

2019 China Knowledge Bowl Study Guide

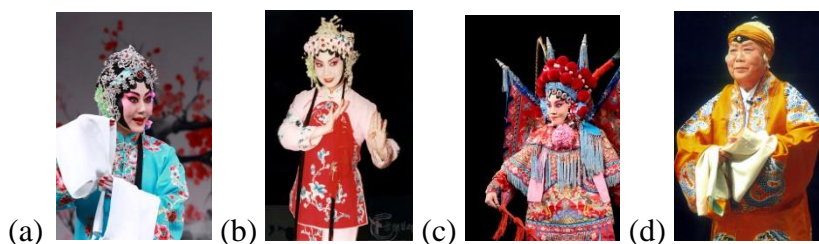
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SAMPLE QUESTIONS FOR THE CHINA KNOWLEDGE BOWL

I. Sample questions for the written test:

For Questions 1 to 2, based on standard role types in Chinese Opera, please use the following choices of pictures to answer.



1. Which of the picture best represents a young mistress in a royal family with gentle refine depositions?
 - A. Picture (a)
 - B. Picture (b)
 - C. Picture (c)
 - D. Picture (d)

2. Which of the picture best depicts a vivacious maiden with open and frank personality like most of the main female characters in the Disney movies?
 - A. Picture (a)
 - B. Picture (b)
 - C. Picture (c)
 - D. Picture (d)

3. Which of the followings is NOT a major diagnostic technique used in Chinese medicine?
 - A. Draw blood and examine its content
 - B. Auscultation and olfaction
 - C. Inquiry
 - D. Pulse feeling and Palpation

4. Which of the following statements about the imperial China was correct?
 - A. The first imperial dynasty in China was the Han dynasty.
 - B. As an empire mainly based its power along the inner borders, Chinese rulers never dared to cross the seas and explore the world beyond.
 - C. The non-Han people were always ruled and treated as secondary citizens by the Han people throughout the history of China.
 - D. As an empire, the emperors of China requested submission from rulers of the neighboring countries.

(Answers: 1. A; 2. B; 3. A; 4. D)

II. Sample questions for the oral competition

1. Which of the following figure is not a well-known Chinese physician?
 - A. Bian Que 扁鹊
 - B. Hua Tuo 华佗
 - C. Zhang Zhongji 张仲景
 - D. Cao Cao 曹操
2. Which of the following tradition does NOT belong to the Dragon Boat festival?
 - A. Dragon boat race
 - B. Eating rice dumplings
 - C. Guess riddles on lanterns
 - D. Carrying fragrant bags
3. When will Chinese people put red Spring Couplets on the door of their houses?
 - A. During a funeral
 - B. On the fifth day of the first month of the year
 - C. On the New Year's eve
 - D. At the Spring Equinox
4. The first Asian-American woman to serve in the U.S. Cabinet is
 - A. Steven Chu
 - B. Elaine Lan Zhao
 - C. Gary Locke
 - D. David Wu
5. Who is I. M. Pei?
 - A. A prize-winning Chinese American architect
 - B. A Chinese American gymnast
 - C. A famous Chinese politician
 - D. The founder of Yahoo!

(Answers: 1. D; 2. C; 3. C; 4. B; 5. A)

CHINESE CLASSICS AND THOUGHT

I. Axial Age:

There is a parallel in time around 500 BCE between an intellectual outburst in China and the heyday of the Greek philosophers, Hebraic prophets, and the historical Buddha and other early religious leaders in India (Fairbank, 40). Running roughly from about 800 BCE to 200 BCE, such a period full of important philosophers and school of thoughts is called the “Axial Age” by German philosopher Karl Jasper and it. This age falls into the Eastern Zhou period, which ranges from 770 B.C.E to 256 B.C.E, in China.

In this pivotal age in human’s history, Confucius and Laozi were living in China, all the schools of Chinese philosophy came into being, including those of Mo Di, Zhuangzi, Liezi and a host of others. India produced the Upanishads and Buddha and, like China, ran the whole gamut of philosophical possibilities down to materialism, scepticism and nihilism. In Iran, Zarathustra taught a challenging view of the world as a struggle between good and evil; in Palestine, the prophets made their appearance from Elijah by way of Isaiah and Jeremiah to Deutero-Isaiah. Greece witnessed the appearance of Homer, of the philosophers – Parmenides, Heraclitus and Plato, – of the tragedians, of Thucydides and Archimedes. Everything implied by these famous names developed almost simultaneously in China, India and the West.” (Karl Jaspers, 2)

II. The Five Chinese Classics

Ancient Chinese philosophers, especially Confucius, looked upon the writings of earlier ages as classics from which they drew their own teachings, and this idea persisted in East Asia until recent times. The various listings of the Classics were made after Zhou times and consequently contain works of diverse epochs, but the Five Classics, the earliest and most important listing, dating from the second century B.C. include the most ancient and most venerated works (Fairbank, 41).

1. Classic of Songs

The first of the Five Classics is the *Classic of Songs* (*Shi Jing* 诗经, also known as the *Book of Songs*), which consists of 305 songs dating from the tenth to the seventh centuries BC. Some of the collection are love songs, others political poems or ritual hymns, but all are characterized by such patterns of meter, rhythm, and rhyme that they clearly are not just folk songs. They have been revised by the elite and were the products of a sophisticated literary tradition. Poetry was obviously an important part of Chinese culture even at this early time, and the ability to recite and compose poetry has remained ever since the mark of the educated man (Fairbank, 41-2).

2. Classic of Documents

The *Classic of Documents* (*Shu Jing* 书经, also known as the *Book of History*) contains semi-historical documents and speeches claimed to be dating from the early

dynasties of China. But most pieces of the book had been lost in the destruction of texts in the Qin dynasty, and the current text consists of a good amount of later forgeries. The development of two different versions of the *Shu* in the second century B.C. and the problem of the forged portions of the work have led to endless philosophical and philosophical controversies in Chinese history. (Fairbank, 41)

3. *Classic of Changes*

The *Classic of Changes* (*Yi Jing* 易经, also known as the *Book of Divination*) is originally a diviner's handbook. It is built up around the eight trigrams and sixty-four hexagrams which developed as a system of divination. Probably by drawing odd or even numbers of stalks of the milfoil plant, a specific trigram and hexagram could be selected, and the *Classic of Changes* would then be consulted on this hexagram. (Fairbank, 42)

4. *Spring and Autumn Annals*

The *Spring and Autumn Annals* (*Chun Qiu* 春秋) is a brief chronological record of major events that occurred in the state of Lu and other central states in China in the period of 722 BCE to 481 BCE. The text is terse and entirely factual, but Confucius edited the text and put great significance into the choice of words that describe each event.

5. *Records of Rituals*

The *Records of Rituals* (*Liji* 礼记) is a book of materials dealing with rites and rituals compiled by Confucius's disciples.

III. Confucianism: Confucius

The Chinese word of Confucianism is *rujia* which is better to be translated as Ruism. The Ruists are the ones who studied Classics and believed in the tradition. Confucius was the greatest practitioners of tradition and the transmitter of the Classics. Besides Confucius, other famous Confucian scholars include Mencius and Xunzi. Mencius believe in the basic good of human nature and he argues that a person becomes a noble being by developing one's good nature. Xunzi believes in the existence of basic evil within human nature and he emphasizes cultivating good through education.

A. Confucius

Confucius was born in about 551 BCE and died around 479 BCE. We don't have any text written singularly by Confucius. What we know about him is largely drawn from the *Analects*, a record of Confucius's speech and thought, which was compiled by Confucius's disciples and disciples' disciples.

1. Promotion of the Antiquity

Confucius claimed himself merely a devoted student of antiquity and transmitter of the wisdom of the past. Confucius was the one who edited the five classics, promoted and transmitted them to his followers. The disorder of his own day, he claimed, could

be corrected if men would return to the political and social order supposedly created by the founders of the Zhou dynasty, King Wen and the Duke of Zhou. (Fairbank, 44)

2. ideal social order

To return to the ancient Way, Confucius felt, men must play their born-in proper roles in the social order. The idea is succinctly expressed in the statement: “Let ruler be a ruler and the subject a subject”; let the father be a father and the son a son.” (Fairbank, 44) This idea is appropriate for the political organization of the Zhou, which is a feudal system based on blood connection and marriage bond. However, Confucius put more emphasis on rulers to be virtuous whereby they serve as role models for their subjects to follow. The core value lying under this ideal social order is filial piety (xiao): one’s respect, obedience, and care of one’s parents, grandparents and ancestors, hence a loyalty to the social position one is born into.

3. Noble man

Confucius’ ideal for a man is junzi (noble man), a term which at his hand changed its meaning from “a noble” to “a man of nobility.” Confucius identified several virtues a “gentleman” should possess. These were uprightness or inner integrity (zhi), righteousness (yi), conscientiousness toward other or loyalty (zhong), altruism or reciprocity (shu), and above all, love or human-heartedness (ren).

IV. Daoism

The second major stream of Chinese thought is Daoism. It was in large part a philosophy of retreat and withdrawal on the part of thinkers away from the struggle for power, status and wealth. They believe in human being not as a part of the social order but as individual manifestation of vast cosmic forces. While Confucians sought to bring men into conformity with social order, the Daoists championed the independence of each individual, whose only concern, they maintained, should be to fit into the great pattern of nature. This was the Dao, literally the “Road” or “Way.”

A. Laozi or *Dao De Jing (The Way and Power Classic)*

The Most famous Daoist text is *Dao De jing*. According to the current researches, *Dao De Jing* is a composite text, probably dating from the third century B.C.E, though attributed to a presumably mythical sage know as Laozi, who was a senior contemporary of Confucius in the 6th century B.C.E. *Dao De Jing* was one of the most translated texts in the world. There are more than 250 language versions of translations for the text. “Dao” literally means “way” and “De” means “virtue” or “divine power.” Terse and cryptic in style, *Dao De Jing* has given itself to diverse interpretations by later Chinese thinkers. Its famous opening goes like this:

“A *dao* that may be spoken is not the enduring Dao.

A name that may be named is not an enduring name.

No names - this is the beginning of heaven and earth.

Having names - this is the mother of the things of the world.”

B. Zhuang Zi

Another piece of Daoist classic is *Zhuangzi*. The book *Zhuang Zi* was probably completed in the third century B.C. but attributed to Zhuang Zhou who lived in the late fourth century. Consisting of delightful parables, metaphors, and poetic passages, it is a work of high literary merits and represents the most important formulation of early Daoist thought. The most famous story from the book is Zhuang Zhou’s “Butterfly Dream.” Here it is:

“Once Zhuang Zhou dreamed he was a butterfly, a butterfly flitting and fluttering around, happy with himself and doing as he pleased. He didn’t know he was Zhuang Zhou. Suddenly he woke up, and there he was, solid and unmistakable Zhuang Zhou. But he didn’t know if he were Zhuang Zhou who had dreamed he was a butterfly or a butterfly dreaming he was Zhuang Zhou. Between Zhuang Zhou and a butterfly, there must be *some* distinction! This is called the Transformation of Things.” (Watson 18)

CHINA AS AN EMPIRE

I. Formation of a unified empire in the Qin

After a long period of division of multiple states in the Eastern Zhou (770 B.C.E-256 B.C.E.), China was unified and formed the first Empire, Qin, under the reign of First Emperor in 221 B.C.E. The Qin dynasty didn’t last long, but the imperial system created by the First Emperor continued, though with occasional breaks, for more than two millenniums in China, proving to be the world’s most durable political system. The name Qin (or Chi’n) quite fittingly is the origin of the Western name of China. (Fairbank, 59)

First Emperor’s effort of creating a united empire carried out in several aspects. The most important ones are listed below.

1. Incorporation of Southern peoples into the Chinese Empire

The First Emperor of Qin not only conquered all the separate feudal states within the Zhou system, he also incorporated into the empire large numbers of the “barbarian” peoples of what is now south China and penetrated to the coast area near modern Canton and into the northern part of the present Vietnam. (Fairbank, 56)

2. Built of the Great Wall on the North

Along the northwestern frontier the Qin armies drove back their old nomadic rivals. Besides, with huge levies of forced laborers, the First Emperor united the walls built by the northern states into a single defense system, which is the initial construction of the Great Wall. (Fairbank, 56-7)

3. Standardization in the cultural and commercial systems

Currency, weights, measures, and forms of writing, previously widely varied among separate states, were unified to follow the same standards. An imperial system of roads and canals was established. Even the axle lengths of wagons travelling on routes were standardized. (Murphey, 57; Fairbank, 57)

4. “Burning of the Books”

In order to abolish dissent thought, all books from the past were destroyed except practical manuals, such as those on agriculture, medicine, and divination, as well as the collections in the hands of the central government. Recalcitrant scholars were banished or executed. (Fairbank, 57) The rich tradition of the divided era in the Eastern Zhou was destroyed.

II. The further development of the imperial system in the Han

The real lasting Chinese Empire came after the end of Qin. The Han dynasty was established by a commoner Liu Bang (official title, “High Progenitor”) in 209 B.C.E after he rose up in the rebellion against the Emperor of Qin. The reign of his great grandson Emperor Wu 武帝 brought the Han dynasty to the apogee of power. Emperor Wu further developed the imperial system especially with the following steps:

1. Great expansion of the Han Empire

Emperor Wu greatly extended the Han Empire, filling it out to a much closer approximation of what appears on more recent maps as the Chinese empire. He conquered native states located in the southern China and northern Vietnam. He overthrew the state of Chosŏn in northern Korea and southern Manchuria. Emperor Wu also took several great campaigns against the northern nomadic people, the Xiongnu 匈奴, that harassed North China for centuries.

2. The Triumph of Confucianism

In 136 B.C., accepting suggestion from Confucian councils, Emperor Wu singularly promoted Confucianism and banned all other schools of thoughts. He set up at court five official positions, called Erudites, for the Five Classics, which were by then identified with the Confucian tradition. In 124 B.C., he assigned fifty official students to these Five Erudites, thus creating a sort of state university. This school is said to have grown to three thousand students in the second half of the first century B.C., and by 1 A.D. a hundred men a year were entering government service through the examination administered by the official scholars. Thus, from Emperor Wu’s time on, a considerable portion of the lower bureaucracy was produced through a Confucianist education at government expense. (Fairbank,69)

III. The Bureaucracy based on Examination System

After the Han system of government and examination was decayed, the following Wei and Western Jin dynasties of the third century classified men of merit in nine grades and recommend the best for government service, but it soon became merely rankings of social status.

The first emperor of the Sui dynasty (581 A.D.- 619 A.D.) restored the old Han emphasis on Confucian tradition as being the most suitable ideological basis for a centralized government. He reinstated the Han system of examination for would-be bureaucrats based on a Confucian curriculum. The following Tang dynasty (589 CE-907 CE) continued and expanded the government schools and the examination system of Sui. (Fairbank, 103) The Tang system was the true start of the civil service merit system that is one of the greatest achievements of Chinese civilization. (Fairbank, 104)

1. Government examination

There were a series of specialized national schools at the capital, and the prefectures and districts also maintained institutions where local students could pursue their studies. The Ministry of Rites held government examination for students of the schools in the capital and for nominees from the local governments. (Fairbank, 103)

2. Category of examinations

There were several different categories of examination degrees, such as “flowering talent” (xiuca) for current political problems, “presented scholar” (jinshi) for letters, and also examinations in classics, law, calligraphy, and mathematics. The latter three, however, were considered merely technical skills leading to low positions, and the jinshi degree was the most prestigious and the chief route to high government office. (Fairbank, 103)

IV. The non-Han dynasties of China

In the Chinese history, there were periods featured with strong native Chinese presence, such as the Han, Tang, or Ming dynasty. But there were also periods that tribal peoples coming from outside of the Wall seized the power and ruled the whole empire or a part of it. The Yuan (1271-1368) and the Qing (1644-1912) were non-Han dynasties when nomadic minority ruling classes ruled over the whole Middle Kingdom that was comprised of mainly the Han people. Yet invariably the non-Han ruling classes made use of the traditional political institutions of China, including the examination system, and supported a centralized imperial rule through a great and largely Chinese bureaucracy. The stability of the Chinese political order laid partly in its capacity to let alien ruling class rule over it without changing its fundamental features. (Fairbank, 152)

The following is a chart of Central Asian peoples who have ruled in China or had been absorbed into it.

People	Language Group	Period and region
Xiongnu (the Huns)	Turkish	Founded first steppe empire in third century B.C.; established governments in the era of sixteen states in China (304-439).

Xian bei	Mongolian	Active in eastern Mongolia in the Third century A. D.; established governments in the era of sixteen states in China (304-439).
Tabgach (Tuoba)	Largely Mongolian	Founded Northern Wei dynasty, 386-534 A.D., in North China.
Turks (Tu Jue)	Turkish	Empire established c. 552, then split into two, with the Eastern Empire (c. 600-744) on the Orkhon River.
Uyghurs	Turkish	Conquered Eastern Turks and set up empire on the Orkhon River; set up empire in Tarim basin (Turfan) during 840 and after.
Khitan (Qidan)	Mongolian	Founded Liao dynasty in North China and adjacent area, 947-1125; set up Western Liao Empire in East Turkestan, 1124-1211
Jurchen	Tungusic	Founded Jin dynasty in the North China, 1122-1234; their descendants established the Qing dynasty of China (1644-1912)
Tanguts	Tibetan	Founded Xi Xia Kingdom in the Northwest China, 1038-1227.
Mongols	Mongolian	Founded Yuan dynasty over all China, 1271-1368

V. The tributary system.

As an empire, the relationship between China and its neighboring Asian countries had not been based on contracts or colonization which were characteristic of western imperialism; instead, it was based on a tributary system. This system was enlarged and made more formal in the Ming dynasty (1368-1644) and in the first half of the Qing dynasty (1644-1911).

1. Suzerain-vassal interaction

Once gaining the throne, the new emperor of China sent envoys to the peripheral states, such as Korea, Japan, Annam (Vietnam), Champa, Tibet, and others, announcing his accession. These states sent out tribute missions to show their rulers' submission to the superior power of the Chinese emperor. The Suzerain-vassal relationship between the ruler of China and rulers of other states expressed the traditional "culturalism" in which China was assumed to be not only the largest and oldest among the states of the world but indeed their parent and the source of their civilization.

2. Multiple goals of tribute mission

The tribute mission came all along from their native countries to the Chinese capital to pay ritual obeisance to the ruler of China. They also exchange envoys and conducted diplomatic negotiation, repatriate and extradite persons, regulate sino-foreign trade. The vassal king was given an official patent of appointment and a seal to use on his memorials, which were to be dated by the Chinese ruler's year period. The ruler of China affected a paternal interest in the orderly government of the tributary state, confirming the succession of new rulers, sometimes offering military

protection against attack, usually conferring the boon of trade with China. (Fairbank, 195)

At its modern height, first under the Ming and later in early Qing, the tributary system involved over 40 states, including Korea, Vietnam, Tibet, Japan, Java, the Philippines, Burma, Siam (Thailand), Ceylon, Malacca, and a number of others, in addition to many central Asian kingdom. (Murphey, 127)

VI. Ming Maritime Expeditions

The success of western empires was greatly depended on their exploration of the world beyond the seas and later the colonization of the primitive people and land that they encountered. In the history of imperial China, there was also a moment of exploration beyond the seas.

With the order of Emperor Yong Le of Ming, the eunuch admiral Zheng He 郑和 mounted several naval expeditions to Chinese fleet between 1405 and 1433 with up to 60 vessels. They toured much of Southeast Asia, the east and west coasts of India, Ceylon (Sri Lanka), the Persian Gulf and Hormuz, Aden, Jidda, and on to east Africa. Some ships may have gone as far as the Cape of Good hope or even around it.

1. Political and commercial purpose of the expedition

Zheng He's many-decked ships carried up to 500 troops, as well as cargoes of export goods, mainly silks and porcelains, and brought back foreign luxuries such as spices and tropical woods. The economic motive for these huge ventures may have been important, and many of the ships have large, private cabins for merchants. But the chief aim was probably political, to show the flag and command respect for the empire, as well as to enroll still more states as tributaries. (Murphey, 127)

2. Results of the expedition.

The expeditionary vassals brought back giraffes, zebras, and ostriches to amaze the court and brought tributary agreements with gifts from a host of new states. When the king of Ceylon was considered not deferential enough, he was arrested and taken back to Nanjing, where Yongle appointed a new king in his place. (Mrphey, 127)

3. Sudden stop after 17433

But after 1433, the beginning of expedition was cut short. The Ming court, unlike that of the contemporary Portugal, has no sustained interest in seafaring, no grasp of the possibilities of sea power. The Ming voyages were not followed up. (Fairbank, 199)

TRADITIONAL CHINESE MEDICINE (TCM)

One achievement of the Chinese civilization is its distinct medical practice which is still in use today. Traditional Chinese Medicine is a broad range of medicine practices

developed in China, based on a tradition of more than 2,000 years old, sharing common concepts among each other. Records related to medical treatment, hygiene and illnesses appeared on the oracle bone inscriptions as far back as over 3,000 years ago in the Shang Dynasty (1600 B.C.E-1046 B.C.E). TCM includes various forms of herbal medicine, acupuncture, massage, exercise (qigong 气功), and dietary therapy.

I. Characteristics of Chinese Medicine

Chinese Medicine has incorporated Chinese metaphysics and ideologies in its practice. The important concepts are, but not limited to:

1. A Holistic view

TCM believes that the human being is an integral part of nature as in the saying of “Heaven and Man as one” (天人合一). It is a Holistic view of man’s relations to Nature and Society – an integration of the physical and mental and social aspects. It supposes a unique correlation among the viscera, or zangfu (脏腑), organs and tissues of the human body, as well as a dynamic connection between the human body and the natural environment. All should be in a relatively balanced state in order to maintain the body's normal physiological function. When the balance is disturbed, disease results. The relationship among people and one’s relationship to society should also be harmonious. To save other’s life, the medical practitioner should exercise a moral consciousness and follow a code of ethics.

The *Inner Canon of Medicine by the Yellow Emperor* 黄帝内经, compiled around the first century BCE, was the first book to explain the correlated relationship between humans and their environment, furtherly the cosmos. As the fundamental source of information for Chinese medicine, *Inner Canon* laid a theoretical foundation for traditional Chinese medicine. Besides the holistic theory, it also addresses the contents of the body, human vitality and pathology, the symptoms of illness, and how to make diagnostic and therapeutic decisions in light of all these factors.

Under the holistic view, the TCM believes that, when an organ of the body is going wrong, the sign of the illness will also show at some other place of the body. Thus, TCM emphasizes on early diagnosis, prevention and early interruption of diseases. It says that “a superior doctor treats the illness when it is not yet evident, a mediocre doctor treats the illness when it is going through the process, an inferior doctor treats the illness when it is complete.”

The story the famous doctor Bian Que’s 扁鹊 (407 B.C — 310 B.C.) meetings with the Lord Huan of Cai 蔡桓公 vividly tells a superior Chinese doctor’s ability to see the occurrence of disease before it becomes evident. The story says that once when Bian Que was in the State of Cai, he was received by the lord of the state at the time. Bian Que told the lord that he was having a disease but it was only in his skin. The lord brushed this aside as at that time he felt no symptom. He told his attendants that Bian Que was just trying to profit from the fears of others. Bian Que visited the lord several times thereafter telling him each time how this sickness was becoming progressively worse, each time spreading deeper into his body, from his skin to his

blood and to his organs. The last time Bian Que went to see the lord, he looked in from afar and rushed out of the palace. When an attendant of the lord asked him why he had done this, he replied that the disease was in the marrow and was incurable. The lord died soon after.

2. The basis of the Yin Yang theory

The TCM believes that health is determined by the flow of energy, or "qi" (气), through the body. Qi (气) is an active principle forming part of any living thing. It is described as "natural energy", "life force" or "energy flow". The flow of energy is divided into two types, Yin and Yang (陰陽), that complement each other. A person with balanced yin and yang has good health; if yin and yang are out of balance, then one falls ill. Once there are no vital signs (no Qi), which means no activity of yin and yang, then life has ended.

The medical book *Treatise on Cold Damage Disorders and Miscellaneous Illnesses* 伤寒杂病论 was the first book to combine the Yin-yang theory with drug therapies. It was compiled by Zhang Zhongjing (張仲景), between 196 A.D. and 220 A.D., at the end of the Han dynasty. As a formulary, this book was also the earliest Chinese medical text to group symptoms into clinically useful patterns that could serve as targets for therapy. Now many of formulae listed in the book have been adapted by international pharmaceutical companies in developing their products.

The *Treatise* is amongst the oldest complete clinical textbooks in the world (the same as the Charaka Saṃhitā, a comprehensive text on ancient Indian medicine and the Hippocratic Corpus, a collection of around 60 early Ancient Greek medical works). Over time, the book has gone through numerous changes and is now circulated as two distinct books: the *Treatise on Cold Damage Disorders* 傷寒論 and the Essential Prescriptions of the Golden Casket 金匱要略, which were edited separately in the eleventh century, in the Song Dynasty.

II. Medical Procedures

Chinese medical treatments are diverse and include general drug therapy such as the use of herbal medicine, and external applications such as acupuncture, moxibustion, cupping, massage and qigong 气功 exercises. Qigong is considered a good exercise to prevent disease. The famous doctor Hua Tuo 华佗 of the Eastern Han dynasty (25-220 A.D.) created a qigong practice known as "Frolics of the Five Animals (五禽戲)" – an exercise mimicking the movements of the Tiger, Deer, Bear, Ape and Crane. People still practice today it. For a demonstration of this exercise, please see the following clip at YouTube by SinoVision at <https://www.youtube.com/watch?v=IZtq7GYHTfA>.

Other preventive therapies include using herbal and food dietary regimens to maintain health of body and mind.

A. Four Diagnosis

In TCM, in order to treat disease, the root causes must be identified. Identifying the roots of the disease includes considering the pathology of certain stages of the disease in its development. The famous doctor of the Eastern Zhou period (770-221 B.C.E) Bian Que 扁鹊 (about 401 -310 B.C.E) was the first doctor to use four diagnoses to identify the disease, and they had become the basic diagnostic methods in the TCM. The Four Diagnoses are the combination of four basic diagnostic methods, including 1. Observation; 2. auscultation and olfaction; 3. inquiry/interrogation, and 4. pulse feeling and palpation.

1. Observation (望), which is to observe the patient's appearance and mental state. The observation is focused on, but not limited to, the face, eyes, and the tongue. It emphasizes analysis of the tongue size, shape, tension, color and coating, and the absence or presence of teeth marks around the edge.

2. Auscultation and olfaction (聞), which are to listen to the patient's breathing, looking for particular sound, such as wheezing, or identifying certain odors.

3. Inquiry (問), which is to inquire about the onset of the problem and the patient's feelings, diet, and daily life. It also includes asking about the symptoms, such as: pain, chills, fever, perspiration, appetite, etc., as well as the regularity, severity, or other characteristics of the symptoms.

4. Pulse feeling and Palpation (切), which is to feel and examine the pulse of the patient at the wrist or the abdomen.

The following video from YouTube might give you a more detail explanation on how to diagnose a penitent with the four methods together: Traditional Chinese Medicine Diagnosis - A Beginner's Guide at <https://www.youtube.com/watch?v=P2K7OFC10U4>.

B. Acupuncture and Moxibustion Therapy 针灸术

1. definitions

Acupuncture and moxibustion therapy are at the core of Chinese medicine. They have been applied in China for thousands of years. **Acupuncture therapy** involves jabbing specially-made metal needles of different lengths into the patients' body at certain acupuncture points, treating the patient by twirling or lifting the needles.

Moxibustion therapy requires the placement of burning crushed dry moxa near or on the skin at certain acupuncture points, treating by the irritation of the heat.

2. Acupuncture points

The Chinese medicine believes that the human body have key points or holes that are connected to different parts of the body though a channel network, or the meridian system. By stimulating these specific points, the diseases of the different body parts can be treated.

The book *The 81 difficulties by Yellow Emperor* 黄帝八十一难经 compiled before the Eastern Han dynasty (25 AD-220 AD), was the first book to record the system of channels and meridians as well as the principles of acupuncture and moxibustion treatments.

The meridian network is typically divided into 2 categories, the *jingmai* (經脈) or **meridian channels** and the *luomai* (絡脈) or **associated vessels** (sometimes called "collaterals"). When acupuncture was adopted in the western world, a standard nomenclature was developed to unambiguously identify the acupuncture points on meridians. The World Health Organization (WHO) published *A Proposed Standard International Acupuncture Nomenclature Report* in 1991, listing 361 classical acupuncture points organized according to the fourteen meridians. The *Standard Acupuncture Nomenclature* was published in 1993 and now are available online. (wiki 3)

Within china, the importance of standardizing the acupuncture points positions was realized as early as in the Song dynasty (960-1279 A.D.). In 1027 A.D., a medical official of acupuncture and moxibustion Wang Weiyi 王惟一 designed and made two bronze human figures marked with 354 acupuncture points, along 12 meridian channels and associated vessels. This bronze figure was used for training medical students and for their testing. (CJCC, 120)



C. Narcotheraphy

Comparing to Anesthetic procedure in the western medicine, narcotheraphy disables the sensation of the body or a part of it temporarily with drugs or by applying acupuncture, which is usually used in surgical operations.

Records from the Eastern Zhou (770 B.C.—221 B.C.) shows that at the time Chinese doctors had already known and recorded the anesthesia function of some herbs. The famous doctor Hua Tuo 华佗 of the Eastern Han dynasty (25-220 A.D.) studied the ancient books about narcotheraphy very carefully, went to the mountains to collect herbs with anesthetic function, such as jimson weed. After roasting and processing, these herbs were made into narcotic medicines. Then it soon came an occasion that a seriously-ill patient was carried to Hua Tuo for treatment. Hua Tuo let the patient take

the anesthetic drug, then opened his abdominal cavity and cleared away his rotten intestines. Hua Tuo completed the operation while the patient felt no pain. This operation was the earliest recorded large-scale laparotomy in either China or the world. (CKCC, 122) Hua Tuo was thus called the “Founder of Surgery 外科鼻祖” by later generations.

III. Herbal medicine

Traditional Chinese medicine mainly comes from plants. They are made into oral or external medicine after being specially prepared. Legend has it that the ancestor of Chinese agriculture/medicine, Shennong 神农, tasted all kinds of herbs in person in order to distinguish herbal plants from weeds. Some animal bones, such as tortoise shells, and minerals are also included in the Chinese medicine. The oldest written language system in China, the Oral Bone inscription of the Shang dynasty (1600 B.C.E.—1046 B.C.E), were discovered on the tortoise shells after a scholar got some of these ancient shells as medicine from a pharmacy store in 1899.

1. *Materia Medica from Shennong* 神农本草经

The medical book of the Han dynasty (206 B.C.E—220 A. D.) *Materia Medica from Shennong* 神农本草经, recorded 365 medicines and was considered the earliest Chinese pharmacopoeia. Although it was attributed to the ancient king Shennong, researchers believed that it is a compilation of oral traditions between about 300 BC and 200 AD. Its 365 medicines are derived from plants (roots, grass, woods, etc.), furs, animals, and minerals. The book categorizes medicines into following three categories:

- 1). The "superior" category - includes herbs effective for multiple diseases and mostly responsible for maintaining and restoring the body's balance. They have almost no unfavorable side-effects.
- 2). The 2nd category comprising tonics and boosters, whose consumption must not be prolonged.
- 3). The 3rd category of substances which must usually be taken in small doses and for the treatment of specific diseases only.

Two hundred years later, a famous doctor Tao Hongjing 陶弘景 (456-536) made an annotatory book *Variorum of Materia Medica from Shennong* 本草经集注 adding another 365 herbs to the original list of medicines.

2. *Compendium of Materia Medica* 本草纲目

In the Ming dynasty (1368-1644 A.D.), the famous doctor Li Shizhen 李时珍 listed nearly 2000 medicines, 1,100 illustrations, and 11,000 prescriptions in his work *Compendium of Materia Medica* 本草纲目 which was completed after his 27 years' research. (CKCC, 124) It lists all the plants, animals, minerals, and other items that were believed to have medicinal properties. It also described the type, form, flavor,

nature and application of about 1000 herbs in the disease treatments. The *Compendium* is regarded as the most complete and comprehensive medical book ever written in the history of traditional Chinese medicine. The book was reprinted frequently and five of the original editions still exist. The book has been translated into many different languages and it remains as the premier reference work for herbal medicine. The treatise is also helpful to researches in various related subjects, such as botany, zoology, mineralogy, and metallurgy.

Li Shizhen is also considered to be the greatest scientific naturalist of China. He developed many innovative methods for the proper classification of herb components and medications to be used for treating diseases. The British historian of Chinese science Joseph Needham calls Li Shizhen "the 'uncrowned king' of Chinese naturalists", and his *Compendium of Materia Medica* "undoubtedly the greatest scientific achievement of the Ming."

CHINESE OPERA

III. A Brief history of Chinese Opera

Just like other civilization, performance art has been a part of Chinese cultural life for a long time. The Chinese history has seen different kinds of operas, whether regional or national.

During the Tang Dynasty (618 – 907), the Emperor Taizong established an opera school with the poetic name Liyuan (Pear Garden). From that time on, performers of Chinese opera were referred to as 'disciples of the pear garden'.

In the Yuan dynasty (1271 - 1368), its contemporary opera form, the assorted opera (*zaju* 杂剧), became so popular that it becomes a national entertainment. The emperors and court officials were willing to provide patronage for the opera troupes to travel around the country to provide entertainment for the commoners. As far as we know from records, there were more than 200 registered playwright and more than 700 *zaju* scripts in Yuan. (CKCC,157)

Like the Tang poetry and Song lyrics, the assorted opera of the Yuan dynasty also holds a very high position in the history of Chinese literature. Many pieces are still performed on the stage of today, and some have been made into films and TV plays. One piece of the assorted opera, *The Orphan of Zhao*, was particularly influential. In the 18th century, it was introduced to Europe and translated into several languages. Voltaire adapted it to a play named *The Orphan of China*, which was put on stage and well-received by the audience. In 1756, the Irish playwright Arthur Murphy wrote his version of Orphan of China, which was later introduced and put on stage in the United States. A famous Chinese director Chen Kaige's 2010 film *Sacrifice* was also based on this historical Chinese play. (CKCC, 156; wiki 2)

IV. Peking Opera

During the Qing Dynasty (1644 - 1911), the Peking opera, which was originated in Beijing, became fashionable among ordinary people. Its performances were watched in tea houses, restaurants, and even on makeshift stages.

At a glance, Peking opera may seem to be complicated, but there are certain distinguishing aspects in it that can help you understand and appreciate the performance. Some of the features that are unique in Peking Opera are listed below:

A. Stage and Props (舞台及道具)

1. A table and chairs

Chinese Opera stage is traditionally decorated with a simple backdrop. Chinese Operas do not use the more realistic effects of Western design and seldom make use of any large props on stage. The stage almost always has a table and at least one chair. By setting a table with a pair of chairs in the middle, the stage becomes a sitting room, the emperor's court, or with a chair on top, a mountain to climb.



2. All sorts of Hand-held props

Lacking scenery and almost any large props, Chinese opera turns to the art of mime, often with hand-held props to aid the illusion. Examples of hand-held props include sticks, whips, spears, umbrellas, and lanterns.

For example:

A fisherman holding a stick simulating paddling a boat.



Although it may not seem obvious, by having a whip in his hand, as in the image below, the male dignitary is riding a horse:



Below are warriors fighting in a battle with spears:



By holding an umbrella, two lovers are saying farewell in the rain:



The maid below is checking surrounding in the dark with a lantern:



3. Positioning props

Chinese opera also uses positioning props to symbolize a privileged position that a character has in relation to other characters in the play. For instance,

Standing on top of the table is to symbolize that the female general is standing on top of a hill commanding the battle:



The gesture of holding two flags with the pattern of wheels symbolizes that the old lady is riding in a carriage. (vs. a carving of horse-drawn carriages in a Han tomb):



B. Performing Techniques (表演方式)

1. stylized formula 身段

Without three-dimensional stage props and complicated backdrops found in Western opera, Chinese opera conveys ideas to the audience through the acting of performers. Chinese opera does not aim to accurately represent reality; instead, it has been perfected to bring out just their essentials, with their highly-stylized and rhythmic dancing movements. Such acting is described in Chinese stage language as "**stylized formula 身段**". For Example:

- 1) The character gallops by using a horsewhip without riding a real horse on stage, as seen in the following clip at <https://www.youtube.com/watch?v=S-2YJcAJric>
- 2) Characters rode a boat in the rain, which is presented in their stylized dancing movements with the help of small props, such as umbrella and paddle as shown in the link below: https://www.youtube.com/watch?v=KMP9zR_2z0o.

The episode is a segment of the famous Chinese story--“Legend of the White Snake” 白蛇传. In the story, the two lovers first met in the rain and they expressed their romantic feeling for each other on a boat across the West Lake in Hangzhou (杭州).

C. Role Types (角色分類)

Each character in a Chinese opera is based on a conventional **role type**, which is recognized at a glance by one's costume, makeup, and demeanor. This allows the audience to know much about a character from the moment the actor comes onstage. Usually a person is specialized in only one role type, because every role type has its own complicated way of sing and acting.

Generally speaking, there are four roles in Chinese opera:

1. Gentleman (Sheng 生)

The first type, *Sheng* 生, refers to men and it has three subcategories: Laosheng (dignified, middle to old men, wearing artificial beard); Xiaosheng (young male characters, without beard); Wusheng (martial character for roles involving combat).



2. Lady (Dan 旦)

Lady (Dan 旦) refers to women. There are five subcategories of Lady Characters:

- 1) Zhengdan: virtuous and elite women, also known as *qingyi* 青衣, or Cyan Dress, for its typical greenish blue dress with long sleeves. They are usually young mistresses in a royal family with gentle refined dispositions
- 2) Laodan: old lady;
- 3) Huadan: vivacious and unmarried women; they usually have open and frank personality like most of the main female characters in the Disney movies
- 4) Wudan: martial women;
- 5) Daomadan: young female warriors, good at using pikes and spears, and at riding horses.





Zhengdan Laodan Huadan Wudan (the girl) Daomadan




3. Rough Face (Jing 净): refers to painted-face role, known also popularly as Hualian, divided into Tongchui 铜锤 (good at singing and usually a loyal general), Jiazi 架子 (good at acting with less emphasis on singing), Wujing 武净 (a martial and acrobatic role).



D. Facial Painting Patterns

Rough faces in Peking opera have 15 basic facial patterns with over 1000 specific variations. Each design is unique to a specific character. The patterns and color themes are thought to be derived from traditional Chinese color symbolism and divination on the lines of a person's face, which is said to reveal personality. Some easily recognizable examples of coloring include the following:

Colors	Fainted Faces	Representing Characters/Roles
Red	Courage, Loyalty, Straight forwardness 	The typical character for this color is Guan Yu (关羽), who was a general serving under the warlord Liu Bei 刘备 during the late Eastern Han dynasty of China. He is a famous character in the 14th-century historical novel <i>Romance of the Three Kingdoms</i> 三国演义. In this novel, his deeds and moral qualities have been given immense emphasis, making Guan Yu one of East Asia's most popular paradigms of loyalty and righteousness.
Black	honesty, unbending, formal, forbidding, integrity 	The typical character is Bao Zheng 包拯 (also known as Bao Gong 包公) who was a government officer in China's Song Dynasty. During his twenty five years in civil service, Bao consistently demonstrated extreme honesty and uprightness. Even today, he is still honored as the cultural symbol of justice in Chinese society.
Blue or Green	Violent, Impulsive, lack of restraint	This character can be portrayed by the Emperor Taizu of Later Liang (

	 <p>朱温:《雅观楼》</p>	<p>後梁太祖), Zhu Wen 朱温. Zhu was a military governor and warlord who in 907 overthrew the Tang dynasty ushering a divided era in China. An outstanding micromanager, Zhu Wen used the combination of strict enforcement, ruthless violence and solicitation to ensure his officers staying loyal to him. Zhu Wen was also a notorious sexual predator.</p>
<p>White</p>	<p>Wickedness, evil, crafty, hypocritical</p> 	<p>The most well-known “white faced” was Cao Cao 曹操, a Chinese warlord of the Eastern Han dynasty and one of the central figures in the <i>Romance of the Three Kingdoms</i>. He is often portrayed as a cruel and merciless tyrant in subsequent literature, including in the operas, which is a biased representation of Cao Cao.</p>
<p>Gold and Sliver</p>	<p>Mystery or a spirit</p> 	<p>An example of this character is Erlang Sheng 二郎神. In the legend, he is known as the greatest warrior god of heaven.</p>

Crown (Chou 丑): with the eyes and nose surrounded by a white patch, Crown is a special group, either male or female, who provide humor through foolish but sometimes witty performance. This role can be divided into Wenchou 文丑 (Civilian), Wuchou 武丑 (Martial), Nüchou 女丑 (Female).



E. Musical Instruments (樂器)

1. Music

Music accompanies singing, reciting, actions and acrobatics in Chinese opera. It also helps develop the story, personalize the characters, expose their thoughts and feelings, and create a special atmosphere. During the performance, the orchestra follows the performers, which gives performers more flexibility and room for personal styles. The drummer serves as the conductor of the orchestra.

2. Civil Section and Martial Section

The orchestra of a typical opera is comprised of two parts — the Wenchang (文場), or Civil Section, of string and wind instruments; and the Wuchang (武場), or Martial Section, composed of percussion instruments. The former section frequently accompanies peaceful scenes while the latter often follows scenes of war or fighting.

3. Instruments

The commonly used percussion instruments include castanets, drums, bells and cymbals (板鼓, 大鑼, 鑔鈸, 小鑼). The string and wind section is mainly composed of the jinghu, erhu, yueqin, sanxuan, zhongyuan, Sheng, pipa, yangqing (京胡, 二胡, 月琴, 三弦, 中阮, 大阮, 笙, 琵琶, 揚琴) and other instruments.

The beats clearly mark the beginnings and the endings. Led by the main drummer, the music adjusts and controls the rhythm of the opera. The instrumental music is produced by various kinds of stringed, wind and percussion instruments, and each has its own functions and timbres.

The following are the images of the typical Chinese Opera Instruments:

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CHINESE FESTIVALS AND CUSTOMS

The tradition still lives in the current Chinese culture, especially in the form of festivals. In China, the most celebrated three festivals are the Spring Festival (or the Chinese New Year), the Dragon Boat (*duanwu*) Festival and the Mid-Autumn Festival. The dates of these traditional festivals are still based on the traditional Chinese lunar calendar, which is different from the Gregorian Calendar that is commonly adopted in the public life of current China and also around the world.

I. Chinese New Year

The Chinese New Year is known also as the Spring Festivals 春节. Before 1912, the Spring Festival was celebrated on the Beginning of Spring, *lichun* 立春. After 1912, with an official change to mark the first day of a Gregorian year as the beginning of a new year, Chinese people started to celebrate the Spring Festival on the first day of a traditional lunar year, which is February 5 in the Gregorian Calendar for 2019.

There are slight variations of customs and celebrations; generally, the spring festival lasts from the first day of the first month until the 15th day, the day of the lantern festival 元宵节. The Spring Festival is a bit like the American Thanksgiving, Christmas, New Year's Eve and the New Year's day all combined. It is an opportunity for the family members and friends to gather, enjoy each other, and celebrate the completion of a full year.

A. Food for Chinese New Year 中国新年

1. Preparation



The preparation for New Year usually starts a month before the Spring Festival. Since the Chinese people relied heavily on farming for a living before the modern times, many customs and festivals are scheduled around the planting and cultivating cycles. In the winter, when there is not much to do in the fields, families have extra time to repair or enhance their homes, make new clothes and prepare food for celebration.

Food preparation is a high priority during this time. Since most of the shops and stores are closed during the spring festivals, even if you have money, you might not be able to find anything to purchase during the festival. All the shopping will need to be completed before the start of the spring festivals. Enough supplies and groceries need to be acquired to feed the entire family and any additional guests. A popular phrase “Get New Year stuff” (Ban Nian Huo 办年货), designates the shopping activities. Shopping for the New Year Stuff can cost a lot of money and sometimes a financial burden for families that are not wealthy.

2. Popular dishes

There are some popular dishes for the new year celebration. Many of them have good meanings and carries blessings.

1) Dumplings (*jiaozi* 饺子)

A New Year food staple is the dumplings. It is especially popular in the northern part of China. People used to make the dumplings from scratch. The shape of the dumping is like the shape of a gold ingot. Therefore, people interpret dumplings as a lucky food that will bring prosperity.

2) Ten vegetable delights 素十锦

In northern China, another popular food for the new year is a stir-fly dish called the “ten vegetable delights” 素十锦, made from ten different types of vegetables. This dish represents perfection, since the number 10 means perfect.

3) Whole fish

A whole fish, including the head and the tail, is another must have for the New Year feast. However, this dish cannot be eaten during the New Year’s Eve dinner. In Chinese, the pronunciation of the word “fish 鱼” and the word “Extra 余” is the same. Therefore, if you save the fish you will have extra every year.

4) Year Cake 年糕

The Year Cake is steamed sweet rice flour cake. There are varieties of recipes. Some are sweet, like “red bean year cake 红豆年糕” and some are salty, like “turnip cake 萝卜糕”. The Chinese words “cake 糕” and “higher 高” are homophonic. Therefore, the Year Cake symbolizes yearly promotion to high position or rank. Or for children to grow taller and taller every year.



< red bean year cake 红豆年糕 >



<turnip cake 萝卜糕 >

6. Dinner at the New Year Eve 年夜饭

The dinner at the New Year Eve is a special occasion. Regardless of a family’s wealth, the most bountiful meal is prepared for this occasion. It is an opportunity to thank the ancestors for their annual blessings. In addition, it is a treasured event for the entire family to get together for a reunion meal. Family members, regardless of how near or far, come home together and sit around the hot pot for the last meal of the year. In the event, a person is not able to come home; a place at the table is still set for the absentee. The entire family takes their time to enjoy all the wonderful delicious dishes

and catch up on each other's news for the year. The meal usually starts around sunset and could last well into the night.

B. New Year Customs

1. Guarding the Age 守岁

At the New Year Eve, after meal most families will stay up past midnight before going to bed. Regardless of how tired they are, they stay awake to “guard the age”. This custom of guarding the age has a couple of interpretations. For the elder parents, it is to treasure time. For the children, it is to help their parents prolong life. Families that have parents still living and in good health, will usually celebrate this. Parents will prepare fruits and snacks for the family to enjoy. While guarding the age, time is spent playing games like cards or mahjong, chatting, or even gambling. Although gambling is not allowed normally, an exception is made during this time. At midnight, the families in the neighborhood, will light their strings of firecrackers. The joyous crowds festively welcome the New Year in the loud noise of the sparking firecrackers.

2. Spring Couplets 春联

Chinese people write auspicious couplets on red paper and paste them on the door of the house as good blessings to the family. To greet the new year, the head of the family will remove the old couplets from last year and paste a set of new couplets there. This signifies removing the old and welcoming the new.



Because the Chinese character “upside down 倒” and the character “come 到” have the same sound, some regions will put the single character “spring” or “fortune” upside down to represent that spring or good fortune is coming.

3. Lucky Money 红包

Lucky money is also called Red Packet. Originally, it is only given during the New Year, although many other festivities and celebrations now also use red packages to represent the gift of luck and joy. The custom of giving the red packets is still a strong tradition during the New Year. Some families will do this after New Year eve dinner or at the beginning of the New Year's day. The elders will hand out these red packets to the younger generation, wishing them to study hard and be good persons. Some families will wait until the children are sound asleep and slip the red packets under their pillows. Larger families may have the grandchildren line up, wish grandparents and parents a happy and prosperous new year, and then they will hand the kids the red packets.

4. New Year Visits 拜年

Throughout the Chinese agricultural era, everyone, young or old, is busily working the fields during the year, especially when cultivating and harvesting. Friends and families do not have time to visit. They rarely get together, except for important events like weddings and funerals. During the Spring Festivals, however, they take the time to visit and catch up. The modern people are also busy and rarely have time for their parents and relatives. In China, the central government orders 7-day official break for the Spring Festival continuing this Chinese tradition. People took the time to go back to their hometowns and visit their parents and grandparents from wherever they live and work. Therefore, the airplanes, trains and the high ways are very crowded before and after the Spring Break.

Starting with the first day of the Spring Festivals, friends and family will invite each other to meals. Sometimes, one may attend many meals during the same day. If the guest family brings children, the host will give a red packet to each child. The guest family will return the gesture for the host family's children. Strangers and acquaintances alike greet each other and congratulate each other saying, "Gongxi! Gongxi! 恭喜! 恭喜!" wishing each other another peaceful and safe year.

C. New Year Taboo 新年的忌讳

During the New year days, there are things one should avoid as taboos and superstitions to follow to avoid bad luck. The most feared taboo during the New Year is if a child speaks of something unlucky. If this happens, a parent will wipe the offending child's mouth quickly with a piece of red cloth and then pronounce: "no offense at the child's words 童言无忌"! This superstition is to guard off bad luck that the unlucky words may bring. Another superstitious practice is if someone breaks something, people will quickly say "peaceful and safe every year" 岁岁平安. This is because the Chinese word for "broken 碎" is the same sound as the word for "year of age 岁". Since the item is already broken, might as well take advantage of the occasion to ask for some luck. During the New Year, you'd better not sweep the floor. People are worried that this might sweep out the prosperous atmosphere (*chi* 气). If the sweeping is unavoidable, the sweeping strokes must be directed towards the inside of the house. Knives, scissors and needles are also considered unlucky and must be avoided during this period.

II. The Dragon Boat Festival 端午节



The fifth day of May in the Chinese Lunar calendar is the Dragon Boat Festival – one of the three major traditional Chinese holidays. The joyful atmosphere of the festival can always be felt through the tempting smell of the rice dumplings that lingers in the air and through the noise of the dragon boat race.



The Dragon Boat Festival has a history of more than 2,000 years and is believed to have originated in the

Warring States period. There are several versions of the origin stories for the Dragon Boat Festival, among which the legend about its relation to Qu Yuan is the most widely accepted one.

A. Origin Story: Commemorating Qu Yuan

Qu Yuan 屈原 (340–278 BC) was a patriotic poet and a loyal official of the state of Chu 楚 during the Warring States Period. Qu Yuan was born in an aristocratic family and became the number one advisor for the King of Chu. Qu Yuan dedicated his whole life to assisting the king to build the State of Chu stronger against the growing power of the Qin. He advised the King to ally with the State of Qi 齐 to fight against the ambitious Qin. However, he was slandered by jealous officials and accused of treason. The King dismissed his advice and sent him on exile.

During his exile, Qu Yuan wrote a great deal of poems expressing his love and passion for his state, some of which are still famous in China today. In 278 BC, the Qin army overthrew the capital of Chu. On hearing of the defeat, Qu Yuan, in great despair, committed suicide by drowning himself in the Miluo River on the 5th day of the 5th lunar month.

The legend told us that, when the local people heard of Qu Yuan's death, they were very sad. They rowed out on the river to search for his body, but they were unable to find it. To look for his body, the locals paddled their boats up and down the river, hitting the water with their paddles and beating drums to scare evil spirits away. They threw lumps of rice into the river to feed the fish, so that they would not eat Qu Yuan's body.

Resulting Tradition

Since then, people in the Miluo River area (about 50 km north of Changsha in central China's Hunan Province) have followed similar practices to commemorate Qu Yuan on the fifth day of the fifth lunar month. Gradually, rowing boats developed into dragon boat racing, the lumps of rice became sticky rice dumplings (*zongzi* 粽子) traditionally eaten during the festival. They become national tradition and an important part of the celebration for the fifth day of the fifth month.

B. The Tradition of the Dragon Boat Festival

Eating steamed rice dumplings and taking part in the dragon boat race are the most popular ways to celebrate this festival in China.

1. Steamed Rice Dumpling



The steam rice dumpling, *zongzi*, is a very popular snack in the Chinese cuisine. It is made by wrapping the sticky rice with lotus (or bamboo) leaves to the shape of a three-dimensional triangle, which is then cooked in a steamer. The fillings inside the sticky rice vary according to the tradition of the local regions. Rice dumplings with a salty flavor can be mixed with pork, mushroom, chestnuts or shrimp. Those of sweet flavor may include bean paste or jujube paste. A delicate fragrance of lotus or bamboo

leaves enhances the already tempting smell of the rice dumplings. The combination of the fine quality of color, smell and taste makes this delicacy hard to resist. If anyone were to look at the steamed dumplings they would, as the Chinese saying goes, “drip saliva three feet long.”

2. Dragon Boat Race

The dragon boat race is a kind of sport that many Chinese folk like. Universally respected, the dragon in the Chinese folklore is valiant and spirited. The animated dragon boats reflect how people are inspired by the imaginary animal. In some region, the construction of a dragon boat is not finished until it is blessed by the ceremony of Painting the Dragon Eyeballs. This ceremony can only be held at the first day of the fifth month of the Chinese lunar calendar. With the painted eyeballs, people believe the dragon boat will become courageous and vigorous. In the race each boat can hold fifteen to twenty people. Two of the them sit on the bow with the responsibility of beating drums and grab the flag at the end of the racecourse. One person sits at the helm to control the direction. All others row the boat together following the beat of the drum. Whichever team gets the flag at the end of the race course is the winner. This is a marvelous team sport.



3. Evil repelling rituals

After the Dragon Boat Festival is the beginning of summer, which is the season that infectious disease spread more easily. Therefore, there were several preventive actions the ancient Chinese take to avoid diseases and then became part of the tradition for the Dragon Boat Festival. A thorough house-cleaning is part of the tradition. By hanging calamus, Chinese mugwort, or some plants with pungent flavor over the door, people believe disease can be driven away from the house. Moreover, in order to avoid evil influence, adults should drink realgar wine and children should carry fragrance bags.



Some families put the poster of Zhong Kui 钟馗 on the door during the festival. Extremely ugly, Zhong is an expert in catching devils according to folklores. No devil would dare to approach the door with Zhong as the door guard.



III. The Mid-Autumn Festival 中秋节



The 15th day of the 8th month on the lunar calendar is Mid-autumn Festival. Mid-autumn Festival is also very important among Chinese festivals. Along with the Chinese New Year, Dragon Boat Festival, they made the three most important of the Chinese Festivals.

The distance between the Moon and the Earth is the closest in the evening of the Mid-autumn Festival. If one looks up from Earth, the Moon appears to be the biggest, the roundest and brightest on this night. To the Chinese people, the round Moon symbolizes reunion and completion, therefore, a day very much worthy celebrating.

On this day, much like during Chinese New Year, members of the family try their best to return home for reunion. People eat moon cake as they admire the bright big Moon.

A. Folklores related to the moon

As tradition has it, most of the festival's customs are related to stories about the moon, some of which are told briefly below.

1. Cháng'é (嫦娥) Flying to the Moon



Long, long ago, there were ten suns in the sky. The suns burnt all the plants and people were dying on Earth, until one day an excellent archer Hòu Yì (后羿) shot down nine of the suns with his bow and arrows. Earth was saved and people flocked to learn archery from Hòu Yì.

The Western Queen Mother gave Hòu Yì a bottle of elixir that could make a person immortal. Although Hòu Yì did want to become immortal, he hesitated to stay longer with his wife Cháng'é. Therefore, he just kept the elixir at home.

Páng Méng (逢蒙), one of his students, tried to seize the elixir when Hòu Yì wasn't at home. Faced with greedy Páng Méng, Cháng'é decided to drink the elixir. It made her fly to the moon where she would stay forever.

To remember her and pray to her, *Hòu Yì* and others started to worship the moon with many offerings.

Alternate Version of the Myth

Handbook of Chinese Mythology also tells an alternate version of the story. After the hero Hòu Yì shot down nine of the ten suns, he was pronounced as king by the thankful people. However, he soon became a conceited and tyrannical ruler. In order to live long without death, he asked for the elixir from the Western Queen Mother. But his wife, Cháng'é, stole it on the fifteenth of August because she did not want the cruel king to live long and hurt more people.

She took the magic potion to prevent her husband from becoming immortal. Hòu Yì was so angry when discovered that Cháng'é took the elixir, he shot at his wife as she flew toward the moon, though he missed. Cháng'é fled to the moon and became the spirit of the moon. Hòu Yì helplessly looked at his wife Chang'e flying off to the moon after she drank the elixir. Hòu Yì died soon after because he was overcome with great anger. Thereafter, people offer a sacrifice to Cháng'é on every lunar fifteenth of August to commemorate Cháng'é's action.

Cháng'é image usually appears on Mid-Autumn Festival pictures. Children in China are told that Cháng'é were still living on the moon. And on the night of the Mid-Autumn Festival, when the moon is bright, children try their best to find the shape of Cháng'é on the moon.

2. Wú Gāng (吴刚) Chopping the Cherry Bay



Besides the story about Cháng'é flying to the moon, Chinese people also created other legend about the life on the moon based on their observation of the shadow in the moon. The story about Wú Gāng Chopping the Cherry Bay is one of them.

Wú Gāng the woodman wanted immortality, but he didn't try hard enough to learn the necessary magic. The Emperor of Heaven got angry with him because of his laziness. In order to punish him, the Emperor of Heaven put a huge cherry bay tree, 1,665 meters (about a mile) high, on the moon and told Wú Gāng to cut the tree. The Emperor of Heaven said that if Wú Gāng could cut down the tree, he could become immortal.

Wú Gāng thought this was his chance to try hard to gain immortality. However, the Emperor of Heaven had made it so that the cherry bay healed itself every time Wú Gāng chopped it!

Today, people still believe an obvious shadow on the moon belongs to the huge cherry bay.



3. The story about the Jade Rabbit 玉兔

The old Chinese people believe that there was a rabbit living on the moon based on the shadow they see on the moon. They called it the Jade Rabbit.

One of the stories about the Rabbit goes like this: once upon a time, there were three animals living in a forest: a fox, a rabbit, and a monkey. Three immortals, pretending to be beggars, went through the forest asking for food. The fox and the monkey quickly offered them food. The rabbit, who was less resourceful but very pious, felt guilty. She said, “I’m so sorry I couldn’t offer any food to help you, but I can give you myself.” Then the rabbit jumped into the fire. The three immortals were moved by the rabbit’s sacrifice, and decided to make it an immortal, sending her to live in the Moon Palace.

C. The Customs of Mid-autumn Festival

Chinese people take the full Moon as a symbol for good things on the human world. From olden times till now, many writers wrote numerous beautiful poems in praise of the beauty of the full moon. In many ways, the festival celebrates three fundamental concepts that are closely connected: 1) **Gathering**, such as family and friends coming together. It’s said the moon is the brightest and roundest on this day which means family reunion. Consequently, this is the main reason why the festival is thought to be important. 2) **Thanksgiving**, to give thanks for the harvest in the fall, or for harmonious unions. 3) **Praying occasion** (asking for conceptual or material satisfaction), for babies, a partner, beauty, longevity, or for a good future.

The typical ways of celebration for Mid-Autumn Festival include the following:

1. Moon Worshipping and Gazing

People make worship to the Moon Goddess on the Mid-autumn day. Customarily, people offer an array of moon cakes, fruit and melons, and burn incenses to pay respect to the moon. Because the Moon Goddess is *Cháng’è* and the Chinese people regard the female gender of being *yin*¹ (阴) as opposed to the *yang*³ (阳), therefore the ritual of Moon worshipping is normally performed by women. After the worship ritual, the whole family would sit around a table and drink wine while also looking up and admiring the moon. As the custom evolved over the years, admiring the moon became a focus in the moon worshipping.

2. Moon Cake Eating

The history of moon cakes has not been long. It is said that in the Yuan Dynasty (1271 – 1368) the ruling Mongols had been cruel to the Han people. Over time, many a rebellion and revolt incident occurred. Among these revolt forces, one headed by Zhu¹ Yuan³zhang¹ (朱元璋), the future first emperor of the Ming dynasty, was the

strongest. Once Zhu adopted the strategy of General Liu Bowen to hide a piece of message slip at the bottom of the moon cakes to pass on a plan of a revolt. At the appointed moment, people gathered to fight against the Mongol army and they successfully defeated the army. To commemorate this event, people started the custom of eating moon cakes.



Moon cakes come in many different shapes and flavors: round ones, square ones, with sweet stuffing like dates paste, lotus paste, or bean paste as well as salty stuffing containing meat. Some Moon Cakes contain sweet stuffing with salty egg yolk to give a special taste of sweet and salty mix.

3. Lanterns and Riddle Guessing

A notable part of celebrating the holiday is the brightly lit lanterns. People light lanterns on towers, or send off air lanterns to the sky. Another tradition involving lanterns is to write riddles on the lanterns and have people guess the answers. On the night of Mid-autumn Festival, some stores would host riddle guessing sessions by writing the riddles on lanterns and award prizes for people who offer correct answers to the riddles.

It is difficult to discern the original purpose of lanterns in connection to the festival, but it is certain that lanterns were not used in conjunction with moon-worship prior to the Tang dynasty. Traditionally, the lantern has been used to symbolize fertility. It was functioned mainly as decorated lighting sources. But today the lantern has come to symbolize the festival itself.



Festival lanterns in Chinatown, Singapore
Festival lanterns at a shop in Hong Kong



4. Courtship and Matchmaking

The Mid-Autumn moon has traditionally been a choice occasion to celebrate marriages. Girls would pray to Moon Gooddness *Cháng'é* to help fulfill their romantic wishes. In some parts of China, dances are held for young men and women to find partners. For example, young women are encouraged to throw their handkerchiefs to the crowd, and the young man who catches and returns the handkerchief has a chance at further relation.

CHINESE DIASPORAS AND IMMIGRANTS IN THE UNITED STATES

III. Chinese Diasporas in the 19th century

A. The exportation of Chinese laborers to the United States

In the 1800-60s, there was a population surplus in the Guangdong and Fujian, China. Well connected to international labor markets, Chinese merchants provided indentured laborers, “coolies,” to work all over the world. The prohibition of the slave trade by the British in 1807, followed by the abolition of slavery within the British Empire in 1933, created a large demand for low-wage, efficient labor; and many European officials and merchants believed Chinese coolies could fill the gap (Lipman, 170). Chinese laborers were transported to work in the European colonies all over the world.

1. Gold miners in California

After gold was found in California in 1948, tens of thousands of Chinese flooded to California. Sometimes recruited as laborers but more often acting as independent miners, over 20000 Chinese from Guangdong arrived in San Francisco in 1852 alone. It says that the oldest functioning Chinese lineage temple in the United States is located not in San Francisco’s Chinatown but in tiny Weaverville, California, near one of the gold fields, where as many as 600 Chinese lived in the late nineteenth century. (Lipman, 170)

2. Railroad construction workers in 1860s

In 1863, construction began on the transcontinental railroad—1,776 miles of tracks that would form a link between America’s West and East coasts. While thousands of European immigrants worked on the westbound Pacific Union rail, there was not enough manpower to build the Central Pacific line, which snaked through the rugged Rocky and Sierra Nevada Mountains. In 1865, Central Pacific officials hired 50 Chinese laborers to lay down a section of track. Their work was so well done, they decided to recruit more Chinese men. In the end, nearly 12,000 Chinese railroad workers were hired to perform dangerous work that white men refused to do. They dammed rivers, dug ditches, and blasted tunnels through mountain ranges. Hundreds of men died on the job. The Chinese also faced discrimination because they looked different from the white workers. Although they often outperformed other laborers, they were paid less. Despite all of the hardships, the Chinese laborers never quit. Thanks to their hard work, America became the first continent to have a coast-to-coast railroad.

Soon after the transcontinental railroad was completed in 1869, the periodical *Scientific American* celebrated it as a marvel of construction and technology, giving special attention to the role of the Chinese in making it happen. The Chinese worker “commenced it” and “he it was who finished the great work.” “But for his skill and industry the Central Pacific Railroad might not now have been carried eastward of the Sierras.” The journal praised the disposition and energy of the Chinese worker: his

“strength and endurance are wonderful, and his mechanical skill is remarkable.” The capacity of the Chinese for work was said to be even superior to white labor on the line.

The Chinese contributed not just brawn but also brains and skill. The journal noted that the Chinese were especially clever in aligning roads and could “strike a truer line for a longer distance with the unassisted eye than most white men can with the aid of instruments.” Chinese supervisors, who spoke English, were “very intelligent men” and showed “an extensive acquaintance with railroad matters.”

Over 14,000 Chinese worked for the Central Pacific—as laborers, dynamiters, tunnellers, cooks, and more—though at a very high cost, for more than 1,200 died along the way (Lipman, 171).

(To see photographs of the building of the railroad, click on the [Central Pacific Railroad Photographic History Museum](#))



3. Congress passed Chinese Exclusion Act In 1882

After the railroad’s completion, anti-Chinese prejudice in the Western U.S. that had long simmered beneath the surface erupted in violence. In the United States and other European settlements, racist (especially fear of racial mixing) and economic rivalry provided motivation for savagery, and the Chinese retreated into their closed settlements, Chinatown. (Lipman, 171). Chinese were subject to murder, arson, and a range of other violent acts. In 1882 Congress passed what would be the first of many laws restricting further Chinese immigration.

The Chinese Exclusion Act was signed by President Chester A. Arthur on May 6, 1882, prohibiting all immigration of Chinese laborers. Building on the 1875 Page Act, which banned Chinese women from immigrating to the United States, the Chinese Exclusion Act was the first law implemented to prevent all members of a specific ethnic or national group from immigrating. Many Chinese laborers returned to China, though thousands also stayed, becoming the ancestors of many of today’s Chinese Americans.

B. The Delegation of Chinese students to United States in 1872-75

Lost in several battles against foreign invaders, the Qing government of China started a self-strengthening project to learn knowledge on science, engineering, geography from the Europeans and Americans. Some books had been translated into Chinese, and some Chinese had studied world affairs, but Chinese officials recognized that Chinese people would have to study abroad in order to obtain deep understanding of foreign knowledge (Lipman, 192).

1. Rong Hong (Yung Wing 容闳)

Rong Hong, a native of the Portuguese colony of Macao, was the first Chinese to graduate from an American university (Yale College, 1854). By 1871, he has persuaded self-strengtheners in the Qing government to seek a thorough European-style education for a group of Chinese boys. (Lipman, 192)

2. Chinese Educational Mission

With the government's eventual approval, Rong Hong organized what came to be known as the Chinese Educational Mission, which included 120 students, some under the age of ten, to study in the New England region of the United States beginning in 1872. The boys arrived in several detachments, lived with American families in Hartford, Connecticut, and other New England towns; and after graduating high school, went on to college, especially at Yale. However, when a new supervisory official arrived, he found that the kids had adopted many American customs, such as playing baseball. The Chinese official felt they were neglecting their Chinese heritage and becoming "denationalized." In addition, external pressures such as the US government's refusal in 1878 to permit students to attend the Military Academy at West Point and the Naval Academy at Annapolis in contravention of the Burlingame Treaty of 1868 called the whole purpose of the mission, the acquisition of Western military expertise, into question. Due to internal and external pressures, the mission was ended in 1881 (Wiki 1).

Some of these students (now in their twenties) remained in the US, most of them returned to China and went on to careers in government, business, science, medicine, and the military. High officials found places for them in railroad planning, military education, and other technical fields (Lipman, 193).

IV. Chinese immigration in the 20th century

A. The Chinese governments' attitude toward Diasporic Chinese

Against the exclusion policy from the United States, the Chinese government was more welcome to the diasporic Chinese people. The Qing government has solicited the loyalty and remittance of the overseas Chinese and in 1909 declared them Qing subjects if they had a Chinese father or mother. The Chinese Revolutionaries led by Chinese Nationalist Party overthrew the Qing government in the 1911 Revolution

with the fund of overseas Chinese donations. The new government paid close attention to the diasporic Chinese, promoting the use of Chinese among them. This worked very well in the United States where the Chinese suffered racial discrimination (Lipman, 277).

B. The US government's attitude toward Chinese immigrants in early 20th century.

The United States continued its discriminatory legislation against Asians, culminating in 1917 and 1924 laws barring all immigration from Asia and prohibiting naturalization, landownership, and intermarriage for any Asian except Filipinos, whose country belonged to the United States. The Cable Act of 1922 stipulated that any white woman who married an Asian man would lose her US citizenship. Under these conditions, Chinese living in the United States naturally cultivated their connection to China rather than live isolated in a hostile land (Lipman, 278).

C. The migration of Chinese residents to urban areas in early 20th century

Chinese men had come to the United States in the nineteenth century to work on railroads, in mines, and on farms. In 1880, only 22 percent of Chinese residents lived in US cities. By 1940s, this had been reversed, and the census classified 91 percent of the Chinese as "urban." They worked overwhelmingly in restaurants, laundries, and retail shops. Since the US law excluded Chinese women from enter the country, and Chinese could not become citizens, so their communities remained sojourning bachelor establishments. (Lipman, 315)

D. The emergence of second-generation Chinese immigrants by 1930s.

By 1930, however, women had begun to trickle into Chinatowns, producing sons and daughters determined to become Americans. Their public schools pushed them to speak English, to reject their "heathen, non-Christian" Chinese culture, while their parents sent them to Chinese schools in the evenings and on Saturdays. Despite their parents' first-generation nostalgia, the second generation rarely became literate in Chinese. (Lipman, 315)

E. The repeal of Chinese Exclusion Act in 1943

After Japanese attack on Pearl Harbor in 1941, the United States allied with China against the Japanese army. Over 13,000 Chinese men enlisted or were drafted into the US armed forces. In 1943, at Franklin D. Roosevelt's request, Congress repealed the Chinese Exclusion Act and allowed Chinese to become naturalized citizens. (Lipman, 315)

F. A new wave of Chinese immigrants around 1949.

After the establishment of Chinese Communist government in China and the beginning of the Korean war, the association of "Chinese" with "Communist" had been firmly fixed in American minds. When the McCarran Act of 1950 allowed

internment of communists, many Chinese-Americans were afraid that they might be herded into camps.

At same time, however, the United States could not entirely exclude its anticommunist allies from China. Thousands of Chinese fled the mainland China in 1949 to North America as political refugees and displaced persons, including 7,000 war brides and 5,000 professionals and students already in the country. This wave of Chinese immigrants—Elite, well educated, and Mandarin-speaking—contrasted sharply with the working class, Cantonese Sojourners of the nineteenth century and changed the place of Chinese-Americans in US society. (Lipman, 353)

G. The increase of Asian immigrants after the pass of the Immigration and Naturalization Act in the 1965.

In the 1965, in the wave of civil rights movement, the US congress passed the Immigration and Naturalization Act. The new immigration act replaced the national-origin quota system and provided for preferences to be made according to categories, such as relatives of U.S. citizens or permanent residents, those with skills deemed useful to the United States or refugees of violence or unrest. (link 1) It allows hundreds of thousands of Chinese, along with immigrants from other areas, to enter to United States. The new wave of Chinese immigrants came largely from upwardly mobile families who had left China for Hong Kong or Taiwan after 1949. (Lipman, 389)

By the end of the 1970s, over half of the international students in the United States came from Asia. When they finished their degrees, they received certification as skilled worker immigrants and began to bring their families to the United States under the “family reunification” rules of the new law. The post-1965 wave included as many women and men and a high percentage of professionals, especially engineers and scientists. (Lipman, 389)

H. The increase of Chinese students in the US after 1978

As soon as the Chinese government began its “Opening to the world” policy under Deng Xiaoping in 1978, a wave of students left China and came to United States, among other countries, for higher education. Many of them stayed where they studied and never lived in the Chinatown, instead establishing a strong Chinese presence in academe, business, and the professions.

These new immigrants and their children, born in the 1970s and 1980s, became part of the category, “Asian American,” a complex and heterogeneous group often referred to as the “model minority.” However, that stereotype masks both the effects and racism and many individuals and communities in need. (Lipman, 426)

CURRENT AFFAIRS

2018

1. U.S.-China Trade Dispute

March 22, 2018

Trump Tariffs Target China

The Trump administration announces sweeping tariffs on Chinese imports, worth at least \$50 billion, in response to what the White House alleges is Chinese theft of U.S. technology and intellectual property. Coming on the heels of tariffs on steel and aluminum imports, the measures target goods including clothing, shoes, and electronics and restrict some Chinese investment in the United States. China imposes retaliatory measures in early April on a range of U.S. products, stoking concerns of a trade war between the world's largest economies. The move marks a hardening of President Trump's approach to China after high-profile summits with President Xi in April and November 2017.

July 6, 2018

U.S.-China Trade War Escalates

The Trump administration imposes fresh tariffs totaling \$34 billion worth of Chinese goods. More than eight hundred Chinese products in the industrial and transport sectors, as well as goods such as televisions and medical devices, will face a 25 percent import tax. China retaliates with its own tariffs on more than five hundred U.S. products. The reprisal, also valued around \$34 billion, targets commodities such as beef, dairy, seafood, and soybeans. President Trump and members of his administration believe that China is "ripping off" the United States, taking advantage of free trade rules to the detriment of U.S. firms operating in China. Beijing criticizes the Trump administration's moves as "trade bullying" and cautions that tariffs could trigger global market unrest.

December 2, 2018

US and China agree to temporary truce

The US and China agree to a temporary truce to deescalate trade tensions, following a working dinner at the G20 Summit in Buenos Aires on December 1, 2018. According to the agreement, both the US and China will refrain from increasing tariffs or imposing new tariffs for 90 days (until March 1, 2019), as the two sides work towards a larger trade deal.

More specifically, the US will refrain from increasing the tariffs described in List 3 that were slated to increase from 10 percent to 25 percent on January 1, 2019, and will not impose previously threatened tariffs on an additional US\$267 worth of Chinese goods. For its part, China will purchase more US products – especially agricultural and energy products – and will crack down on the production and distribution of Fentanyl, a synthetic opioid produced primarily in China.

Before the truce, total US tariffs applied exclusively to China is US\$250 billion; and total Chinese tariffs applied exclusively to US: US\$110 billion.

2. World's longest sea-crossing bridge opens between Hong Kong and Mainland China

A \$20-billion bridge connecting Hong Kong and Macau to the mainland Chinese city of Zhuhai finally opened in October 2018, marking the completion of the longest sea-crossing bridge ever built, nine years after construction began. Built to withstand a magnitude 8 earthquake, a super typhoon and strikes by super-sized cargo vessels, the bridge incorporates 400,000 tons of steel -- 4.5 times the amount in San Francisco's Golden Gate Bridge. It also includes a 6.7-kilometer (4-mile) submerged tunnel to help it avoid the busy shipping paths over the Pearl River Delta. The tunnel runs between two artificial islands, each measuring 100,000 square meters (1 million square feet) and situated in relatively shallow waters.

3. Jin Yong, Chinese martial arts author and cultural icon, dies aged 94 (金庸)

Louis Cha, the Chinese martial arts novel grandmaster said to have sold more books than "Harry Potter" author J K Rowling, died in Hong Kong on October 8th, 2018, after a long illness. He was 94. The death of Cha -- better known by his pen name Jin Yong -- is being mourned across the Chinese-speaking world, where generations have come to regard his repertoire as essential reading. Full of noble heroes and pitched battles, Cha's stories were epic, featuring not just fantastical kung fu swordsmen who can fly and walk on water, but also complex characters and plots woven into dramatic historical events. Starting out as a newspaper journalist, his 15 novels have been adapted into more than 150 popular movies and television series, starring many of the most famous Chinese actors. Although he wrote only in his native language, and just a fraction of works have been translated into English, his loyal fans dot the entire world, earning him the reputation as the most widely read Chinese writer of modern times.

4. Peter Wang, A JROTC Freshman Sacrificed Himself to Help Classmates Escape During Florida Shooting (王孟杰)

When an expelled former student opened fire at Marjory Stoneman Douglas High School in Parkland, Florida, on Feb. 14, 2018, Peter Wang used the last minutes of his life to help save his fellow students. Wang was one of several JROTC students who worked to protect their classmates during the shooting. Peter Wang was wearing his grey JROTC uniform with black stripes as he held the door to his study hall open, helping "dozens" of his fellow classmates escape, before he was shot multiple times and killed, according to multiple reports. Peter's heroics have been honored in many ways. A week after the school shooting, the Army recognized Wang and two fellow student cadets, Martin Duque and Alaina Petty, who were 14, with the Medal of Heroism for their acts of bravery during the school shooting. On the day of his funeral, the U.S. Military Academy at West Point also posthumously admitted Peter Wang to the academy. Peter, who enjoyed playing basketball and listening to hip hop music, could have been a member of the class of 2025.

A petition has been started in December 2018 to the White House to bury Wang with full military honors. Wang's "selfless and heroic actions have led to the survival of dozens in the area. Wang died a hero, and deserves to be treated as such, and deserves a full honors military burial," the petition reads.

2017

1. 19th National Congress of the Communist party of China

Party Congress of China is a meeting held every five years among 2,000+ members of China's all-powerful Communist Party delivered critical implication of political and economic policies and development of the stemming from the Congress. The latest one, 19th Party Congress, was held in Beijing in November 2017. The most important development is that President Xi Jinping has consolidated his control over the machinery of the Chinese government. The Party Congress approved the amendment of the official Communist Party Constitution to include "Xi Jinping Thought of Socialism with Chinese Characteristics in the New Era", his vision for China's future; Xi joins revered party legends Mao Zedong and Deng Xiaoping as the only leaders to have their official Thought enshrined in the Party's Constitution while still in office. To go along with the tremendous symbolic import of this action, Xi's ascension will have concrete policymaking consequences. While the highest-level Communist Party decision making has recently been characterized by consensus building, Xi is now empowered to go it alone to some extent, or as one academic put it Xi will have a "larger individual role" in the consensus.

In addition to an affirmation of the current course on the "new normal" of higher quality, but slower, economic growth, President Xi announced the institutionalization of the anti-corruption campaign, improving relations between the central and provincial governments, and addressing corporate and provincial debt among his policy priorities. Importantly, Xi also highlighted pollution reduction as a major goal. In fact, he used the word "environment" in his speech even more times than "economic".

2. China and U.S. Leaders' Visits

In April 2017, President Donald J. Trump welcomes China's Xi Jinping for a two-day summit at the Mar-a-Lago estate in Florida, where bilateral trade and North Korea top the agenda. Afterward, Trump touts "tremendous progress" in the U.S.-China relationship and Xi cites a deepened understanding and greater trust building. In mid-May, U.S. Commerce Secretary Wilbur Ross unveils a ten-part agreement between Beijing and Washington to expand trade of products and services like beef, poultry, and electronic payments. Ross describes the bilateral relationship as "hitting a new high," though the countries do not address more contentious trade issues including aluminum, car parts, and steel.

In November 2017, President Donald J. Trump paid a state-visit to China in his 12-day Asian trip. Trump is the first foreign leader since the founding of modern China in 1949 to have an official dinner within the Forbidden City, the historic palace in Beijing that housed Chinese emperors for almost half a millennium. Following his consolidation of power during 19th Party Congress and with the rise of China on the world stage, President Xi Jinping exuded a notable confidence in extending this unprecedented reception to the U.S. president. Trump's Asian tour was aimed at meeting three concrete foreign

policy goals: (1) strengthening U.S.-led efforts to deter and isolate North Korea and its growing nuclear threat; (2) laying the foundation for new bilateral trade relationships that reduce the U.S. trade deficit; and (3) rolling out the administration's vision for a "free and open Indo-Pacific region." Given record low approval ratings, discord with Congressional Republicans, and ongoing Russia-related investigations, the foreign trip also provided an opportunity for the president to temporarily escape domestic challenges and establish a fresh political narrative. U.S. companies, from chip giant Qualcomm to aircraft maker Boeing, announced a slew of deals during U.S. President Donald Trump's visit to Beijing. The deals could be valued as much as \$250 billion, though some have been long in the pipeline and many are non-binding.

3. Nobel laureate Liu Xiaobo Died Aged 61 (刘晓波)

Liu Xiaobo is China's most prominent human rights and democracy advocate, has died aged 61. He won the Nobel Peace Prize in 2010 for his "long and non-violent struggle for fundamental human rights in China", but he was not permitted to travel to Norway to accept it. He was the second person to receive the award while in prison - the other was the German pacifist Carl von Ossietzky, who won in 1935 while incarcerated in a Nazi concentration camp. The activist had been serving an 11-year prison term for "subversion" and was moved to a hospital for treatment for terminal liver before he died there. A university professor turned tireless rights campaigner, Mr Liu was branded a criminal by authorities. The campaigner was repeatedly jailed throughout his life. When not in prison, he was subject to severe restrictions while his wife, Liu Xia, was placed under house arrest.

NOTED CHINESE AMERICANS

I. Humanity & Politics

A. Dr. Feng Shan Ho (何凤山)



Dr. Feng Shan Ho single-handedly saved thousands of Austrian Jews during the Holocaust. When Dr. Ho arrived in Vienna in 1937 as a Chinese diplomat, Austria had the third largest Jewish community in Europe. Just one year later, however, the Nazis took over Austria and began persecuting Jews. Although they tried to flee, Austrian Jews had nowhere to go because most of the world's nations would not accept Jewish refugees. Against all odds, many would survive thanks to Dr. Ho. As Chinese General Consul in Vienna, he went against his boss' orders and began issuing Jews visas to Shanghai, China.

These lifesaving documents allowed thousands of Jews to leave Austria and escape death. After 40 years of diplomatic service that included ambassadorships to Egypt, Mexico, Bolivia, and Colombia, Dr. Ho retired to

San Francisco, California. At age 89, he published his memoirs, "Forty Years of My Diplomatic Life." Dr. Ho died in 1997, an unknown hero of World War II.

B. Elaine Lan Chao (赵小兰)



The first Asian-American woman to serve in the United States cabinet, Elaine Chao (born 1953) was named U.S. Secretary of Labor by President George W. Bush in 2001. After the 2004 presidential election, she was kept on in her cabinet post when Bush moved into his second term. Secretary Elaine L. Chao is currently the U.S. Secretary of Transportation. This is her second cabinet position. She served as U.S. Secretary of Labor from 2001-January 2009, and is the first Asian American woman to be appointed to the President's

cabinet in American history.

Elaine Chao came to the United States with her family when she was eight years old, not able to speak the language. Her parents taught her to contribute to society, and that anything was possible in America through education and hard work. She went on to earn an A. B. in economics from Mt. Holyoke College, and a MBA from Harvard Business School. Her early career was in the private sector, serving as a banker with Citicorp, and as Vice President of Syndications at the Bank of America Capital Markets Group. She was selected to receive a White House Fellowship, which led to a career in government. She has served as Chairman of the Federal Maritime Commission, Deputy Secretary of the U.S. Department of Transportation, and Director of the Peace Corps. Among her accomplishments, she established the first Peace Corps programs in the newly emerging republics of the former Soviet Union and the Baltic



states. As U.S. Secretary of Labor, she oversaw record improvements for worker safety and health while promoting higher levels of competitiveness in the American workforce in the global economy.

Read more: <https://www.notablebiographies.com/supp/Supplement-Ca-Fi/Chao-Elaine.html#ixzz5ZFedYoU3>

C. Garry Locke (骆家辉)

Gary Locke, is an American politician who became, as governor of Washington (1997–2005), the first Chinese American to lead a U.S. state. He later served as secretary of commerce (2009–11) and ambassador to China (2011–14) in the administration of President Barack Obama.

Locke's parents were immigrants—his father was from China and his

mother from Hong Kong—and he grew up in the racially diverse Seattle neighborhood of Beacon Hill. As a teenager, he was active in the outdoors (he attained the rank of Eagle Scout in the Boy Scouts of America), and his academic achievements won him a scholarship to Yale University. He graduated from Yale in 1972 with a B.A. in political science, and he earned a law degree from Boston University in 1975. After returning to the Seattle area, he worked as a prosecutor for the King county attorney's office from 1976 to 1980. In 1982 Locke, a Democrat, successfully ran for a seat in the Washington state House of Representatives, and he served in that role for the next 11 years. In 1993 Locke ran for the office of King county executive, a post responsible for managing Washington's most populous county, and he defeated a two-term incumbent.

Locke chose to run for governor in 1996, and his victory in November made him the first Chinese American to become the governor of a U.S. state. He easily won reelection in 2000, and in 2003 he served as chairman of the Democratic Governors Association. During his time in office, he increased spending on education, worked to restore the state's declining salmon population, and expanded health care coverage for children. Locke declined to run for reelection in 2004, and, after leaving office, he worked in the private sector as a lawyer specializing in political and economic relations with China.

In March 2011 Obama nominated Locke to serve as U.S. ambassador to China, and he was confirmed by the Senate in July, becoming the first Chinese American to hold the office. He quickly became known for an informal style that earned praise from many Chinese. Locke's achievements notably included dramatically cutting the wait times for Chinese citizens seeking American visas. He stepped down as ambassador in 2014.

II. Literature

A. Amy Tan (谭恩美)



Amy Tan (born February 19, 1952) is an American writer whose works explore mother-daughter relationships and the Chinese American experience. Her novel *The Joy Luck Club* was translated into 25 languages and adapted into a film in 1993 by director Wayne Wang.

Tan has written several other novels, including *The Kitchen God's Wife*, *The Hundred Secret Senses*, *The Bonesetter's Daughter*, *Saving Fish from Drowning*, and *The Valley of Amazement*. Tan's latest book is a memoir entitled *Where The Past Begins: A Writer's Memoir* (2017). In

addition to these, Tan has written two children's books: *The Moon Lady*

(1992) and *Sagwa, the Chinese Siamese Cat* (1994), which was turned into an animated series that aired on PBS.

Despite her success, Tan has also received substantial criticism for her depictions of Chinese culture and apparent adherence to stereotypes.

<https://www.biography.com/people/amy-tan-9542574>

B. Celeste Ng (伍绮诗)



Celeste Ng is the author of the novels *Everything I Never Told You* and *Little Fires Everywhere*, both of which were *New York Times* bestsellers, a *New York Times* Notable Book for 2014, and Amazon's #1 and #2 Best Book of the Year for 2014 and 2017, respectively. *Everything I Never Told You* was also the winner of the 2014-2015 Asian/Pacific American Award for Literature in Adult Fiction.

While working on her first novel, *Everything I Never Told You*, Ng stated that she pulled from her own experiences of racism as well as her family and friends. The *Los Angeles Times* described it as an "excellent first novel about family, love, and ambition." It has also been translated into 15 languages. Ng's second novel, *Little Fires Everywhere* tells the story of two families in Shaker Heights, Ohio. The novel, which *The New York Times* has called "ambitious and accomplished" is currently being adapted for an eight-episode series on Hulu, starring Reese Witherspoon and Kerry Washington.

Born to Chinese immigrants from Hong Kong, Ng was an early reader and remembers being raised with classic British literary works like "The Secret Garden," "Peter Pan," and "The Chronicles of Narnia" series. Her interests shifted once she left Shaker Heights to attend Harvard University, where she majored in English. Diaspora and culture became recurring themes in the books she consumed, and she enrolled in classes on Indian-American literature and studied Mandarin for a year.

"When I got to college, I developed an interest in where I had come from," Ng said. "I feel like that happens to a lot of people when they go to college. You move away, and suddenly you realize that you actually really love your mother's cooking, or you love the family rituals that you're no longer with."

<https://www.celesteng.com/about/>

III. Sports

A. Michelle Kwan (关颖珊)



For nearly a decade, Michelle Kwan had been skating circles around the competition. The California girl, whose parents immigrated from Hong Kong in 60's, bounced back from a disappointing finish at the 2002 Winter Olympics to win her seventh U.S. women's figure skating title in January and her fifth world title in March. Her career 37 perfect scores are the most of any skater in history. When competing, Kwan always wears a Chinese good luck charm around her neck. The charm was a gift from her grandmother. Kwan began skating at age five and won her first competition two years later.

Kwan is a two-time Olympic medalist (silver in 1998, bronze in 2002), a five-time World champion (1996, 1998, 2000, 2001, 2003) and a nine-time U.S. champion (1996, 1998–2005). She is tied with Maribel Vinson for the all-time National Championship record. She competed at the senior level for over a decade and is the most decorated figure skater in U.S. history. Known for her consistency and expressive artistry on ice, she is widely considered one of the greatest figure skaters of all time.

For well over a decade, Kwan maintained her status not only as America's most popular figure skater but as one of America's most popular female athletes. During her reign Kwan landed numerous major endorsement deals, starred in multiple TV specials and was the subject of extensive media coverage. From 1997 to 2005, she was the U.S. Figure Skating Association's top-paid skater in appearance fees and prize money, as well as one of the highest paid Winter Olympic athletes in endorsements. Kwan was also the highest paid skater on the Champions on Ice tours.

B. Michael Chang



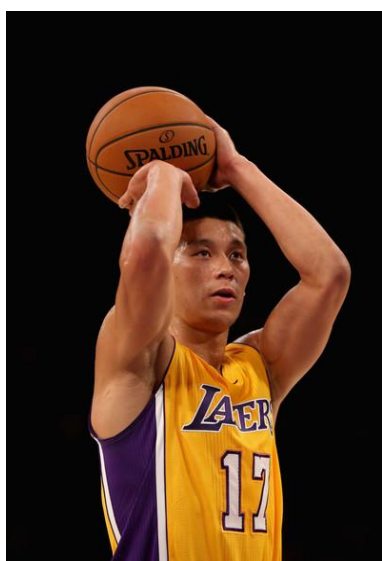
Michael Chang is easily the most decorated Asian-American tennis player, a Grand Slam and Davis Cup champion at one time ranked No. 2 in the world. His epic victory over Ivan Lendl at the 1989 French Open, when he won the tournament at the age of 17, is still stuff of legends.

Chang's parents immigrated to USA from Taiwan in 1960's. Chang, born in Hoboken, N.J. and grew up in Southern California, was a tennis prodigy and dominated the junior circuit before

turning pro at the age of 16. A year later, he would become (and still is) the youngest man to win a Grand Slam tournament before leading the U.S. to a Davis Cup title, winning a memorable tie against Austria in front of a hostile crowd in Vienna.

Despite his diminutive build (5-foot-9), Chang made up for his lack of size with determination and quickness. In addition to his French Open title, he also won seven Masters Series championships. He was inducted into the International Tennis Hall of Fame in 2008.

C. Jeremy Lin (林书豪)



Jeremy Lin is a solid NBA point guard and very much a floor general, but above that, he's an inspiration to the millions of Asian American kids who have felt slighted on the court because of his or her racial background. Linsanity alone has earned him a spot here, because of the tremendous frenzy it created, the fact that it directly contributed to ending a contract dispute between MSG and Time Warner Cable, and because his turn in the spotlight forced Americans to figure out how to talk about racism against Asians. And Linsanity only happened because Lin refused to give up on his dreams.

Grantland's Jay Caspian Kang was spot-on when he wrote, "It's true that racism against Asians does not 'count' as much as other racisms in this country." In the wake of cheap, but offensive, jokes directed at Lin (namely the "Chink in the Armor" headline), we created a new filter for Asian Americans and the question of race—a piece of influence that cannot be understated. There's much more work to be done, but Lin started the conversation.

D. Nathan Chen (陈巍)



Nathan Chen (born May 5, 1999) is an American figure skater who competes in the men's singles discipline. He is the 2018 World champion, the 2018 Winter Olympic bronze medalist in the team event, the 2017–18 Grand Prix Final champion, the 2016–17 Grand Prix Final silver medalist, the 2017 Four Continents champion, and a two-time U.S. national champion (2017,

2018). Earlier in his career, he won bronze at the 2014 World Junior Championships, along with gold at the 2015–16 Junior Grand Prix Final.

Chen is the first and currently only skater competing with five quadruple jumps.

Chen is the youngest of four children of Chinese immigrants who moved to America in 1988 from Tianjin and raised their family of three sons and two daughters in Salt Lake City. He started skating at 3 years old and trained and competed in ballet and gymnastics programs.

IV. Art & Culture

A. Yo Yo Ma (马友友)

One of the world's great musicians, Yo-Yo Ma, began studying the cello at



the age of four. As a toddler, he and his parents moved from Paris, France, to New York. At age nine, Ma made his musical debut at the famed Carnegie Hall in New York City. Since graduating from the Julliard School and Harvard University, Ma has played as a soloist with orchestras around the world. Along the way, he has recorded 90 albums and collected 18 Grammy Awards.

In addition to recordings of the standard classical repertoire, he has recorded a wide variety of folk music such as American

bluegrass music, traditional Chinese melodies, the tangos of Argentinian composer Ástor Piazzolla, and Brazilian music. He has also collaborated with Grammy Award-winning jazz singer Bobby McFerrin, as well as five-time Grammy Award-winning singer-songwriter and guitarist James Taylor. He has been a United Nations Messenger of Peace since 2006. He was awarded the National Medal of Arts in 2001, Presidential Medal of Freedom in 2011, and Polar Music Prize in 2012

He is also dedicated to bringing music into the lives of young people through education programs and family concerts. Ma plays two instruments—a 1733 Montagnana cello and a 1712 Davidoff Stradivarius.

Ma formed his own Silk Road Ensemble, following the trade route which for more than 2,000 years had been used for trade across Europe and Asia to China. His goal was that of bringing together musicians from diverse countries all of which are historically linked via the Silk Road. His records with them were on the Sony Classical label. He also founded the Silk Road Connect, involving children from middle schools in the United States, including New York City.

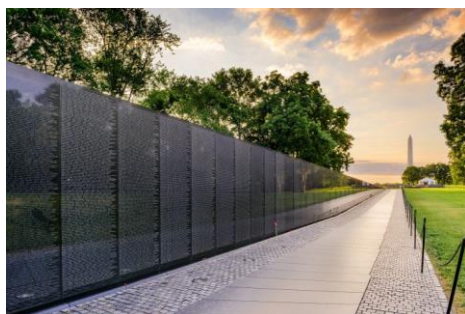
B. Maya Lin (林櫻)



Maya Lin rose to fame in 1981. Just 21-years-old and still an architectural student at Yale University, Lin won a contest to design the Vietnam Veterans Memorial in Washington, D.C. Her design beat out more than 1,400 entries. The Memorial's 594-foot granite wall features the names of the more than 58,000 U.S. soldiers who died during the Vietnam War (see picture below on the left). This

minimal plan was in sharp contrast to the traditional format for a memorial, which usually included figurative, heroic sculpture. The design aroused a great deal of controversy, reflecting the lack of resolution of the national conflicts over the war, as well as the lack of consensus over what constituted an appropriate memorial at the end of the 20th century. Eventually, a compromise was reached with the commissioning of a traditional statue depicting three servicemen with a flag to stand at the entrance to the memorial. After Lin's monument was dedicated on the Mall in Washington, D.C., on Veterans Day in 1982, however, it became a popular and affecting tourist attraction. Each year, four million people visit the wall to pay their respects to these war heroes. Less than a decade later, Lin designed another famous structure—the Civil Rights Memorial in Montgomery, Alabama (see the picture below on the right). The monument outlines the major events of the Civil Rights Movement.

Today, Lin's designs can be found in several American cities and continue to inspire the entire nation. Although Lin's most well known sculptures and architectural work are historical memorials, she also honors nature through her environmentally themed works. In creating works which deal with the environment in decline, Lin aims to raise awareness for the environment for audiences in urban spaces. In 1995 the feature-length film *Maya Lin: A Strong Clear Vision* (1994), written and directed by Freida Lee Mock, won the Oscar for best documentary. Lin was awarded the National Medal of Arts in 2009 and the Presidential Medal of Freedom in 2016.



C. I. M. Pei (贝律铭)



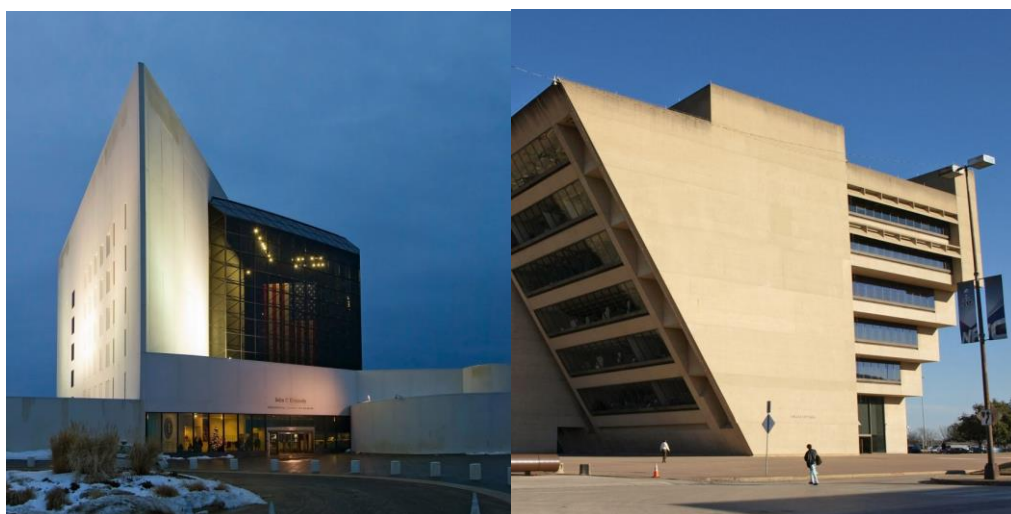
I. M. Pei (known as I.M. Pei) is a Pritzker Prize-winning Chinese American architect, known as the last master of high modernist architecture. Pei is one of the most successful Asian architects of the 20th century, with his works built all over the world.

Pei was born on 26 April 1917 in Guangzhou, China. He moved to the US to study architecture at the University of Pennsylvania, then engineering at the Massachusetts Institute of Technology (MIT) and finally Harvard's Graduate School of Design – where he studied under former Bauhaus masters Walter Gropius and Marcel Breuer. After working for the US National Defense Research Committee towards the end of the second world war, Pei began his architectural career and opened his own New York-based architecture firm in 1955, which had several name changes before becoming Pei Cobb Freed & Partners in 1989.

Accolades Pei has received over the years include the AIA Gold Medal in 1979, the Pritzker Prize in 1983, first Praemium Imperiale for Architecture in 1989, and the RIBA's Royal Gold Medal for architecture in 2010. His architecture is identifiable through its strict geometries – combinations of circles, squares and triangles that manifest in both two and three dimensions in plan, section and elevation.

Pei's works range from a curving brick chapel to soaring glass-sheathed skyscrapers, and includes museums, libraries and civic centres in locations across the globe. His most famous projects include: Le Grand Louvre, Paris, France, 1989; Bank of China Tower, Hong Kong, China, 1990; Museum of Islamic Art, Doha, Qatar, 2008; Miho Museum, Kyoto, Japan, 1997; Dallas City Hall, Dallas, USA, 1978; Kennedy Library, Boston, USA, 1979, etc.





V. Science & Technology



A. Steven Chu (朱棣文)

Steven Chu is 1997 Nobel Prize in Physics, first Asian-American to run one of the 16 national laboratories operated by the Department of Energy (Lawrence Berkeley National Laboratory), as well as 12th United States Secretary of Energy from 2009 to 2013. He's known for his research in laser cooling and trapping of atoms, which won him the Nobel Prize in Physics in 1997. He was also the second Chinese American to be a member of the U.S. Cabinet, after former Secretary of Labor Elaine Chao

As a young child, Steven Chu loved to build things—from model airplanes to metal girders. As he grew older, Chu even hoarded his lunch money to pay for the parts of his homemade rockets. As a senior at Garden City High School in New York, he discovered the thrill of experimentation once again. In physics lab, the Chinese American teen built an instrument to measure gravity. After studying physics in college and graduate school, Chu worked as a scientist at Bell Laboratories for nine years. In 1997, all of Chu's years in the lab paid off when he received the Nobel Prize in Physics for his work on cooling atoms. Why is this important? Chu explains to Scholastic.com, "The ability to cool atoms down to very low temperatures allows us to hold onto and move them with incredible control. This control has allowed us to make new measurement tools such as precise atomic clocks and sensors that can measure gravity and rotation with extraordinary precision."

Chu served as the 12th United States Secretary of Energy from 2009 to 2013 and initiated the Advanced Research Projects Agency - Energy, the Energy Innovation Hubs, and the Clean Energy Ministerial meetings. At the time of his appointment as Energy Secretary, Chu was a professor of physics and molecular and cellular biology at the University of California, Berkeley, and the director of the Lawrence Berkeley National Laboratory, where his research was concerned primarily with the study of biological systems at the single molecule level. Throughout his career, he has sought new solutions to the energy and climate challenges.



Samuel Chao Chong Ting (丁肇中)

Samuel Chao Chung Ting is an American physicist of Chinese ethnicity who won the Nobel Prize for his discovery of 'J' particle in 1976. His parents, who were university professors in China, had come to the U.S. on a visit, intending to return home before his birth. But he was born premature and thus became an American citizen by accident. Soon after that, the Tings went back to China, where they stayed until he was twelve and then shifted to Taiwan. When Ting turned twenty, he moved to the U.S with \$100 in hand and little or no knowledge of English. Here he managed to enroll at University of Michigan on full scholarship. After receiving his PhD, he began his career as a Ford Foundation Fellow at CERN in Geneva and then taught for few years at Columbia University. His work, which earned him the Nobel Prize in Physics, was started at DESY, Hamburg, but was concluded at Brookhaven National Laboratory, New York City. Concurrently, he worked as a professor at MIT. Mounting of Alpha Magnetic Spectrometer on the International Space Station is another feather in his cap; the project was completed entirely under his direction.

In 1976, Samuel C. C. Ting received the Nobel Prize in Physics jointly with Burton Richter "for their pioneering work in the discovery of a heavy elementary particle of a new kind". In addition to that, he has received numerous other awards from all over the world including Ernest Orlando Lawrence Award (1975), Eringen Medal (1977) and De Gasperi Award (1988). He is also a member of many national and foreign societies and has received honorary degrees from many renowned universities.

B. Yitang Zhang (张益唐)



Yitang (“Tom”) Zhang is a Chinese-born American mathematician working in the area of number theory. While working for the University of New Hampshire as a lecturer, Zhang submitted an article to the *Annals of Mathematics* in 2013 which established the first finite bound on the least gap between consecutive primes that is attained infinitely often. It solved one of the most celebrated mathematical problems stymieing mathematicians for more than a century and half. Zhang was the first to show that gaps between successive primes do not grow indefinitely, even as prime numbers

themselves become fewer and farther between. It’s an amazing result, made all the more unusual by its unlikely origins. This work led to a 2014 MacArthur award and his appointment as a professor at the University of California, Santa Barbara.

Yitang Zhang received a B.S. (1982) and M.S. (1984) from Peking University and a Ph.D. (1991) from Purdue University. Before joining the faculty of the University of New Hampshire as a lecturer in 1999, he worked in a wide array of positions, including as an accountant and a delivery worker, before. His seminal work was published in the *Annals of Mathematics*.

VI. Business

A. Jerry Yang (杨致远)



A native of Taiwan, Jerry Yang came to America at age 10, knowing a single English word—shoe. After arriving in Los Angeles, Yang's family settled in San Jose, California. Although he admits to having had a short attention span in school, Yang aced his studies and was accepted to one of the nation's top colleges—Stanford University. As

a graduate student at Stanford, Yang and classmate, David Filo, created the Yahoo! directory to help their pals hunt down cool web sites. Today, Yahoo! is the world's most frequently visited Web site, with 237 million loyal surfers. Yahoo's kid site, Yahoooligans, is popular with young webmasters as well. When he's not tracking down web links, Yang is hitting the links. He is an avid golfer and sumo-wrestling fan.

B. Steven Chen (陈士骏)



Steve Chen was the co-founder and chief technology officer of YouTube. Steve arrived in Silicon Valley in 1999 to join PayPal. On his first day at PayPal, Steve met Chad Hurley, who would become his YouTube co-founder, together with Jawed Karim.

Steve was instrumental in building YouTube into a viral video phenomenon. He helped lead YouTube through the Google acquisition for \$1.65 billion, less than a year after launching the site. As the key technologist, Steve developed the company's massive data centers and helped build YouTube into a premier entertainment destination, and one of the most popular websites on the Internet today.

Steve has received several prestigious honors and acknowledgments from the business and entertainment communities including: Business 2.0's "50 Most Influential People," GQ's "Men of the Year," Time magazine's "Best Invention of the Year", and Fortune's "Most Powerful People in Business." Steve joins GV from AVOS, the incubator he founded with Chad Hurley in 2011.

Steven moved to US with his parents when he was fifteen.

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