

校英语专业教材

· 人文素质教育系列

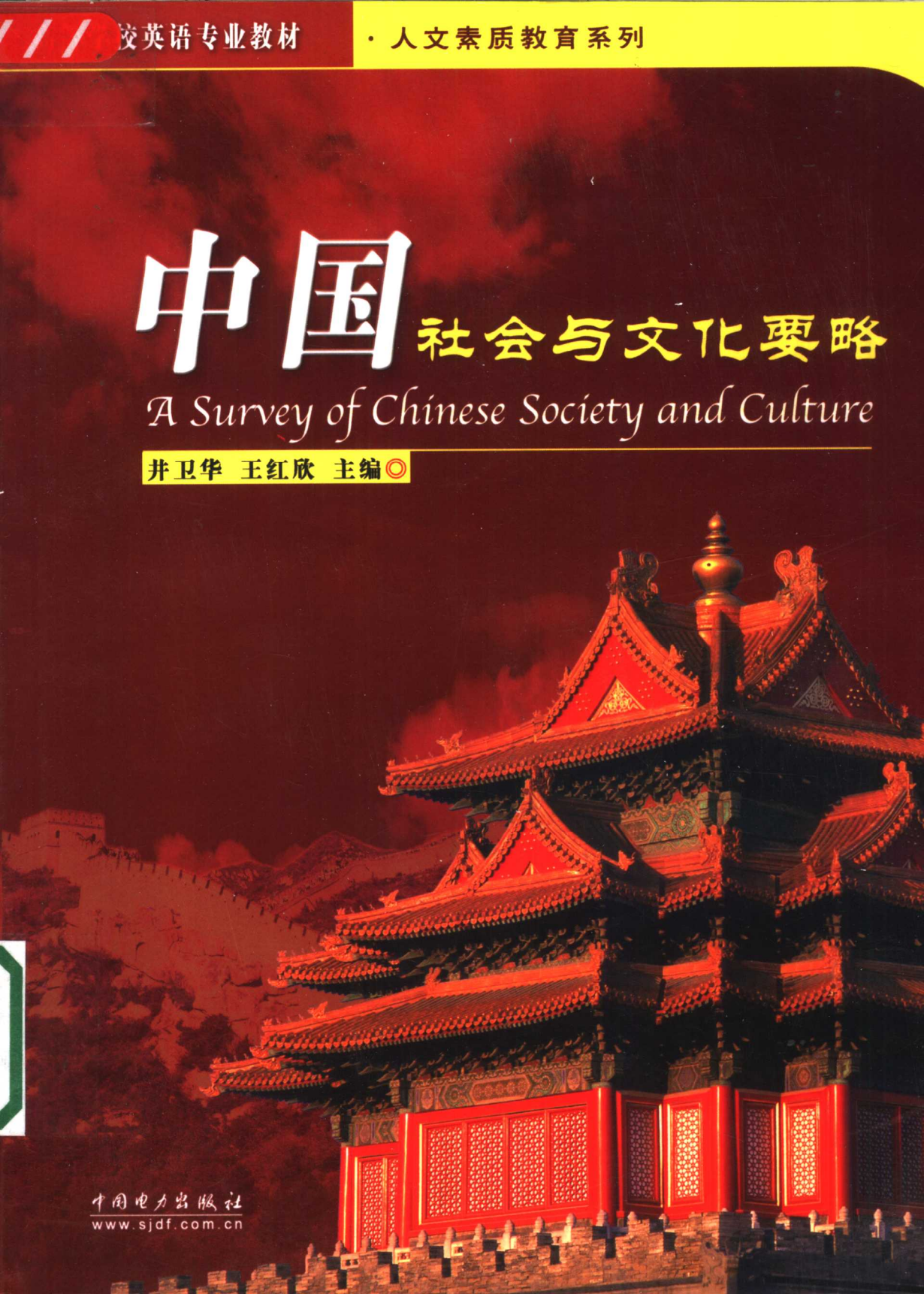
中国

社会与文化要略

A Survey of Chinese Society and Culture

井卫华 王红欣 主编

中国电力出版社
www.sjdf.com.cn



高等学校英语专业教材·人文素质教育系列

中国社会与文化要略

A Survey of Chinese Society and Culture

主 编 井卫华 王红欣
副主编 王改娣 霍跃红 李燕飞 卢晓娟
 付 琼 宿岢岚 张艳宏

中国电力出版社
www.sjdf.com.cn

图书在版编目 (CIP) 数据

中国社会与文化要略/井卫华, 王红欣主编. —北京: 中国电力出版社, 2005
(高等学校英语专业教材·人文素质教育系列)

ISBN 7-5083-2166-9

I. 中... II. ①井... ②王... III. 英语—阅读教学—高等学校—教材 IV. H319.4

中国版本图书馆 CIP 数据核字 (2005) 第 079676 号

中国社会与文化要略

主编: 井卫华 王红欣

策划编辑: 李 艳 张 敏

责任编辑: 林 霞

出版发行: 中国电力出版社

社 址: 北京市西城区三里河路 6 号 (100044)

网 址: <http://www.sjdf.com.cn>

印 刷: 北京地矿印刷厂

开本尺寸: 170 × 230

印 张: 19.25

字 数: 339 千字

版 次: 2005 年 8 月第 1 版 2005 年 8 月第 1 次印刷

书 号: ISBN 7-5083-2166-9

定 价: 28.80 元

版权所有 翻印必究

如有印装质量问题, 出版社负责调换。联系电话: 010-62193493

高等学校英语专业教材·人文素质教育系列

编委会主任：井卫华

副主任：赵永青 隋荣谊 刘晓蕙 霍跃红 王红欣

编委：(以姓氏拼音为序)

蔡 华 陈宝文 杜 鹃 付 琼 黄洁芳

霍跃红 金贞实 井卫华 李 茜 李燕飞

刘晓晖 刘晓蕙 卢晓娟 宋要军 宿肖岚

隋荣谊 孙 鑫 唐 莹 王改娣 王红欣

王丽娟 王绍平 魏 立 杨 芳 张东黔

张国通 张艳宏 赵永青 周 雪 朱效惠

邹德艳

前 言

随着全球化的蓬勃发展，当前中国的外语教育，尤其是英语教育突飞猛进。中国的外语界在对外国语言、文学和文化的研究方面均取得了可喜的成就。然而，在关注异国语言文化的同时，外语学习者往往忽视了对本族文化的学习，这也正是我国外语教育的误区之一。文化教育在外语教育过程中占有相当重要的地位；语言学习与文学、哲学、历史、社会等方面的学习紧密相关。在中国的外语教育过程中，把人文知识与外语教育相结合是一种新颖而有效的途径。忽视了文化知识的外语教育就会成为无源之水、无本之木。

应该认识到，加强对外国语言文化的学习是进一步对外开放、促进中外交流的有效途径。但更值得注意的是，本族文化是民族的标志，是民族精神的重要载体，了解和学习本族文化对于外语学习者来说具有非同寻常的意义。外语学习者应该成为“内外兼修”的文化学习者，为弘扬和传播中华文化贡献出自己的力量。中华五千年的文明史博大精深、源远流长，21世纪的中国社会日新月异、蓬勃向上。英语学习者应当中西文化并重，把英语学习同本国文化学习结合到一起，从而提高自身的跨文化交际能力。

本着提高英语学习者的文化素养及人文素质的精神，为补充英语学习者中国文化知识的不足，我们编写了《中国社会与文化要略》一书。此书涉及中国社会与文化的一些重要层面，如哲学、宗教、文学艺术、伦理道德、传统习俗、旅游文化及少数民族等等。此书的特点在于以文化信息为主线，把英语语言技能的学习与中国文化知识有机地结合在一起，在提高英语水平的同时，加深读者对中国文化的了解，提高读者的思辨能力、赏析能力和审美能力。“两脚踏中西文化，一心做宇宙文章”应当是每一位外语学习者心中的终极目标，希望本书能成为读者朝此进发的一块铺路石。

在本书的编写过程中，编者曾向多位从事中国社会及文化研究的专家、学者、教师和编辑请教，谨此向他们表示衷心的感谢。

编 者

于大连外国语学院

Contents

Chapter 1	Philosophy	1
第一章	哲学	26
Chapter 2	Buddhism	41
第二章	佛教	50
Chapter 3	Literature and Art	57
第三章	文学与艺术	92
Chapter 4	Ethics and Morality	115
第四章	伦理道德	123
Chapter 5	The Chinese Customs	130
第五章	中国习俗	163
Chapter 6	Travel in China	187
第六章	中国旅游	226
Chapter 7	The Chinese Minorities	245
第七章	中国少数民族	283



Chapter 1 Philosophy

I. The Origin and Development of Chinese Philosophy

Chinese philosophy is the collective designation for the various schools of thought originated by Chinese scholars and sages. Generally speaking, Chinese philosophy has passed through three different distinct historical stages: the classical age, the period of synthesis and absorption of foreign thought and the period of further enrichment and maturation stimulated by the introduction of Marxism into China. Throughout all these periods, Chinese thought has tended toward humanism rather than spiritualism, rationalism rather than mysticism, and syncretism rather than sectarianism.

1. Early Ancient Philosophy

Chinese philosophy has a history of several thousand years. Its origins are often traced back to *the Book of Changes (the Yi Jing; also spelled "I Ching")*, an ancient compendium of divination, which introduced some of the most fundamental terms of Chinese philosophy. Its age can only be estimated, but it certainly draws from an oracular tradition that goes back to neolithic times. Traditionally considered the first classic in Chinese philosophy, *the Book of Changes* grew out of early divination practices from the Shang Dynasty. Divination utilized stalks of milfoil laid out on the ground; *The Book of Changes* is a manual on reading the various diagrams resulting from laying out these stalks. *The Book of Changes* throughout Chinese history has been regarded as the fullest description of the metaphysical structure and dynamics of the universe.

Early Shang thought was based upon a cyclic notion of time, corresponding to the seasons. This notion, which remained relevant throughout Chinese history, represents a fundamental distinction from western philosophy, in which the dominant view of time is a linear progression. During the Shang, fate could be manipulated by the great deity Shang Di, most frequently translated as "Lord on High". Ancestor worship was also present, as was human and animal sacrifice.



When the Shang were overthrown by the Zhou, a new political, religious and philosophical concept was introduced called the "mandate of heaven". It was believed that heaven governed the world in its entirety, including human affairs; in fact, heaven was especially and scrupulously attentive to all things human, especially government. As a result of this interest, heaven frequently intervened in governmental affairs: when a dynasty grew corrupt, heaven intervened and overthrew that dynasty and replaced it with a new one. This concept was called the "mandate of heaven"; rulers were put in place by heaven and could continue to rule as long as they did so with justice and wisdom. When they ceased to rule in the best interests of their subjects, the mandate of heaven required that they be overthrown by someone else.

2. Chinese Philosophy in the Spring and Autumn Period and the Warring State Period

In around 500 BC, after the Zhou state weakened and China moved in to the Spring and Autumn Period, the classic period of Chinese philosophy began. This is known as the Hundred Schools of Thought. It was a period of great originality and creativity in China. Of the many schools founded at this time and during the subsequent Warring States Period, the four most influential ones were Confucianism, Taoism, Mohism and Legalism.

Philosophers of this golden age of Chinese classical philosophy can be grouped together into eight fundamental schools.

- (1) The Confucianist scholars, who derived inspiration from Confucius. These philosophers were concerned with education and ritual in the various offices concerned with teaching and instruction. By the time of Xun Kuang, the Confucianist philosophers were divided into several groups, one of them headed by Xun Kuang.
- (2) The Mohist philosophers, who emphasized frugality, utility, and economy in all things. They were exceptionally conservative in following traditional religious notions and were thought to have originated in offices concerned with temples and sacrifices.
- (3) The school of the Taoism, which attempted to understand the ultimate principles of reality and to offer a fundamentally different concept of social organization.
- (4) The Legalist philosophers, who emphasized the importance of legislation



over tradition and custom as embodied in ritual and social practice. When the Qin gained imperial power after decades of civil war, they adopted the ideas of the Legalists as their political theory. In practice, the Legalism of the Qin Dynasty (221—207BC) involved a uniform totalitarianism. People were conscripted to labor for long periods of time on state projects, such as irrigation projects or the series of defensive walls in northern China which we know as the Great Wall; all disagreement with the government was made a capital crime; all alternative ways of thinking, which the Legalists saw as encouraging the natural fractiousness of humanity, were banned. The policies eventually led to the downfall of the dynasty itself after only fourteen years in power.

- (5) The YinYang philosophers, who studied the nature of the cosmos and attempted to account for all its changes in terms of two fundamental principles, the Yin and the Yang. This philosophy was thought to have originated with scholars in the departments concerned with astronomy, calendrics, and meteorology.
- (6) The theorists of diplomatic strategies, who gained great importance during Xun Kuang's lifetime with their development of rhetoric and formal debates known as persuasions.
- (7) The Agronomists, who emphasized the importance of the basic occupations — farming and sericulture—and who offered a thorough critique of contemporary society in the 4th and 3rd centuries BC.
- (8) The Logicians, who dealt with the relation of names to realities. They were thought to have emerged from officers concerned with ranks and positions in the court and with the ceremonies to which such rank and position entitled an officer.

3. The Han Synthesis and the Script Controversy in the Han Dynasty

The Legalists attempted to standardize Chinese thought by burning the books of rival schools and by making it a capital crime to speak of Confucius, Lao Tzu, or Mo Tzu. The Han thinkers, who thoroughly despised the Legalists and their methods while adopting many of their goals, took a different approach; rather than reject alternate ways of thinking, they took a syncretic approach and attempted to fuse all



the rival schools of thought into a single system. This syncretic project of the early Han is known as the Han synthesis.

Basing their ideas largely on Xunzi's concept of the universe as a triad of heaven, earth, and humanity, the Confucian philosophers of the Han welded a system of thought that incorporated the yin-yang cosmology of the naturalists; a Taoist concern for perceiving and harmonizing with the order of nature; Confucian teachings on benevolent government, rule by virtuous leaders, and respect for learning; and Legalist principles of administration and economic development.

The Han philosophers hoped that this all-encompassing philosophy would give the ruler and the government the knowledge to understand the heavenly and earthly sectors of the triad and the means necessary to regulate the human sector so as to coordinate it with heaven and earth and establish perfect harmony in the universe. The rationalistic systematization that prompted this formulation eventually led to farfetched notions and superstitions to explain the mysterious workings of heaven and earth. Although Han Confucianism was supported by the government from 136 BC and subsequently became the required learning for government service, its excessive superstitiousness produced a camp of opposition during the first several centuries AD, and the school divided over questions of the authenticity of classical texts.

Here is a more direct reason for this split of the Han philosophers. After the Qin Dynasty was overthrown by the Han, there was the monumental task of recreating all of the knowledge that was destroyed during the Qin Dynasty. The method that was undertaken was to find all of the remaining scholars and have them reconstruct from memory the texts that were lost. This produced the "New Script" texts. Afterwards, people began finding fragments of books that had escaped the burning. Piecing those together produced the "Old Script" texts. One problem that has plagued Confucianism through the ages the question of which set of texts is the more authentic.

4. The Renaissance of Confucianism During Late Tang Dynasty

The renaissance of Confucianism was a direct reaction against the long prevailing of Taoism since the end of the Han Dynasty and the power of Buddhism during the time of North-South division and early Tang Dynasty. Tang scholars saw not only their own position as state advisors endangered, but they were afraid the influence of the foreign religion of Buddhism on Chinese government and the social

traditions. Buddhism is a religion with a very complex metaphysical philosophy, an aspect that the old Confucianism totally ignores. The aim of Tang and Song time Confucian writers was to find a system that was able to explain the universe and the position and behaviour of man in a way that could cope with the sophisticated Buddhist philosophy.

The most important Tang scholar defending Confucianism against the influence of Taoism and Buddhism was Han Yu (768—824). Han Yu, a great essayist of his time, vehemently argued against Buddhism and proposed to go back to the roots of human ethics, studying and interpreting the Confucian classics. His main concern about Buddhism was that the foreign religion was egalitarian and did not observe the proper relation between senior and junior persons, thus destroying the social order. In his essay *Sourcing the Way*¹, he wrote that humanity (*ren*) and righteousness (*yi*) are the source of an overall social way under Heaven, unlike the “Way” of Taoism and Buddhism where everybody is seeking his own salvation. Human nature, Han Yu wrote in his essay *Sourcing Human Nature*², can be divided into three classes: good, bad, and middle. The middle nature can move to both sides, being formed by humanity, rites, trust, righteousness and knowledge. Human nature (*xing*) is being laid into a person during his/her birth, while the seven emotions (*qing*) are produced according to the environment. Han Yu was a great protagonist of the Old Literature Movement³ whose representative advocates wrote in the old simple and highly expressive style rather than in the complicated, rhymed and obscure style that has become popular during the time of North-South division.

5. Early Song Time Neo-Confucianists and Their World View

It took time for the early re-interpreters of Confucianism to gain ground. It was the early Song Dynasty writer and politician Ouyang Xiu (1007—1072) who stressed that the traditional Confucian cultural norms and education of the rulers by means of teaching them the old books and presenting them new writings, especially historiographical writings, all serve to practise a better policy. For that reason, he renounced *the Histories of Tang and Five Dynasties* and instead wrote a new *History of Tang* and a new *History of Five Dynasties*, both books in an educating style to teach an imperial reader. A similar view had Sima Guang (1019—1086) who wrote *The Comprehensive Mirror Providing Material for Government*⁴, a historiography with a style highly oriented at the classical Annals of Lu “Spring and Autumn”.

Also going back to the old classics, Zhou Dunyi⁵ (1017—1073) was highly interested in the interpretation of *the Book of Changes*. Basing on this divination classic that is deeply influenced by Taoist thinking, Zhou Dunyi wrote his short *Explanation of the Diagram of Highest Extreme*⁶ (*Taiji tushuo*) and traced back all existing phenomena like seasons, the Five Elements, the active and inactive principles *yin* and *yang*, and even the highest extreme, to be born out of a deep silence and motionlessness (*wuji*). More important for Confucian thinking is his book *Comprehensive Explanations of the Book of Changes*⁷. Motionlessness being the source of everything, it is also the basis for achieving sincerity which is the condition of becoming a perfect man or a saint. Sincerity, although being non-acting⁸, is determining good or bad. Virtue is expressed as love or humanity, properness or righteousness, order or rituals, comprehending or knowing, keeping or trusting. With the luminant principle *yang*, Heaven creates the beings and gives them a natural sense for human relationship, by the dark principle *yin*, Heaven accomplishes all beings, giving them righteousness. Heaven directly influences man, and the holy rulers as representants educated their subject by humanity and righteousness, by rites to bring order to people, and by music to bring harmony to the empire.

Zhang Zai (1020—1077) further developed the metaphysical background for the Confucian revival. He concentrated on *the Book of Changes*. In his book *Correcting the Ignorant*⁹, Zhang Zai postulated that the basic elementary component of the universe and all beings is breath (*qi*) which he called “Great Emptiness” (*taixu*) — that is in fact not empty, but is a substance to give shape to all things, from lowest to highest density. All phenomena within the universe are made from the Great Emptiness, only with different densities. The Great Emptiness bears the potential for movement and for a good and virtuous character, and every being possesses these potentials. *Western Inscriptions*¹⁰ is another theoretical work of Zhang Zai, by that he stresses the unity of Heaven, Earth and all beings. All people are brothers and sisters because everybody is being born by Heaven. The ruler is the eldest son of Heaven, and the sage man possesses the right virtue produced by Heaven. The human nature also finds its source in Heaven and is therefore equally good in every man. The different character of people is expressed by the “quality of his/her substantiation” (*qizhi*), and even a bad substantiation can be led back to its good origin by proper education and self-control.

The mathematician Shao Yong (1011—1077) tried to explain the universal

metaphysics with Taoist number speculations, basing on *the Book of Changes*. All different beings in the universe, he states in his book *Generic Canon of the Imperial Extreme*¹¹, find their source in the “Highest Extreme” (*taiji*), which is nothing else than Heaven. If the moving character and the silent character of the elements is mixed up in a right way, the universal way is properly founded. The beings are created by a division of one into two, two into four and four into eight, a relation reflected in the eight hexagrams in *the Book of Changes*. Everything is born by the Highest Extreme, the center, heart or mind (*xin*) of the universe. The nature of every man and every being is therefore the same. Concerning the life cycle of history and dynasties, Shao Yong speculates that there exist four different stages, like there are four different qualities in the kind of rule and exert the Heavenly mandate. Unfortunately, he does not create a scenario for the future.

The brothers Cheng Hao (1032—1085) and Cheng Yi (1033—1107, also called Master Yichuan) further developed these Proto-Neo-Confucian thoughts by getting rid of the Taoist influence in the cosmological theories. They concentrated on explaining and commenting important Confucian classics like *the Mengzi*, *Lunyu*, *the Great Learning* and *the Doctrine of the Middle*. The never changing base of the universe is the universal order (*li*). It is this order that causes everything to come into being by providing it with breath (*qi*) that is ranging somewhere between a positive (*yang*) and a negative side (*yin*). Everything can be traced back to the universal order and can not be without it. Each person depends on it, each social relation and every personal character is determined by the universal order. Human nature (*xing*) should be good because it is given by the universal order. But the transformation into a being with the help of breath can make a man either good or bad. But even bad character is an expression of the human ability (*cai*). To become a good person, one has to keep away from extremes and to follow a middle path. The good man has to observe the Heavenly path of universal order.

6. Zhu Xi and His Philosophy of Universal Order and Human Nature

The greatest person of Neo-Confucianism is Zhu Xi (1130—1200), also called “Master Zhu” (Zhuzi). Because Neo-Confucian philosophers laid stress on an existing single-source of all universal phenomena, the universal order (*li*), Neo-Confucianism is called in Chinese the “Teachings of the Order” (*lixue*). Zhu



Xi's teachings are the essence of the former philosophers and became orthodox under the Yuan Dynasty. Zhu Xi explained that the unique source of the whole universe is the Heavenly Order (*Tianli*), also called the Highest Extreme (*Taiji*). This order and the universal breath (*qi*) of dense or scattered matter are able to give shape to every beings. There does not exist Order without the shaping Breath, and no Breath without the Order. Every being has the same amount and character of Order, but every being is characterized by a different amount and character of Breath, thus making different elements, different beings, appearances and distinguishable people with different character, good or bad. Therefore, everybody seems to have a different order or character, what is in fact only the same order: One basis, different shapes¹². The human nature is determined by the environment, like "a pearl lying in water or in mud". But while the human nature is good in every man, the passions can be good or bad. Human nature is the universal order in the heart of man, that can be influenced by the environment.

Zhu Xi is the most important person of Confucianism after Confucius and Mengzi. He has not only been an important commentator of the classical and canonical texts, but his interpretations are undertaken as an explanation of the whole corpus of classical texts. His interpretations have been the orthodox exegesis of Confucian texts until the end of the Chinese empire. Secondly, Zhu Xi has accumulated the whole new cosmological and metaphysical interpretations of the Song Dynasty and has incorporated them into a new school, later known to us as Neo-Confucianism.

7. Lu Jiuyuan and His Philosophy of the Mind

Lu Jiuyuan (1139—1191) has a somewhat different approach to the metaphysical theories of Zhu Xi and his forerunners. Still equally to these people, Lu saw the cosmos as bound by one single constant, the universal order (*dao*). This order reached down to the social division between upper and lower, as granted by nature. People following this order are rewarded, disobedient people are punished by Heaven. The old rulers and sage emperors recognized the patterns of this order in all natural phenomena. Or, as Lu Jiuyuan said, they enlightened their heart or mind (*xin*). The heart of man is therefore equal to the universal order, it is a reflection of the natural patterns. The heart of the sage man is naturally equal to the heart of a mean man. In this point, Lu contradicts Zhu Xi who taught that the will and temperament of man



destroys this natural order in the human nature (*xing*). If Heaven is order and man only wishes, they cannot be equal, is the argument of Lu Jiuyuan. While Zhu Xi stresses that spirit or mind is an objective reality, a composition of universal order and breath or matter, Lu Jiuyuan sees the spirit as dependent of sensual perception. Lu's philosophical school was called "Philosophy of the Mind". There came up severe struggles between the disciples of Zhu Xi and that of Lu Jiuyuan, but Zhu Xi's school had lost its strength and was overtopped by the great Ming philosopher Wang Shouren (also called Wang Yangming), a representative of the Philosophy of the Mind.

8. A Philosophy of Realism in the Qing Dynasty

Historically, the speculative, cosmological turn in Chinese philosophy came under formidable attack with the founding of the Qing Dynasty in the seventeenth century. Evidential research (*kaozhengxue*) brought with it an attempt to get behind the "empty" commentaries of neo-Confucianism and a return to the philologically-centered historical scholarship of "Han learning" (*Hanxue*). On the premise that new problems require new solutions, the abstract theorizing and universalistic tendencies of Song-Ming "*dao* learning" gave way to the analysis of particular historical events and cultural artifacts as a resource for finding answers to the specific issues of the day. Thinkers such as Wang Fuzhi and Dai Zhen recovered and reaffirmed the correlative and interdependent relationship between historical event and the principles of order. Once again, it can be seen how the pragmatic concerns of most Chinese intellectuals militate against the exercise of philosophical speculations that move too far afield from the concrete problems of human beings, or which could conceivably serve to introduce contentiousness among intellectuals.

9. Philosophy of the Contemporary Period

On May 4, 1919, more than 3,000 students in Beijing gathered on the Tiananmen Square to protest against the outrageous decision made by the Paris Peace Conference. When the movement began, the principle participants were students. After June 3, the struggle developed into a patriotic movement of the proletariat, the petty bourgeoisie, and the national bourgeoisie, with the proletariat as its main force. The May Fourth Movement helped the new Culture Movement by elevating it to a new and higher stage. From then on, more and more progressive periodicals were published, and the spread of Marxism became the mainstream of the New Culture



Movement. The May Fourth Movement helped the integration of Marxism with Chinese working-class movement.

After the May Fourth Movement, Marxism not only received extensive recognition and publication but also underwent new development in China, which led to the formation of Mao Zedong Thought—a theoretical system capable of achieving the liberation of semi-colonial and semi-feudal China in the era of imperialism. Mao Zedong Thought resulted not only from the creative work of Mao Zedong himself, but also from the wisdom of the whole Chinese Communist Party and all the Chinese people.

II. Major Schools of Chinese Philosophy

1. The Book of Changes

Over two thousand years ago in the Zhou Dynasty (1100—221 BC) there appeared in China a remarkable book called *Zhou Yi*, or *the Book of Changes*. Used to divine by the ancients, it is also the oldest extant philosophical monograph in China. This book, which is anything but a voluminous work, is regarded by the Chinese as “Number One of All Chinese Classics”.

Zhou Yi was so named because it appeared in the Zhou Dynasty, with *Zhou* referring to the time of appearance and *Yi* meaning “change”.

Owing to insufficient data, the authorship of *the Book of Changes* is hard to ascertain and has been, therefore, an issue hotly debated for centuries. As a book of divination, all it recorded were divine utterances selected and compiled from those of earlier times. It is thus assumed that the original author was a diviner in the western Zhou Dynasty.

Many of the oracle answers in *the Book of Changes* reflect truthfully the then social life in such aspects as production, trade, commerce, wars, social struggles, marriage customs, etc., providing us with firsthand data of studying the ancient history of China. Also contained in this book are the author's expositions of a wide range of topics such as politics, morality and science. A book of divination in form, *the Book of Changes* has, nevertheless, lived up to its reputation as the first philosophical monograph in the history of Chinese philosophy.

The reason why *the Book of Changes* is rated as “Number One of All Chinese Classics” is that it first put forward the dialectical doctrine of *yin* and *yang*, thus laying the foundation of Chinese philosophy. *Yin* and *yang*, whose interplay

constitutes the Tao, or the way, refer to two opposing principles in nature. Today *the Book of Changes* is still having a considerable influence in China and even in the world.

The concept of *yin* and *yang* derived from our forefather's direct observation of the contradictory phenomena in the universe. In their eyes, almost all things in the world — heaven and earth, sun and moon, man and woman, day and night, top and bottom, victory and defeat — display the nature of universal contradiction. According to such direct and unaided observation, they classified the ever-changing things on earth into two categories: *yin* and *yang*, using two symbols to represent them respectively: a broken line for *yin* and a solid line for *yang*. Meanwhile they established the concept that the transformation, alternation and growth and decline of *yin* and *yang* were the sources of changes in the universe.

Taking a panoramic view of the five thousand years of the history of Chinese civilization, one can see that a tremendous amount of research work has been done on *the Book of Changes*. However, the book remains to be the most cryptic classical work with hosts of mysteries yet to be unravelled. *Yi* literally means "change", and the dialectical method and the transformative spirit embodies in *the Book of Change* will always be illuminating.

2. Confucianism

(1) Confucius

According to tradition, Confucius (551—479 BC) was born in the state of Lu (present-day Shandong Province) of the noble Kong clan. His original name was Kong Qiu. His father, commander of a district in Lu, died three years after Confucius was born, leaving the family in poverty; but Confucius nevertheless received a fine education. He was married at the age of 19 and had one son and two daughters. During the four years immediately after his marriage, poverty compelled him to perform menial labors for the chief of the district in which he lived. His mother died in 527 BC, and after a period of mourning he began his career as a teacher, usually traveling about and instructing the small body of disciples that had gathered around him. His fame as a man of learning and character and his reverence for Chinese ideals and customs soon spread through the principality of Lu.

Living as he did in the second half of the Zhou Dynasty, when feudalism degenerated in China and intrigue and vice were rampant, Confucius deplored the