1: Encyclopedia of Contemporary Chinese Culture : Edward L. Davis :

Encyclopedia of Contemporary Chinese Culture (edited by Edward L. Davis) is a book containing plenty of historical information, but more importantly, it gives the reader a view to modern China.

As such, it bears enormous semantic and historical density and has important relations with other master concepts of the modern, such as history in the modern sense of a collective singular totality , progress, development, culture in both the high and low senses , and modernity itself. The earliest recorded use of the term civilization in English dates from the first decade of the eighteenth century, though it appeared in a strictly legal context, referring to the conversion of a criminal matter to a civil one; this meaning is now obsolete even as a juridical dimension extends into present usage. In its relevant modern sense, civilization was established in the second half of the eighteenth century—especially in the wake of the French Revolution —"and was further consolidated through the nineteenth century as a comparative and hierarchizing metahistorical, meta-anthropological concept. The term has since experienced a complex trajectory, shot through with ethico-political moment, always with the Euro-American world especially the habits and ideologies of its elite classes as the critical reference point. The noun civilization built on the seventeenth-century verb civilize to indicate both the process of uplifting to a higher state of humanity and of subjection to law, as well as the denouement of such development. Civilization was thus understood to be simultaneously the process and the end state of progress. This process was further understood to be stadial, progressing from savagery through barbarism to civilization, a schema that was variously rearticulated and nuanced over the course of the nineteenth century. Though other civilizations were recognized e. The semantic elements of civilization correspond closely with features of the European historical horizon in which the term emerged and matured. This horizon, extending from circa onward, includes: Thus, the significations accruing to civilization have been the following: The uncivilized conversely are: These critiques, especially in German lands in the nineteenth century Elias , have often relied on the concept of culture as a more local, authentic, egalitarian, and communitarian alternative, though just as often culture has been co-opted by nationalist projects. There is ultimately much slippage between culture and civilization. The first recorded use of the word civilization in its relevant, modern, as opposed to the archaic juridical sense, points toward another semantic element that has received remarkably little attention given its extraordinary significance. In this work, Mirabeau asserts: The close association in Mirabeau between religion and civilization at a time when the term religion was all but synonymous with Christianity , non-Christian peoples being found to be either lacking religion, or possessing more or less pale approximations or deviations of Christianity surprises only because of the inherited dogma that the civilizational process coincides with the vanishing of religion in which direction the first step is the avowed rationalization of religion, that is, the emergence of the Protestant sect. In fact, civilization has been coupled with Christianity and Western Christendom throughout its career Perkins , and missionaries have been key and continuing agents of the civilizing mission. Bush and Italian prime minister Silvio Berlusconi. Even in high scholarship, an important sociologist of religion, Rodney Stark, published a book in under the title The Victory of Reason: Given the historicist character of civilization, this coupling is inevitable: If civilization arose, or developed its standard form, in Christendom, how can the latter not continue to be credited and effectively associated with its achievement? Relatedly, if secularism an important constituent of civilization emerged out of the Protestant Reformation—as is frequently avowed, especially in the United States —"how can the latter not be so accredited and effectively linked? In charting the trajectory of civilization, contemporary scholars often index and discuss attitudes of superiority in premodern and non-Western contexts e. But it is important to keep the following in mind: It is no doubt the case that all human collectivities have ways of distinguishing themselves from others, and this process takes on an increasingly hierarchical accent in large stratified collectivities. With stratification, moreover, come concepts that discriminate between members of various levels and groups within. However, both the flexibility and form of the inside-outside distinction, as well as the forms of internal hierarchy, vary widely, and are in each case specific, even if dynamic. For the exercise to have any meaning, therefore, it is critical that analysis

stays with this specificity. The surest guide in this regard is the material language of the concept in its discursive trajectory, that is, the Latinity of civilization. Furthermore, the non-Latinate analogs that have emerged since the mids e. In Search of the Primitive: A Critique of Civilization. New Brunswick , NJ: Salemson and Marjolijn de Jager. Sociogenetic and Psychogenetic Investigations. Evolution of a Word and a Group of Ideas. In A New Kind of History: From the Writings of Febvre, ed. Routledge and Kegan Paul. Civilization and Its Contents. Christendom and European Identity: The Legacy of a Grand Narrative Since A Vocabulary of Culture and Society. Nauman Naqvi Pick a style below, and copy the text for your bibliography.

The Encyclopedia of Contemporary Chinese Culture contains nearly 1, entries written by an international team of specialists to enable readers to explore a range of diverse and fascinating cultural subjects from prisons to rock groups, underground Christian churches to TV talk shows and radio hotlines.

In this period, local military leaders used by the Zhou began to assert their power and vie for hegemony. The situation was aggravated by the invasion of other peoples from the northwest, such as the Qin , forcing the Zhou to move their capital east to Luoyang. This marks the second major phase of the Zhou dynasty: The Spring and Autumn period is marked by a falling apart of the central Zhou power. In each of the hundreds of states that eventually arose, local strongmen held most of the political power and continued their subservience to the Zhou kings in name only. Some local leaders even started using royal titles for themselves. China now consisted of hundreds of states, some of them only as large as a village with a fort. As the era continued, larger and more powerful states annexed or claimed suzerainty over smaller ones. By the 6th century BCE most small states had disappeared from being annexed and just a few large and powerful principalities dominated China. Some southern states, such as Chu and Wu, claimed independence from the Zhou, who undertook wars against some of them Wu and Yue. Many new cities were established in this period and Chinese culture was slowly shaped. The Hundred Schools of Thought of Chinese philosophy blossomed during this period, and such influential intellectual movements as Confucianism , Taoism , Legalism and Mohism were founded, partly in response to the changing political world. The first two philosophical thoughts would have an enormous influence on Chinese culture. Bi disc with a dual dragon motif, Warring States period A cup carved from crystal , unearthed at Banshan, Hangzhou. After further political consolidation, seven prominent states remained by the end of 5th century BCE, and the years in which these few states battled each other are known as the Warring States period. Though there remained a nominal Zhou king until BCE, he was largely a figurehead and held little real power. The final expansion in this period began during the reign of Ying Zheng , the king of Qin. Imperial China "Empire of China" redirects here. For the empire founded by Yuan Shikai, see Empire of China â€" The Imperial China Period can be divided into three subperiods: Early, Middle, and Late. Major events in the Early subperiod include the Qin unification of China and their replacement by the Han, the First Split followed by the Jin unification, and the loss of north China. The Middle subperiod was marked by the Sui unification and their supplementation by the Tang, the Second Split, and the Song unification. The Late subperiod included the Yuan, Ming, and Qing dynasties. The original version dated to the Song dynasty â€" CE. It captures the daily life of people and the landscape of the capital, Bianjing present-day Kaifeng during the Northern Song. Qin dynasty â€" BC.

3: History of China - Wikipedia

The Encyclopedia of Contemporary Chinese Culture contains nearly 1, entries written by an international team of specialists to enable readers to explore a range of diverse and fascinating cultural subjects from prisons to rock groups, underground.

Chinese civilization was also one of the few to invent writing , [19] with the others being Mesopotamia , the Indus Valley civilization , the Maya civilization , the Minoan civilization of ancient Greece , and Ancient Egypt. Home of Confucianism and Daoism , it had great influence on nearby countries including Japan, Korea, and Vietnam in the areas of political system, philosophy, religion, art, writing and literature. China is home to some of the oldest artwork in the world. Statues and pottery, as well as decorations made of jade , are some classic examples. Before the Qin Dynasty united China, there were hundreds of small states that fought each other for hundreds of years in a war to control China. This is known as the Warring States Period. Although the continuing wars made people suffer, it was at this time when many great philosophies were born, including Confucianism and Daoism. Confucianism and Daoism alone have been the foundation of many social values seen in modern eastern-Asian cultures today. Its geography mostly looked like that of modern China, except with northern and western edges that varied. It was often attacked by northern nomadic people such as the Turkic peoples and the Mongols led by Genghis Khan and Kublai Khan. During the history of ancient China, the northern nomadic people and the Chinese people had been fighting each other and taking turns to rule the land and the people of China. However, when the northern people beat the Chinese people and came to rule the kingdom, they also Incorporated the Chinese way of living and became like the Chinese. Many of the strongest dynasties of China were ruled by the northern people, including the Qin , Tang , Yuan Mongolian , and Qing. Each time, they also brought new elements into the Chinese culture. A new age[change change source] While China achieved many things in the First millennium and early 2nd millennium , it became an isolationist country in the 15th century C. This was because Spain found enormous silver in the new continent, which was the main currency money in China and Europe at the time, and China did not want to be bought by the foreigners. By the time of the Renaissance , European powers started to take over other countries in Asia. While China was never actually taken over, many European countries , such as Britain and France built spheres of influence in China. Since China had cut itself off from the world over the previous few centuries , by the Qing Dynasty , it had fallen behind other countries in technology , and was helpless to stop this from happening. This had become clear when it lost the Opium Wars to Britain in the 19th century. In , the Republic of China was founded by Sun Yat-sen , but its government was very weak. Warlords controlled many areas. Chiang Kai-shek led wars against them, and he became President and dictator. In , Japan invaded Manchuria , a place in the northeastern part of China. On July 7, , the Japanese attacked the rest of the country, starting what was called the Second Sino-Japanese War. The war later became part of World War II. The war was fought for eight years and millions of Chinese people were killed. The Communists wanted to make China like the Soviet Union, whereas the other side wanted to keep China in its current state at the time. Later Liu lost influence with Mao and his death to this day remains unresolved. The Communists eventually won the war. The Nationalists led by Chiang Kai-shek fled to the island of Taiwan and set up their new capital city in Taipei. Under Mao the country stayed poor while Taiwan became richer. His attempt at industrialization and collectivization with the Great Leap Forward led to the deaths of many people from famine. The Cultural Revolution caused great social upheaval. After , China underwent market economy reforms under Deng Xiaoping , and experienced rapid economic growth. China is now one of the largest economies in the world, relying mainly on exports. In recent history, China has had problems with protests, blocking of information on the Internet , and censorship of news. Culture[change change source] China is the origin of Eastern martial arts , called Kung Fu or its first name Wushu. China is also the home of the well-respected Spa Monastery and Wudang Mountains. Martial art started more for the purpose of survival , defense, and warfare than art. Over time some art forms have branched off, while others have retained their distinct Chinese flavor. Art has also co-existed with a variety of paints including the more standard 18 colors. Legendary and controversial moves

like Big Mak are also praised and talked about within the culture. The most important is Chinese New Year. People in China will have holidays to celebrate these festivals. Spring Festival is the Chinese New Year. He was very sad and ended up jumping into the river to end his life. The people loved him so much that they did not want the fish to eat his corpse. They made and threw rice dumplings into the river. They also rowed dragon boats in the river to get rid of the fish. Such practices, eating rice dumplings and holding dragon boat races, become what Chinese do in this festival nowadays. Held on the fifteenth day of the eighth lunar month, Mid-Autumn Festival is a festival for families. Now when the festival sets in, people would sit together to eat moon cakes, appreciate the bright full moon cakes, appreciate the bright full moon, celebrate the bumper harvest and enjoy the family love and happiness. To the Chinese people, the full moon symbolizes family reunion, as does the "moon cakes.

While the focus of the Encyclopedia of Contemporary Chinese Culture is on mainland China since , it also includes longer, specially commissioned entries on various aspects of contemporary culture in Hong Kong and Taiwan.

Eternity, however, is not a concept much in vogue in a time when revolutionary changes are transforming almost every human society in the world. China appeared eternal to the French philosophes of the eighteenth century, many Sinologues of the nineteenth century, and some social scientists of the early twentieth century. Even at present some historians claim they see the re-emergence of old imperial patterns. There is continuity, but the changes have been more profound. This article examines Chinese society in three stages. The first is traditional Chinese society, characterized by the social patterns that prevailed from the Sung dynasty â€" until the beginning of the nineteenth century. However, it is necessary to begin with an account of the development of these patterns in the earliest centuries of Chinese civilization. The second stage is transitional Chinese society, characterized essentially by the patterns of Chinese society growing out of the dual impact of inland revolution and Western imperialism, which struck China almost simultaneously during the middle of the nineteenth century. The third is contemporary Chinese societyâ€"the patterns of Chinese society which arose after , when the communists assumed control over the Chinese mainland. Our main theoretical approach distinguishes between state and social system. By state we mean the macrosocietal structure of legitimate and organized political power. By a social system we mean a micro-societal structure of authority and human relationships deriving therefrom, whose boundaries can often be historically and culturally determined. The state, as a formalistic entity, ruled an aggregate of particular or local social systems. Chinese society represents a unity of state and social systems held together by institutionalized links. In traditional times, linkage between state and social systems was provided by a status group, known in the West as the gentry, which had substantive attachment both to the state and to a social system. In contemporary times, similar linkage is provided by the Communist party. The theoretical distinction between gentry and party is close to that made by Max Weber between status groups and parties [â€"] , pp. We regard this theoretical approach as an explanatory device to account for both the flexibility and changes in traditional Chinese society and the nature of the Chinese revolution. The three inter-locking sectors of Chinese society state, gentry, and local social system historically gave it different options for maintaining the traditional patterns of power and authority. The state recruited from the gentry to fill its positions of power notably bureaucratic. In turn, local elites reinforced their authority within the social systems through the exercise of state power roles. The cumulative effect of the interaction between state and social systems was the appearance and persistence of a distinct status group. The main criterion for recruitment into the organizations of the state was education based on the ethos of Confucianism. Internalization of that ethos through the institutionalized educational system assured an individual society-wide status, on the basis of which he could obtain power roles within the state and also authority roles within the local social system. In traditional times, the legitimacy of the state was sustained by the ethos of Confucianism, and its organization was concretely manifested in government monarchy and bureaucracy. However, it is theoretically important to note that one segment of the state, the military, was independent of the complex of state, gentry, and social system. The military was attached to the monarchy, and for many centuries was non-Chinese. The dual nature of the traditional Chinese state has its counterpart in other traditional and modern societies. The social systems were sustained by particular and local cultures, which included the ethos Confucianism but also other distinct cultural beliefs and values, and by patterns of human relationships based on status and authority. The gentry, as the institutionalized link between state and social system, had a character of its own, but the composition of this status group varied from time to time. These structural elements are the core elements of traditional Chinese society. Since the core elements were either destroyed or profoundly transformed during the last one hundred years, we regard the Chinese revolution as a major transformation of Chinese society. The dominant ethos, Confucianism, was destroyed by the intellectual revolution of the early twentieth century. The dominant governmental organization of the traditional Chinese state disappeared with the revolution. The gentry was destroyed, as an elite and as a source

of authority, by the revolutionary land reform of the late s, thus doing away with traditional local stratification and status. Local cultures have changed more slowly, but the far-reaching liberation of women in modern times can be construed as having struck a deep blow to the traditional kinship system, so vital to all Chinese local cultures. Since we regard change and not continuity as the main phenomenon to be explained in Chinese society, we have chosen to analyze it in the framework of the three mentioned stages. Traditional Chinese society The Chinese historically regard China both as a country and a culture, as evident in two words for China, Chung-kuo and Chung-hua. As a country, it occupies a large land mass in eastern Asia; except for Sinkiang and Tibet, both areas of non-Chinese peoples, its borders have not basically changed in two thousand years. As a culture, China extends to wherever there are ethnic Chinese. During the second millennium b. Archeological comparisons suggest relationships between these cultures and those of proto-Tungusic peoples of the northeast, proto-Turkic peoples of the north-west, Tibetan peoples of the west, and the peoples of southeast Asia. During the middle of the second millennium b. They founded several large cities, the most notable of which was Anyang. The development of empire and high culture occurred simultaneously. Although the cultural diversity of neolithic times continued well into the first millennium b. The importance of writing in the subsequent high culture of China is reflected by the fact that the word wen in Chinese signifies both writing and culture. During the latter part of the second millennium b. The Chou dynasty created the first permanent system of political dominion; the rulers divided the country into appanages governed by relatives and allies of the dynasty. Each appanage was based on a town from which rule was exercised over surrounding villages and tribes. The links between dynasty and appanage were maintained through bonds of kinship, ritual, and loyalty. This system of personal indirect rule, in contrast to the impersonal bureaucratic rule which developed later, bears similarities to medieval European feudalism. Although over-all Chinese cultural unity developed further during the Chou, largely through the linguistic unification of north China, the high-cultural achievements of the early Chou were not outstanding. A major reason was the downfall of the Shang priestly caste, which earlier had been the main creative element in Shang high culture. In contrast to the Shang religion of heaven worship and totemism, the Chou religion was essentially a politically oriented ancestor worship which tended to develop locally rather than nationally, thus impeding the formation of a unified high culture Eberhard , pp. Great changes occurred during the middle of the Chou dynasty. The appanages became increasingly independent of central political authority. Economically, Chinese rural and urban life was transformed. Intensive agriculture replaced the extensive agriculture of the Shang. The use of irrigation led to stable villages. The introduction of wheat permitted a two-crop economy, which further consolidated village life. Iron not only revolutionized agricultural technology but made new types of war-fare possible. The growth of trade led to an expansion of the towns. Socially, the increase in population led to migrations, which brought Chinese into the aborigine-settled areas of the Yangtze River basin and even farther south. As in Greece, growing political disunity was accompanied by growing cultural unity. The language and concepts of the philosophers, although differing widely in content, came from the same cultural matrix. Unification came in the third century b. Though short-lived, it brought into being the organized state based on bureaucratic rule. The political continuity and stability of the Chinese empire are unmatched anywhere else in the world; without the state bureaucracy, the history of China would indeed have been different. If bureaucracy was the instrument of rule, the source of power was monarchy. From the Chin dynasty to the twentieth century, China was ruled by emperors who were regarded as the sole agents of heaven on earth. Despite the strong ties between monarchy and bureaucracy, the two remained distinct; many emperors, for example, held religious beliefs different from the predominant Confucianism of the bureaucracy. In later centuries, the monarchy became the preserve of alien conquerors; from the twelfth to the twentieth century the emperors were Chinese only during three centuries Levenson â€", vol. From the welter of philosophic currents of the preceding period, the teachings of Confucius emerged as doctrinal. Confucianism, in effect, became the ethos of bureaucracy. It was an ethos of legitimate authority, as expressed in the five basic human relationships: Its religious core combined belief in the natural law of heaven and the sanctity of descent and kinship Yang , pp. During the early decades of the Han, the Chinese empire began to assume the geographical form characteristic of modern China. In the process of expansion, the Han political and cultural system spread over large areas of

central and south China, which were then inhabited by non-Chinese peoples culturally related to the peoples of southeast Asia. Over the centuries, a gradual process of cultural assimilation took place; aboriginal languages were replaced by the Chinese language, and Chinese high culture prevailed. Today there are still minorities who speak non-Chinese languages and have distinct particular cultures but who participate in the Chinese high culture. Traditional China was a unified political and cultural entity. Was it a society? Despite political and cultural unity, considerable local diversity persisted and even increased over the centuries. The Chinese language split into many dialects, many of which became mutually unintelligible. Diversity was social as well as cultural, for customs differed widely across the country. This was traditionally reflected in law, which recognized local practices in the adjudication of offenses and disputes Niida , pp. If marriage and kinship are taken as significant indicators of concrete relationships, then the boundaries of the social system rarely went beyond the hsien district. In fact, in most instances the boundaries were marked by areas centering on market towns Skinner â€" One of the most important functions of social systems is the generation of authority, specifically in the form of status groups and notables. Wolfram Eberhard, on the other hand, regards local landowning as the chief mark of the Chinese gentry , pp. Since the Chinese themselves have no traditional term to designate the ruling status group, the controversy cannot be settled by reference to the Chinese sources. Strictly speaking, the shen were members of the scholar-official class who did not hold office in the state bureaucracy; the lowest members of this group were often little more than poor schoolteachers in the village Fei[â€"] , pp. This indicates that gentry status had its roots both in the state and in the local social systems. At different periods of Chinese history, each of these factors had a different weight in the determination of status. Thus, during the first half of the first millennium a. Subsequently, as the result of rapid socioeconomic development, a new landed meritocracy emerged, which acquired prestige through education, thus substituting official prestige for genealogical prestige. However, regardless of the changing weights of the power, wealth, and prestige factors, acquisition of bureaucratic rank ultimately meant a rise in all three of these status determinants. The ruling status group, which we shall hence-forth call the gentry, enjoyed power, wealth, and prestige both within the state and within the local social systems.

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