

China and Taiwan - the roots of the contemporary society

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China and Taiwan - the roots of the contemporary society

- ✓ Great China
- ✓ Western Powers in the Chinese Empire
in XIX century
- ✓ Modernization process
- ✓ Society and education

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Great China

- **Serica** ‘silk’
Greek: Serike
the country of the Seres, known of the precious silk;
Mongolian: sirkek (silk)
- **Kataj**
the name known in Venice
- **Kitaj**
Russian: Qìdān
- **China**
Portuguese: related to the Qin dynasty, Latin: Sina
- 中國 中国 *Zhōngguó*
Chinese: ‘middle’ + ‘kingdom’ = ‘Middle Kingdom’

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China and Taiwan - the roots of the contemporary society

Western Powers in the Chinese Empire in XIX century

➤ Trade

lucrative commodities of China

➤ Opium wars

opium (illegal trading)

➤ Rebellions

the beginning of the fall of the empire

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Western Powers in the Chinese Empire in XIX century

➤ Trade

- Qing Dynasty (1644 – 1912);
- defensive politics towards Western colonists; internal control;
- licensed monopolies; high prices for imported goods - consequently limited demand;
- trade deficit; silver as a mean of payment;
- opium from India forced onto China.

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Western Powers in the Chinese Empire in XIX century

➤ **Opium wars**

- smuggling opium from British India; China against the trade;
- addictive properties of opium and the desire for more profit;
- opium per year: by the 1820s - 900 tons; 1838 - 1,400 tons;
- no answer of Queen Victoria and the government to moral questions;
- Europe against the Chinese etiquette;
- two wars (1839-1842, 1856-1860);
- unequal treaties, extraterritorial privileges, legalizing the import of opium;

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Western Powers in the Chinese Empire in XIX century

➤ **Rebellions**

➤ **The Taiping Rebellion (1851-1864)**

- Hong Xiuquan – a charismatic, mentally disordered, visionary;
- Heavenly Kingdom of Great Peace;
- revolt against an ineffective foreign (Manchu) rule and a feudal system;

➤ **The Boxer Movement (1899-1901)**

- foreigners attacked;
- Chinese Christians responsible for the foreign domination of China;

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Modernization process

- **The beginning of the fall of the empire**
 - rebellions
 - anti-imperialist Chinese intellectuals seek ways to modernize China.
- **Mandarin (Chinese) language – ‘an official speech’**
 - language standardization;
 - 國語 *guóyǔ* established ‘the national language’ by 1909; after 1949 preserved and cultivated in Taiwan;
 - 普通話 *pǔtōnghuà* enforced as ‘the common speech’ since 1955 and the characters’ simplification reform executed to promote literacy in 50s.

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Modernization process

- **Republic of China (later Taiwan, R.O.C.)**
- **The civil war (1927-1950)**
- **People's Republic of China**

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Modernization process

➤ Republic of China

- National holiday DOUBLE TEN
- Sun Jat-sen and Chang Kaj-szek
- Republic of China on Taiwan (Taiwan, R.O.C.)
- military regime
- foreign investments in Taiwan
- foreign trade as the engine of Taiwan's rapid growth.

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Modernization process

➤ **People's Republic of China**

- National holiday October 1, 1949
- disruptive decades.
- post-Tiananmen China in the 1990s
 - 150 million peasants out of poverty
 - GDP growth rate of 11.2%
 - controversial distribution of the benefits of transformation among all citizens
 - no medical and social care for 800-900 million people.

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Society and education

➤ **unity vs. diversity**

- Taiwan – 23rd province of China? *Status quo*;
- Ethnic diversity – the Chinese and indigenous ProtoMalayan;
- Growing identity awareness in Taiwan;
- 55 minorities in PRC; 108 million people (8,98%);
- Language, traditions, social status.

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Society and education

➤ From classical to modern education

- Two thousand years of private schools as an educational system;
- Officials training (memorizing the classics and the comments on strategies) - the imperial examination system;
- Traditional moral principals – loyalty to the emperor (the state and nation), value of hard work and learning.

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Society and education

➤ From classical to modern education

- Western science and technology in China (XIX);
- The first modern schools with foreign languages, military science and technical knowledge (60s.);
- Young people studying in Britain, France, Japan or Hawaii;
- Hong Kong College for Medicine for Chinese (the end of 80s); Metropolitan College established in Beijing (1898);

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Society and education

➤ **Rapid need for education**

- 1903 and 1905 the Bureau / the Ministry of Education;
- Stages of education: 9 + 5 + 7;
- The May 4th Movement (1919);
- Female students enrolled to the Chinese universities in 1919;
- 3 students, 38 high school pupils, 486 primary school pupils per 10 thousand people (1946);
- University and the intellectual elites moved to Taiwan;
- 1966-1976 „Cultural Revolution” claimed: „learning is useless”
- 1986 compulsory education (6+3 years);

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Society and education

Rapid need for education

- Since 1978 government-financed studies abroad;
- Since 1981 self-financed studies abroad; the scholarships support;
- About 10% of young people attend post-secondary programs;
- The university entrance exam: 3 + 2 (means obligatory Chinese, Mathematics and a foreign language) plus a set of 2 subjects related to studies;
- Since 1986 post-secondary education partly based on tuition-fee;
- Since 1997 all students pay tuition up to 20-25% of expenses.

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- ✓ **Modernization process**
- ✓ **Society and education**

**Taiwan's modern society is deeply rooted in
Chinese imperial tradition. Modern society in
PRC is newly awakened to look for the roots.**

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**China and Taiwan –
positive and negative cultural connotations;
factors affecting culture and communication.**

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China and Taiwan – positive and negative cultural connotations; factors affecting culture and communication.

- ✓ Confucian vision of social order reflected in family
- ✓ Basis of social thought
- ✓ Family - society - state
- ✓ Verbal and non-verbal communication
- ✓ Ritual - tradition above all
- ✓ Tradition and etiquette

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**China and Taiwan –
positive and negative cultural connotations;
factors affecting culture and communication;
Confucian vision of social order reflected in family**

➤ **The order of the society begins in the family structure**

大哥 <i>dàgē</i> ‘the 1 st big brother’	大姐 <i>dàjiě</i> ‘the 1 st big sister’
哥哥 <i>gēge</i> ‘big brother’	姐姐 <i>jiějie</i> ‘the big sister’
二哥 <i>èrgē</i> ‘the 2 nd big brother’	二姐 <i>èrjiě</i> ‘the 2 nd big sister’
三哥 <i>sāngē</i> ‘the 3 rd big brother’	三姐 <i>sānjiě</i> ‘the 3 rd big sister’
弟弟 <i>dìdi</i> ‘the younger brother’	妹妹 <i>mèimei</i> ‘the younger sister’
二弟 <i>èrdì</i> ‘the 2 nd younger brother’	二妹 <i>èrmèi</i> ‘the 2 nd younger sister’
小弟弟 <i>xiǎodìdi</i> ‘the little brother’	小妹妹 <i>xiǎomèimei</i> ‘the little sister’

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**China and Taiwan –
positive and negative cultural connotations;
factors affecting culture and communication;
Basis of social thought**

- Virtue comes from the knowledge of the heavenly order;
- Obedience to the norms of the heavenly order leads to the state of the heavenly peace and harmony in the world.

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**China and Taiwan –
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factors affecting culture and communication;
Basis of social thought**

- 道 *dào* principles and norms
- 德 *dé* virtue
- 忠 *zhōng* loyalty
- 孝 *xiào* filial piety
- 信 *xìn* czyli ‘honesty’, ‘sincerity’.

Künstler (1994:73) says about 信 *xìn* ‘sincerity’: „The Confucian sincerity does not mean honest and open expression of feelings, but it means showing the feelings adequate and expected from a person at the moment.”

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positive and negative cultural connotations;
factors affecting culture and communication;
Family - society - state**

- Confucius assumed that a hierarchic family is a guarantee for the ideal state structure;
- Five traditional relations:
 - 君臣 *jūnchén* the ruler and the subject,
 - 父子 *fùzǐ* the father and the son,
 - 兄弟 *xiōngdì* the big and the little brother,
 - 夫婦 *fūfù* the husband and the wife,
 - 朋友 *péngyou* the friend and the friend.

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**China and Taiwan –
positive and negative cultural connotations;
factors affecting culture and communication;
Family - society - state**

- Hierarchical structure of the family, society and the state;
- Absolute respect given to the elder and those in higher position;
- Respect for authorities;
- Blind obedience to the head of the family and to superiors;
- Absolutist governance of the family / state.

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**China and Taiwan –
positive and negative cultural connotations;
factors affecting culture and communication;
Verbal and non-verbal communication**

Collective identity

同 *tóng* ‘similar’/ ‘together’

- 同胞 *tóngbāo* compatriot (of the country or region)
- 同鄉 *tóngxiāng* co-inhabitant (of the village)
- 同學 *tóngxué* school-mate
- 同班 *tóngbān* class-mate
- 同事 *tóngshì* colleague.

我們 *wǒmen* vs. 咱們 *zánmen*

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Verbal and non-verbal communication**

‘The reputation’

面子 *miànzi*

- ‘face’ in means of prestige

臉 *liǎn*

- ‘face’ in means of a person (s/he) and moral rules integrity

- 有面子 *yǒu miànzi* ‘to possess a face’

- 保全面子 *bǎoquán miànzi* ‘to preserve a face’

- 丟臉 *diūliǎn* ‘to lose a face’, ‘let down’; ‘humiliation’

人 有 臉 树 有 皮

rén yǒu liǎn shù yǒu pí

‘a man has a face, a tree has (tree) bark’

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factors affecting culture and communication;
Verbal and non-verbal communication**

Negotiations

- Polite phrases and formulas;
- Avoidance of physical contact;
- Paying compliments;
- Satisfaction of the interlocutor, even at the price of truth;
- Face-saving;

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**China and Taiwan –
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factors affecting culture and communication;
Positive associations**

Meaningful

- Symbolism of animals and plants used e.g. in advertisements and business;
- Close correlation between naming an a person and his/her destiny;
- Names - possession or desire of the attribute of its carrier, symbol of well-being.

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**China and Taiwan –
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factors affecting culture and communication;
Negative associations**

Danger of misunderstanding

- In the imperial tradition prohibition to use the words insulting the ruler;
- Language taboos, such as words associated with „death”;
- Names of companies having negative connotations as affecting the brand name.

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Verbal and non-verbal communication**

➤ **Relations**

➤ 關係 *guānxi* ‘entry’ + ‘system’
= ‘interpersonal net of relations’

➤ 報 *bào*
‘moral duty to pay back’

➤ 人情 *rénqíng* ‘man’ + ‘emotion’
= ‘sensitivity’

➤ 不懂人情 *bùdǒng rénqíng* NEG + ‘understand’ + ‘man’ + ‘matter’
= ‘ignorance’

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**China and Taiwan –
positive and negative cultural connotations;
factors affecting culture and communication;
Ritual - tradition above all**

Ritual and the society

- 祭祖 *jìzǔ* ancestors worship cult provide values, tradition and filial piety;
- Ritual 禮 *lǐ* became an art;
- Ritual 禮 *lǐ* in the society turned to be an etiquette.

Künstler (1994:74) says about 禮 *lǐ* ‘ritual’ i ‘etiquette’:

„*Li* appears as a factor creating hierarchy in the family and the society. It differs people, names an adequate position to everyone and imposes the proper behavior.”

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factors affecting culture and communication;
Tradition and etiquette**

Tradition

- Hospitality vs. duty;
- Hospitality / kindness and obligations;
- Table celebration; common meals are becoming a ritual;
- Esthetics different from the European one;

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factors affecting culture and communication;
Tradition and etiquette**

- The Chinese culture as the background of intercultural communication –

the compromise or the synergy?

- the language competence include right phrases at the right moment
- collectivism and co-working style dealing with the project
- no confrontation; no critics and emotional words
- attention to the leader's voice
- false pretense, repeated „YES” with gentle „but”.

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Tradition and etiquette**

Phrases and words that can indicate “no”

- That might be difficult
- It could be a problem
- I am not sure about that one
- It is certainly worth thinking about
- Possibly
- Maybe

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Phrases and words that can indicate “no”

- We will think it over
- We must think about that
- Let us discuss it another time
- We will have to check with others first
- I will consult with my superiors
- There is no responsible person
- The matter is under consideration.

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If we do not make a step towards the Chinese people, they focus on the PR and make us believe how perfect we are in the communication, no matter the results!

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