

*China's Economic Rise: History, Trends, Challenges, Implications for the United States Congressional Research Service Summary Prior to the initiation of economic reforms and trade liberalization nearly 40 years ago, China.*

Of the three religions, it was the second to arrive -- after Buddhism and before Islam. There have been about 6 eras when Chinese became Christians, and then the religion went underground or the Christians were driven out or killed. The second wave was Nestorianism starting from about the seventh century. The third wave was Catholicism that was spread during the Yuan Dynasty. The fourth wave was Catholicism during the Ming and Qing Dynasties. The fifth wave was mainly Protestantism and Evangelicalism when missionaries arrived mainly from Western Europe and America during the 18th and early 19th centuries. Nowadays, there are tens of millions of Christians, but professed Christians are mainly women and mainly live in the developed Eastern Coast. Present Chinese Christianity During the Cultural Revolution in the 1960s and 1970s, all religions were repressed. Churches, temples and mosques were destroyed, and many people were killed and tortured to drive people from religion. However, in the countryside in some eastern and northern provinces, Chinese Christianity suddenly started to grow very quickly as Chinese went around preaching from village to village. In some villages and small country towns, most of the people professed Christianity. The growth came from conversion. Unlike other Chinese religious adherents, Christians in China become Christians by change of faith and not by birth. People are considered Buddhist or Taoist if they simply pay homage at ancestral tombs and believe that their ancestors are with them spiritually. But becoming a Christian in a hostile society is a matter of faith and is voluntary. Chinese Christians must believe that a man born thousands of years ago and thousands of kilometers away to an unknown alien people was the Son of God. The beliefs are hard to swallow and strange to Chinese: One has to believe this man resurrected and created the Universe. The beliefs are strange and outside traditional ways of thinking about the nature of human life and the cosmos. Christianity in China has always been a minority religion in a hostile society. Unlike in western countries where Christianity was the dominant religion, Christianity was never a part of the culture and almost never the religion of rulers. This may be why unlike the other religions, it seems that the Christian presence kept dying out after Christianity spread for a while. However, in the past hundred years, Christianity has taken root. Tens of millions have become baptized Christians. During the 19th century, it was known as a religion of peasants, but after 1949, it started to quickly spread among the educated people and business people in coastal cities like Shanghai and the economic zone regions. Jidujiao is far more popular than Tianzhujiao, and there may be something like 70 million Chinese Evangelicals. But it is hard to know for sure, since there has never been a religious poll taken, and many house churches that are Evangelical are reluctant of publicity. The Three Self Churches say that they have 20 million members, but the house churches where people simply meet in homes and office buildings probably have more people attending. A large percentage attends both kinds of meetings. Chinese Christianity is different than traditional European or American Christianity in that women are usually the leaders in the churches and groups. Women are usually the majority at house church meetings or Three Self Church services. Chinese Christianity tends to be Pentecostal. For example, after the big earthquake in Sichuan in 2008, many house churches funded volunteers who went to rescue victims and finance their rebuilding efforts. Foreigners in China can attend Three Self Churches, but there are some laws against foreigners and Chinese Christians meeting together, so foreigners in China usually go to foreigner-only churches. Some of these foreigner churches in big cities are large. The house churches emphasize giving money and resources and taking care of needs of Christians more than in European and American churches. The Three Self Churches are big and impersonal. These churches have little participation though Tianzhujiao Church buildings are common in the cities. Eastern Orthodoxy is little known among Chinese, except in places like Harbin close to Russia. History Wangfujing Church in Beijing Jesus was the founder of the religion. He lived in a Roman territory called Israel and was born a Jew. He was born around 0 AD and died about 32 AD. He claimed to be the Son of God which meant that he himself was God the Creator in human form according to the writings of his direct disciples. His disciples wrote that his death on the cross paid for the sins of the world

for forgiveness of sins. The way of life presented in the New Testament is about an extremely close and personal contact with a loving Creator who does many miracles to bless people. There were schisms in early Christianity concerning doctrines and authority. A patriarch or top Christian leader of Constantinople that was the capital of the Roman Byzantine Empire who was named Nestorius differed with other leaders about certain doctrines about the year . Many leaders and churches sided with him when there was a division. Some Nestorians moved to Persia. The Nestorians called their church the Church of the East, and it spread widely in Central Asia and spread to China in the 7th Century. The monument explained the extent of Christianity in China and how a missionary named Alopen came to Chang An that was then the capital of the Tang Empire in the year . The monument describes in some detail both the teachings and growth of the religion. The monument was discovered in Xian in the year . The monument said that a Tang emperor named Taizong approved of the preaching of the religion all over the empire and ordered the construction of a church in Chang An. The doctrines explained on the monument are recognizable as Christian teachings to modern Christians, but they also seem strange in their emphasis and incomplete. He traveled through Xinjiang. A Nestorian church was discovered outside the ancient Silk Road city of Gaochang. That and some wall paintings showed that Nestorian Christianity was a religion in the area at one time. The Uighurs arrived in Xinjiang and took it over about the year . Some of them became Nestorian. In a few places in Tang China, there may have been more Nestorians than Buddhists. In , the Tang Dynasty was destroyed, and trade and travel along the Silk Road route largely ended. When he went back to Europe, he reported that there were a large number of Nestorians in southern China, in Beijing that was the capital of the Yuan Empire, and in major trading cities that he visited. The Catholic pope sent a missionary to Beijing in . The Mongols were tolerant of various religions, and they allowed the Catholics to build churches. By the end of the Yuan Dynasty, there were a lot of Catholics in Beijing and another city. However, the Chinese resented the Mongols, and when they rebelled against the Mongols, they also attacked the Nestorians and Catholics. During the Ming Dynasty, both kinds of Christians were expelled. Towards the end of the Ming Dynasty, Catholics came to China again. In , a Jesuit named Ricci landed in Macau. He then went to Beijing. He said that by , there were a thousand converts. By , there were 10, Some of these converts were members of the Ming court. The Manchus conquered China and established the Qing Dynasty in . The number of Catholics increased during the Qing Dynasty . By , there were Catholic churches in China, but again a Qing emperor ordered that the churches be destroyed or confiscated. There were an estimated , Catholics then, but the numbers dwindled down again. Evangelicals After this, in the s, Protestant and Evangelical missionaries arrived from Europe and America. The British government forced the Qing rulers to give them treaty ports. These were places where the missionaries first settled. Then they started to travel around inland. Hudson Taylor risked his life many times, and was among the first to pioneer missions outside the European port areas. Many other missionaries established schools and hospitals. These schools educated thousands of Chinese, and the hospitals and modern medicine saved perhaps tens of thousands of lives. The Taiping rebellion against the Qing Dynasty . was started by people with some Protestant Christian beliefs in . This rebellion was at first successful, and they conquered much of the country and set up a rival capital in Nanjing. The Qing rulers defeated the rebellion with foreign aid. Then in , the Boxer Rebellion started. The Boxer Rebellion started with Chinese Kungfu artists and armed groups attacking missionaries and Chinese Christians. The Christians rarely fought back. The rebellion turned into an open attack on foreign armies in conjunction with the Qing army. The attack failed, and in , the Chinese Boxer Rebellion leaders, Shaolin monks and others started to flee to other countries. The Qing Dynasty . became increasingly unpopular. Sun Yat-Sen was born in in Guangdong. It is said that when he was young, he listened to stories about the Taiping Rebellion and their goals from a former Taiping soldier. When he was 13, he went to Honolulu, Hawaii. He returned to Guangdong after graduating from a school in Hawaii. He had learned Christian beliefs, and when he arrived in Guangdong, he hated what he thought was superstitious Chinese idolatry and damaged an idol in a temple.

## Chapter 2 : History of China: Table of Contents

*Chinese society has a unique view of teaching and learning that has evolved from its long history and is heavily embedded in its social and cultural roots. However, no systematic effort has been made to outline.*

For more information, please see the full notice. The creation of the PRC also completed the long process of governmental upheaval in China begun by the Communists entering Beijing in 1949. The Chinese Communist Party, founded in Shanghai, originally existed as a study group working within the confines of the First United Front with the Nationalist Party. Chinese Communists joined with the Nationalist Army in the Northern Expedition of 1927 to rid the nation of the warlords that prevented the formation of a strong central government. Frustrated by the focus of the Nationalist leader Chiang Kai-shek on internal threats instead of the Japanese assault, a group of generals abducted Chiang in 1936 and forced him to reconsider cooperation with the Communist army. The Nationalists expended needed resources on containing the Communists, rather than focusing entirely on Japan, while the Communists worked to strengthen their influence in rural society. These undemocratic policies combined with wartime corruption made the Republic of China Government vulnerable to the Communist threat. The CCP, for its part, experienced success in its early efforts at land reform and was lauded by peasants for its unflagging efforts to fight against the Japanese invaders. Chiang Kai-shek's Japanese surrender set the stage for the resurgence of civil war in China. Though only nominally democratic, the Nationalist Government of Chiang Kai-shek continued to receive U.S. aid. The Soviet Union, meanwhile, occupied Manchuria and only pulled out when Chinese Communist forces were in place to claim that territory. In 1945, the leaders of the Nationalist and Communist parties, Chiang Kai-shek and Mao Zedong, met for a series of talks on the formation of a post-war government. Both agreed on the importance of democracy, a unified military, and equality for all Chinese political parties. The truce was tenuous, however, and, in spite of repeated efforts by U.S. General George Marshall to broker an agreement, by 1949 the two sides were fighting an all-out civil war. Years of mistrust between the two sides thwarted efforts to form a coalition government. As the civil war gained strength from 1946 to 1949, eventual Communist victory seemed more and more likely. Although the Communists did not hold any major cities after World War II, they had strong grassroots support, superior military organization and morale, and large stocks of weapons seized from Japanese supplies in Manchuria. Years of corruption and mismanagement had eroded popular support for the Nationalist Government. Early in 1949, the ROC Government was already looking to the island province of Taiwan, off the coast of Fujian Province, as a potential point of retreat. Although officials in the Truman Administration were not convinced of the strategic importance to the United States of maintaining relations with Nationalist China, no one in the U.S. Military and financial aid to the floundering Nationalists continued, though not at the level that Chiang Kai-shek would have liked. In October of 1949, after a string of military victories, Mao Zedong proclaimed the establishment of the PRC; Chiang and his forces fled to Taiwan to regroup and plan for their efforts to retake the mainland. The ability of the PRC and the United States to find common ground in the wake of the establishment of the new Chinese state was hampered by both domestic politics and global tensions. The unfinished nature of the revolution, leaving a broken and exiled but still vocal Nationalist Government and Army on Taiwan, only heightened the sense among U.S. officials. For more than twenty years after the Chinese revolution of 1949, there were few contacts, limited trade and no diplomatic ties between the two countries.

## Chapter 3 : How China's History Shapes, and Warps, its Policies Today – Foreign Policy

*This video is a brief summary introduction to the history of China in less than 20 minutes. Do you think Chinese history is long and complicated? I've broken down the important events into one.*

Chinese Revolution essay questions This collection of Chinese Revolution essay questions has been written and compiled by Alpha History authors, for use by teachers and students. They can also be used for short-answer questions and other research or revision tasks. These questions are currently being updated. If you would like to contribute a question to this page, please contact Alpha History.

What was the Mandate of Heaven? By the end of the s, why might some Chinese have believed that the Qing had lost this mandate? Describe the ethnicity and culture of the Qing dynasty, its leaders and high officials. How did these factors shape the relationship between the Qing and other Chinese people? How did the teachings of Confucius shape political and social views and values in 19th century imperial China? What was the status of women in 19th century China? Explain how social structures and values excluded women and prevented their independence. Discuss three significant problems faced by the Qing regime as it attempted to govern China in the s. Explain how the Qing regime was challenged by foreign imperialism and the actions of Westerners in China during the s. What was the Self-Strengthening Movement? Discuss the role of Japan in contributing to rising nationalism and anti-Qing sentiment during the late 19th and early 20th century. What was the emperor seeking to achieve and how successful was he? Explain how Dowager Empress Cixi was able to dominate Qing government, despite her nominally inferior status as a woman and a former concubine. The last years of Qing rule

1. Discuss and evaluate three nationalist uprisings in China between and mid Who was responsible for these uprisings, what was their objective and why did they fail? Who were the Fists of Righteous Harmony? Explain the conditions and factors that motivated this group and their ultimate objectives. Why did Dowager Empress Cixi decide to support the rebellious Boxers? What were the implications of this decision? What was the Boxer Protocol? What impact did it have on the Qing government and the rising Chinese nationalist movement? Discuss the late Qing reforms and the extent to which they were successful. Did these reforms bolster Qing rule or weaken it? Describe the ideas, values and objectives of groups like the Tongmenghui. Where and how did these groups acquire and develop their ideology? The New Army was formed to bolster Qing rule but instead contributed to its downfall. Discuss the role of the New Army in the last years of the Qing. Identify three conditions, factors or events that contributed to the outbreak of the Wuchang uprising in October Discuss and evaluate the impact that Yuan Shikai had on the national government of China between and Evaluate the political activities of Sun Yixian between and March To what extent was Sun Yixian responsible for the fall of the Qing? How and why did Yuan Shikai become president of the Republic of China? Explain how Yuan Shikai attempted to weaken and usurp the democratic national government between and What steps did he take between and to achieve this? Explain the events and factors that led to the Warlord Era of Who were the warlords, what motivated them and how did they control their regions? What was the Beiyang government that existed during the Warlord Era? What events or factors led to the May Fourth Movement of ? What ideas emerged from this movement and how did they shape future revolutionary groups? The Huangpu or Whampoa Military Academy was opened in Who operated the academy and why was it important for the restoration of a unified China? Explain how Jiang Jieshi and the Guomindang reduced the influence of warlords in , leading to the restoration of an effective national government. War and civil war: Discuss the relationship between China and Japan between and What happened in Shanghai in April ? Discuss the policies of the Guomindang government between and To what extent did they build a republican society and improve the lives of ordinary people? Explain the causes and participants in the Central Plains War. What did this conflict reveal about the Guomindang and the leadership of Jiang Jieshi? What was the New Life Movement? Was this movement intended to achieve modernisation and reform – or an attempt to reinforce traditional Chinese values? Evaluate the political and military leadership of Jiang Jieshi between and Was Jiang a victim of circumstance or a victim of his own misjudgements? How did this incident alter the political and military situation in China? The Second United Front existed from early to the Japanese

surrender in 1949. Using evidence and specific examples, explain why the Guomindang and Nationalist army was unable to gain support from the Chinese people. Discuss the formation of the Chinese Communist Party in 1949. Which people, groups and ideas contributed to the CCP in its early years? Discuss the role of the Comintern and foreign agents in shaping the ideology, tactics and direction of the CCP from onwards. What steps did the CCP and its leadership take to establish a working socialist system in Jiangxi between 1927 and 1935? Explain how Mao Zedong, Zhu De and others organised and trained the Red Army so that it was an important political tool as well as a military force. Why is the Zunyi conference considered an important turning point in the history of the CCP? To what extent is this true? The CCP in power: Evaluate power structures in the Chinese national government after October 1949. Describe the land reform policies implemented by the government after 1949. What were these policies intended to achieve? Why did Mao Zedong and other communist officials encourage these meetings? Why did Mao and his government risk war with the West? What methods were used during these campaigns? How did this relationship evolve in the 1950s? Or a political device to identify and deal with critics? Explain the economic objectives of the Great Leap Forward. What policies or methods were adopted to fulfil these objectives? The struggle for control: How did Mao restore his position in the party by 1959? Did they fulfil these objectives? How successful were these campaigns? Explore the sources and causes of the Cultural Revolution. To what extent was it really a popular revolution? Referring to three specific events, explain how the Cultural Revolution forced ordinary people into compliance, obedience and loyalty. Discuss the fate of Liu Shaoqi and Deng Xiaoping during the 1960s. How and why were they removed from positions of influence in the CCP? What impact did it have on its participants? Evaluate the contribution of Lin Biao to the development of post China. How and why did Lin fall from grace? Content on this page may not be copied, republished or redistributed without the express permission of Alpha History. For more information please refer to our Terms of Use. This website uses pinyin romanisations of Chinese words and names. Please refer to this page for more information.

### Chapter 4 : Ancient History: Celts and Minoans | calendrierdelascience.com - HISTORY

*China's Importance and Implications for U.S. Policy Many U.S. observers have become increasingly concerned about China's growing economic and political reach in the world, often referred to as "China's rise," and what it means for global U.S.*

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 4,000 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 2,000 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 4,000 years. After inventing the printing press, the most popular type of booklet was Buddhist sayings and prayers. Even though it is over 1,000 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.

*One of the Three Dynasties, or San Dai (Xia, Shang, and Zhou), thought to mark the beginning of Chinese civilization: characterized by its writing system, practice of divination, walled cities, bronze technology, and use of horse-drawn chariots.*

The Chinese Revolution and Chinese Communism to The new Pinyin P transliteration of Chinese names into English is used for most key leaders and place names; in cases where the "P" system has not become established usage in the West, the old Wade-Giles W-G transliteration is either used, or given in brackets. However, an assessment of Chinese communism cannot begin there. It must begin about 30 years earlier, because the preceding years shaped the PRC as a communist state. Chinese communism has had a remarkable continuity of leadership. Mao tse-Tung, and his colleagues were party members in the s. Mao was instrumental in establishing an early form of Chinese communism in the years He helped to develop it and create the military and political strategy in the Yen an years of that won the civil war in He then went on to mold communist China and ruled it - in his last years at least in name - until his death in September However, we should also bear in mind that while most veteran communists followed Mao from the late s on, some came to oppose his more extreme policies. To understand the rise of communism in China, we must see it within the context of Chinese history. Conditions in China in China has a 4, year history, and was a unified state under several imperial dynasties. The last dynasty, the Qing, was founded by the Manchus in , after their conquest of China. It ruled for almost three hundred years, until it finally collapsed in By that time the imperial system had fallen into decay and was totally discredited. Most historians attribute the decline of China at least in part to the inability of its rulers to understand and adapt modern technology. While this is true, another key factor was the quadrupling of the population under the Qing, which put enormous pressure on government resources. In fact, by the early 20th century, Japan was the only Asian country to achieve achieve modernisation and cope with a rapid population increase. We should note, however, that in the late 19th and early 20th centuries, there were some outstanding Chinese thinkers who wanted to modernize China. Some hoped for a constitutional framework, i. Most wanted the abolition of the feudal-Confucian system; all wanted the abolition of foreign privilege and the unification of their vast country. The man who came to lead the strongest movement for reform and unity was Sun Yat-sen Sun was born near Canton; he was raised by his elder brother in Hawaii and graduated as a medical doctor in Hongkong in Two years later, however, he began to devote himself to political work for the overthrow of the Qing dynasty His goal was to create a strong, unified, modern, Chinese republic. Between and , Sun developed a political movement called the Revolutionary Alliance, which was funded by donations from Chinese businessmen living outside of China. He came to the United States around , converted to Christianity, and found generous Americans to pay for his education in the U. Later, he became a successful businessman in Shanghai. He began by printing and selling bibles, but made his fortune on noodle factories. In , a military revolt led to revolution and the fall of the Qing dynasty. Although the revolution aroused great hope for democracy, the Republic established in proved a miserable failure. The Guomindang Kuomintang, KMT or Nationalist Party developed by Sun Yat-sen after the revolution on the base of the old Revolutionary Alliance, was still very weak, and the country was in the grip of war lords, who created their own satrapies and had their own armies. Meanwhile, the central government came under the rule of Gen. Yuan Shikai, who died in June before he could consolidate his power as Emperor. He was succeeded by Li Yuanhong, who had been Vice-President. There followed an insurrection in spring , led by Gen. Zhang Xun, who tried to restore the Qing dynasty in the person of its last male heir, the boy emperor Puyi , but the insurrection collapsed. However, the central government was weak and faced a rival government in Guangzhou Canton. Although the Chinese authorities did not send soldiers, they did send some , laborers who were used by the allied armies in France and Belgium, while others worked for the Allies in Mesopotamia and Africa. However, in January , Japan obtained special rights in the former Chinese provinces of Manchuria and Inner Mongolia, extending them in Finally, the Versailles Treaty of June 28, peace treaty with Germany worked out by the victor powers did not return the former German concession at Shantung to

China, but gave it to Japan. This caused strong anti-Japanese and anti-western feelings in China. The Semi-Colonial Status of China. In the course of the 19th century, foreign powers had firmly established their separate enclaves concessions in the major coastal cities. They had extensive economic-political privileges, including extra-territorial status, the best example of which was the foreign enclave in the great port city of Shanghai. These concessions were won by force and spelled out in the unequal treaties. Along with the power of local warlords, these foreign privileges were a major obstacle to any Chinese political movement aiming to unify the country. The Need for Social Reform and Change. The social structure of China was obsolete. In particular, the gentry class landlords who sometimes were also local officials was an obstacle to modernization. They dominated the peasants, who made up the vast majority of the population. Almost all of them lived in abject poverty, dying like flies in the recurrent famines. At the same time, most of the merchants in the coastal cities lacked capital and vision, while those who tried to develop more modern methods were checked by foreign privilege. The urban workers - about 2 million out of an estimated population of some million in - were mostly unskilled and also lived in dire poverty. Thus, social reform was a third priority, coming behind national unity and independence, because reformers saw them as the basic prerequisites for the modernization of China. The constitutional monarchists were led by Kang Youwei, who hoped that the Qing emperor Guangxu would achieve this aim. However, the Emperor died in and the reins of government were taken over by the old dowager empress Cixi, who acted as regent for the boy-emperor, Puyi. Another reformist thinker was Liang Qichao, a disciple of Kang. Liang rejected violent revolution, but worked for an informed citizenry and political discipline. Like Kang, he also argued for the liberation of women and their participation in political life. Finally, there was Sun Yat-sen and his Revolutionary Alliance see above. The yearning of educated Chinese for a reformed, united, China, free of foreign privilege, was clearly expressed in the May 4th Movement of This student-led movement protested against the unfair treatment of China in the peace treaties following World War I, whereby Japan took over the German concession in Shantung and expanded its control over Manchuria. The May 4th Movement also attacked the privileges of the foreign powers, and made radical and democratic demands for changing the social and political system. The students, encouraged by radically inclined professors, especially at Beijing University Beida, were soon joined by businessmen and workers. Thus, there was considerable potential for mobilizing a national movement. The Beginnings of Chinese Communism. Many Chinese intellectuals were attracted by Marxism. Those active in the in May 4th Movement, as well as others outside it, saw socialism as a means of preventing the conflicts caused by capitalism - particularly because at a time of great ambivalence toward the West, Marxism could be seen as as a western "ism" that could be used against the West. Finally, many Chinese socialists were attracted to anarchism. Li saw the revolution in backward Russia as a model for China. He established a Marxist study group at the university, which Mao Zedong joined in Mao had moved to Beijing and worked as a clerk in the university library. Chen Duxiu, a dean at Beijing University and editor of the progressive journal, New Youth, decided to devote a special issue to Marxism; it was published on May 1, , under the editorship of Li Dazhao. As with Russian Marxists, the main problem facing the Chinese Marxists was the fact that the vast majority of the population was made up not of workers, but of peasants. Li Dazhao circumvented this obstacle by claiming that foreign exploitation of China made all its people an exploited proletariat. Moreover, he claimed that China could not be liberated without the liberation of the peasants. He urged young Marxists to go into the countryside, and they began to do so in He even visited Moscow that same year - - and wrote an enthusiastic report in the Beijing Morning News. Chinese Communists benefited greatly from the fact that Sun Yat-sen obtained no support from the Western powers who were, after all, attached to their special privileges in China. In fact, to begin with, he was seen as too close to the West and had to take a harder line anyway. It is not surprising, therefore, that he turned to Moscow. In January, he congratulated Lenin on the successful Bolshevik revolution November There was little reliable information about the Bolshevik revolution in China before We know that study groups were organized to study Marxist thought but it was not until spring, that a Comintern agent, Grigorii Voytinskii, arrived in China with information and political writings. Many of these were translated into Chinese at this time. It was also Voytinskii who worked successfully to transform the existing Marxist study groups into communist groups and then into the Communist Party of China. Though

this promise was not implemented, it made Chinese authorities more friendly to Moscow and allowed some travel between China and Soviet Russia. Thus, it was in the period between spring and winter , and with the active help of Voytinskii, that the Chinese Communist Party began to take shape. It was based on the Marxist study groups previously organized in Beijing and Shanghai. The party was secretly constituted in that city in July , formalizing the organization formed the previous year. Communist nuclei around the country were transformed into party branches with local secretaries in Hunan Mao Zedong , Guangzhou, Wuhan, Beijing, and Jinan. Shanghai had its own branch. The party program closely followed the Bolshevik program in Soviet Russia. However, some radical Chinese intellectuals rejected the Bolshevik model; they were either supporters of democratic socialism, or joined the Guomindang Kuomintang. Voytinskii was succeeded by Maring alias of Hendricus Sneevliet , who continued to guide the fledgling communist movement in China. Here it is appropriate to give a brief biographical sketch of Mao Zedong. He was born into a prosperous farming family in Hunan Province in He rebelled against his father and refused to accept an arranged marriage.

**Chapter 6 : Timeline of Chinese history - Wikipedia**

*The following outline is provided as an overview of and topical guide to China: The People's Republic of China is the most extensive country in East Asia and the third or fourth most extensive country in the world.*

Search Toggle display of website navigation ChinaFile: March 22, , 3: Memorial ceremony to mark the 2,th birthday anniversary of Confucius was held in Jining on Sunday. Instead, they sent missions to China and pretended to submit to China as a survival strategy “ a way to give their giant neighbor face while allowing them to pursue their own goals. But no matter, the key for the current Chinese leader is to give itself and Chinese people the sense that China is back in its natural place in the world order, which means as the regional hegemon and at least one of the top few countries in the world. Why this desire to recreate past glory? But it is also the external manifestation of a broader effort to recreate past values, principles, and structures in Chinese society. This comes after a century of largely trying to dismantle these guiding ideas and “ perhaps coincidentally, or perhaps not “ a century of violence, famines, wars, and turmoil. Of course, this past never existed. It is a dream “ the China Dream, perhaps, which Mr. Xi has made his signature idea. But if pushed too far it can become something else: China has generated a number of durable idealized narratives about its position in the world and its relations with other peoples. It is worth stating that pretty much every important power generates idealized narratives about itself. Just as clearly, none of these powers consistently live up to their self-idealization. According to myths dear to Americans, whose society was founded on the basis of slavery and the dispossession and substantial eradication of the native population, the United States is a force for liberty in the world. More recently, and prior to Trump, the United States has also long promoted an image of itself a country that is keen on openness, in ideas, in matters of immigration and in trade. None of these things have been consistently true of the United States “ ever. So how has China idealized itself? China has tended to imagine itself as a benign force whose centrality, preeminence and prestige have often served as the basis for a loosely articulated Pax Sinica. This is especially true in terms of how China imagines past relations with East and Southeast Asia. In its own self-conception, China was rarely the aggressor or expansionist, and pretty much never a hegemon. Instead, other countries were drawn toward it by its wealth and brilliance, and if they submitted to it, they did so voluntarily, because this seemed to them to be the natural and proper thing to do. In exchange, China bestowed legitimacy on appropriately deferential regimes, showered those who were interested in them with the fruits of Chinese civilization and allowed them access to its rich markets. China would like to be preeminent in its neighborhood. It would like to attain such a position through peaceful means, using its assumed powers of attraction. But especially because this was never a consistent reality in the past, one must be ready for the possibility that China is prepared to use non-peaceful means to attain its aims in the region, and indeed there are already signs suggesting preparations for just such a thing. See, for example, recent Chinese behavior in the South China Sea. This leads to a question posed by Wang Gungwu, who is quoted thusly in my book: But in the imperial past, in addition to these attributes, it could also boast leadership in philosophy, religion, astrology, medicine, science and technology, writing and literature, access to the examination system and more. Will China in the future be able to roll out a panoply of soft power attributes of comparable breadth and prestige to compliment its financial and hard power? If so, where will the ideational elements of this soft power come from? If not, what are the implications of being a new great power with a rather more narrowly based soft power foundation that in the past? China remains, and cannot avoid remaining, drenched in its history, far more than most other modern nation states. It lives in the shared memory of facts, legends, names, and events, and it lives in the Chinese language itself, filled as the latter is with words and phrases of ancient but still-understood allusions and associations. Our job is to identify as best we can contemporary Chinese perceptions of their immense historical legacy, pursuing that understanding through direct engagement with thoughtful Chinese counterparts, and to factor what we learn into our own perceptions and policy-making. The Chinese Communist Party, by the way, is not alone in these practices; the Kuomintang, from its first rise to power in the s until very recent years, diligently evoked and manipulated the Chinese Past as well. There was a set of rituals that ambassadors to the empire based in China were expected

to perform, and a certain amount of rhetoric about civilization. The relationships performed were between the Son of Heaven and the outside sovereigns – not their respective societies – and Chinese records were always explicit about that. Beyond the rituals there were no prescriptions, whether commercial, strategic, or cultural, for relations between China and any country sending ambassadors. The actual policies and practices regarding the embassy nations varied enormously, from close supervision of trade and domestic politics in the case of Korea to indifference to reports and requests as in the case of Vietnam, for example, to polite curiosity about envoys claiming to represent the Netherlands or the Vatican. This is not to say that the actual history of relations between the Qing empire and previous empires based in China and East Asian neighbors were not complex and sometimes momentous. The Qing empire tried consistently to manage Korea, and the Joseon court in Korea tried consistently and with a certain amount of success to resist. Japan by its own choice kept to itself until the late nineteenth century, though its southwestern domains were constantly engaged in a culturally variegated pirate network that frustrated and enraged authorities both in Korea and in China. Russia was the empire that shared the most distinct conditions and concerns with the Qing, and the two empires forged a method of co-existence that has some resemblances to the present. But such similarities are incidental. Neither Korea nor Japan shows any interest today in treating the Chinese president as a Son of Heaven. The ambition to encircle India by land and sea; to create a financial and resource exchange system for infrastructure development engaging Central Asia, Europe, the Middle East and Africa; and to construct interlocking trade and security relationships that will block the American reach across the Pacific all are completely novel in Chinese and in global history. The Xi Jinping government may be designing the post-globalization pattern of managed trans-national spheres, and pioneering a financial and strategic role that few other countries seem even to envisage. China has no need to draw on any distant past for a template of its ambitions, attitudes, or enterprises. Jeremiah Jenne, independent China historian: Chinese exceptionalism rests on several hoary myths, but perhaps the most perplexing is that of China as the ultimate pacifist nation, the victim of all and an aggressor toward none. In this narrative, China, as presently constituted, emerged fully formed from the mists of history and expanded to its current size by entirely or mostly peaceful means. This exceptionalist narrative ignores the fraught history by which the former frontiers of empire became the borders and boundaries of a nation. This month, my students, undergraduates from several different U. The Sino-Burmese Wars of began, ironically enough for historians of the Opium Wars, when a local official escalated a trade dispute into an ill-fated attempt to expand Qing imperial power and prestige. Unfortunately, the commander of the Qing forces, Sun Shiyi, failed to capitalize on his early success and was forced to flee with his surviving troops back into China only a few months later. In the nineteenth century, the Qing Empire would also fight wars with France and Japan when those powers aggressively challenged Qing influence in Vietnam and Korea. Fairbank and many other twentieth-century historians of China. In the cases of the Sino-French War of and the Sino-Japanese War of , the Qing faced bellicose and aggressive powers who were unwilling to respect existing regional power relationships and had the military means to push back forcefully against the Qing assertion of its perceived rights and responsibilities as a great power. What happens when the inevitable challenges the exceptional? Will future wars be explained as a preemptive defense of inherent Chinese territory, as in the case of the border wars with India in the s, or will they be intentionally and conveniently forgotten, like the Sino-Vietnamese War of ? Rather than asking how the imperial past shapes the present, we also might consider how people in the present selectively craft a usable past for purposes ranging from soft power to leisure entertainment. In song, dance, and narrative voiceover, the performers presented a bleak history of misery, feudalism, and imperialism that had to be overturned in order for China to achieve a bright industrial future. In , the Beijing Olympics opening ceremony enacted a very different vision: In the s and more recently, the imperial past has been choreographed selectively into performance art. In the imperial past, historical writing almost inevitably entailed censure or praise for political or moral purposes or both. Today, the imperial past is celebrated as glorious heritage in front of audiences both foreign and domestic, and in contexts including Confucius Institutes abroad and tourist venues at home. While the central government sets the agenda and narrative, local governments and ordinary people including tourists also articulate visions and versions of the imperial past. Today, those same sites are celebrated as the former

playgrounds of emperors, officials, and literati. Cultural heritage has become a global commodity and also a consumable domestic resource in a developing service economy. We see this especially in tourism. In the early s, tourism was managed by the local Overseas Chinese and foreign office, and tourism was imagined as a source of foreign currency. By the end of the s, tourism had been reclassified as a domestic industry. New regimens of work and leisure the arrival of the regular two-day weekend and longer holidays and greatly improved transportation infrastructure have contributed to a surge in domestic leisure travel. Old vernacular architecture by contrast continues to disappear. The imperial past has become a commodity, with local variants on a glorious national theme. Messages honoring the emperors and literati and high-ranking officials of the imperial past in fact affirm the prosperity, splendor, glory, stability, and indigenous antecedents of the present.

Getty hofrench Jeremiah Jenne is a writer, educator, and independent historian based in Beijing since He taught Chinese History and Chinese Philosophy for ten years. Jenne has contributed articles to *The Economist*, *The Atlantic Monthly Online*, and many other publications writing on history and contemporary China. She also writes on Central and Inner Asian history, global history, and the history of horsemanship in Eurasia before the modern period. She is the author of *What Remains*: She has served as the Editor of the journal *Late Imperial China* for more than a decade.

**Chapter 7 : History: Ancient China for Kids**

*Download file "History and Implications including Functionality" to see previous pages Pascal, whose name was subsequently bequeathed to it though Chinese mathematician Yangsui generated it almost years earlier than that.*

Problems associated with population policies Social and political consequences Social and economic benefits Future outcomes Problems associated with overpopulation. China has the highest population in the world, encompassing 1. China faces serious social and economic problems associated with overpopulation in the years to come. Overly populated regions lead to degradation of land and resources, pollution, and detrimental living conditions. The Chinese government has tried to find a solution to the problem of increasing population with moderate success. The Chinese government has used several methods to control population growth. In , China started the "one child per family policy" Juali Li This policy stated that citizens must obtain a birth certificate before the birth of their children. The citizens would be offered special benefits if they agreed to have only one child. Citizens who did have more than one child would either be taxed an amount up to fifty percent of their income, or punished by loss of employment or other benefits Hilali Furthermore, unplanned pregnancies or pregnancies without the proper authorization would need to be terminated Hilali 9. In , the birth-quota system was established to monitor population growth Jiali Li Under this system, the government set target goals for each region. Local officials were mainly held responsible for making sure that population growth totals did not exceed target goals. If target goals were not met, the local officials were punished by law or by loss of privileges. Other population control methods. Other methods that have been used by the Chinese government to restrict rising population totals include birth control programs and economic changes. At its peak in , tubal ligations, vasectomies, and abortions amounted to thirty-five percent of the total birth control methods Hilali In addition, the economy changed from primarily one of agriculture to industry Hilali The government used this to its advantage; spreading the view that economic growth would hinder population growth Hilali Problems associated with population policies. There have been many problems associated with the policies and programs established by Chinese officials. First of all, these programs have been difficult to implement and have had little success. Local officials in charge of growth totals, have falsified reports in order to avoid punishment Zeng Yi Consequently, this has led to underreporting of the number of births by as much as twenty-seven percent in Zeng Yi Moreover, compliance with the birth-quota system has been low. Of the 14, infants born between , only about half have been with a legal birth permit Jiali Li Of those born with a permit, eighty-eight percent were first children born into families Jiali Li Furthermore, out of the second children born, only eleven percent were authorized Jiali Li Lastly, people of rural communities, who depend on having larger families to help with the farms, have succeeded in finding ways around the birth-quota system Hilali Social and political consequences. The Chinese government has also had to deal with political and social upheaval as a result of its strict policies. The United States, as well as many other countries, have publicly expressed their disapproval with Chinese leaders for their sterilization policies Hilali In addition, the Chinese citizens have retaliated with acts of violence related to the one child policy Hilali Finally, the cultural preference for sons has led to a large number of incidences of female infanticide Hilali As a result, the Chinese government has had to relax policies to include the "daughter-only-household" policy, which allows rural couples having a daughter first to be allowed to have a second child Jiali Li Social and economic benefits. Over the last fifty years, China has raised the standards of living by keeping growth rates down. Access to natural resources have increased dramatically since According to the State Family Planning Commission, coverage in tap water has increased from eighty-four percent to ninety-four percent in the last fifteen years. Furthermore, coverage of natural gas has risen from sixteen percent to seventy-three percent. Other benefits include increases in average life expectancy from thirty five years in to seventy years in , and decreases in infant mortality rates from two hundred per one thousand to thirty three per one thousand SFPC. Better policies, more education, and urbanization could help China to reach population target goals. This agency, along with others, is in charge of gathering information about population totals and helping the government to implement policies SFPC. These figures will continue to rise, and the social and economic

burdens will continue to plague everyone living in China. How does the theory of logistic population apply to overly populated regions? Explain the political implications associated with overpopulation. Differentiate the pros and cons of mandatory birth control and sterilization tactics. World Population Data Sheet. Population Reference Bureau, State Family Planning Commission of China. Jamie Cook, December 5,

### Chapter 8 : Population Control and Consequences in China

*History suggests that the net effect on the trade balance will be minor. This is one reason that the direct effect on the Chinese economy is likely to be minor. Most forecasters still have Chinese.*

### Chapter 9 : Milestones: " - Office of the Historian

*Ancient History Today's world owes an immense debt to the mighty empires and great cities of ancient history. Their inventions and ideas enabled the advancement of human society and laid the.*