

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 1 : THE STATE, POLITICAL SYSTEM, AND SOCIETY

Excerpt from The Chinese: Their Present and Future: Medical, Political, and Social We were, of course, delighted with Japan - every body is. I have yet to meet a person who was disap pointed with the country or its inhabitants.

A visitor to the country sees the meeting of an ancient culture that dates to roughly B. Marriage and Family The Chinese put a tremendous emphasis on lineage and family ties. Some families can trace their genealogy back over centuries. For men, carrying on the family name by having sons is a major goal. Many men, especially firstborn sons, remain at home with their parents in order to care for them in old age. Even married couples often live with parents. Many young couples consult matchmakers in order to find a mate. Gender Relations The issue of gender roles and equality has been contentious in China. Traditional beliefs have always placed men ahead of women in the social hierarchy, and the issue has been exacerbated since the Communist government initiated the one-child policy. Age-old beliefs created pressure on families to produce a boy so the family name will carry on. However, under Communism, women have made great strides in other areas, particularly in working and taking on greater roles in professional and public life. They are able to inherit property. Behavior, Etiquette and Values Chinese culture has traditionally prized the worth of the group over the worth of any one individual; the rise of Communism has enforced this. Several generations might live in close quarters and have contact with one another daily, and neighbors visit and interact on a regular basis. Economics and Social Class The traditions of the dominant Confucianist outlook encourage social stratification. Under Communism, government workers and businessmen prosper at the expense of rural agricultural laborers. For this emerging economy, people covet status symbols such as luxury cars and designer clothing to demonstrate their success, particularly in urban areas. In rural areas, such as those populated by the minority Uighurs and Tibetans, traditional tribal social customs still reign, with people dressing much as they have for millennia. Education is mandatory and prized both by the culture and by the state; the Communists, within 50 years, raised the literacy rate from 15 percent to over 75 percent. Large and elaborate funerals usher the soul into the afterlife. Folk medicines such as rhinoceros horn borrow the Taoist belief that all disease comes from an imbalance in qi. Folk beliefs often go hand in hand with traditional thought borrowed from Taoism, Confucianism and Buddhism, although only 20 percent of the population officially espouses these religions.

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 2 : The Rise of Asian Americans | Pew Research Center

Additional Physical Format: Print version: Coltman, Robert, Chinese, their present and future: medical, political, and social. Freeport, N. Y., Books for.

Fifteen years ago, the air quality in Beijing was probably even worse than today, and cases of chengguan [low level law enforcement officers] beating people were probably more serious, but they did not become issues until recent years. If you think about recent social conflicts – land disputes and environmental issues – the government tries to use old ways to deal with these: Whether people can participate in the whole decision-making process – instead of having bargaining power when it comes to implementation – will be the biggest challenge. Ten or even five years ago people at the grassroots cared more about material benefits or short-run issues. Even grassroots people realise we now need institutional solutions. It is the issue of democratisation rather than those particular countries or regions that people really care about. It is not the government that is creating wealth. The logic of this "deal" – the assumption behind it – is wearing thin. The momentum for more freedom of speech is building. It is much harder to kill a dog than a puppy, and civil society is not a puppy any more. The government is playing a very delicate balance between maintaining power and retaining legitimacy. Look at what happened in the Soviet Union – when you start to engage in reform, even if you are the Communist party, it can get out of your hands. Dr Liu Yu, political scientist at Tsinghua University Environment In the past, the Chinese public, government and businesses focused more on the economy and neglected the environment. Because China developed too fast after opening up, problems have accumulated over the past 20 years and more will appear more in the coming years despite the implementation of protection measures. In the coming decade, environmental problems will affect ordinary people and they deserve our attention: From Since , incidents of heavy-metal pollution have been frequent. In January, cadmium threatened the drinking-water safety of 1. The minister of environmental protection said earlier this year that China had seen more than 30 major incidents of heavy-metal pollution since Supervision should be enhanced; reporting and emergency measures are needed. When accidents happen, enforcement and strict punishment should be implemented. China has the right attitude to environmental problems, but to solve them it also has to rely on civil society and on introducing mature international practices. Global warming poses a big challenge and is pushing the country to adopt a model which can ensure development but decrease energy consumption and greenhouse gas emissions. China is one of the few countries using coal as its primary form of energy. That will not fundamentally change for a fairly long time. China needs to keep developing to solve the problem of poverty and this will result in increased energy consumption and carbon emissions. The effects of global warming have been increasing. Some lakes relying on meltwater from glaciers are shrinking, and water shortages in Gansu, Ningxia and other north-western areas are becoming fiercer. Extreme weather has been widely observed: It will be 10 years of changes, but whether the change is little by little or all of a sudden is hard to say. For example, the wealth gap has not got smaller as the economy develops: Society has not become any more just and equal, but worse. Corruption is more severe. When a tycoon is detained, someone will come to the detention house, saying, "If you are willing to sell your 3bn yuan assets for m, I can get you out of here. People are looking at the case of Wang Lijun [the Chongqing police chief suspected of seeking to defect to the US]. It sends the signal that in their bones our senior officials do not loathe western democracy as they say. The children of high officials get fortunes from their power and migrate to democratic countries, not dictatorships. As social conflict becomes sharper, maintaining stability becomes more important. The official figures say the cost of public security is more than bn yuan – even more than what is spent on the military, according to western media. We can see small-scale protests all over China, but all of them have one thing in common: As these small protests become more and more numerous, there will be more problems. The only solution is democracy, to make officials careful about what they say and what they do. If there is not a revolution, the party has to make itself democratic to ensure its own survival. As a result of the

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

economic crisis [in], there has been a certain shift from the coastal areas, which rely on the global economy and have seen a lot of social conflict in their centralised urban areas, to central and north-western China. But as industries move, crises concerning land, urbanisation, the environment and resources are being repeated in inland areas. Chengdu and Chongqing are launching land experiments which give more benefits to farmers. Meanwhile, the question of whether migrant workers have the right to speak out also needs to be stressed. The question is whether people have their own representative in the public sphere of politics, whether decision-makers go to the grassroots to learn about the needs of the people at the bottom, and whether ordinary people gain access to participation. Conditions beneficial to private-owned economy should be encouraged and cultivated. The operation of state-owned companies should provide more social dividends, but this does not equate to large-scale privatisation of state-owned enterprises. Some state-owned enterprises have monopoly problems, but most gain growth through market competitiveness rather than monopoly. Monopoly exists in various forms of ownership. What needs to be considered are the principles of fair competition, market mechanisms, supervision and control, and encouragement of other ownership, to make SOEs more democratic, transparent and standardised.

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 3 : Human rights in China - Wikipedia

Full text Full text is available as a scanned copy of the original print version. Get a printable copy (PDF file) of the complete article (M), or click on a page image below to browse page by page.

It was a decisive period for New China. It is a time of extreme tension and high stakes, one in which China faces major political decisions that may well determine its direction not only for the next few years, but, as many feel, for long into the future. At this juncture a more lowly Party member than the late Chairman has offered his version of the problems facing the restive and fractured nation. He frames them as monumentally important issues that have grown in scale and gravity as a result of a stability obsessed government that, under the cover of consensual politics, has allowed pressing concerns to fester. During the present power transition, one that began as early as , individuals and groups have been vying to provide intellectual and strategic advice to the contenders for power. Writing for Reuters, Chris Buckley reports that the putative future Party General Secretary and President of China, Xi Jinping, is taking note, and even attempting to quell the disquiet before a Chinese version of the trahison de clerics sets off an unpredictable chain of events. Agitators on the left and the right call for drastic action to be taken against endemic corruption; others warn that any concerted effort in this regard would not only encounter serious opposition, it may well presage, or indeed incite, top-down socio-political instability. Many of the issues raised below are touched on in our recently published China Story Yearbook *Red Rising Red Eclipse*, available on this site. Generally speaking, China has made considerable progress during this time. However, as mentioned above, behind the successes, problems have proliferated. To be frank, the problems that were engendered and spawned during the last decade may well outweigh the achievements. For the Communist Party, the biggest and most urgent issue to be addressed is that, in the course of leading people towards a well-off and affluent society, the Party has come to confront a crisis over the legitimacy of its rule that has resulted from: There has been a failure to build a domestic demand-driven economy, and a failure to implement effective policies to reform wealth distribution and prevent the income gap from widening. Despite a few rounds of new regulations governing the real estate market, the results remain uncertain. A social security system has been established but remains rudimentary. There has been a failure to make the residency permit system independent from public services, this in turn prevents migrant workers from being integrated into the cities despite rapid urbanization. The problems related to an aging population have been exacerbated and there is a big lag between population policies and social reality. Environmental pollution has increased and shows no signs of improving. The education system is becoming more and more bureaucratized and its guiding philosophy is in dire need of fundamental rethinking. Some significant results have been achieved as regards scientific research, but few are truly original or in the fields of basic science. Morality is collapsing; the core values of society are becoming more and more elusive. Social stratification is becoming more rigid and institutionalized. Conflicts between the government and people are becoming more and more radical. There has been a failure to nurture and enlarge a middle class, etc. Below are some of the most significant problems, with explication: Vulnerable to fluctuations of the external economic environment, the current development model is an obstacle to long-term prosperity. However, restrained by vested interest groups including regional governments, little has been done in this regard. In particular, following the global financial crisis priority shifted from reform and restructuring to merely maintaining growth. Grave Problem 2 Failure to nurture and grow a middle class The history of modern states indicates that the middle class is the cornerstone of social stability and prosperity. But certain conditions need to be created to help a middle class grow: In the last decade, benefiting from the economic boom, the sheer number of middle class people increased. However, the growth rate lags far behind general economic growth rates, as a result of the lack of any mechanism to nurture the middle class. As regards income distribution, reform has stagnated, resulting in an ever-increasing gap between rich and poor. The road leading towards the middle class is becoming even bumpier for low-income households. These are just some

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

areas where the government should have done better. Grave Problem 3 The rural-urban gap has increased The residence permit system used to be the main tool used to rein in urban migration, in particular, the migration of farmers. In the past decade, despite increasing migration, the residence permit system remains tied to public services, and influences local government tax incomes and regional economic growth, therefore there is little incentive for reform. Some small cities have loosened their controls, but barriers remain high, and migrant workers still have great difficulties adapting to cities and obtaining new urban identities. The delay of residence permit reform has also radicalised conflicts between the countryside and cities, exacerbated government land sales and worsened the situation of landless farmers. Grave Problem 4 Population policy lags behind reality The population is aging at an accelerated rate. Grave Problem 5 The bureaucratization and profit-incentivisation of educational and scientific research institutions shows no indication of being ameliorated and it continues to stifle creativity. Education and scientific research is the foundation of a country. In the past decade, even though major progress has been made, quantity instead of quality is given priority. Few great scientists have emerged and original results are scarce. All these impair the realization of the goal of constructing an innovative country. The bureaucratization of the educational system has become more entrenched. Grave Problem 6 Environmental pollution continues to worsen There has been no improvement in environmental protection. Over the past decade, large numbers of energy-intensive, highly polluting projects have been launched, leading to further damage of our shared homeland and further diminishing the quality of life. Welfare and life itself is threatened by pollution. Over the past decade, though China has been actively seeking to expand its overseas markets and develop new energy technologies, it has failed to build either a stable energy supply network or the necessary military prowess to safeguard such a network, while the development of new energy technologies remains rudimentary. Grave Problem 8 Moral lapses and the collapse of ideology. The government has failed to build an effective and convincing value system that can be accepted by the majority of its people If a society is unable to prevent moral standards from degenerating, and if its members are unrestrained by any moral principle and have no sense of shame and see nothing but profit as their goal in life, it will soon descend to the level of the jungle. In the past decade, while the economy has developed rapidly, the state of morality has declined. In a time when old moral standards have collapsed, and the ideology developed during the revolutionary era has become bankrupt, a modern moral system suitable for a new market economy and commercial civilisation has failed to fill in the gap. As a result, there are no guiding principles for the society. This trend has hardly been reversed in the past decade. China has landing itself in a passive position. In the past decade, even though China has gained in power when it comes to deciding international affairs and putting forth a set of principles and targets as regards the world order, the state has failed to transform this potential into deeds. Grave Problem 10 Insufficient efforts in pushing political reform and promoting democracy There is a long way to go before the ideal of returning power to the people. This is the biggest and the most challenging problem. It should be done methodically and with caution. However, the state should at least make some gesture to show that the Party is sincere in its efforts to give people some hope, instead of dithering when faced with difficulties. In fact, the solution to all these problems lies with the reform of the political system, and how profound political reform will be. One era is coming to an end, and another is beginning. For a variety of reasons, Hu and Wen have failed to make positive progress in the above-mentioned areas. For this reason we should feel a sense of crisis.

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 4 : China country profile - BBC News

Higiene Pu Blica "China; *China* " Vida Social y Costumbres; *Geographic Places. China; Item Details The Chinese, Their Present and Future: Medical, Political.*

Ethnic Groups China, a large united multi-national state, is composed of 56 ethnic groups. Han Chinese account for The relationships between the different ethnic groups have been formed over many years. Distinct Language While hundreds of Chinese dialects are spoken across China, a minority language is not simply a dialect. Rather, it is a language with distinct grammatical and phonological differences from Chinese. Twenty-one ethnic minority groups have unique writing systems. Chinese Religion Confucianism, Taoism and Buddhism are the three major religions in China, although it is true to say that Confucianism is a school of philosophy rather than a religion. Buddhism in China Buddhism is the most important religion in China. During its development in China, it has a profound influence on traditional Chinese culture and thoughts, and has become one of the most important religions in China at that time. Three different forms of this religion evolved as it reached the centers of population at varying times and by different routes. The social and ethnic background in each location also affected the way in which each of these forms developed and eventually they became known as Han, Tibetan and Southern Buddhism. Over its long history, Buddhism has left an indelible impact on Chinese civilization. Many words and phrases have root in a Buddhist origin. This reveals in a sense the true attitude of the Chinese toward the utilitarian aspects of belief. Many people kowtow to whatever gods they encounter and will burn incense in any temple. In literature traces of Buddhism and Zen are obvious. Quite a few famous poets in Tang Dynasty like Bai Juyi were lay Buddhists but this did not prevent them from indulging in a little from time to time. It is not uncommon for the income of a temple to cover the expenses of a whole county or district. Taoism in China In the Chinese language the word tao means "way," indicating a way of thought or life. In about the 6th century BC, under the influence of ideas credited to a man named Lao-tzu, Taoism became "the way". Taoism began as a complex system of philosophical thought that could be indulged in by only a few individuals. In later centuries it emerged, perhaps under the influence of Buddhism, as a communal religion. It later evolved as a popular folk religion. Philosophical Taoism speaks of a permanent Tao in the way that some Western religions speak of God. The Tao is considered unnamed and unknowable, the essential unifying element of all that is. Everything is basically one despite the appearance of differences. Because all is one, matters of good and evil and of true or false, as well as differing opinions, can only arise when people lose sight of the oneness and think that their private beliefs are absolutely true. This can be likened to a person looking out a small window and thinking he sees the whole world, when all he sees is one small portion of it. Because all is one, life and death merge into each other as do the seasons of the year. They are not in opposition to one another but are only two aspects of a single reality. The life of the individual comes from the one and goes back into it. The goal of life for a Taoist is to cultivate a mystical relationship to the Tao. Adherents therefore avoid dispersing their energies through the pursuit of wealth, power, or knowledge. By shunning every earthly distraction, the Taoist is able to concentrate on life itself. Eventually the hope is to become immortal. He lived in Ancient China during the Zhou Dynasty. Confucius was a government official, and during his lifetime he lived from to B. Perhaps due to the turmoil and injustices he saw, he set himself to develop a new moral code based on respect, honesty, education, kindness and strong family bonds. His teachings later became the basis for religious and moral life throughout China. The Five Virtues of Confucius Confucius believed that a good government was the basis for a peaceful and happy society. And the basis for a good government was good officials. Once confined to the kitchens of the palace, the legendary Peking Duck is now served at thousands of restaurants around Beijing, as well as around the world. The origin of the Peking Duck dates back to the Ming Dynasty, about years ago. Cooks from all over China travelled to the capital Beijing to cook for the Emperor. It was a prestigious occupation as only the best chefs could enter the palace kitchens. A top cook was even able to reach the rank of a minister! It was in these

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

kitchens where dishes of exceptional quality such as the Peking Duck were first created and crafted to perfection by palace chefs. However, many of the recipes for such "foods of the Emperor" were later smuggled out of the kitchen and onto the streets of Beijing. With the eventual fall of the Ching dynasty in , court chefs who left the Forbidden City set up restaurants around Beijing and brought Peking Duck and other delicious dishes to the masses. For that, the hot pot is a delicious and hearty choice. Families or groups of friends sit around a table and eat from a steaming pot in the middle, cooking and drinking and chatting. They can also ladle up the broth from the pot and drink it. Undoubtedly, this way of eating is not only a figurative embodiment but a visual indication of the willingness to eat from the same pot and to share the same lot. This is the most highly prized merit of group consciousness. The hot pot is not only a cooking method; it also provides a way of eating. It is not only a dietary mode; it is also a cultural mode. As a dietary mode, the hot pot can be used by many people dining together, or by one person eating alone. Yet how few are those solitary diners to be found in a restaurant! This is not because the diner wants to economize, but because dining by oneself in front of a hot pot is devoid of interest and joy.

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 5 : Indigenous peoples - Wikipedia

Title: The Chinese, their present and future: medical, political and social Illustrated, etc. Publisher: British Library, Historical Print Editions The British Library is the national library of the United Kingdom.

Rummel Nothing appears more surprising to those who consider human affairs with a philosophical eye, than the easiness with which the many are governed by the few. My special concern is with such societies in the form of states. A state is a formal group Section It is the formal apparatus of authoritative roles and law norms through which that sovereignty is exercised. The state, however, should not be confused with a specific balance of powers a particular status quo, a government. Governments may effect massive change in laws and roles while the state remains the same. Changed are the civil order, the polity, the particular law norms and authoritative roles through which the elite manifest their interest. At the outset, then, the political system of a state must be distinguished from the state itself. It is the civil aspect of statehood. But a state through its lifetime may have many different political systems, as have China, Russia, and France. As the political elite exercise more or less coercive power, we can call a state more or less powerful. As ideologies grant a political system more or less power, we can call these ideologies more or less statist. But this is not to confuse the state as a sovereign group with the particular balance through which this sovereignty is manifest. Although there is a tendency in modern American political science to treat the political system as an abstract one of inputs and outputs, or of functions and institutions Easton, , we should not forget that a political system constitutes a balance among competing interests, capabilities, and wills, a specific status quo. And this is a balance among individuals. A specific political system is a particular definition of authoritative roles and law norms and an allocation of rights and duties historically determined through conflict, a balancing of powers. Those who fill these roles, who have the right to command others, are the political elite. Clearly, many different balances can be struck, as manifested by such varied polities as the United States, Japan, France, China, India, Spain, and Jordan. But these balances of power governing the state share some communalities and vary on certain significant characteristics. That is, does the status quo itself grant members of the state the right to compete for elite status and to change the fundamental laws governing the state? Are there freedom of political opposition and competition for power? For an open system such freedom is statewide. A closed system, however, legally or customarily 3 insulates authoritative roles and law norms from change by the nonelite. The open-closed characteristic is used broadly to distinguish political systems, as between liberal democracies or polyarchies on the one hand, and dictatorships, autocracies, or totalitarian systems on the other. But this is a characteristic and not a dichotomy. The right of involvement of the people in changing the system is a spectrum. For some states this right may involve full representation through the power to initiate or directly approve laws, as in Switzerland. Or, as in the United States, the mass may have the power to control the elite through the right to elect or reject their incumbency and by opposition to elite-policies, as through interest groups. In some states, such as Spain, the people can only produce change or opposition through communal groups like the church, which are participants in the political system. A second characteristic distinguishes the degree to which the political system intervenes in the society. A measure of this group-autonomy characteristic is the freedom from elite commands and law norms that diverse groups have in their activities. Does the political system control or intervene in the church, family, university, and private employment? At one end are ideal political systems which exercise a regulative-procedural control over society, leaving the activities of groups largely free from political intervention. A third characteristic involves the bases of the law norms. These may be traditional, adhering to custom and consensual norms and mores, or they may be positivistic, determined to satisfy a particular need or demand or plan. This is the normative characteristic. The final characteristic defines the interests of the elite. Elite goals generally can be classified as three: This is the goal characteristic. These open-closed, group-autonomy, normative, and goal characteristics provide us with a way of discriminating among pure political types in terms of their profiles. One type is the libertarian political system,

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

which is an open system, with virtually complete group autonomy, customary law, and present goals. Laws are limited to a few by virtue of group autonomy and openness customary principles and rights, with the judiciary limited to matching these principles to concrete cases. The goals of the elite are representational, fixed to present popular interests and needs insofar as they do not conflict with traditional rights and principles. A second pure type is the authoritarian political system. It is closed, with authoritative political positions open to only a few by virtue of birth or other ascribed status, and based on customary law. A third pure type is the totalitarian political system. Groups have no autonomy. Most political systems are a mixture of these types. Then there is totalitarian-authoritarian Syria or Egypt, and libertarian-authoritarian Brazil or Lebanon. Recognizing that all contemporary empirical political systems reflect such mixtures, some nonetheless closely approximate the pure types. An open system and group autonomy are closely related, although not necessarily so a majoritarian system could impose tight controls over all groups, as in wartime. Moreover, a traditional law system and group autonomy severely limit the ability of an elite to implement future goals. In fact, empirically we should find that these four characteristics define three points--libertarian, authoritarian, and totalitarian--of a political triangle in a two-dimensional political space, as shown in Figure. Theoretically, no political system is both totalitarian and authoritarian. As the elite become more future oriented as in many contemporary states undergoing forced modernization or development and allow less freedom of group autonomy, traditions are increasingly ignored. Precedent, custom, and informal norms often are hindrances to reconstruction and are ignored or altered through mass campaigns, as in the vast enforced cultural changes in China and the anti-Confucian crusade. This political triangle also represents the major political ideologies or formulas. Often ideologies are placed on a single left-right dimension, ranging from communism, democratic socialism, leftism, liberalism, welfare, libertarianism, nineteenth-century liberalism, conservatism, rightism, and fascism. Capitalism is always difficult to place on such a popular continuum, since it is conceived variously as nineteenth-century liberalism, competitive capitalism, as encompassing both kinds of liberalism, or as involving everything to the right of democratic socialism. This ideological spectrum is misleading, for it separates formulas with similar characteristics both conservatives and liberals are for civil rights; communism and fascism at the antipodes have more in common with each other than with the center formulas. Moreover, where would anarchism fit? Libertarians want to be free to do as they please; if a political system has any function it is the minimal one of preventing people from hurting each other and of maintaining basic civil freedoms. They range from the anarchists who feel all government can be eliminated, to the conservative libertarians or classical liberals who argue that government needs to deal with so-called externalities or neighborhood effects, such as pollution, flood control, national defense, or crime. The welfare or new deal liberal marks the division between libertarianism and socialism. While fearing too much government and desiring to maintain group autonomy, he believes that government has an essential role in regulating the economic marketplace and promoting social justice or equality. Thus, he recommends massive government health and welfare programs as the best way to help the poor, the deprived, and the disadvantaged, and promotes large-scale regulation of business activity to ensure the best most just operation of society. Welfare liberals stand at the threshold of socialism. Their programs are socialist in goals, social reconstruction and norms positivist, without involving government nationalization. Socialism is the complete management of the economy and public ownership of large economic organizations for some future goal, usually development, equality, and social reconstruction. To achieve this goal, society is in effect turned into a hierarchical coercive organization. Democratic socialists believe that socialism and an open political system with representational mechanisms and political competition are compatible. Nonetheless, democratic socialism severely limits or extinguishes group autonomy such as through nationalization and tightly regulates individual freedom as the freedom to contract or exchange. Whether in its applied Marxist-Leninist, Titoist or Maoist variety, it is the totalitarian imposition of socialist ideals over all groups and activities. Communists believe that by proper education, by reconstructing society in the socialist framework, by emphasizing community work and values, justice is promoted and a truly new person is created. Fascism, the belief in the nation, the state, lies at the

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

threshold between socialism and authoritarianism. Society is managed and all groups are controlled for the ends of the state. The future goal is state power, and justice lies in the manifestation of the true nation. In this sense fascism is traditional, emphasizing a will-to-power of cultural values and ideals over an competitors. The dynastic formula is the belief that a political system should adhere to traditions and custom and that the central power should lie in the hands of a family or blood line endowed with the responsibility for maintaining such tradition. Government ought to be authoritarian, in that elite positions are limited to those with certain ascribed characteristics and elite policies, but outside these limits people and groups are free to pursue their interests. Finally, the conservative lies at the threshold between libertarian and traditional formulas. The conservative wishes an open political system with group autonomy, but he also desires to imbed that system in traditional values. The job of government is to maintain such traditional norms and values while refraining from intervening in society to pursue social justice or reconstruction. The conservative and welfare liberal both share a belief in civil rights and a regulative, interventive role for government. They disagree on the purposes of such a role. Welfare liberals want government to intervene at the group level to assure proper or best functioning of society read economy. Thus, farm subsidies, independent regulatory commissions, and antitrust laws. But individual or private relationships, such as gambling, prostitution, or dope, should be relatively free from political interference. However, these are precisely the areas in which the conservatives want government to intervene to maintain decency and morality read traditions. The moral law should be maintained, but insofar as the behavior of groups, the realm of contracts and exchange, government has no right to intervene outside of assuring private property and contractual rights. The welfare liberal favors intervention in the marketplace but not in private morality, while the conservative favors intervention in private morality but not the marketplace. The libertarian opposes intervention in either case, except perhaps for preserving basic rights even this function is denied by the anarchist. The communist favors intervention in both cases in order to create a new society. The fascist believes in intervention in both cases in order to aggrandize state power and enhance true national virtues and traditions. And the authoritarian favors intervention in both cases if necessary to maintain tradition, but in practice will leave both spheres alone as long as customary norms and values are not violated. Such are the major contemporary formulas that compete for our dedication and aim at our sense of justice. The formulas are congruent with the political systems we have discussed, as shown in Figure

Anarchism anarcho-libertarianism is an anti-political system formula that is consistent with the distrust of government and attempts to keep government limited through checks and balances and civil rights. Indeed, the founders of the American Constitution can properly be classed as conservative libertarians.

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 6 : Social Culture in China | USA Today

The Chinese, their present and future: medical, political, and social Item Preview.

This new edition of our report on Asian Americans provides data on 14 smaller Asian origin groups with population counts below 1 million in the Census, along with detailed data on the economic and demographic characteristics of adults in nine of these groups. Our original report contained survey and Census data on all Asian Americans as well as specific information on the six largest Asian origin groups. Asian Americans are the highest-income, best-educated and fastest-growing racial group in the United States. They are more satisfied than the general public with their lives, finances and the direction of the country, and they place more value than other Americans do on marriage, parenthood, hard work and career success, according to a comprehensive new nationwide survey by the Pew Research Center. A century ago, most Asian Americans were low-skilled, low-wage laborers crowded into ethnic enclaves and targets of official discrimination. Today they are the most likely of any major racial or ethnic group in America to live in mixed neighborhoods and to marry across racial lines. Asians recently passed Hispanics as the largest group of new immigrants to the United States. The educational credentials of these recent arrivals are striking. This is double the share among recent non-Asian arrivals, and almost surely makes the recent Asian arrivals the most highly educated cohort of immigrants in U. Compared with the educational attainment of the population in their country of origin, recent Asian immigrants also stand out as a select group. Recent Asian immigrants are also about three times as likely as recent immigrants from other parts of the world to receive their green cards or permanent resident status on the basis of employer rather than family sponsorship though family reunification remains the most common legal gateway to the U. The modern immigration wave from Asia is nearly a half century old and has pushed the total population of Asian Americans foreign born and U. S born, adults and children to a record 10 million. Asian Americans trace their roots to any of dozens of countries in the Far East, Southeast Asia and the Indian subcontinent. Each country of origin subgroup has its own unique history, culture, language, religious beliefs, economic and demographic traits, social and political values, and pathways into America. But despite often sizable subgroup differences, Asian Americans are distinctive as a whole, especially when compared with all U. According to the Pew Research Center survey of a nationally representative sample of 3,000 Asian Americans, conducted by telephone from Jan. 2002 to Feb. 2003, they also stand out for their strong emphasis on family. Their living arrangements align with these values. They are more likely than the general public to live in multi-generational family households. Asian Americans have a pervasive belief in the rewards of hard work. By their own lights, Asian Americans sometimes go overboard in stressing hard work. The immigration wave from Asia has occurred at a time when the largest sending countries have experienced dramatic gains in their standards of living. But few Asian immigrants are looking over their shoulders with regret. And by lopsided margins, Asian Americans say the U. S. is better than their country of origin as being superior on just one of seven measures tested in the survey strength of family ties. The survey was conducted only among Asian Americans currently living in the U. S. As is the case with all immigration waves, a portion of those who came to the U. S. have returned. However, return migration rates are estimated to be lower for immigrants from Asia than for other immigrants, and naturalization rates that is, the share of eligible immigrants who become U. S. citizens. For more details, see Chapter 1. Asians in the U. S. For example, adults living in China are more satisfied with the way things are going in their country than Chinese Americans are with the way things are going in the United States. By contrast, the publics of India and Japan have a more downbeat view of the way things are going in their countries than their counterpart groups do about the U. S. Across the board, however, U. S. Asians are more likely than Asians in Asia to say their standard of living is better than that of their parents at a similar stage of life. Asians also exceed Asians in their belief that hard work leads to success in life. And while many U. S. Asians say that Asian-American parents place too much pressure on their children to do well in school, even more Chinese and Japanese say this about parents in their countries. For more details on these

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

and other cross-national comparisons, see Chapter 4. For example, Indian Americans lead all other groups by a significant margin in their levels of income and education. Seven-in-ten Indian-American adults ages 25 and older have a college degree, compared with about half of Americans of Korean, Chinese, Filipino and Japanese ancestry, and about a quarter of Vietnamese Americans. More than seven-in-ten Japanese and two-thirds of Filipinos live in the West, compared with fewer than half of Chinese, Vietnamese and Koreans, and only about a quarter of Indians. The religious identities of Asian Americans are quite varied. According to the Pew Research survey, about half of Chinese are unaffiliated, most Filipinos are Catholic, about half of Indians are Hindu, most Koreans are Protestant and a plurality of Vietnamese are Buddhist. Among Japanese Americans, no one group is dominant: There are subgroup differences in social and cultural realms as well. Japanese and Filipino Americans are the most accepting of interracial and intergroup marriage; Koreans, Vietnamese and Indians are less comfortable. Koreans are the most likely to say discrimination against their group is a major problem, and they are the least likely to say that their group gets along very well with other racial and ethnic groups in the U. In contrast, Filipinos have the most upbeat view of intergroup relations in the U. The Japanese are the only group that is majority U. Their pathways into the U. The Vietnamese are the only major subgroup to have come to the U. Asian Americans have varying degrees of attachment to relatives in their home countries—likely reflecting differences in the timing and circumstances of their immigration. They have different naturalization rates. Fully three-quarters of the foreign-born Vietnamese are naturalized U. History Asian immigrants first came to the U. They endured generations of officially sanctioned racial prejudice—including regulations that prohibited the immigration of Asian women; the Chinese Exclusion Act of 1882, which barred all new immigration from China; the Immigration Act of 1892 and the National Origins Act of 1924, which extended the immigration ban to include virtually all of Asia; and the forced relocation and internment of about 120,000 Japanese Americans after the Japanese attack on Pearl Harbor in 1941. Large-scale immigration from Asia did not take off until the passage of the landmark Immigration and Nationality Act of 1952. Over the decades, this modern wave of immigrants from Asia has increasingly become more skilled and educated. Today, recent arrivals from Asia are nearly twice as likely as those who came three decades ago to have a college degree, and many go into high-paying fields such as science, engineering, medicine and finance. This evolution has been spurred by changes in U. These trends have raised the education levels of immigrants of all races in recent years, but Asian immigrants exceed other race and ethnic groups in the share who are either college students or college graduates. It is not yet possible to make any full intergenerational accounting of the modern Asian-American immigration wave; the immigrants themselves are still by far the dominant group and the second generation has only recently begun to come into adulthood in significant numbers. Among all second-generation Asians, the median age is just 17; in other words, about half are still children. But on the basis of the evidence so far, this immigrant generation has set a bar of success that will be a challenge for the next generation to surpass. The two groups also have similar shares in poverty and homeownership rates. Not surprisingly, when it comes to language fluency, there are significant differences between the native- and foreign-born adults. Family formation patterns are also quite different. Among adults, the median age is 30, versus 44 for the foreign born. There are also differences between the native born and foreign born in the share of recent mothers who are unmarried. Even as births to single mothers have become more widespread in recent decades, Pew Research surveys find that a sizable majority of Americans believe this growing phenomenon has been bad for society. About one-in-five Asian Americans say they have personally been treated unfairly in the past year because they are Asian, and one-in-ten say they have been called an offensive name. Older adults are less likely than young and middle-aged adults to report negative personal experience with bias. Of those who do say it makes a difference, a slightly higher share say that members of their group are helped rather than hurt by their race. Those with less education are more prone than those with more education to say that being an Asian American is an advantage. Group Relations Overall, more than eight-in-ten Asian Americans say their group gets along either very or pretty well with whites; roughly seven-in-ten say the same about relations with Hispanics and just over six-in-ten say that about their relations

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

with blacks. In several cities across the country, there has been a history of tension between Koreans and blacks, often arising from friction between Korean shopkeepers and black customers in predominantly black neighborhoods. Asian-American newlyweds are more likely than any other major racial or ethnic group to be intermarried. There are notable gender differences. Asian women are twice as likely as Asian men to marry out. Among blacks, the gender pattern runs the other way—men are more than twice as likely as women to marry out. Among whites and Hispanics, there are no differences by gender. Among Asian-American newlyweds, Japanese have the highest rate of intermarriage and Indians have the lowest. More than half of recent Japanese newlyweds married a non-Asian; among recent Indian newlyweds, just one-in-eight did. Today, however, Asian Americans are much more likely than any other racial group to live in a racially mixed neighborhood. This comparison should be treated with caution: Each of the other groups is more numerous than Asians, thereby creating larger potential pools for racial enclaves. Identity Despite high levels of residential integration and out-marriage, many Asian Americans continue to feel a degree of cultural separation from other Americans. Not surprisingly, these feelings are highly correlated with nativity and duration of time in the U. In these identity preferences, Asian Americans are similar to Hispanics, the other group that has been driving the modern immigration wave. Hispanics are more likely to identify themselves using their country of origin than to identify as a Hispanic or as an American. Recent immigrants, however, tend to be somewhat less upbeat in these assessments than are immigrants who came before. By contrast, only about a third of all Americans say they are doing much better than their parents at a similar stage of life. There are only minor differences between Asian Americans and the general public in their expectations about the upward mobility of their children. On this measure, there are sizable differences among U. About a third of Koreans and Indians feel this way, as do one-in-four Chinese and Filipinos, and just one-in-five Japanese. Political and Social Attitudes Compared with the general public, Asian Americans are more likely to support an activist government and less likely to identify as Republicans. While they differ on the role of government, Asian Americans are close to the public in their opinions about two key social issues. The survey was conducted in all 50 states, including Alaska and Hawaii, and the District of Columbia.

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

Chapter 7 : China's challenges: political change, pollution and protest | World news | The Guardian

Buy The Chinese, Their Present and Future: Medical, Political, and Social at racedaydvl.com

Definitions[edit] The adjective indigenous was historically used to describe animals and plant origins. During the late twentieth century, the term Indigenous people began to be used to describe a legal category in indigenous law created in international and national legislations; it refers to culturally distinct groups affected by colonization. The use of the term peoples in association with the indigenous is derived from the 19th century anthropological and ethnographic disciplines that Merriam-Webster Dictionary defines as "a body of persons that are united by a common culture , tradition , or sense of kinship , which typically have common language , institutions , and beliefs , and often constitute a politically organized group ". They are culturally distinct groups that find themselves engulfed by other settler societies born of forces of empire and conquest". Indigenous people also include people indigenous based on their descent from populations that inhabited the country when non-indigenous religions and cultures arrivedâ€”or at the establishment of present state boundariesâ€”who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains. The status of the indigenous groups in the subjugated relationship can be characterized in most instances as an effectively marginalized, isolated or minimally participative one, in comparison to majority groups or the nation-state as a whole. Their ability to influence and participate in the external policies that may exercise jurisdiction over their traditional lands and practices is very frequently limited. This situation can persist even in the case where the indigenous population outnumbers that of the other inhabitants of the region or state; the defining notion here is one of separation from decision and regulatory processes that have some, at least titular, influence over aspects of their community and land rights. In a ground-breaking decision involving the Ainu people of Japan, the Japanese courts recognised their claim in law, stating that "If one minority group lived in an area prior to being ruled over by a majority group and preserved its distinct ethnic culture even after being ruled over by the majority group, while another came to live in an area ruled over by a majority after consenting to the majority rule, it must be recognised that it is only natural that the distinct ethnic culture of the former group requires greater consideration. These constraints can be observed even when the indigenous society is regulated largely by its own tradition and custom. They may be purposefully imposed, or arise as unintended consequence of trans-cultural interaction. They may have a measurable effect, even where countered by other external influences and actions deemed beneficial or that promote indigenous rights and interests. This definition has some limitations, because the definition applies mainly to pre-colonial populations, and would likely exclude other isolated or marginal societies. They form at present non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. The primary impetus in considering indigenous identity comes from the post-colonial movements and considering the historical impacts on populations by the European imperialism. The first paragraph of the Introduction of a report published in by the Secretariat of the Permanent Forum on Indigenous Issues published a report, [12] states For centuries, since the time of their colonization, conquest or occupation, indigenous peoples have documented histories of resistance, interface or cooperation with states, thus demonstrating their conviction and determination to survive with their distinct sovereign identities. Indeed, indigenous peoples were often recognized as sovereign peoples by states, as witnessed by the hundreds of treaties concluded between indigenous peoples and the governments of the United States, Canada, New Zealand and others. Classical antiquity[edit] Greek sources of the Classical period acknowledge the prior existence of indigenous people s , whom they referred to as " Pelasgians ". These peoples inhabited lands surrounding the Aegean Sea before the subsequent migrations of the Hellenic ancestors claimed by these authors. The disposition and precise identity of this former group is

DOWNLOAD PDF THE CHINESE, THEIR PRESENT AND FUTURE: MEDICAL, POLITICAL, AND SOCIAL.

elusive, and sources such as Homer, Hesiod and Herodotus give varying, partially mythological accounts. However, it is clear that cultures existed whose indigenous characteristics were distinguished by the subsequent Hellenic cultures and distinct from non-Greek speaking "foreigners", termed "barbarians" by the historical Greeks. But because already existent populations within other parts of Europe at the time of classical antiquity had more in common culturally speaking with the Greco-Roman world, the intricacies involved in expansion across the European frontier were not so contentious relative to indigenous issues. The idea that peoples who possessed cultural customs and racial appearances strikingly different from those of the colonizing power is no new idea borne out of the Medieval period or the Enlightenment. European expansion and colonialism[edit] The rapid and extensive spread of the various European powers from the early 15th century onwards had a profound impact upon many of the indigenous cultures with whom they came into contact. The exploratory and colonial ventures in the Americas, Africa, Asia and the Pacific often resulted in territorial and cultural conflict, and the intentional or unintentional displacement and devastation of the indigenous populations. The Canary Islands had an indigenous population called the Guanches whose origin is still the subject of discussion among historians and linguists. Indigenous societies range from those who have been significantly exposed to the colonizing or expansionary activities of other societies such as the Maya peoples of Mexico and Central America through to those who as yet remain in comparative isolation from any external influence such as the Sentinelese and Jarawa of the Andaman Islands. The United Nations estimates that there are over million indigenous people living in over 70 countries worldwide. This includes at least distinct peoples [18] in over 72 countries. Contemporary distinct indigenous groups survive in populations ranging from only a few dozen to hundreds of thousands and more. Many indigenous populations have undergone a dramatic decline and even extinction, and remain threatened in many parts of the world. Some have also been assimilated by other populations or have undergone many other changes. In other cases, indigenous populations are undergoing a recovery or expansion in numbers. Certain indigenous societies survive even though they may no longer inhabit their "traditional" lands, owing to migration, relocation, forced resettlement or having been supplanted by other cultural groups. In many other respects, the transformation of culture of indigenous groups is ongoing, and includes permanent loss of language, loss of lands, encroachment on traditional territories, and disruption in traditional lifeways due to contamination and pollution of waters and lands. Indigenous peoples by region[edit].

Chapter 8 : Social, Economic & Political Effects - Geography Revision

The metadata below describe the original scanning. Follow the "All Files: HTTP" link in the "View the book" box to the left to find XML files that contain more metadata about the original images and the derived formats (OCR results, PDF etc.).

Chapter 9 : The Ten Grave Problems Facing China | The China Story

Since my return to the United States, last spring, I have met many friends, in and out of the medical profession, who have at various times pressed me to write my experiences in China, and my views of the present situation there and future prospects of the country.