



CULTUREGUIDE

CHINA

SERIES 2
SECONDARY (7–12)



DAVID M.
KENNEDY CENTER
FOR INTERNATIONAL STUDIES

CHINA CULTUREGUIDE

This unit is published by the International Outreach Program of the David M. Kennedy Center for International Studies at Brigham Young University as part of an effort to foster open cultural exchange within the educational community and to promote increased global understanding by providing meaningful cultural education tools.

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WHY STUDY CULTURES?

For most of us, cultures are misunderstood and misplaced; they are nebulous, vague, and hidden. Like the famous iceberg analogy, we know that most of what a culture is cannot be seen. But what does that mean? And why, then, should we study cultures if we do not know what we're studying in the first place?

In the late twentieth century, Brigham Young University did not embrace a new discipline, but rather a new area of study—the study of cultures. Typically, anthropology is the social science that studies culture. Why should they have all the fun? The study of cultures unites other academic disciplines (as needed), drawing upon literature, political science, sociology, and even the more applied areas of nursing, social work, law, and business. The study of cultures has grown into nothing short of a revolt against disciplines, “a mode of inquiry” that looks at things in new ways.¹

In 1982, the David M. Kennedy Center for International Studies established International Outreach as a formal program to help build bridges of intercultural understanding. Since then, more than 10,000 *gratis* cultural presentations have been given to local area public schools, taking students to new places using language, multimedia, and imagination. *CultureGuides* derive from the same expertise that has been honed in classrooms—with the exciting exception that these intercultural learning tools are not geographically bound. Thanks to the Internet, accessible multimedia technology, and our trusty eMACs, a limitless audience can learn about different cultures.

Globalization, the driving paradigm of the post-Cold War world, means that now, more than ever, culture matters. Culture is the invisible context that may keep us from understanding important people, places, and ideas; it exists whether or not we think about it. Intercultural education can help us, not only as an intellectual exercise, but also in very practical ways to combat racism, to expand business, and to communicate effectively.

CultureGuides share the same aim as Edward T. Hall, the eminent cultural scholar, to try to “make culture real.”² Even though our “student guides” are not present in every classroom, we hope that *CultureGuides* will make classrooms of the mind and cultural laboratories wherever you may reside.

¹ Ziauddin Sardar and Borin Van Loon. *Introducing Cultural Studies*, Totem Books, New York: 1998.

² *The Edge: The E-Journal of Intercultural Relations*, Summer 1998, Vol. 1(3) Posted 10/11/98, <http://interculturalrelations.com/v1i3Summer1998/sum98sorrellshall.htm>.

GEOGRAPHY & CLIMATE

RICE: FEEDING OVER A BILLION CHINESE

Rice is an integral part of Chinese culture; not only is it the staple food, but it is also a fundamental ingredient in a variety of other goods. Rice is grown in many regions of China, regardless of the terrain. Rice terraces, fields like large steps up the sides of the mountains, are found in abundance—especially in the mountains of southern China where the milder, subtropical climate facilitates the growth of rice.



Starting Points

1. What do all of these things have in common: a bowl of rice, the wall in Xi'an [she-an] (see **Geography & Climate Visual 1**), rice glue (see **Information section**), rice noodles, and rice paper? Brainstorm and make a list of the common characteristics of these items. (Answer: They are all made of rice.)
2. How often do you eat rice (i.e., every day, once a week, once a month, or more often)? What kinds of food do you eat at every meal? Discuss how climate affects what types of products people grow and eat.
3. Make rice using the recipe in the **Information section** below. Write the recipe down and then share it with your family.



Information

Rice and the Chinese

When people think of China or Chinese food, they often think of rice. Rice is an essential part of the Chinese diet: not only is it the foundation of almost every Chinese meal, but it is also used in desserts, drinks, and other types of food.

Rice can be eaten in many different ways. Aside from being boiled, rice can be made into a porridge or cooked with other ingredients to make fried rice or sticky, flavored rice dishes. Rice can also be ground into a flour and used in bread, dough, noodles, candy, cookies, and other sweets. Other edible rice products include rice wine and puffed rice.

Rice Recipe

You will need:

water
rice

Preparation

1. Place twice as much water as dry rice in a pot and bring to a boil.
2. Simmer for 15 minutes.
3. Let sit for 5 minutes.
4. Fluff, serve, and enjoy!

Note: One-half cup of dry rice is equivalent to one cup of cooked rice.

Rice Etiquette

There are certain customs and rules of etiquette associated with eating rice in China. The amount of rice eaten and when it is eaten vary depending on the setting and situation. Most meals include a large portion of rice served first, with other dishes (vegetables or meats or both) placed on top of it. In casual family settings, rice is the main component of the meal. It is best to eat every grain of rice served to show appreciation for the bounty of the earth and for the blessing of having food to eat.

There are times, however, when rice becomes the “extra” item, such as when treating someone to a nice meal. At these times the other dishes are the basis of the meal and rice should only be eaten as a filler. In such situations it is considered rude to eat too much rice because doing so is seen as saying the other foods were not good or that there was not enough food, which made it necessary to eat a lot of rice. To avoid this kind of embarrassment, expensive restaurants or the host of a meal will serve rice at the end of the meal. In this situation, it is okay to leave some rice in the bowl as a signal that there was plenty to eat and that the host should not worry about having served too little.

Growing Rice

Rice is grown in the southern, middle, and eastern regions of China. These regions are good for growing rice because they have fairly temperate climates. Rice is best grown in tropical and subtropical regions with lots of rainfall, humidity, and warm temperatures. These areas in China—especially the southern parts of China—are all within subtropic and tropic regions and have all the climatic elements necessary to grow rice effectively.

Geographical obstacles in some regions make growing rice difficult. Rice fields, also known as rice paddies (**see Geography and Climate Visual 2**), must be maintained with a large supply of water, making good irrigation necessary. Although rice is often grown where there is an adequate amount of rainfall, there is still a need to transfer water from local streams or water reserves to the rice fields. This can be done by hand (carrying buckets of water) or by pipelines (which are sometimes made out of bamboo). Rice terraces are necessary because rice must be grown in flat, flooded fields where there are six to twelve inches of standing water.

Many rice terraces are found in Long Sheng, Yunnan [yun-nan] Province. The English translation of the name Long Sheng is “Devil’s Backbone Rice Terraces” (**see Geography & Climate Visual 3**). The rice terraces are carved into the mountainsides and are intermixed with village houses on stilts. The village income and sustenance come from rice crops. Every day, villagers go to their rice fields to work and return to their homes at night.

Rice is grown in stages. A farmer will start with four fields; in one of those fields the farmer will plant rice seeds and will leave the other three empty. The rice grows for a few weeks until it is about eight inches higher than the water level (about sixteen inches in total height). Then the farmer, along with family or fellow workers, uproots the rice and ties the plants together in bunches. Some of the rice from the first field is then replanted in the first field and some of it is planted in the second

field (see **Geography & Climate Visual 4**). Once again, the farmer lets the rice grow for a time and then thins the fields out. Using the same process as before, the farmer replants the rice in all four fields and lets it grow to maturity.

In the areas where rice is grown, the process of planting, thinning, and harvesting is part of the culture and involves both the family and the village. This aspect of China's culture reflects the importance of community roles and the bonds that form as the members of the village work side by side in the rice paddies.

Rice Products

Rice can be used for many purposes. When the Xi'an Wall was built, yellow soil and rice paste were used in the core of the wall to make it strong. People in China use rice glue to seal their envelopes; post offices in China commonly have a jar of rice glue in the office that people can use. The rice grain, as well as other parts of the rice plant, can also be used to make paper. Rice paper is often used in China as an alternative to paper made from wood pulp.

Rice Glue Recipe

You will need:

- 2 C water
- 1 C dry rice

Preparation

1. Place 2 C water in a medium saucepan.
2. Add 1 C dry rice.
3. Bring to a boil and continue boiling for 10 minutes.
4. Let sit for at least 10 minutes.
5. Put cooked rice in blender.
6. Blend.
7. Add more water, 1 T at a time until mixture reaches desired consistency (thick, but still liquid).
8. Put rice glue in a container and use as an adhesive.
9. Spread rice glue with a chopstick, paintbrush, popsicle stick, or something similar.

Because of the favorable growing climate the country provides, rice is a staple food in China and is used for many other products. Even though mountain ranges could have prevented the Chinese from growing this crop extensively, they used their ingenuity to overcome the challenge presented by the mountains. China's unique geography and climate have provided an opportunity for them to use creative techniques to meet their daily needs.



Activities

1. Using the provided recipe, make rice glue. Use the rice glue and popsicle sticks to make a diagram of a Chinese house on stilts or another Chinese scene.
2. Write a skit showing the difference between good and bad rice etiquette. Be creative and take into account different economical backgrounds (poor or rich) and different settings (fancy restaurant or casual family setting).

3. Create a commercial or door-to-door sales pitch for a bag of rice. Make sure to advertise the variety of uses for rice (rice paper, rice glue, sticky rice, etc.). Take into consideration different audiences (young, old, poor, rich, and country or city people).
4. Interview someone who is or has been associated with farm life (if no one is available, do research on American farm life). Compare and contrast the differences between the lifestyles of Chinese and American farmers.



Discussion Questions

1. What is beneficial about a plant that can be used in many different products? Why? Are there any materials you use that are also used in other products?
2. Why is rice grown on terraces in some regions? What are the benefits and challenges of growing crops on terraces?
3. Other than on terraces, how else could rice be grown in mountainous areas? How could rice be grown in areas with geographical elements such as rivers?
4. Which regions of China grow the most rice? Why? Is the amount of rice grown reflected in the culture? How?

HISTORY

THE LEGACY OF SHI HUANGDI

China was once ruled by emperors. One emperor, Shi Huangdi [shih-huang-ti], left a substantial legacy. The period between his life and death is considered a poignant era in Chinese history. Today, this historical emperor is associated with the city of Xi'an and the Great Wall of China.



Starting Points

1. Have you ever heard of Shi Huangdi? What do you know about him?
2. Jumble the letters of the word “legacy” on the board. Take one minute to try to unscramble the letters. What does the word “legacy” mean? What kind of legacy do you want to leave? Why?
3. Which of the following words is the title for the traditional leader of China: president, king, emperor, prime minister, dictator? How does each role differ from the rest? Which countries have such titles for their leaders?



Information

Emperors and Dynasties

Emperors played a crucial role in Chinese history as totalitarian leaders of the Chinese nation for many years. The dynastic period began over thirty-five hundred years ago, and each dynasty was operated by a new royal family who either peacefully or violently usurped the power. The emperor held the most powerful position within the dynasty and was the nation's leader.

The word for “China” in Mandarin is *Zhongguo* [zhong-guo], which means “Middle Kingdom.” Historically, the Chinese believed that their nation was the center of the world and the most advanced of all nations. The country was very advanced and well organized for the time, considering the fact that except for a few traders and explorers, China had little association with outside powers.

In China, religion and superstition intertwine and have played an important role historically in the leadership power of the nation. The Chinese believed emperors were the medium through which the supernatural communicated. Each emperor held the title “Prince of Heaven” because he was believed to be the link between heaven and earth. They believed that the position of emperor was a calling from God.

Emperors were also able to hold the title “Mandate of Heaven,” which is an endorsement from the supernatural realm that they hold the ruling power over the dynasty. The Mandate of Heaven appointment depended on the effects of the emperor's rule. If things in the dynasty went well—meaning there was little unrest, the harvests were good, and so forth—it was believed that the emperor held the Mandate of Heaven. However, if there was fighting or dissension, if the crops

yielded poor harvests, or if the people did not support the emperor, he was believed to have lost the Mandate of Heaven. A new emperor would then take over and, with the support of the people, obtain the Mandate of Heaven.

Shi Huangdi

In the *Qin* [chin] dynasty, the emperor who ruled and unified China was known as Shi Huangdi (see **History Visual 1**). At the time of the Qin dynasty, the city of Xi'an was the capital of China and the biggest city in the world. (Currently, it is the eleventh-largest city in China.) Even though the Qin dynasty lasted for only nineteen years (221–202 B.C.E.), Shi Huangdi used his power to accomplish many things. He was able to mobilize hundreds of thousands of people in his efforts to connect and strengthen the Great Wall (see **History Visuals 2 and 3**). He standardized the writing system and currency and created a better road system. He did these things for his own gain and for his religious beliefs. Shi Huangdi was a fierce ruler. He did not hesitate to place hard work loads on his subjects or to eliminate dissenters. The labor he delegated to his subjects was strenuous, but it helped him accomplish impressive feats during his short reign.

The Great Wall and the Terra-Cotta Warriors

The Great Wall had been built in sections as fortresses by previous leaders and groups in China. Shi Huangdi organized the manpower to connect these already existing fortresses and to create the Great Wall as we know it today. The Great Wall is over five thousand kilometers in length. By combining the fortresses, the Great Wall became more functional as a means of keeping invaders out. A wall was also built around Xi'an (see **Geography & Climate Visual 1**) and most other cities in China, including Beijing [bay-ging] and Nanjing [nan-ging]. The Xi'an wall is a thick, rectangular wall that is twelve meters high and that has been preserved well. It has brick on the outside, while the inside is filled with yellow soil and packed rice paste.

Shi Huangdi was egocentric and had many things built in honor of himself and for the purpose of securing a prosperous and comfortable afterlife, including his tomb. The tomb he built for himself is an elaborate structure, which is described in written and oral histories that contain the only descriptions of its interior. From the outside, the tomb is a large mountain-like mound, but underneath is where the mystery lies. One museum has set up models of what is believed to be in the tomb, and these models are a main attraction in Xi'an. The tomb is thought to be in the form of an underground palace with walls and buildings laden with riches, jewels, and precious metals. Shi Huangdi's copper coffin sits in the center of the tomb, surrounded by a moat of mercury. Legend has it that in order to maintain the secrecy of the tomb's contents, the laborers were killed in the process of adorning and closing the tomb.

Not only did Shi Huangdi have an elaborate tomb secured for his death, he also organized the construction of a terra-cotta army to protect him in his afterlife (see **History Visual 4**). In 1974, a peasant was digging a well outside the city of Xi'an when he came across a piece of the terra-cotta. Further investigation led to the unearthing of the terra-cotta figures Shi Huangdi had commanded to be made. Over eight thousand unique, life-size figures have been unearthed, including generals, warriors, horses, and carriages. Archaeologists are still unearthing and piecing

together the many figures that have been broken over the years.

Throughout China's history, each emperor has had a significant impact on the nation and its culture. Shi Huangdi, in his short reign, did many great things for his country and for himself, leaving a lasting legacy.



Activities

1. Write an obituary for Emperor Shi Huangdi and one for yourself. What might you say about the emperor's legacy? What might you say about your own legacy? What makes your obituary different from Shi Huangdi's? What makes it similar?
2. Draw pictures and write descriptions of the things you would put in your own tomb. Include the things that are important to you and that represent your life.
3. Research the Terra-Cotta Warriors and other artifacts surrounding Shi Huangdi's grave and write a paper about what you find.
4. Put on a short play about the emperor's life. Include the things he accomplished during his reign. Write a simple script and act it out for your class or family.



Discussion Questions

1. Why did the emperor bury artifacts that were important to him? What objects might reflect the things you have done during your life? What would you put in a time capsule and why?
2. What does it mean to be an emperor? What are your perceptions of the emperors of China? How is an emperor different from a president? How is he similar?
3. Discuss the actions surrounding Shi Huangdi's life and death. What were the good and bad things accomplished during this period in Chinese history? Who in American history has accomplished great things for our nation? Do you personally respect past Chinese leaders the way you respect American ones? Why or why not?

POLITICS & ECONOMICS

RED CHINA: A COMMUNIST STATE

Since 1949, China has officially been a communist country. Communism has affected many aspects of life of the Chinese people, but many of their traditions and values have remained constant regardless of the acting government. Communism simply adds new elements to the Chinese social systems already in place.



Starting Points

1. Compare and contrast communism and democracy. Brainstorm and create a list of what you know about these types of governments. Explain why and how each aspect is an advantage or disadvantage.
2. Compare the one-party system of China, the two-party system of America, and the multi-party system of another country such as Canada. Discuss what happens when there are multiple parties in a single system.
3. Set up a scenario of a village. Think of the occupations needed to sustain life in a village (doctor, teacher, farmer, bus driver, banker, etc.). What happens if one of these individuals is eliminated? How does this connect with the idea of communism? Is it important for everyone's needs to be met? Why?



Information

Socialist Government

The People's Republic of China was officially established on 1 October 1949. The Chinese Communist Party (CCP) is still the one and only official political party in China. The capital of China is Beijing and the government buildings are located next to Tiananmen [tee-ah-nahn-mehn] Square (see **Politics & Economics Visuals 1 and 2**).

The idea of communism is to establish a nation in which all people live together in equality, to eliminate social classes, and to eliminate the negative effects of bureaucratic systems. In an ideal communist system, the government has total control of property. The people give the government all they own, and the government redistributes everything to the people according to their needs. The actual practices of communist governments do not always meet the ideal, however. This disparity creates negative connotations for the word "communism." As with any government, what initially motivates the followers of a movement is not always maintained with integrity throughout the years.

The Chinese flag is red and has symbolic elements (see **Flag of China**). The color red represents revolution. In the upper left corner there is a large, yellow, five-pointed star that represents the Communist Party. The four smaller five-pointed stars represent the people of the nation looking toward the Communist Party. The current flag first flew over the nation in 1949.

Mao Zedong

Mao Zedong [mou dzu-doong] was one of the integral leaders of the communist movement. Today his picture is found everywhere in China and he is still admired (see **Politics & Economics Visual 3**). He professed a belief in the equality of people—a concept that was foreign to China under the *Kuomintang* [kwo-min-tang] government in the early 1900s. Mao Zedong and other leaders of the communist movement in China examined the Soviet model of communism and staged a revolution originating in the countryside rather than in the cities. The communist ideal gave hope to the oppressed peasants and received a large following.

Mao Zedong became the chairman of communist China after a victorious revolution and began to institute economic and political plans similar to those in the Soviet Union. Although the communist ideal proclaimed equality for all people, a total dictatorship existed. Mao became the father figure of China and possessed absolute power. Songs praising his leadership seeped into Chinese culture during this time (see **Politics & Economics Visual 4**).

Throughout the reign of Mao, plans were put into place to provide equality for the people. Things were no longer owned individually, but were allotted from the government. People addressed each other as comrades and were often assigned to the field in which they worked. Mao had great support as the country began to prosper.

The Great Leap Forward

Nine years after the establishment of the communist system in China, Mao moved away from the Soviet model and began his own plans for China. At this point, the people were already supportive of Chairman Mao and his leadership, so with unquestioning faith, they followed his new plans for the country. Mao relied on this support during his attempts to boost the economy. Unfortunately, many of his plans, such as the Great Leap Forward, failed.

The Great Leap Forward was a new socio-economic and political system that centered on communities. It was created to focus on the countryside and on a few urban areas. Among the economic consequences of the Great Leap were shortages of food (in which natural disasters also played a part) and a shortage of industrial raw materials. The new system caused an overproduction of poor-quality goods and a deterioration of industrial plants through mismanagement. The Great Leap Forward led to the exhaustion and demoralization of the peasantry, the intellectuals, and even the Communist Party government officials at all levels.

The Cultural Revolution

The Cultural Revolution was a movement against preserving the traditional culture of China. Because Mao saw anyone other than himself as a threat, he made efforts to rid China of traditions and ways of thinking that contradicted or didn't match with his revolutionary ideas. During the Cultural Revolution, Mao attempted to purge China of its arts, sciences, and even customs. Young people who supported Mao helped in this purging of the country, forming groups of "Red Guards" who became Mao's army and denouncing counterrevolutionaries and intellectuals.

Surviving Tragedies

Despite the tragedies that occurred in the years of Chairman Mao's leadership—such as the Great Leap Forward and the Cultural Revolution—the country has survived, and so has communism. Chairman Mao passed away in 1976 and many of the ideas and customs he tried to impose on China have died as well. However, his presence still pervades, both figuratively and literally; his body is kept in a mausoleum on Tiananmen Square (see **Politics & Economics Visuals 2 and 3**).

China after Mao Zedong

Today, the state of China is quite different from before. It is still officially communist and requires compliance with communist laws, but it is more socialist in practice. Chinese people often refer to their governmental regime as being an open-market, socialist country on its way to communism. Many people feel communism is still the greatest ideal, but there are many capitalistic practices in China. The country is changing as the world becomes more globalized and as a new generation emerges.



Activities

1. Interview three adults about their views on communism. Write an essay discussing your results; include your own personal feelings.
2. Turn the class into a communist class. Establish laws to govern the class and leaders to enforce the laws. Discuss how to deal with everyday life and potential problems of a communist rule in the classroom. Fill out the Communist Class Worksheet (see **Politics & Economics Visual 5**).
3. Write a newspaper article as a spectator of Chinese history during the 1940s. Include a headline, an article with observations and quotes, a drawing, and a caption for the drawing.



Discussion Questions

1. What does communism mean? What do you think about the idea of communism? Why? Does it meet the needs of everyone as ideally as it should? How does it meet everyone's needs—or does it? Why or why not?
2. How do some of the values of communism relate to Chinese values? Are there values of American government that relate to American values? What are they and how do they relate?
3. Who is Chairman Mao? What did he do for China? Is there a similar leader in the history of the United States that has had an affect on America the way Chairman Mao did on China? What is similar and what is different between them?
4. Compare the status of China today with America. What are the two nations' strengths and weaknesses? Does this have to do with the governmental systems? What do you feel would be important to change about either nation's current status? Why?
5. What are ways you can help to improve the feeling most people have toward China and its government? How will you do that? Is it important to be accepting of other cultures and practices? Why or why not?

LIFESTYLE

CHINESE TRANSPORTATION

China has a large and growing population. Many Chinese people do not own personal vehicles because they cannot afford them or because the widely available public transportation makes them unnecessary. Public transportation in China reflects the life and qualities of Chinese culture.



Starting Points

1. Look at a picture of a Chinese street (**see Lifestyle Visual 1**). What mode of transportation would you use to get to that particular street? If you took a car, what would you do with it once you arrived? Do you see any parking spaces in the picture? How might this cause problems?
2. What different types of transportation have you used? Have you ever ridden in a bus, subway, or taxi or used other public transportation? What mode of transportation do you and your family usually use? What are the benefits of public transportation? Of private transportation?
3. Look at a map of China and a map of America (**see Lifestyle Visuals 2 and 3**). Compare their sizes and guess the population of China. (Check your guess with the actual number in the **Facts about China** section.) Why do you think transportation in China is an issue? Why is there a need for public transportation?



Information

Country of Bicycles

A t-shirt found in the tourist city of Yangshuo [yang-shoo-o] calls China “The People’s Republic of Bicycle.” Bicycles are seen everywhere in China. Masses of them move along city streets, country roads, and back alleyways. Sometimes they are newly painted and adorned with a bell, but mostly they are old, rusted, rickety things. Young students on their way to school with red “good student” scarves around their necks, men and women in their business clothing, and construction workers with their weathered faces and green pants all ride bicycles in the streets. In China, a bicycle is a great long-term investment.

Most of the 1.3 billion people living in China do not own automobiles. Those who do are often government workers or wealthy people. They drive imported European cars, such as Volkswagens, with leather seats and impenetrable tinted windows. However, because personal vehicles are not available to everyone and because cars and bicycles are not always the most effective means of transporting people long distances, other methods of transportation in China are widely used.

Public Transportation

Public transportation is readily available in China. From buses to trains, subways to taxis, and cable cars to *mamus* [ma-moos] (see *mamu* section on p. 16), one can traverse the roads, land, and even the mountainous regions of China.

As in America, red lights mean “stop” and green lights mean “go”; vehicles move forward on the right side of the road. Compared to what Americans are used to, Chinese streets are chaotic with horns honking, vehicles moving and stopping, and bicycles weaving in and out in a dangerous joining of the transporting masses (see **Lifestyle Visual 4**). Close calls are all too common and the roads are always full of vehicles with pedestrians crossing the streets one lane at a time. The style of driving in China is different than in America. If an American driver were placed in China, there would almost certainly be an accident. Drivers in China seem to accept the chaos around them. It is expected for cars to pull out in front of other vehicles, and pedestrians know they do not have the right-of-way.

Taxis

Most of the taxis are small, four-door, red Citroën cars with metal bars separating the front and back seats. These taxis have meters and usually start out at 8 or 10 *yuan* [you-en] and each additional kilometer costs 1.4 to 1.6 *yuan*. At an exchange rate of 8 *yuan* to a dollar, the cost is relatively inexpensive to an American traveler. Taxis are the quickest mode of transportation because they are readily available and they can dart in and out of traffic without having to stop at bus stops. Often, lines of taxis are waiting outside train stations, large shopping malls, or other businesses where there is a massive need for transportation.

Not all taxis are red Citroëns. In some cities, the taxis are a different make or style. Many people drive cars or minivans and use them as taxis. These unmarked vehicles do not have meters, so a price must be bargained for before leaving. In China, people bargain for nearly everything—food, clothing, household items—in addition to taxi rides.

Public Buses

City buses are efficient in China; almost every city has public buses and regular bus stops. The buses do not always have a time schedule like those in the United States, but they come regularly enough that a person does not have to wait too long.

Some city buses are new and some are old, but for the most part, they all have similar features to city buses throughout the world. The city buses have two automatic doors controlled by the driver. The rows have pairs of hard plastic seats on metal frames. The seats are usually dull colors like pea-green, rusty-orange, or beige—all faded from use. Fluorescent overhead lights illuminate the buses at night. Big windows line the walls—some are so large they extend from seat to ceiling. Bars run along the top of the bus, as well as from ceiling to floor, for people to hold when no seats are available. Almost all city buses have “No Smoking” signs. Many of the buses are old and dirty with chipped paint and a colored stripe down the side; however, some of the newer buses are shiny and have advertisements on the sides.

City buses typically only stop at bus stops if people are there waiting or if people on the bus need to get off. Newer city buses have PA systems so the upcoming stops

can be announced to passengers. Parts of some roads are designated solely as a long bus stop. At bus stops like these, a person just waves or acknowledges to the driver their intent to board that particular bus. This part of the road is long enough so that passengers can be picked up along the whole course of it.

As passengers board the bus, they put their money (usually 1.2 yuan) into the money slot by the door. If a person does not have the correct change, it is okay for that person to set the money on the ledge and wait for others to do the same so that they can work out their change together. Oftentimes, newspaper vendors will get on the bus at the beginning of the bus stop, try to sell their newspapers, then get off as the bus is leaving.

Private Buses

Some privately owned buses run in rural areas or parts of towns that public buses cannot reach. These buses are often older and more worn (see **Lifestyle Visual 5**). As in other buses, it is hard for tall people to fit their legs in front of them because of the narrow space between seats.

On these private buses, a money collector often walks around collecting the bus fare, rather than having passengers put money in a slot upon boarding. People pay different amounts depending on their destination, but it usually costs no more than 2 yuan. A rice-paper ticket stub is given to the passenger after payment. Usually those ticket stubs end up on the ground, adding to the debris and caked dirt on the floor of the bus. The money collector has other roles, too. He or she calls out the window at bus stops as people pass by. These buses often will not leave certain bus stops until the bus is full of passengers.

The private buses are interesting because a variety of people ride them. Some people board with big bags of seeds or with bamboo poles across their shoulders and baskets hanging from the pole ends. Passengers can carry anything from produce and chickens (dead or alive) to books and fertilizer. Since seating is limited on these older buses, stools are brought aboard and placed along the walls to accommodate more people.

Sleeper Buses

Another kind of bus used for transportation in China is the sleeper bus. Sleeper buses are used for longer distances and are chosen for the extra comfort of sleeping or laying down rather than sitting in a cramped seat. They are basically lined with “beds” in two side rows and a middle row. Each bed is a little less than two feet wide and five and a half feet long. On sleeper buses, large windows are at the same level with the top bunks, so a person occupying the top bunk must be careful not to let anything (or anyone) fall out.

Trains

Most people in China travel by train for long distances. Trains stop at every major city and many small cities along their track. One can also purchase a variety of tickets. A passenger can travel on a soft sleeper, a hard sleeper, a soft seat, or a hard seat. Soft sleepers are the most expensive train tickets to buy. As you go from one type of ticket to the next, the price goes down respectively. Usually only foreign travelers or wealthy Chinese people ride in the soft sleeper cars of a train.

The hard-sleeper cars are constructed with a wall from which three beds protrude (**see Lifestyle Visual 6**). Each bed is bolted to the wall and is about two to three inches thick. The bed is hard but not uncomfortable. Each bed comes with a blanket and a pillow. Three beds are stacked together like bunk beds. The bottom bunk has enough space for a person to sit upright. The middle and top bunks only have enough room for a person to lie down. Between one set of three beds and the next set, there is a two-foot space and a small table extending from the wall. After the second set of three beds there is another wall, so the beds are arranged in groups of six.

The other options for train travel are soft or hard seats. Both are placed in rows with three seats facing another set of three seats. The trains often sell “standing-only” tickets to people traveling short distances, so passengers crowd into corner seats and pack the aisles.

One of the best aspects about train travel is looking out the windows at the land and seeing the fields and cities of China. Some of what can be seen outside a train window cannot be seen any other way because trains go through less-traveled areas.

All train passengers have access to certain amenities in each car, including a small sink area with a mirror, two lavatories, and a water faucet with boiling water. The water faucet provides passengers with safe, clean water and is perfect for making tea and noodles while traveling.

Throughout the ride, train vendors roll their carts up and down the aisles and sell items like food, cigarettes, and trinkets—almost anything is available, although expensive. Train employees also periodically come through the cars to sweep the floors. Passengers are accustomed to raising their feet off the ground so the sweeper can reach the entire floor.

Mamu

Another form of local transportation is a small vehicle called a mamu (**see Lifestyle Visual 7**). Mamus are vehicles that have a motorcycle in front with an enclosed metal passenger “box” attached to the back. They are three-wheeled vehicles carrying a driver and one to three passengers. A tiny bench in the back provides a seat for the passengers. The box is made from sheets of metal welded together. A small window behind the driver’s head allows for communication between the driver and the passengers. A metal roof extends over the metal box to protect the driver from sun and rain.

Mamus do not have much power because they are run by small motorcycle engines. They move slowly and sometimes struggle, but mamus can go on routes where other vehicles cannot. They are small and can fit between buildings. Mamus, just like other vehicles, must have proper registration to be legal.

Motorcycles and More

There are other methods of transportation that can be used in China as well. Motorcycles can be ridden tandem with adjoining seats along the side; motorcycle owners will drive passengers for a small price. In large cities, such as Shanghai [shang-hi] and Beijing, an underground metro system is efficient for downtown travel. Cable cars transport people to historic sights and monasteries at the tops of mountains. And then, of course, airports are in major cities.

Transportation in China is unique. From buses, a vehicle used throughout the world, to mamus, an Asian original, there is a distinct Chinese feel. Aspects of transportation reflect the character of its corresponding culture. For example, because China is a less developed country, transportation takes more time and is not always equal to an American standard. In addition, the general movement of the population together in masses emphasizes China's focus on the community, rather than on the individual.



Activities

1. Write a newspaper article about an event that occurred on a Chinese street. Make up comments from spectators and participants that reflect what you have learned about Chinese culture. Put it in a newspaper format, including a headline, a drawing of the event, a caption for the drawing, and the article.
2. Either walk, ride a bike, or take a city bus to a destination you would normally drive a car to. Share what you learned from the experience with your class or family. Discuss the benefits and the disadvantages of various forms of the public transportation you used.
3. Imagine you are in charge of transporting 500 million people to and from work, school, shopping, and so forth. What would be the ideal transportation? How would you organize the transportation system? Would you have more than one system? Be sure to consider cost effectiveness for both the consumer and producer, as well as rush hour, time efficiency, health, and safety.
4. What would happen if mamus were introduced in the United States? Would they be an effective and/or popular mode of transportation? Would some areas or cities benefit more than others? How would people react? Write an opinion essay on your point of view, or be creative and write a short story about mamus in the United States.



Discussion Questions

1. Why do Chinese people have a large need for public transportation?
2. In America, public transportation is mostly found only in large cities, but in China it is practically everywhere. Why is this? Should America adopt this idea? Why or why not?
3. What are the pros and cons of riding a bike compared with taking a bus to work in China?
4. Do you think it would be better for China to continue using public transportation or, if possible, to allot each family a personal vehicle? Why or why not?

FACTS ABOUT CHINA

Official Name: People's Republic of China

Capital: Beijing

Government Type: Communist state

Area: 9,596,960 sq km

Land Boundaries: 22,117 km—
Afghanistan, Bhutan, Burma, India,
Kazakhstan, North Korea, Kyrgyzstan,
Laos, Mongolia, Nepal, Pakistan, Russia
(northeast), Russia (northwest), Tajikistan,
and Vietnam

Climate: extremely diverse; tropical in
south to subarctic in north

Lowest Point: Turpan Pendi 154 m

Highest Point: Mount Everest 8,850 m

Natural Resources: coal, iron ore, petro-
leum, natural gas, mercury, tin, tungsten,
antimony, manganese, molybdenum,
vanadium, magnetite, aluminum, lead,
zinc, uranium, hydropower potential
(world's largest)

Natural Hazards: frequent typhoons (about
five per year along southern and eastern
coasts); damaging floods; tsunamis; earth-
quakes; droughts; land subsidence

Population: 1,306,313,812 (Jul 2005 est.)

Ethnic Groups: Han Chinese 91.9%,
Zhuang, Uygur, Hui, Yi, Tibetan, Miao,
Manchu, Mongol, Buyi, Korean, and other
nationalities 8.1%

Religions: Daoist (Taoist), Buddhist,
Muslim 1–2%, Christian 3–4%, *note:* offi-
cially atheist (2002 est.)

Languages: Standard Chinese or Mandarin
(Putonghua, based on the Beijing dialect),
Yue (Cantonese), Wu (Shanghaiese), Minbei
(Fuzhou), Minnan (Hokkien-Taiwanese),
Xiang, Gan, Hakka dialects, minority lan-
guages (see Ethnic Groups entry)

GDP: \$7.262 trillion (2004 est.)

GDP Per Capita: \$5,600 (2005 est.)

GDP Composition By Sector: agriculture:
13.3%; industry and construction: 52.9%;
services: 33.3% (2005 est.)

Labor Force: 760.8 million (2005 est.)

Unemployment Rate: urban unemploy-
ment roughly 10%; substantial unemploy-
ment and underemployment in rural areas
about 20% (2004 est.)

Industries: iron and steel, coal, machine
building, armaments, textiles and appar-
el, petroleum, cement, chemical fertiliz-
ers, footwear, toys, food processing,
automobiles, consumer electronics,
telecommunications

Agricultural Products: rice, wheat,
potatoes, sorghum, peanuts, tea, millet,
barley, cotton, oilseed, pork, fish

Exports: \$583.1 billion (f.o.b., 2005 est.)
machinery and equipment, textiles and
clothing, footwear, toys and sporting
goods, mineral fuels

Imports: \$552.4 billion (f.o.b., 2005 est.)
machinery and equipment, mineral fuels,
plastics, iron and steel, chemicals

Trade Partners: Japan, Taiwan, South
Korea, U.S., Germany, (2002)

Currency: yuan (CNY) *note:* also referred
to as the Renminbi (RMB)

Exchange Rate: 8.28 yuan = \$1 U.S. (2004)

HISTORY AND HOLIDAYS

TIME LINE

2,200 B.C.E.–1911 C.E.	Chinese Dynasties
2,200–1,700 B.C.E.	Xia dynasty
1,700–1,100	Shang dynasty
1,100–221	Zhou dynasty
551	Kongfuzi (Confucius) the philosopher and teacher is born
221–206	Qin dynasty
206 B.C.E.–220 C.E.	Han dynasty
220–280	Three Kingdoms
265–420	Jin dynasty
420–589	Southern and Northern Kingdoms
589–618	Sui dynasty
618–907	Tang dynasty
907–960	Five Dynasties and Ten Kingdoms
907–1125	Liao dynasty
960–1279	Song dynasty
1115–1234	Jin dynasty
1206–1368	Yuan dynasty
1368–1644	Ming dynasty
1644–1911	Qing dynasty
1839	Lin Zexu [lin tse-hsu] is named Imperial Commissioner for the anti-opium campaign; twenty thousand chests of smuggled British opium are seized and destroyed
1841	Fighting breaks out between China and Britain; First Opium War begins
1851	Hong Xiuquan [hoong shee-oh-chew-an] fails his civil service examination, goes into a trance and later teaches he is the Son of God; he declares the Taiping Tianguo [ti-ping tien-kwoh] (the <i>Heavenly Kingdom of Great Peace</i>) and begins the Taiping rebellion, the bloodiest civil war in history
1896–1898	Bands of Boxers stir up anti-Christian hysteria and begin the Boxer Rebellion
1898	Guangxu [kuang-hsu] emperor initiates the Hundred Days of Reform, a series of radical reform decrees; the empress dowager Cixi [tzu-hsi] has the emperor detained and takes over the government
1911	Yuan Shikai [yuan shin-kai] takes command of army to put down the Chinese Revolution, he negotiates with the revolutionaries; Sun Yat-sen [soon yat-sen] is appointed president of the new republic
1934	The Long March (a group of Communist supporters marched eight thousand km to gain support)

1937–1945	Sino–Japanese War
1945	Civil War begins: Nationalists versus Communists
11 Oct 1949	People’s Republic of China established with the Communists’ victory
1958–1960	The Great Leap Forward
1966–1976	Cultural Revolution
1972–1976	End of Mao Zedong’s era
1976	The three most senior officials in the CCP and the state apparatus die: Zhou Enlai [zhou enlai] in January, Zhu De [chu te] in July, and Mao Zedong in September
1976–1978	Post-Mao Period; The post-Mao political order is given its first vote of confidence at the Eleventh National Party Congress, held 12–18 August 1977; Hua Guofeng [hua guo-feng] is confirmed as party chairman
1987	In September and October 1987, and again in March 1988, riots erupt in the streets of Lhasa [lasa], the capital of Xizang [she-dzang] Autonomous Region (Tibet); calls for “Independence for Tibet” and expressions of support for the exiled spiritual leader, the Dalai Lama, are made amid violence.
1989	Unarmed political reform demonstrators are killed in Tiananmen Square
1993	Jiang Zemin [gi-ang zem-in] elected president of China
1998	Jiang Zemin re-elected president of China
11 Dec 2001	China becomes a member of the World Trade Organization (WTO)

HOLIDAYS

Feb	Spring Festival* (Chinese New Year, China’s biggest holiday; held on the first day of the first month of the lunar calendar; celebrations last three days)
Feb	Lantern Festival* (people buy colored paper lanterns and carry them around the streets in the evening)
Apr	Tomb Sweeping Day* (people worship ancestors)
Jun	Dragon Boat Festival* (commemoration of Qu Yuan [chu yuan], a poet-statesman who was martyred protesting corrupt government; dragon boat races are held)
1 Jul	Chinese Communist Party Anniversary
Aug	Ghost Month* (the Chinese believe during this month hellish ghosts inhabit the earth)
Sep	Confucius’ Birthday*
Sep/Oct	Mid-Autumn Festival,* (also known as Moon Festival; traditional lover’s holiday)
1 Oct	National Day

* Dates vary each year depending on the calendar upon which they are based.

ADDITIONAL RESOURCES

CHINESE EMBASSY TO THE UNITED STATES

2300 Connecticut Avenue NW

Washington, D.C. 20008

Phone: (202) 328-2500, or (202) 328-2551, Fax: (202) 588-0032

E-mail: chinaembassy_us@fmprc.gov.cn

Web site: <http://www.china-embassy.org>

CHINA NATIONAL TOURISM ADMINISTRATION

China National Tourism Administration

9A Jianguomennei Avenue

Beijing, China 100740

Phone: (86-10) 6513-8866, Fax: (86-10) 6512-2096

Web site: <http://www.cnta.com/lyen/index.asp>

BOOKS

Buck, Pearl S. *The Good Earth*, Washington Square Press, 1999.

Chung, Jung. *Wild Swans: Three Daughters of China*, Anchor World Views, 1992.

Damian, Harper, ed. *Lonely Planet China* (China, 8th Ed), Lonely Planet, 2002.

Dirlik, Arif. *The Origins of Chinese Communism*, Oxford University Press, 1989.

DuTemple, Lesley A. *The Great Wall of China*, Lerner Publications, 2003.

Dutton, Michael. *Streetlife China*, Cambridge University Press, 1999.

He, Liu Yi and Claire Anne Chik. *Mr. China's Son: A Villager's Life*, Westview Press, 2002.

MacLeod, Calum and Lijia Zhang. *China Remembers*, Oxford University Press, 1999.

Michael, Franz. *China Through the Ages: History of a Civilization*, Westview Press, 1986.

Mosher, Steven W. *China Misperceived*, Basic Books, 1990.

Thorp, Robert L. and Richard Ellis Vinograd. *Chinese Art and Culture*, Prentice Hall Press, 2001.

Traffic and Transportation Studies: Proceedings of Ictts 2002, 23–25 July 2002, Guilin, People's Republic of China, American Society of Civil Engineers, 2002.

FILM

Beijing Bicycle, Arc Light Films, 2000.

To Live, ERA International Ltd. and Shanghai Film Studios, 1994.

INTERNET SITES

Beijing on the WWW: China (People's Republic):

<http://www.gksoft.com/govt/en/cn.html>

Beijing Scene: Beijing's Best Bilingual Lifestyle Magazine:

<http://www.beijingscene.com>

China Cultural Products:

<http://www.chinasprout.com>

China Daily:

<http://www.chinadaily.com.cn>

China the Beautiful:

<http://www.chinapage.com/china.html>

China Through a Lens: China Internet Information Center:

<http://www.china.org.cn>

Enchanted Learning:

<http://www.enchantedlearning.com/asia/china>

G. Gangadas Shah and Sons:

<http://www.ggs.com>

The China National Tourist Office:

<http://www.cnto.org>

ZhongWen.com: Chinese Characters and Culture:

<http://www.zhongwen.com>

Geography & Climate Visual 1: The Wall of Xi'an





Geography & Climate Visual 3: Devil's Backbone Rice Terraces







History Visual 2: The Great Wall



History Visual 3: The Great Wall Up Close











I Love Beijing Tiananmen

The musical score is written in 4/4 time on a single staff. It begins with a treble clef and a key signature of one sharp (F#). The lyrics are written in Chinese characters and Pinyin below the notes. The melody is simple and repetitive, with a clear emphasis on the lyrics. The score consists of eight lines of music, each corresponding to a line of lyrics. The lyrics are: 'Wo ai Bei jing Tian an men. Tian an men shang tai yang shen! Wei da ling xiu Mao Zhu Xi Ling dao wo men xiang qian jing. Wo ai Bei jing Tian an men. Tian an men shang tai yang shen! Wei da ling xiu Mao Zhu Xi Ling dao wo men xiang qian jing.'

Wo ai Bei jing Tian an men.

Tian an men shang tai yang shen!

Wei da ling xiu Mao Zhu Xi

Ling dao wo men xiang qian jing.

Wo ai Bei jing Tian an men.

Tian an men shang tai yang shen!

Wei da ling xiu Mao Zhu Xi

Ling dao wo men xiang qian jing.

I love Beijing Tiananmen.
Tiananmen above the sun ascend!
Great leader Chairman Mao
To lead us to advance.

Name: _____

Communist Class Worksheet

Leadership

Political Party Name: _____

Political Party Responsibilities: _____

Political Party Leaders: _____

Government Offices and Responsibilities: _____

Laws

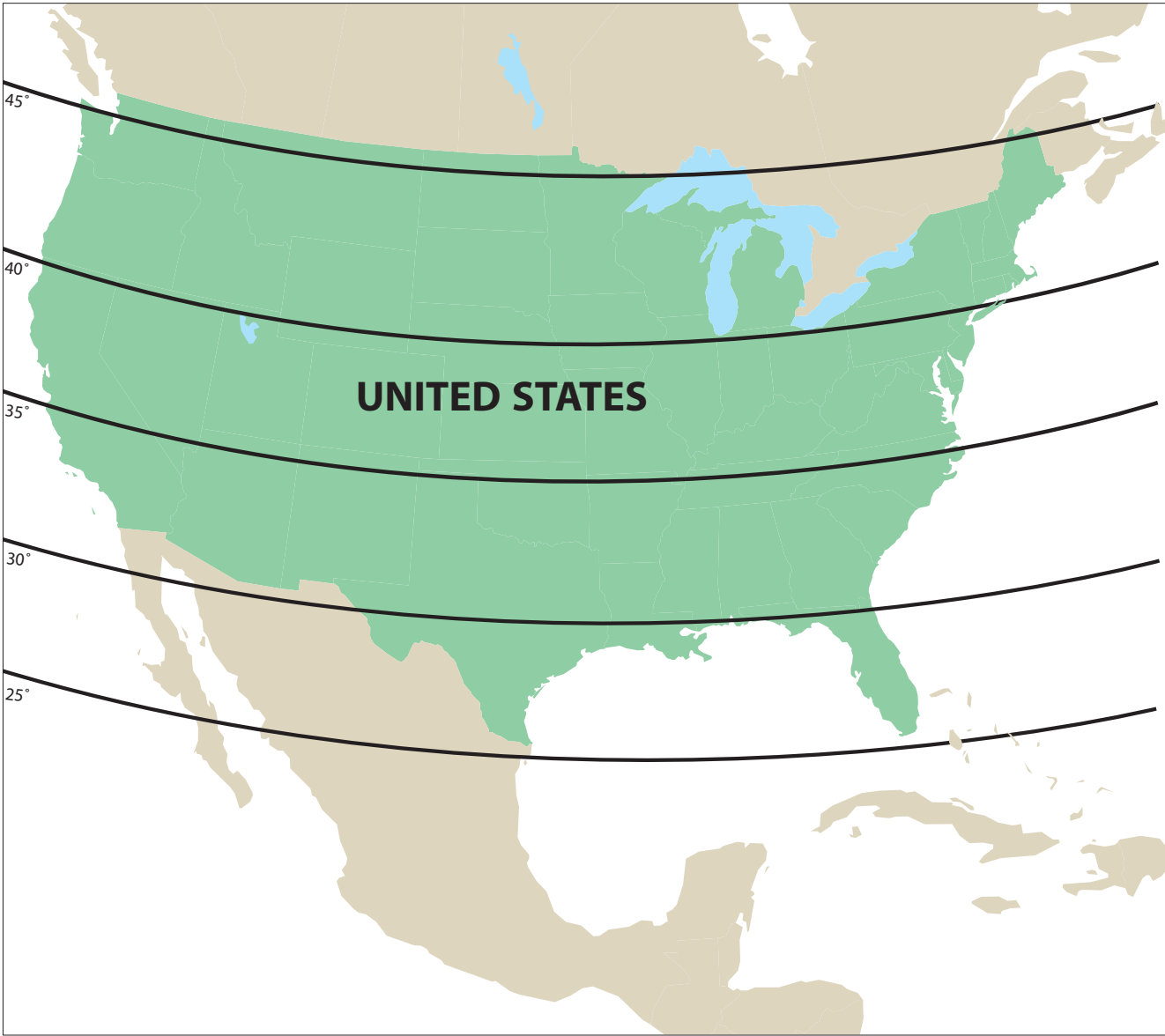
Lifestyle Visual 1: A Street in Chengdu, China



Lifestyle Visual 2: Map of China



Lifestyle Visual 3: Map of America



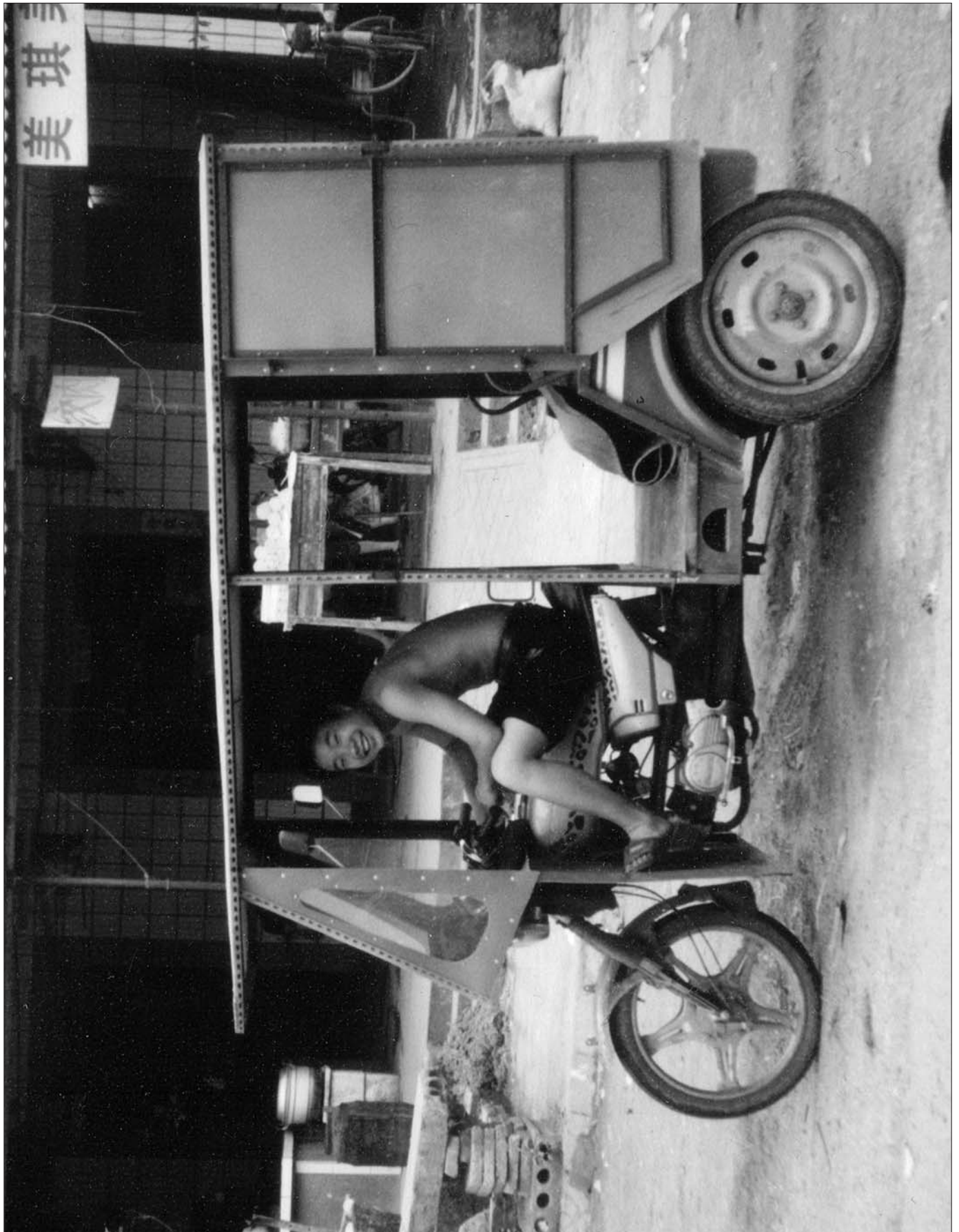


Lifestyle Visual 5: Inside of a Chinese Bus



Lifestyle Visual 6: Inside a Chinese Train





Flag of China



FLAG OF CHINA

The flag is red with a large, yellow, five-pointed star and four smaller, yellow, five-pointed stars (arranged in a vertical arc toward the middle of the flag) in the upper left-hand corner. The flag has two meanings: (1) The big star represents the Communist party, or the government of China, and the smaller stars represent the

social structure of a communist society made up of soldiers, workers, farmers, and students. (2) The big star represents the ethnic majority of Han Chinese, and the smaller stars represent some of the more prominent minorities including Tibetan, Mongolian, Manchurian, and Uyghur.

Map of China

