

ACTA ASIATICA VARSOVIENSIA
NO. 28

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ACTA ASIATICA VARSOVIENSIA
NO. 28

ASKON Publishers
Warsaw 2015

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Printed in Poland

This edition prepared, set and published by

Wydawnictwo Naukowe ASKON Sp. z o.o.
Stawki 3/1, 00-193 Warszawa
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PL ISSN 0860-6102
ISBN 978-83-7452-091-1

ACTA ASIATICA VARSOVIENSIA is abstracted in
The Central European Journal of Social Sciences and Humanities,
Index Copernicus



Professor Roman Sławiński
(1932–2014)

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Introduction

Dear Readers!

We are presenting you yet another, already the 28th, issue of *Acta Asiatica Varsoviensia* devoted to the countries and culture of Asia. Over the years of its activity the journal started to be issued in English and it has hosted on its pages many eminent experts on Asia, yet still it remained faithful to its formula which was proposed thirty years ago by Professor Roman Sławiński, the founder of the journal and its permanent editor in chief. This formula stipulated that the Asian cultures should present themselves in the journal and talk directly with their own voice. The idea was both: to include in the group of authors and editors of the magazine scientists who grew up in Asian cultures, as well as to publish materials based on or referring to the texts – philosophical, linguistic, historical, sociological, religious studies or political studies – which were created by the Asian culture. These could be proper names as an object of linguistic research, religious texts, political documents, ideological declarations, but also biographical materials, historiographical elaborations, experience of meeting other cultures and mutual acculturation phenomenon resulting from the relations.

Professor Roman Sławiński left us in November 2014. The more time passes from his death, the more I feel his absence and the more I realize how unique a character he was in the world of research on China. Professor Marianne Bastid-Bruguière, a prominent French scholar from Institut de France in Paris, who met Roman Sławiński in the times of his studies in Beijing, writes about that fact. Most striking is the variety of interests and multidimensionality of research on China which he ran. He was trained as a linguist, and he knew perfectly well not only the classical language, but also many dialects. There was even a time it was appreciated by Mao Zedong himself. Roman Sławiński was interpreting a conversation of the Chinese leader with the Polish state authorities. During the conversation Mao Zedong changed as usual from the classical language to the dialect of Hunan province, which was his place of origin. When he realized he was using the dialect, he noticed that it was not a slightest problem for the interpreter to understand his statements. Then he asked: „Who is that young man who understands the Hunan dialect?” It was known that many Chinese from the surroundings of the Chairman did not understand him when he spoke in the native dialect. It so happened, that Roman Sławiński knew the dialect.

He was interested not only in the language. History, politics, culture as well as China's economy were the subject of his interest and research. His views, opinions and insights on these matters were the inspiration for many researchers of China, some of which are the authors of the materials contained in this issue. Of the many research interests of Professor Sławiński in recent years at least two may be mentioned. First one became Confucianism, especially its latest colours and shades. Professor persistently sought and discovered them in the texts of Chinese scientists, government documents, archives and everyday citizens of China. In this regard he was a dedicated explorer and a keen observer. Even the slightest detail was important to him. Minor personnel changes on the bureaucratic ladder were important for the formation

of general conclusions. From my conversations with him, I got the impression that he was rather skeptical about the possibility of a revival of Confucianism under the supervision of the communist authorities. So he concluded after examining many texts of the so-called new wave of Confucianism in China. His works on the latest Chinese historiography constitute an invaluable contribution to global research on contemporary China. His second passion was the research on the minorities of China Southern. The field research among the peoples of Miao and Tujia that he ran and in which I had the opportunity to participate assumed getting to know the nature of change in the cultural identity of these minorities in the era of globalization and accelerated socio-economic transformation in China. These studies had not been completed, and we can only hope that one of the students of Professor will continue them in the near future.

The arrangement of contents offered to you in the 28th issue of *Acta Asiatica Varsoviensia* refers to the research passions of Professor Sławiński. The first article, written by Stanisław Tokarski – Indologist and long-time associate of Professor Sławiński, concerns dialogue between the East and the West and the possibility of mutual understanding and agreement. Understanding another culture is also the ability to read the symbols contained in the letters and that aspect of the intercultural dialogue interested Professor Sławiński in particular. The question of so-called Asian values – presented in the articles written by Adam Jelonek, Adam Raszewski, Artur Kościański and Larisa Zabrowskaia – was very close to Professor Sławiński and he dealt with it for many years as part of his research on the so-called new Confucianism. The issue of Chinese migration in the world was also in the interests of Professor – mainly in the context of global economic and social phenomena. This part of the research on China is presented in the article on the Chinese migration to France by Nicolas Levi. The issue of Chinese language was obviously important for Professor Sławiński as a linguist and he always welcomed in the columns of *Acta* the authors writing about language and linguistic issues. This area of research is presented in the current issue in the article on Chinese names written by Irena Kałużyńska. On the other hand, the artistic part of the culture is referred to in the articles by Izabella Łabędzka, Lidia Kasarełło, Ewa Chmielowska, Fu-sheng Shih and Diana Wolańska. The first three of these articles relate to Taiwan, where Professor conducted research for many years which resulted among others in a monograph *History of Taiwan*. The further three articles penned by Waldemar Dziak, Iwona Grabowska-Lipińska and Anna Mrozek-Dumanowska refer to the political sphere. Political sphere is inextricably linked with the ideology which was also the case of China. Confucianism and the new Confucianism emerged and developed in the shadow of the emperors, presidents and chairmen of the Chinese Communist Party. Researching them without the analysis of the political scene was not possible. The part of articles is closed by two texts unrelated with China, but with the Middle East. Their authors – Dorota Rudnicka-Kassem and Marcin Styszyński present materials based on the Middle Eastern sources and thus relate to the traditions of *Acta Asiatica Varsoviensia*. The issue is closed by the report from field research in southern China by Professor Sławiński and me. For me it was a unique opportunity to get to know at least a little piece of China – a unique one, because my guide was Professor Sławiński – such a great scholar and such a seasoned expert on Asia.

I would like to thank the authors – students, colleagues and friends – for participation in the preparation of the issue, and the Directorate of the Institute of Mediterranean and Oriental Cultures of the Polish Academy of Sciences for the possibility to dedicate the anniversary issue of *Acta Asiatica Varsoviensia* to Professor Sławiński.

Jerzy Zdanowski

ROMAN SŁAWIŃSKI, JERZY ZDANOWSKI

The Ethnic Groups and Religious Beliefs of Southern China in the Transformation Period Shown as in the Example of the Hunan Province

Our original plans included visiting three provinces of Southern China: Yunnan, Guizhou and Hunan. External factors, in this case an earthquake, changed our plans: we could only visit the province of Hunan, with particular emphasis on its capital Changsha, and the western part of the province, inhabited by ethnic minorities known as Xiangxi.¹

In 2005 the population of the Hunan province consisted of approximately 66,977,000 inhabitants, out of which around 23,776,800 lived in cities, and the rural population numbered around 43,200,200. In addition to the traditionally dominant Han nationality, in the province there are as many as 50 (out of 55) nationalities constituting around 5.2 million people, roughly 8% of the population of the province. However, from that number, 99% are attributed to six major nationalities, i.e. Tujia, Miao, Dong, Yao, Bai and Hui² who are Sinicized Muslims.

Conventionally, the Hunan province is one of the two large Chinese provinces (the other one is Guangdong) in which the harvest of rice is abundant enough to sustain the whole country. Also traditionally, in the restaurants of Hunan, rice is free and you can have as much of it as you want.

During our visit to the Hunan province once again the old Chinese maxim: *Boi wen bu ru yi jian!* (It's better to see once than to hear a hundred times!) was confirmed. Instead of the rustic character of the province, we saw the urban landscape of the capital with numerous skyscrapers made of glass and steel, rice plots in the valleys of the rivers deserted after the harvest, and a magnificent highway which took us a few hundred kilometers to the west of the province, to the large district city of Jishou, a base camp for the Miao villages.

¹ We visited Hunan in 2013. This expedition was made possible by the Chinese Academy of Social Sciences and the Hunan Academy of Sciences. The initial screening of the situation of the ethnic groups of Southern China was facilitated by a meeting with the eminent scientists representing different nationalities of the region associated with the Institute of Ethnology CASS in Beijing. We wish to express our heartfelt thanks to the institutions and all those representing them (Institute of Mediterranean and Oriental Cultures of the Polish Academy of Sciences).

² Ministry of Commerce of the People's Republic of China, *Doing Business in Hunan Province of China. Hunan* (in Chinese), Beijing 2006, p. 4.

The Zhonghuang village

The village, located 15 km from the centre of the district (Jishou), currently bears the administrative name of Zhonghuangcun XXX, which means Zhongguang Village, but in fact it consists of three natural settlements (*ziranzhai*), and three rural settlements (*cunmin xiaozu*). The whole administrative unit of Zhonghuang consists of 202 households (*hu*) and has 1,018 inhabitants. The village has 619 *mu*³ of land irrigated for the cultivation of rice, 497 *mu* of non-irrigated lands and 852 *mu* of land withdrawn from cultivation and allocated to an afforested area. It has well-preserved buildings and cultivates Miao habits. The architectural heritage of the Qing Dynasty includes 68 buildings with more than 200 rooms, with a total area of 13,000 square meters. These buildings include an old paper mill, dams, wells, old housing buildings, roads lined with stone slabs, bridges, stables and the headquarters of the former district authorities. The village within a radius of five kilometers has landscaped areas with amazing mountain roads covered with asphalt and with bridges, as well as parts of the Southern Great Wall. This area is the home of the Miao dance and drum ensemble, and the traditional Miao festival called the Festival of the Eighth of April.

The Zhonghuang village cherishes the traditional arts and crafts in the form of the production of intricate silver ornaments, fabrics and embroidery. Artistic performances depicting the celebration of the aforementioned festival and scenes from Miao village life have won first prizes at festivals. In 2009 the village was granted status of a village entered in the register of protected historic entities.⁴

The traditional occupation of the Zhonghuang population was for centuries the cultivation of rice. The numerous irrigation canals and circular bamboo bailers, used to transfer water from one level to another, are evidence of this. During our presence we were able to see for ourselves how deep is the penetration of the globalised economy (or farming) in local social arrangements (or systems). Several years ago handlers working for companies purchasing types of tea for export started coming to the village and began encouraging local people to switch from cultivating rice to growing this type of product for export. As a result, some fields belonging to the village were covered with a black foil, under which the villagers began to plant tea shrubs. Tea cultivation was much more profitable, although the villagers had to wait several years before the seedlings grew into shrubs. During our stay in the village local women prepared more seedlings for cultivation, which were brought back by representatives of the export companies from the provincial capital.

Old mountain settlement Zhongwu

Although the Zhongwu settlement consists of 68 houses formally inhabited by 307 people, whose statistical annual income is 1,090 yuans per person, in the village itself you can meet very few locals because of the aforementioned internal migration. This migration enables a significant increase in the revenue that local families can obtain from working on the land of which the village has 850 *mu*, but only 207 *mu* of it is arable land, 420 *mu* comprising of forests.⁵ Currently, the settlement is subject to heritage conservation and only single-storey or two-storey buildings are permitted to be built inside the village, without any buildings at

³ 1 *mu* = 1/16 ha.

⁴ The Housing and Urban and Rural Construction Bureau of the City of Jishou, *Planning of Preservation of the Old Miao Villages of Zhonghuang and Zhongwu by the City of Jishou. Collection of Documents*, (in Chinese), Jishou, 2012, pp. 1–2.

⁵ *Ibid.*, p. 3.

all breaking its external environment. Well-preserved stone and wooden architecture creates a group of constructions rising like an amphitheater on a small hill.

Inside the village there are no roads and only from the lower situated households can you access the further, higher ones, and finally by ladder at the 'attic' you can climb to the highest level. From there, from the terrace of the stately home of the wealthiest owner from the Yang family, there is a splendid view of the valley full of lush greenery, surrounding misty mountains and a grey amphitheater of roofs leaning towards the riverside.

The local authorities have their minds set not only on the protection of the still existing Miao architectural monuments. They are also driven by tourism, primarily domestic, which provides funds for building the infrastructure necessary for Miao's rural development (waterworks, roads, etc.), and for the tourism itself (parking, etc.). A building worth admiring is the large, already operating, amphitheater with Miao designs in the form of giant bull horns, referring to traditional bullfighting events (and related to gambling).

An accurate guess as to which bull will be victorious, may lead to winnings amounting to the value of the bull multiplied a thousandfold. Towering over the whole decoration is a mast bristling with daggers placed crosswise, on which daredevils climb and ascend in a horizontal position skillfully avoiding the dangerous daggers.

The amphitheater is where non-stop, costumed performances of Miao dances take place, usually referring to wedding ceremonies, with the inevitable silver crowns adorning the girls' heads. The local Miao women, encouraged by the manager in their continuous performances, also present the colorful costumes of ethnic minorities from other areas of Western China. This is where thousands of years ago the exuberant dances with drum accompaniments were created. This is also the place where you can see the seemingly uncomplicated tug of war dance with an oblong wooden drum in the middle. "Home" and "away" teams without haste parody the old wrestling game to the sound of music. In fact, it is not a sporting competition, merely a show referring to the traditional rituals associated with the worship of ancestral spirits. The rarely shown wrestling of picadors with bulls is of similar origin. The animal finally dies as a sacrifice every 13 years and is given to the spirits of the absent ones, followed by one bull sacrifice each day for the next seven days.

The stone mountain settlement of Qixin

Up to the old Miao mountain settlement of Qixin, which is situated in a valley surrounded by the Majingshan, Maliangshan and Guanyinshan mountains whose peaks reach 800 meters above sea level, leads a winding, breakneck but asphalted road on the mountain slope above the abyss which is wide enough for one car only. From time to time traffic signs order drivers to signal to those at the top, that a car is coming up from the lower foothills. After the vehicle reaches the top of the mountain, from dense fog emerges a cluster of houses built of layered stone slates without any mortar.

At the entrance to the village, in a small pool fed by a mountain stream, women do the washing and clean and prepare vegetables for dinner. The narrow passage between the houses, no wider than 6 meters, takes you deep into the village, into the house of a semi-retired teacher who still teaches two local classes and willingly serves as a guide. Before entering the house in which the dinner for the guests was cooked, a short entrance ceremony is held: to enter the room in which the reception is to take place you must first stop by a barrier made from a wide and colorful sash held by girls in festive attire and drink some rice alcohol with them from a clay bowl, or sing a song with them, and it would be desirable

to fulfill both of these wishes. We eagerly stood up to the task. Only then could we sit at the banquet table and enjoy Miao specialties with fatty pork and extra hot peppers of local origin as the main ingredients.

As reported by the teacher, the older children along with their parents had left the village to travel the areas of the southern coast of China, where they would continue their education and begin new lives. Migrants provide financial support to the elderly residents who have stayed in the village, and also take care of the youngest children. Hence there are some new building sites. However they rarely visit their hometown, which is probably due to their three-year contracts on construction sites. Some do not stay in the cities, because it is not easy to get a contract, and they only get as far as the rural areas situated closer to the prosperous coast of South China. Regarding the women, it is easier to find work on farms where they work shearing sugarcane.

As we later learned, the shortage of labor in rural areas has created a new phenomenon, specifically the formation of significant fallow land areas that were formerly cultivated. Before the effects of globalization, this phenomenon was completely unimaginable in China.

A characteristic element of the architecture of Qixin are the stone towers, devoid of windows, which were used for defense against attacks by neighbouring tribe or against criminal expeditions of Manchu troops.



Currently there is only one surviving tower left out of the original three and the ruins of another one. The third one is so damaged that it would be dangerous to walk into because it might collapse anytime. During one of the criminal expeditions of Manchu troops, Fu Kangan (1754–1796) leader of the Miao uprising, was locked in one of the towers but could not resist a long siege and in the end surrendered and was executed. The great Miao uprising fought with 18,000 Manchu troops for around

12 years. The defeat of the uprising did not put an end to further revolts from the valiant Miao people and as a result the Manchu authorities simply recognized the whole area of West Hunan as “enclosed”. The lack of admission of the Han population to these areas paradoxically meant that despite a well rooted influence from Chinese culture, manifested in ubiquitous, traditional Chinese beliefs (the cult of Heaven and Earth, the cult of God of Thunder Leigong) or in the furnishings of the houses of the affluent Miao, the Han population retained some of their local customs including dances, costumes, embroidery, and the cult of Chiyou a Miao chief reportedly killed in a battle with the emperor, as well as the belief in spirits and demons which have survived quite well. Many legends, newly interpreted, began to be presented as merely a social struggle of the poor against the feudal power.

This does not mean that all the customs listed in the extensive *Dictionary of China's Customs*⁶ have survived. According to the local population only the most important ones

⁶ Zheng Zhuangyan, Zhang Jian (eds), *Zhongguo minsu cidian* (Dictionary of Habits of China), Publishing House Hubei Cishu, 1985; see: food p. 127; housing p. 139; p. clothing 171; p. festivals 255 etc.

have survived, for instance the ones connected to the Miao New Year or the ‘Festival of the Eighth Day of the Fourth Month’. Some of the old customs have long since died out and are long forgotten. It seems that even such an excellent, comprehensive work, which clearly the aforementioned *Dictionary* is, requires in a future edition some clarification as to which customs are still preserved, and which are merely an account from the past attested to only in written sources.

The Hunan Venice, i.e. Fenghuang

We had heard before of the unusual beauty of the waterside city of Fenghuang, also called Phoenix, but the visit exceeded all our expectations. From the windows of one of the dozens of houses which are clearly hotel destinations, we first saw a solid wall, built as a pre-caution against any rebellious Miao, followed by a fairly wide but shallow river, coloured by reflections of dozens of bright neon signs, advertising shops with souvenirs and silver ornaments situated on the other side, with invitations to quaint restaurants, pubs, and especially clubs with music until dawn. It is a big festival for tourists from all over China as well as for a few Japanese.

Just as it barely gets light and the fog rises to reveal a mountain riverside background of sleepy pavilions, divisions of hikers set off led by their guides. Others, after having slept longer after a long night of fun, make their way to less intensive touristic attractions such as spending time on large, populated ships or smaller boats with just a handful of people. Singing contests and mild banter encouraging boat racing entertains the tourists spending time on the river. A water obstacle can also be crossed by jumping onto stone piles, the only threat being a rather sudden bath.

On the other side there is an undoubted paradise for women – the embroidery of the Hunan Miao women. Each item of female clothing ranging from headbands to blouses, aprons, trousers and shoes has long been filled with laborious but exquisite colorful embroidery. Girls at the age of 10 used to begin embroidering their robes for times of being future brides and after singing an introductory duet with a boy from another hill, often after a simulated “kidnapping”, they would reach the groom’s house. Patriarchal tradition stipulated, however, that only the son inherits the property, so every thrifty mother invested all of her savings in silver ornaments, especially richly decorated, gossamer crowns, massive necklaces, bracelets and pendants, in order to ensure her daughter a dowry, using the only available way of a transfer of assets.

Unfortunately, globalization has also made its mark here, as the old, traditional embroidery is disappearing and is being replaced by mass-made, industrial scale embroidery. This so-called progress has meant that the tasteful selection of colours and delicate patterns embroidered by the Miao women is inevitably giving way to modern fabrics in gaudy colors, decorated with industrially manufactured embroidery. The tradeswomen are selling only the remnants of the original embroidery, mostly from the 1950s. Such historical referencing evokes some unfinished embroidery business, upon which uplifting words from the Great Leap Forward of 1958 have been marked in pencil, however they have yet to be filled in with colourful thread. The unaware tourist may also believe that the industrial scale embroidery is the work of the skilled and crafted hands of the stallholder. But here everything is for sale: from ‘ancient’ coins minted yesterday, varying sizes of Mao Zedong portraits, the countryman from Hunan, to the wreaths of fresh flowers to adorn the heads of female tourists and help them recall their youth. The vibrancy of the hustle and bustle is infectious. And all of this outside the tourist season, which supposedly ended with the start of the school year.

Exhibition in the Museum of Jishou: “The customs of Western Hunan”

The Branch of the National Museum of Hunan treated us to an exhibition devoted to the customs of West Hunan. In fact, the exhibition proved to be a very versatile exhibition, and also included the most precious local treasures, the stories of local historical figures and the fate of unruly rebels. Virtually the entire history of the region was shown: from ceramic relics of architectural details from the Han dynasty; through an extensive collection of traditional furnishings of the interiors of the affluent Miao's homes, an extremely rich collection of Miao outfits, as well some from the Tujia nationality (even more numerous in Hunan than Miao); and modern book publications on the history and culture of West Hunan.

The richest collection of wealthy household furnishings includes gossamer structures used for forming a canopy over a king size bed, from the inside protected by nets against mosquitoes which could carry malaria. All of which are valuable relics of Miao ebonists. In front of the bed, which is placed at the back, the exhibition shows the bride and groom. The bride, wearing a red dress, is veiled with a red shawl, and the groom is modestly dressed in a blue, trailing robe. Clearly the impact of the traditional customs of the Han nationality was a model for wealthy families. Nowadays, the great attraction of foreign fashion results in young Han couples leaving behind the traditional palanquin and red wedding dress in favor of the white European dress in which they pose for a series of wedding pictures. We saw such a couple on the beautiful hill of Tianxing in Changsha. But as the story goes, it happens that wealthy families send the bride to the groom's house in a traditional red dress where a commemorative photo is taken, before it is replaced by the white elegance of the western wedding dress. Thus, Westernization does not necessarily have to completely eliminate the local culture.

Tianxin Hill

The aforementioned defensive hill of Tianxin is one of the most important historic sites in Changsha, the capital of the province. Its importance lies in collecting the legacy of relics left by the prominent local characters from the eras of the last two Chinese dynasties. However today, above all, it is a place which commemorates the unfortunate residents of Changsha who were not forewarned by the army of Guomindang, and were sacrificed when their mostly wooden city was torched so it did not to fall into the enemy hands of the Japanese army. Although guilty of such a careless and foolhardy method of ‘defending’ the city, the local governor and commander were soon sentenced to death, as the city burned. This tragic event is commemorated by the recently erected ‘Great Bell’ standing in the courtyard on the north side. The park surrounding the hill has been treated, even during the times of Guomindang occupation, as a place of remembrance for the victims, which is confirmed by the commemorative ceremonial gate on the south side of the hill.

The Confucian Academy of Hunan

The traditional beliefs of the Chinese consist primarily of three religions: Taoism, Confucianism and Buddhism, which in earlier times were mixed with animist beliefs. They did not supplant and replace them completely, but rather adapted them and created a rich pantheon of deities, saints, immortals and mythical figures such as the Yellow Emperor, as well as historical figures such as the honored Guangong, who were raised to the rank of deities residing with Confucius in the Temples of Literature Wenmiao.

Confucianism, as one of the three most important Chinese beliefs, has been recognized as an immanent part of the belief system that is succinctly defined by the Chinese as the

belief that “three religions are one religion” (*san jiao, yi jiao*). Such an understanding of beliefs arose from syncretism, could be called historical syncretism. Its origin in turn lies in the interaction of three philosophical and religious trends: Taoism, Confucianism and Buddhism, primarily through borrowing terminology to facilitate contact with the recipient. But this is not the whole story. Taoism and Confucianism did not turn away from the earlier theories such as *yin-yang*, and even benefited extensively from them. The subsequent Sinicization of Buddhism and its transformation into a meditative Buddhism *chan*, which spread further to Korea and Japan (there known as *Zen*), also used the native Chinese Taoist terminology so that the translations of sutras from Sanskrit and Pali would be better understood in China and in the influential circles Chinese culture.

In such situations religious syncretism became natural. This has allowed a situation whereby a man studying Confucianism and seeking to comply with its ethics, can visit a Buddhist temple to receive divination e.g. about the health of his family or his own well-being, and if one of his relatives dies he can contact Taoist exorcists to send the spirit of the deceased to the other world.

Confucianism became involved in providing an effective prescription for permanent rules. However, unlike their apparent adversaries the Legalists who advocated rule by means of severity of law, Confucianists looked to governance by “moral rule” of a leader appointed by the Heavens (*Tianming*) and having the responsibility to provide for its subjects’ well-being. As a result Confucianism started being perceived as more of a pro-state ideology than as a religion. Regardless of the settled division of Confucianism to *rujiao*, understood as a science in the sense of religion, and *ruxue* understood as a science in the sense of philosophy; the connection of Confucianism with the worship of ancestral spirits; the transfer



of patriarchal family relations within the hierarchical structure of the state, and finally the cult of Confucius entrenched its religious character. The imperial examination system for official positions further strengthened its position, as preparation for exams required perfect proficiency in using quotations from Confucian classics. Traditional education relied on both private small studios, as well as on respectable academies in which philosophical disputes were conducted.

The whole system started to be criticized by proponents of the modernization of China in the early twentieth century. The final blow was dealt to Confucianism by Mao Zedong who from 1958 introduced strict restrictions on those willing to study, let alone promote Confucianism, which led to the break-down of the patriarchal polygamous family and its replacement with a monogamous family structure. Therefore it was a pleasant surprise for us that in the native province of Mao Zedong it was possible to restore the Hunan Confucian Academy, which is known under the traditional name of Yuelu Shuyuan.

Its millennial history is associated with the most prominent Confucian philosophers such as Zhu Xi, Wang Yangming and others; it also ranks among the four most famous academies

in the country. It has educated more than 17,000 students of Confucianism, including many well-known figures such as Wei Yuani, Zeng Guofan, Zuo Zongtang, Chen Qian and many other Hunan citizens. In 1903 The Academy was transformed into a higher education school called Hunan Gaodeng Xuetao and in 1926 it was transformed into Hunan University.

The seat of the Academy, dating back over two hundred years, is a beautiful building, full of tasteful furniture, portraits of distinguished Confucians, preserved original texts, and calligraphic sentences, full of grandeur and splendor. However in the general atmosphere of worship, of the emigrants from the Hunan province, especially Mao Zedong, it seems that despite the beautiful traditions it is unlikely that the local philosophers would succeed in the way their predecessors did, in the actual reintroduction of Confucianism, at least from a socially functional perspective, and at the same time pro-state ideology prevails, at least the one derived from sources other than Marxist, something which the central government continues to rely on.

In Changsha, you can even see red cloths with appeals to follow the example of Lei Feng, a communist saint. And all that in three decades from moving away from orthodox Maoism in favor of pro-market reform, which is a contradiction of the notion of autarky and treating the individual as “a stainless steel screw of chairman Mao” (*Mao zhuxi de buxiu luosiding*).

Liu Shaoqi also comes from Hunan

However all is not lost, since the citizens of Hunan dared to rebuild the Mausoleum of Liu Shaoqi, which is the ancestral seat of the Liu family. Through that they in some way honoured the former head of the party who, during Mao’s “cultural revolution”, was sent to prison in Kaifeng and died there deprived of medication. The work on the reconstruction of the extensive household, beautifully situated by a small lake, is still ongoing but there are already two completed (and photographed) pavilions. One of them is devoted to the widow of Sun Yat-sen, who was friends with Wang Guangmei, the wife of Liu Shaoqi. The photographic documentation on the life of Soong Ching-ling is extensive and almost completes the scarcity of memorabilia about Liu Shaoqi. And no wonder, when we consider that the widow of Sun Yat-sen was always the pride of the regime in Beijing, and like her sister, Soong Mei-ling, a wife, adviser and a translator of English for Chiang Kai-shek, who was the prominent supporter of the regime in Taipei. Soong Ching-ling has already been honored by memorials in the form of museums of her offices in Shanghai and Beijing. The adjacent, main pavilion dedicated to Liu Shaoqi is actually quite separate apart from in brochures from the distant past which present two significant photographs: a horrible picture of the deceased covered with a white shroud, lying on a shabby prison bed in Kaifeng and a document relating to the man’s cremation and signed by the son. On video you can also watch the process of throwing his ashes into the sea.

Scientific conclusions:

As a result of the research visit in Hunan, as well as after seminar discussions, the following reflections were established, which could be summarized as follows:

Globalization in China brought far-reaching changes not only in the well-known regions of the wealthy coast, but also in remote, inaccessible peripheral areas. With regards to the national minorities of the South of China, a new social phenomena appeared on such a large scale, that the significant migration of national minorities to the coastal cities has had important and far-reaching social consequences.

Hence, the need to propose a new typology regarding the Sinicization of ethnic groups other than just the Han nationality. Such a necessity to make further distinguishable demographic profiles would appear to be justified. The proposal for a new typology is as follows: it is necessary to distinguish between at least two different types of Sinicization:

1. Voluntary Sinicization

Internal migration causes natural Sinicization. This type I would initially call “voluntary Sinicization”. Convincing proof of its existence are reflected in Chinese studies, according to which around half of the modern day Miao population does not speak the native language. Even in contacts with parents general Chinese is more likely to be spoken. In this respect Miao is a mid-ranking population in comparison to other parts of China: 92.09 % knows Chinese language, but only 59.70% knows the native language of their national minority; in the case of the national minority of Tujia, the data is accordingly: 99.39 % for the knowledge of Chinese and 6.63 %⁷ for the language of the minority. Of course, there are such nationalities as the Manchu, who only a hundred years ago were the rulers of the whole of China, and have now completely lost their language and writing.

2. Extraneous Sinicization

„Voluntary Sinicization” should not be equated with “extraneous Sinicization”, which the national minorities have no influence on. Extraneous Sinicization causes a significant change in the proportion of the local populations, towards an increasingly large Chinese immigrant population (Han) and has resulted from the implementation of the plan of intensive development of the 12 provinces and autonomous regions of the West (*xibu da kaifa*).

Therefore, for clarity, it should be considered necessary to distinguish between these two types of Sinicization, which are not equal but are mutually exclusive; however the result is similar: the disappearance of the native language in favor of the general Chinese language, which results in the elimination of one of the most important criterion of membership of a given nationality, even if continues to be formally declared and serves to embellish the statistics.

⁷ Mingtang Chou, ‘The Contact between Putonghua, and Minority Languages in China’, *International Journal of the Sociology of Language*, De Gruyter-Mouton, No. 215, 2012, p. 6.

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