to improve trade and travel. He also began the building of the Great Wall of China. He had many of the existing walls throughout the country connected to form a long wall that would protect China from the invaders to the north. A Tyrant Although Emperor Qin was a skilled leader, he also was a tyrant. He outlawed most forms of religion requiring people to be loyal and obedient only to the government. He also ordered that most of the existing books be burned. He wanted history to begin with his rule and the Qin dynasty. Those scholars who did not bring their books to be burned were killed. He had over 700,000 workers constructing his tomb throughout his life. They built a vast terracotta army of 8,000 soldiers, horses, and chariots that he thought would protect him in the afterlife. Go here to learn more about the terracotta army. His second son, Huhai, was on the trip with him. After his brother killed himself, Huhai became emperor. Interesting Facts about Emperor Qin He was obsessed with trying to live forever. He had his best scientists work on finding an elixir of immortality that would enable him to never die. Emperor Qin had thought his family would rule China for thousands of years. However, the empire collapsed only three years after his death. Some documents indicate that he was the son of a lowly merchant and not the son of the King of Qin. When he first became King of Qin, there were many assassination attempts on his life. Perhaps this is what made him so obsessed with living forever. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more information on the civilization of Ancient China:

Chapter 7 : History: Ancient China for Kids

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