

### A. Introduction

The last topic treated the Second World War. This topic on China seeks to integrate our identities into the global context, all the while being cognizant of the dangers inherent in ethnocentrism. In a word, the course goal is **to evaluate international relations**. This helps meet the function of history to place one in time and place with reference to others. The readings focus on the end of the Second World War and recovery after the war. The totality renders a way for meeting the course goal for this topic.

One of the difficulties academics have coming to terms with China is the missionary bridge which serves as a connection. The first permanent Catholic mission in China was made by Italian Jesuits who arrived in Macao in July 1579. The most famous of these Jesuits was Matteo Ricci (ree'chi)<sup>i</sup>. Ever since, there has been a continuous policy of the Popes urging the formation of Chinese clergy and hierarchy.<sup>ii</sup>

Such a religious base for entering China causes difficulty for contemporary scholars. The usefulness of such a base, however, is found in the attention scholars searching for Japanese heroes equal to the great democrats of the West. These heroes are found in Japanese peasant martyrs, men who gave their lives so that their people might live better lives, although not necessarily better religious lives.<sup>iii</sup> The point is that the term "martyr" is more easily and readily associated with religious conviction than with civic virtue.

### B. War

When China entered the First World War on the Allied side, in August 1917, she seized the former treaty-port concession harbor areas of Germany and Austria. But Japan, although an ally of China in the war, kept right on abusing China. Even the U. S. recognized the special, if unsavory, relationship, all the while still preventing Japan from seizing the Chinese Eastern Railroad.

### C. Thought

Disillusion with the war resulted from coming to terms with the new international scene. The collapse of the Manchu dynasty and of Confucianism, along with the obvious failure of republicanism, that is, representative government, promoted China's intellectuals to seek new values. This led to assaults on Christianity and on traditional Chinese social institutions, among them, the family. Some Chinese, disgusted at the self-seeking warlords, viewed the Russian Revolution and the Bolshevik regime with sympathy. Meanwhile, Chinese nationalism, grew. In 1919, students demonstrated against the Peking<sup>iv</sup> (Peiping) government to protest Japan retaining Shantung. Japan finally lost Shantung at the Washington Conference of 1921-22. The advance of China to equal international status was slow. The main powers still kept their extraterritorial rights.

### D. Sun

In 1921, Sun Yat-sen established a rival government. Although Sun rejected Communism, he was disillusioned with both democracy and the warlords. He reorganized the Kuomintang Party along Communist lines with a central executive committee and an indoctrinated army. It was not enough to fight for Sun. It was also necessary to learn why one was fighting, hence, the indoctrination.

Some Chinese Communists, then few in number, were incorporated into the movement. But after Sun Yat-sen's death in 1925, a power struggle followed. In 1926, Kuomintang armies launched their Northern Expedition to unify China. In the next decade, the Nationalists fought warlords, Communists, and Japanese.

### E. Mao Zedong<sup>v</sup>

After the Second World War, the Communists won the Chinese Civil War of 1947-49. The Nationalists began the war with superior forces but corruption coupled with inflation weakened them. The Communists had better leadership. Neither side practiced democracy as known in the West. At the end of 1949, the defeated Nationalist remnant, under Chiang Kai-shek, fled to the formerly Portuguese Formosa, now known as Taiwan and as part of the Republic, not the People's Republic, of China.<sup>vi</sup> The Communists killed about fifteen million people opposed to the regime and sent another twenty million to forced labor camps.

The Chinese invaded Tibet in 1950-51. By 1959 the Dalai Lama, or religious leader, like the pope, fled for his life into India. Out of a population of 6.0 million people, an estimated 1.2 million were killed. The International Commission of Jurists in 1960 labeled the killing genocide.<sup>vii</sup>

Communist China arose through a long struggle for power. It has established itself as the de facto government in China, and the Communists now have formal recognition from both the U. S. and the U. N., many years after such recognition would have been given in the ordinary course of international relations. Richard Milhouse Nixon deserves a place in history for working Communist China into the international balance of power against the U.S.S.R. Nixon accomplished wedding the breadth of U. S. security<sup>viii</sup> with practical results.

When Nixon wrote of China, he gave not a chapter to Mao.<sup>ix</sup> "Seeking truth from facts" was the basic principle of Mao. In the winter of 1946-47, Mao referred to the U. S. as a "paper tiger." A "paper tiger" means that the force of the United States is harmless. It would take twenty years for the truth of that observation to turn up in Vietnam.

Nixon chose, rather to write of Zhou (Chou) Enlai. Zhou offered modernizing policies, in contrast to the leadership of Mao. A sense of what may be meant by modernization comes from the fact that the People's Republic of China has the largest television audience in the world, with more than 1.1 billion people and 10 million television sets. Estimates show that ninety per cent of the people watch television regularly, with an average viewing time of an hour and a half per day. There are two national channels, one for news, the other for films and special programs. Most provincial capitals, such as Peking,<sup>x</sup> also have their own stations.<sup>xi</sup>

#### F. Conclusion

By studying the commercial text and the lecture, the student is more able to evaluate international relations according to time, place, and personalities in the Twentieth Century. This in turn, has enabled him to integrate identities into the global context, all the while being cognizant of the dangers inherent in ethnocentrism.

#### Supplement

#### G. Introduction

This is an odds and ends section with ideas and facts about which Dr. Jirran wants students to read. The purpose of the supplements is to embellish the ability of students to meet course goals.

#### H. Education

Some insight into the nature of U. S. education can be gleaned from efforts to examine Chinese education. Education in industrialized societies is characterized by regularization, sequential graded progress, public funding, and control at lower levels, child centeredness, and universality, none of which the Chinese particularly had.<sup>xii</sup> The Japanese, however, did have such education. The comparison for both countries begins about 1900. The parochial component of U. S. education does not entirely fit this industrialized model either. The reason for mentioning the matter is in order to offer a beginning for comparing educational systems world-wide.

As interesting as Chinese political thought may be, recognition is also due to science. Botany exemplifies what was happening. Ancient China produced no scholar of plants to equal Theophrastus, the successor to Aristotle. If the scholars were not as good, the plants were better. The ancient Chinese developed a form of genus-species terminology for dealing with their vast array of flora. Linnaeus finalized this approach in the West only in the Eighteenth Century.<sup>xiii</sup>

Whereas Western scholarship dried up during the Middle Ages, Chinese scholarship continued with her botanical high point coming in the Sixteenth and Seventeenth Centuries. After that European science overtook traditions throughout the world. One might note, nonetheless, that the Chinese had a peony-mania in the Eighth Century comparable to the tulip mania in Holland during the Seventeenth Century.

What kind of a nuclear threat has China offered? In October, 1964, China exploded its first nuclear device. For whatever reason Kennedy, who died in 1963, and Khrushchev used the threat of a Chinese nuclear attack to scare the world, it was not because the Chinese thought that they could profit from such an attack, as Kennedy and Khrushchev claimed. The effect of the ploy was to sharpen the Sino-Soviet split and to begin to construct a United States-Soviet stewardship over the world.<sup>xiv</sup>

## Footnotes

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<sup>i</sup>Letter from Fr. Robert J. Welsh, S.J. President of Saint Ignatius High School, 1811 West 30th Street, Cleveland, Ohio 44113-3495 to Dr. Jirran dated September 12, 1990.

<sup>ii</sup>Sister Sue Bradshaw, O.S.F., "China: Civilization," The Catholic Historical Review, Vol. XVIII, No. 1 (January 1982), p. 29.

<sup>iii</sup>Anne Walthall, The American Historical Review, Vol. 91, No. 5 (December 1986), p. 1088.

<sup>iv</sup>Peking follows the spelling of Chambers; Webster's Ninth also has Peiping and Beijing. The English language is undergoing change here. Students are invited to note various spellings of this term in the media.

<sup>v</sup>Following the spelling in the fifth edition of Chambers.

<sup>vi</sup>The Concise Columbia Encyclopedia, (New York: Columbia University Press, 1983), p. 828.

<sup>vii</sup>C. I. Beckwith, review of Melvyn C. Goldstein, A History of Modern Tibet, 1913-1951: The Demise of the Lamaist State, assisted by Gelek Rimpoche The American Historical Review, Vol. 96, No. 2 (April 1991), pages 582-583.

<sup>viii</sup>"The American Conception of National Security," The American Historical Review, Vol. 89, No. 2 (April 1984), p. 379.

<sup>ix</sup>Richard M. Mills, review of Richard M. Nixon, Leaders, Political Science Quarterly, Vol. (Fall 1983), p. 666.

<sup>x</sup>Lutz, review of Borthwick, p. 500.

<sup>xi</sup>Mark Baker, "China's TV Generation: Mao's children embrace a medium with a message," The Age of Melbourne, April 21, 1983, as adapted in World Press Review, July 1983, p. 59.

<sup>xii</sup>Jessie G. Lutz, review of Sally Borthwick, Education and Social Change in China: The Beginnings of the Modern Era, in The American Historical Review, Vol. 89, No. 2 (April 1984), p. 500.

<sup>xiii</sup>Craig Dietrich, review of Joseph Needham, Science and Civilization in China. Volume 6, Biology and Biological Technology; part 1, Botany in The American Historical Review, Vol. 92, No. 5 (December 1987), pp. 1251-1252.

<sup>xiv</sup>Cordon H. Chang, "JFK, China, and the Bomb," The Journal of American History, Vol. 74; No. 4 (March 1988), pp. 1309-1310. ?? Does this article have JFK alive in 1964?

