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**Ideology of Literature Studies in High School Colloquiums in Neoliberal China**

By

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A Thesis

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St. Cloud State University

in Partial Fulfillment of the Requirements

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### **Abstract**

This study focuses on exploring the ideological influences in literature studies in neoliberal China. The exploration of ideological impacts will be discussed through looking at the theoretical discourse and empirical discourse. The theoretical discourse which will be developed in this study based on the theory of ideology and the theory of neoliberalism. There will be many other theoretical themes discussed in study, but all of them are going to serve the discourse about ideology and neoliberalism. The discourse about the theory of ideology and theory of neoliberalism intends to provide the background and theoretical framework for the empirical discourse. The empirical discourse is concentrated in the literature materials which come from the high school colloquiums in China. Those materials will be provided in different themes, in order to extend the discussions about the existed ideologies in literature studies. Through the empirical discourse about literature studies, study will be able to show various types of different ideological themes and how they work within the context of neoliberal China after economic reform in 1978. Once all sorts of ideological themes in literature studies are depicted, this study will pay attention to the philosophical themes in order to discuss how the philosophical themes influence the society and individuals in their everyday lives. Those philosophical discussions will be derived from the empirical discourse which is concentrated in literature studies.

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## Chapter I

### INTRODUCTION

Current society of the People's Republic of China is experiencing the consequences of economic reform since 1978. China has already put away its socialist economy which was adopted during the time of Maoism, instead, China called its economic reality which was "socialist market". However, within the economic development, especially after 1980, the "neoliberal doctrine" carried out China's economy to a so-called success with generating more social, economic and political problems (Lin, 2006). Particularly, even if China does not specify itself as a capitalist nation within the context of neoliberalism, rather, China calls its economic reality which is a way of accomplishing the ultimate communism, the reality seems different from what Chinese government specifies itself as a socialist nation so confidently. But, Chinese government still constantly insists its legitimacy in adopting capitalist and neoliberal economy through spreading various ideologies in blinding people from acknowledging the actual capitalism and neoliberalism in society. In this research, I will focus on the literature studies in high school colloquiums about the ideological influences under the neoliberal context in the People's Republic of China nowadays.

In the first chapter, I will talk about the notion of ideology by referring to Marx and Engels (1970), and their illustrations about the concept of ideology, which actually expresses and represents the unequal power relationship. Literature could be considered as a type of ideology, because it reflects the social power. Three directions will be focused on in this Chapter. First direction is the theoretical approach, includes the definitions and interpretations of ideology. Second, I will talk about the practical uses of ideology, and its connections with hegemony and

legitimation. Thirdly, I will explore the philosophical backgrounds of ideology in both Western philosophy and Chinese philosophy, even if sometimes philosophies do not specifically indicate the word, ideology, in philosophical thinking and discussions.

I will theorize ideology through referring to Brown (1973) and Plamenatz (1970), primarily. Furthermore, Eagleton will be a major part for me to look at ideology as a “discourse” which represents power and manipulation (Eagleton, 1991). Karl Marx’s theory about ideology will also be an important aspect for me in talking about power. Then I will start to talk about the “false consciousness” of ideology, which will be the core part of the discussion. I will also talk about Dijk (1998) and his ideas about how to use ideology to satisfy legitimation.

After theorizing ideology and looking at the utility of ideology, I will talk about the traditions of ideology in West and in China. I will start to talk about the core of the Western philosophy, which is grounded on rationalism with the approaches of idealism, which have had influences in building of ideology. The Western philosophy will be first argued via Plato (2005) and his *the Republic*, especially, the rationalized ideals what are priory to the human empirical experience will be concentrated in. Then I will focus on interpreting the later scholasticism and the ideal of God as a certain type of ideology which is used by the Roman Catholic Church. Philosophers will be particularly focused on from the time of Descartes to the time of Kant, through referring to Kenny (2006). Then I will discuss how Nietzsche (1992) criticizes the rationalized the connections between dominant power and rationalism, and how different the philosophical approaches dealt with the subject of ideology.

The last part of this section will concentrate on the Chinese traditions. I will just briefly introduce the ideological traditions in ancient Chinese history. The first important writer who I

will mention is Bangu (1983). He conceptualized how ideologies worked in the old time of China since BC 221. After that, Confucianism would be covered, as it was a significant dominant ideology which was used by different empires in Chinese history. Other ideologies, such as Daoism and the Legalists' philosophy were also popular in ancient China, according to Yu (2014) and Du (2008).

In Chapter, I will introduce the articles which are collected in the high school literature materials. Two time periods of materials will be focused on here, the materials from 2002 to 2005 and the materials from 2012 to 2015. Because the purpose of this research which relates to the ideology in neoliberal China, many articles which were written in hundreds and thousands years ago in ancient Chinese would be ruled out here. Most articles are written or translated in modern Chinese, and most Chinese articles will be focused on within the recent 100 years to present. I will introduce what those articles focus on and what those articles linked to transfer to the readers in this chapter without analyzing them in-depth.

In the following chapter, I will talk about the neoliberal background of China. According to Martinez and Garcia (1996), neoliberalism is a new type of liberalism, but it is complex ideology which combines different social aspects or sectors. In China, neoliberalism carries out its own features with Chinese features, specifically, after the economic reform since 1978, according to Wang (2003). The radical developments were under the influences of Deng Xiaoping and gradually caused social inequalities, according to Ash and Kueh (1996). Then I will talk about the economic reforms in agriculture, industrialization and international trade business in detail. Those three aspects have something in common, namely privatization.

I will try to look at the new rise of class power which is crony capitalists in China. As



Tsai (2007) and his interpretations of crony capitalism will be primarily taken up here, because her theories really fit into the reality what is being carried out in China nowadays. As a system, crony capitalism will necessarily cause social struggles and divisions (Aligica & Tarko, 2014).

Next, I will talk about the development of neoliberalism in China, and the creation of a “neoliberal state” through destructing the current social realities and liberating capitalists with political power, according to Harvey (2007). The discussions will include how neoliberal China is functioning and how the neoliberal economy is getting legalized. The discussions will show how people survive or live under the influences of neoliberalism, and how capitalists and political power utilize the neoliberal economy. Do people know about the reality of neoliberal economy? How do they handle the reality of neoliberalism or how are they handled by neoliberalism after economic reform since 1978?

After I finish talking about the theoretical frameworks of ideology, the basic context of economic reform and the neoliberal reality of China, I will start to analyze the empirical materials. Those empirical materials are based on the chapter in which I have already introduced about the contents of the literature works in high school colloquiums. I will particularly distinguish those articles to many different tropes or themes according to the editions and the time periods of those high school literature materials. Those tropes or themes will be helpful to educate what kinds of ideologies or ideals the literatures want to convey to students. Finally, once I finishing the empirical discourses, I will try to look at the realities and the society through discussing the philosophical themes what will be identified after analyzing the empirical materials. The philosophical themes are going to show through literatures, how ideologies manipulate individuals through the uneven power relationship in society.

## Chapter II

### IDEOLOGY

According to Berger (2007), every image that we see depicts the way of our seeing, because every image is actually human made (p.3). If we take literature as an image, ideology is a way of seeing or even thinking, which can be implied in literature studies and literature writings. National or social ideologies can be reflected through literatures and education of literature study in nation or society. Moreover, ideology sometimes expresses the unequal power relationship which is normally dominated by the ruling class or the class who possesses the materials of production (Marx & Engels, 2003).

Literature is a type of ideological form, which has the tightest relationship with social power (Eagleton, 2007, p.21). Ideology can be reflected through literary writings, because literature can be used to serve ideology (Eagleton, 2007, p.26). According to Eagleton (2007), it is plainly to see that literature plays an ideological role in society and it will be adopted by the dominant power, in order to fulfill the needs of that specific power. Literature can be defined as a special way of applying language, even if it contains high values which are the part of ideological form with non-practical attributes (Eagleton, 2007, p.2-14). Therefore, sociologically, literature can be ideologically identified and utilized by power, eventually. Through theorizing literature with ideological considerations, it will be helpful for us to see how literature studies in China, especially in Chinese high school colloquiums, reflects the ideologies of China, which is under the neoliberal context nowadays.

Nevertheless, before we get into the discourse of literature studies in high school colloquiums and the reflections of ideology in literature, we must primarily and solely talk about

ideology itself. In this chapter, I will focus on ideology in three directions. First of all, I will discuss ideology theoretically, by identifying the definitions and interpretations of ideology. Then through looking at the theoretical approach of ideology, I will develop ideology in its usages of practical functions, such as its connections with hegemony and legitimation.

After that, I try to explore ideology in two major philosophical backgrounds. The Western philosophy will be the first direction which I will treat in this chapter, especially, through looking at the trends of Western philosophy historically. Obviously, some philosophers will be discussed here for sure. Finally, in this chapter, I will also introduce the philosophical approach in Chinese history, in order to express the influences of ideologies which were proposed by ancient Chinese philosophers.

### **Theorized and Utilized Words of Ideology**

It may not be that difficult to have a basic glance or a rough recognition about the word, ideology, through our common sense. Frankly, we would be able to say that ideology is something about some certain sorts of ideas which are depicted through language. At least, ideology could be referred to as a “system set of attitude and beliefs” academically (Brown, 1973, p.10). Moreover, ideology refers to “the ideas and attitudes” which can reflect the “ways of speaking and behaving” among people who have already been characterized within “a group or community”, such as the class of the bourgeois (Plamenatz, 1970, p.20). Therefore, when we look at the characters of ideology, it not only tells us that ideology comes from our human cognitions or consciousness, but also it is a systematic way of thoughts which describes people’s behaviors or speaking in their living society.

In our common sense, we sometimes simply think that ideology is more frequently being

used in politics as a term in language. However, ideology is more “a matter of discourse” rather than language (Eagleton, 1991, p.9). Language as a basic tool for human beings to make communications with others and to transform the information from persons to persons. The basic usage of language is to tell and to know about information. However, ideology is not the case which only satisfies the need of transforming information, rather it is a “question of power” (Eagleton, 1991, p.10) which can be used to implement the power of manipulations.

Furthermore, it is not simply being characterized in the areas of politics, it is broadly being adopted in all areas of the society. According to Eagleton (1991), “politics is not necessary to be ideological”, but ideology can be used as a tool of devoting to the “power process” (p.11). But politics does not necessarily need the involvement of ideology, even if ideology is frequently being adopted in politics if politics is going to play “power process”. It is the same as society, socially, we can see the active using of ideologies, such as the uses of ideologies in “class, gender and race” and so on so forth (Eagleton, 1991, p.13-14) with the form of language. However, we do not see the necessary connections between the ideologies and the society.

Thus, what is ideology really about? I propose that ideology is about the power. Power is the core origin of the creation of ideology.

Marx and Engels (1970) attributed ideology to the unbalanced power relationship, especially the class who possessed material power in society. On one hand, they claimed that the powerful who possessed materials in society would also dominate the spiritual power (Marx & Engels, 1970, p.64). It did not necessarily mean that the dominated power was purely political power, rather it was a class who had power in material solely. That class inevitably dominated the spiritual power, which could be identified as ideology. For instance, in capitalist society, the

class of capitalists have the power of generating ideology. However, according to Marx and Engels (1970), historically, the spiritual power or the way of thinking was always dominated by the ruling class, and the general interests actually referred to the interests of the ruling (p.64-68).

Therefore, as we can see that ideology actually reflects the power of the ruling class. It does not necessarily point to the political power, such as government, rather it refers to the ruling class who controls the material of production. In capitalist society, even if some of the capitalists do not participate in politics, they are still in the ruling class. According to Marx and Engels (1970), those capitalists who were not political could still possess ideological influences in society, because ideology was going to protect the interests of that certain class without being politicalized purely. Because of the uneven power struggles, it is sometimes recognized as “false consciousness” which is only “a part of consciousness” (Plamenatz, 1970, p.23).

“False consciousness”, according to Engels (1893), had the deficiency in objectivity and the true reality was actually unknown to people. Based on what we discussed before that ideology, in a certain degree, represented the unbalanced social, economic and political power relation. The powers, especially the ruling class, who have controls in materials, creates the illusionary consciousness which will have influences in society systematically. As we know that ideology has systematical structure of ideas, attitudes or beliefs, the “false consciousness” must be used as a systematic power in blinding people in society.

Furthermore, “false consciousness” is actually a rationalized consciousness which “block” individuals “from consciousness the subject’s true purpose” (Eagleton, 1991, p.89), as ideological forms. It causes the consequence that “false consciousness” will be “pervasive” and “extensive” in social life (Plamenatz, 1970, p.72-84), such as the “false consciousness” in

capitalist society.

However, ideology does not necessary generate “false consciousness”, because “not all ideological language characterizes the world in erroneous ways” (Eagleton, 1991, p.15-18). Moreover, ideology can be successful, if and only if it is consistent with the reality and recognitions of the true versions of the “social life”, instead of creating illusions only (Eagleton, 1991, p.15). It is the same as being rationalized. The errors can be produced by rationalism, but it does not necessary follow that rationalism cannot reflect the true reality. Hence, the word, ideology, is kind of neutral rather than an evil word. Marx and Engels (1970) even believed that the ideology of the ruling class will vanish if and only if the class society is eliminated (p.66). Therefore, the “false consciousness” may not be a necessary consequence of being ideological, but being ideological can easily serve to manipulate people with the productions of “false consciousness”.

Because ideology practically reflects the power relation in society, it will be fairly convenient to be used to help the legitimization of the “dominant power”, in order to satisfy certain class’s interest in “power struggle” through ideologies (Eagleton, 1991, p.16). Legitimization is significant to the ruling class or the dominant power to preserve its “power-interest” in society. Ideology can be adopted “to the promotion and legitimation of the interests of such social groups in the face of opposing interests” (Eagleton, 1991, p.26-31). In an unequal society, unavoidable social, political and economic struggles in society occur among different classes of people. The dominant power must face the challenges from its opposite groups who demand opposite interests. Then, legitimization becomes urgent. Therefore, to legitimize the interest of dominant power through ideological works will be a wise method. “False

consciousness” which is generated through being ideological will be used by the powerful group to effectively manipulate its people.

Legitimation can be viewed as an appropriate way of self-defending with “good reasons” and “motivations” by avoiding critiques from others (Dijk, 1998, p.255-258). According to the points of Dijk (1998), “ideologies provide the foundation of judgement and action, and hence also the basis for group-related legitimation” (p.257). It means that the so-called legitimation is actually the servant of the ruling and dominant class, but that servant needs ideologies to have a priori and solid foundations. The social conflicts will eventually be suppressed by the legitimation within “the general moral order” (Dijk, 1998, p.258).

Not only, through ideologies, the unequal power relation becomes legitimized, but also it becomes moral with self-justifications. It is an entirely rationalized and philosophical approach. Legitimization cannot live without being rationalized, moreover, it needs to be universalized or eternalized with self-evident beliefs in society through the works of ideology (Eagleton, 1991, p.54-58). And that ideology is philosophical as well, because epistemologically, ideology provides the sole “subject which objectifies its self” (Hawkes, 1996, p.191). For instance, the ideology serves in capitalist society which tells people that accumulating profits is not only legitimized, but also it is moral. Why? Because it is a capitalist society, we can only speak and think with the capitalistic mind which is to accumulate profits. It is self-justified by rejecting any doubts. That is also the dominant capitalist class who wants people to have that consciousness in mind as a type of nature.

Legitimation depends on “an ideology that is itself built into the economic basis” in a capitalist society through “rational-natural-law” and “utilitarianism” (Habermas, 1973, p.24-25).

We can see that the utilized and rationalized ideology will be able to justify the existence of capitalism, including to legitimize capitalism when it produces the conflicts since capitalism causes contradictory relations in classes. However, as long as the conflicts within capitalism are still in the stage of potentiality, or individuals are not conscious of those conflicts, through ideological defense, the capitalist reality will be legitimized through blocking people's consciousness (Habermas, 1973, p.26-27). The function of ideology in legitimization is not to legitimize capitalism when the public becomes aware of the conflicts. Instead, legitimization happens before people's awareness or it is going to prevent people from acknowledging the conflicts, even if the conflicts have already been existing.

In the working of ideology, we sometimes notice the existences of hegemony or propaganda. Hegemony is broader than ideology, because hegemony means that the ruling power gets consents from its people instead of forcibly imposing ideologies to society (Eagleton, 1991, p.112). It is a more successful approach of being ideological, but hegemony works more various field which can enrich and extend the ideological influences. Hegemony is more dynamic and more invisible, because it overcomes the power struggle, since it gets the consents from the class being ruled (Eagleton, 1991, p.112-117).

But hegemony still reflects the unbalanced power relation, even if it seems tenderer than pure ideology. It is only the case of the sequences in implementing ideological influences. At the beginning, ideology is forcible, then it becomes hegemonic through consent or compromise of the entire society. It is similar to the process of propaganda, propaganda finally "transform ideology into myth" (Ellul, 1964, p.116-117), and then people in society can be easily persuaded to accept the reality which contains the manipulations of the dominant power. However, no



matter the forms of ideology are hegemony or propaganda, it is only the case of power domination, even if some ideologies are successfully implemented. It is only the case of serving the ruling class or the dominant power in society with the rationalized language and consciousness, after all.

### **The Western Traditions of Ideology**

The tradition of Western philosophy is mainly focused on rationalism, especially how rationalism works with idealism which is being conceptualized and priority to human empirical experiences. As we discussed in the previous section, ideology is tightly related to human rationality or rational thoughts. We must take a glance at the trends of how Western philosophy contributed or influenced the establishment of ideology. Even if many later philosophers criticized the rationalism with idealism who pre-establishes the ideals priority to the human empirical experience, such as Nietzsche, Schopenhauer or the existentialist, those critics were still the reflections about the rationalized ideology. Here, I will only talk about several important philosophers and historical periods of philosophy for the purpose of looking at the trends of ideology philosophically.

If we look back to the ancient Greek, Plato had already proposed his ideals how to manipulate people in a state with our so-called modern word, ideology. The word, ideology, in Plato had its broad and generalized meaning, since Plato never used the word, ideology. The generalized meaning of ideology can be traced to “the noble lie” in *The Republic* (Plato, 2005, p.44-61). Plato (2005) in his work, *The Republic*, generated a structure of how an ideal state should be, including the way of choosing the art, literatures and plays what the people should really adopt, in order to rule the state properly and to create an excellent ethnicity of a state.

Therefore, ideology was a significant part in Plato's rationalized ideal. However, that ideal was not solely built, rather it was influenced by Plato's ideals in general. No matter the "goodness", beauty, and love what were proposed by Plato or Socrates, those ideals all had their perfect forms which beyond human empirical and mortal experience. Therefore, a good individual must chase wisdom by practicing one's soul in getting in to the perfection (Russell, 1959, p.58-72). In a word, Plato's form was a rationalized ideal which was prior to the objectivity of human experience. But his ideal could be adopted in creating so-called ideologies in serving the interests of a state with rational thinking. Ideology in Plato came from rationalism and idealism, it was concentrated in the state of pre-existence which was beyond the concrete human experience. With deliberation through human rationality to create an idealistic world which tended to teach people's thoughts and behaviors in a state before individuals' awareness, could be attributed to Plato's consideration of ideology.

The ideals what Plato declared in ancient Greek had a tight relationship with the later scholasticism. The ideal of the pre-existed God in the Roman Catholic Church was adopted by Roman Empire in ruling its people and broad territories (Russell, 1959, p.180-219). Basically we can see that different sectors of power used the religious ideology as a tool in serving its interest in society, politics, and human mind. The power struggles between Church and Roman Empire were fairly common (Russell, 1959, p.192-199). But the Catholic ideology was never eliminated, because it was the most efficient way for power domination. Bible could be considered as an ideological work which dominants people's consciousness priory to human experience.

Rationalism was actually playing a core role in the ideological changes in history. Even if from the time of Descartes to the time of Kant, many philosophers had diverged greatly, the

preinstalled ideologies and the goals what they insisted were not so different (Kenny, 2006, p.107). However, most of the philosophers used rationalism as their tool in serving religious ideologies. Kant did not look at the factual or natural world directly, instead, his ideals were separated from the empirical world and even surrendered to the dominant authority, which was later adopted by Nazis (Feuer, 1975, p.24). Kantian Nazi even considered Kant's philosophy "as the most durable basis for a rational universalism" (Feuer, 1975, p.25), because that rationalized and universalized ideology was perfectly serving the dominant power which forced individual to construct their "false consciousness" eventually.

Nietzsche (1992) claimed that the dominant power would not care about the origins of all existence, but only distorted the factual realities in order to satisfy their interests through reinterpretations and legislations (p.56). Nietzsche criticized how the dominant power used its power with rationalism, generated the ideologies which can be easily to manipulate people in society. The pre-existed ideals, especially the religious ideology, or the ideology, such as patriotism, would be able to control human minds without individuals' proper objections. Through ideological manipulation, the realities will be twisted and distorted by creating illusions. Nietzsche's critics were opposed to Hegel. Hegel emphasized rational dialectics and inferences in order to overcome the deficiencies of human rationality and to arrive at the absolute ideal (Kenny, 2006, p.190). But Nietzsche more focused on human empirical experiences. The problems of Hegel which caused Hegel's ideals became ideological for the needs of dominant power. A state could be established through idealistic progress, according to Hegel (Kenny, 2006, p.195). Actually, Hegel's rationalism worked for the purpose of idealism eventually. But as long as a power can generate reasonable ideologies to convince or to force its people to accept its

domination, that power will be stable without objections. Hegel's idealism was also easily to be applied in the uses of ideology, because its nature of rationalism, which was beyond human experience. Hegel's ideal would also further create illusions with the rational justifications.

### **The Chinese Traditions of Ideology**

There was no such word, ideology, had appeared in Chinese history. However, the ideological influences have always been existing in China, historically. Those ideological influences could be considered as Chinese traditional philosophy which would fairly fit into the criterions of ideology which we discussed in the previous section, even if the word, ideology, is a Western concept. I cannot spend too many words in talking about the ideological trends in China here, so I will briefly introduce those ideological constructions philosophically in ancient Chinese history.

The various philosophical and ideological declarations were most appearing before the Qin Dynasty, BC 221, and being called as *all classes of authors* by Bangu two thousand years ago (Zhou, 2011, p.2). Bangu (1983) thought that during the time of Warring State Period before Qin Dynasty, because of the social and political chaos, intellectuals were actively working on philosophical creations in order to solve the social and political conflicts. Actually, during that chaotic time period, China was broken up into many small territories and the rulers of those states normally had intentions of preserving or expanding their authority in their territories. The various philosophies were used to satisfying the needs of the dominant power within a state. Through helping the rulers to pursue their interests, intellectuals could have opportunities of promoting their social and political status.

For instance, Confucianism was the most important philosophy or ideology in Chinese

history which had influenced China socially, philosophically, culturally and politically for thousand years already. The core value of Confucianism was benevolence which contained a certain degree of humanism (Yu, 2014). However, through conducting the value of benevolence, the dominant power, especially the politically authority, could increase and preserve their interests in its state and society, which could force people to keep their obedience mentality. Confucius suggested that the people and the rulers must rebuild new rituals and moralities, because the old rituals and moralities had already been ruined (Yu, 2014). But we could see that through adopting the ideology of Confucianism, the intellectuals could satisfy their political interests since the rulers were taught by the intellectuals. On the other hand, through applying the value of benevolence, rituals and moralities in common people's social lives, the dominant power could possess their interests legally, since Confucianism provided the just legitimation for rulers ultimately.

There was no difference when Qin Dynasty adopted Legalists' philosophy with strict and cruel laws to control in its subjects. The rulers of the Qin Dynasty even suppressed the ideology of Confucianism through killing the Confucians (Hu, 1934). The early Han Dynasty applied the ideology which was Daoism to keep its authority, but eventually adopted Confucianism as its only ideology instead of Daoism because Confucianism worked better for the rulers to dominate people and to possess interests socially, economically and politically (Du, 2008). After the Han Dynasty, Confucianism became the major and even only philosophy or ideology in Chinese history and politics for thousand years. We can see the ideological trends here and clarify the nature of ideology in Chinese history. Ideology in Chinese history had no big differences from the ideology in Western philosophy, even if the phenomena might be different. Ideology is the

only thing which pre-supposes a set of ideas, and then forces the powerless people to accept, in order to preserve the power, interests and legitimation of the ruling class.

### Chapter III

#### NEOLIBERAL CHINA

China started its economic reform since 1978. But after the students' movement in 1989, China gradually adopted the ideology of neoliberalism. Neoliberalism is a so-called new type of liberalism, but it is mainly concentrated in economic area with its combinations of decreasing public, social and political interventions (Martinez & Garcia, 1996). Neoliberalism is not just an ideology in economic field, it must relate to some other fields in order to make the neoliberal ideal work.

Neoliberalism works similar ways in China, but it must be theorized based on Chinese features. According to Wang Hui (2003), neoliberalism in China is based on the economic reform with lacking of democracy and legitimization through hegemony of national power (p.43-59). In China, governmental power plays a core role in economic reform. By adopting neoliberalism, the Chinese government uses its power to manipulate the efficiency of neoliberal economy. Therefore, based on the background of neoliberal ideology, we may see how the adoption of the neoliberalism impacts literature studies and education in high school colloquiums.

#### **Economic Development in China**

China started its economic development since 1978 because of the new policy which was called as Chinese Economic Reform. The policy was actually put into effect since 1979 (Riedel, Jin & Gao, 2007, p.1). Before 1978, because of the negative impacts of Cultural Revolution, the financial deficit was extremely severe, even if in 1978 the GNP of China was twice than 1965 ("Indices of Gross Domestic Product", 2001). Realistically, the Cultural Revolution caused China into the dilemmas of poverty and chaos which might shake the legitimacy of the

domination of Chinese Communist Party in China. Economic reform was generated within the background of Cultural Revolution.

Before the economic reform, China entirely adopted the policy of planned economy, both in urban and rural areas. However, after the Plenary Session in 1978, China ended its policy of Class Struggle and moved its center to the economic development of constructing socialist modernization (Deng, 1994, p.231-236). According to Deng (1978), the policy encouraged so-called some parts of people in Chinese society could get rich first through their hard works, in order to push the progresses of the modernization and socialism in China. Under the power of Deng, China was impressively performing its economic development during the time period of post-1978, but the growths were uneven during the different periods and under the different economic aspects, such as China applied radical international trade and business (Ash & Kueh, 1996, p.1-10).

According to Riedel et al. (2007), economic reform was concentrated in three aspects, the agricultural reform during 1979 to 1985, the industrial reform during 1978 to 1993, and the transition to a market economy during 1994 to 2003 (p.4-12). Since 1979, in the rural areas of China, the form of agriculture became “the household responsibility system” (Deng, 1994, p.315-317). It meant that even if the lands still belonged to the government, but actually the peasants were responsible for the profits or losses once they were granted lands by Chinese government. On the one hand, Riedel et al. (2007) found that the farming system became “family farming”; on the other hand, all products which were produced through “the household responsibility system” depended on the marketization (p.4-6).

Therefore, both traditional way of farming and the socialist peasant commune were



replaced by agriculture of capitalist system. Moreover, agriculture in China must fit into the needs of the market and the requirements of the capitalist economy. The agricultural system more emphasized the efficiency and the profits. But, there was disagreement of the agricultural system between Deng Xiaoping and Chen Yun who were two actual major leaders in Chinese Communist Party. Deng was more in favor of decentralized agricultural system, but Chen Yun preferred centralization of agriculture. However, the final policy was inclined to Deng's philosophy which still emphasized the capitalistic system of agriculture, even if Deng did compromise a little to Chen Yun's philosophy (Ash, 1996, p.53-57).

At the same time, the industrial reform was also adopted by Chinese government within the context of economic reform. Before 1978, the industrialization in China was the form of "state-owned industry" or collective industry. But once the economic reform was implemented, Riedel et al. (2007) said that the "state-owned industry" only "remained until early 1990s" and the form of industrialization became mostly privatized until now with the ideology of "socialist market economy" (p.6-11). The leadership of Chinese government viewed the previous industrial system was insufficient, limited the market, over controlled by governmental institution, and overemphasized the "egalitarian distribution of income" (Field, 1996, p.88-89).

Moreover, after Deng Xiaoping's "Southern Tour", according to Riedel et al. (2007), Chinese government further emphasized its "socialist market economy and treated the private enterprises as the important "component of the economy" (p.12-13). Deng Xiaoping reclaimed the unshakeable policy of economic reform and said the socialist state who could also have market economy (Wu, 2014). In the year of 1992, the formal President of China also claimed that the purpose of the economic reform in China was going to build a "socialist market economic

system” (Pi, 1992).

Moreover, China also opened its gate to the international business and trade with other nations. China directly attracted the foreign investments in order to further stimulate the growth of the economy. Especially, based on Riedel et al. (2007), China strongly concentrated in welcoming those investments in industry, through intensive labor power in the fields of manufactures (p.13). Most of the labor force were cheap laborers, especially, those laborers who were peasants before, but now they went to cities to be the workers in manufactures. Through the large numbers of cheap labor powers, China’s economy rapidly grew. Furthermore, according to Riedel et al. (2007), the international trade and foreign investments, include the huge growing numbers of private companies, the structure of China’s economy had changed as well, such as the ownership of the state-owned enterprises became privatized (p.15).

On the one hand, those foreign investments helped China have economic growth and resolve the problems of unemployment, but the investments also extended the scopes of capital in socialist China (Kueh, 1996, p.159). Those investments include direct investment and indirect financial investments (Kueh, 1996, p.167). Therefore, the growth of capitals, both domestic capital and foreign capital, became unstoppable. The post-reform era, according to Lardy (1996), “China’s international trade volume grew dramatically” and “it attracted tens of billions of dollars of foreign direct investment and it became an active borrower in international financial market” (p.217-221). China had large market inside of the country and could offer large numbers of labor powers, which made China become the most attractive countries to make investments for the globally growing of capitalism.

### **The Rise of New Class**

After China adopted the economic reform and started building capitalist economic reality, there was a new class which called “crony capitalists” appearing gradually. According to Tsai (2007), through the cooperation between entrepreneurs and the political reality, China was constantly and necessarily building up a new class, since the current political institution only reflected the capitalists’ “needs and interests” (p.3-6). Even if we see today that common people’s living situations have become better than the time period before economic reform, most of the profits are going to the capitalists’ pockets and the policies only protect the benefits of the capitalists. Workers still have to work eighteen hours a day and the government policy just ignores the situations of those workers, but the policies only serve the interests of the entrepreneurs. Tsai attributed the reality of the new-constructed class to China’s intention of economic development which only adopted capitalism without applying democracy (Tsai, 2007, p.4).

“Crony capitalism” is basically a system which needs “the political authorities” to “make and enforce policies”, in order to receive benefits through economy and it definitely creates corruptions (Aligica & Tarko, 2014, p.158-160). When we looked at the economic reform, primarily we would see that through the policies of economic reform, Chinese government regained legality in its political domination in China. It was not the case that the government was concerning the benefits of people, but only the case about government’s power firstly. The features of China had its best environment for generating the crony capitalism. Nowadays, Chinese government has “enormous power” which not only possesses its political controls, but also the “economic resources” are under controlled by the government. Furthermore, Chinese government “exhibits an astonishing tolerance at the private benefits that party cadres” get “from

their interactions with business sector” (Bai, Hsieh & Song, 2014, p.2-3). When Chinese government has incredible power, the business sectors who want to be profitable must cooperate with political power. Government will also use its administrative ability to return the benefits to the business sectors. With the new rise of this class, the workers, especially the workers who are from the rural areas, will be extremely exploited without protections, such as the decent paycheck, working hours and social welfares are not guaranteed.

The “princelings” in the party who are the most obvious representatives can be considered as “crony capitalists”, and those crony capitalists control natural energy, infrastructures and communication industry and so on without sharing profits with people (Zhou, 2009). Those crony capitalists are constantly obtaining enormous profits every year and become billionaires. However, not only most of people cannot be benefited, but also they have to suffer from the problems what left by those crony capitalism, such as environmental pollution. Nowadays, people even use “Zhao jia ren” which is from Lu’s (2001c) “The True Story of Ah Q” to mock the crony capitalists (Zhao, 2016). “Zhao jia ren” was a very large family in Lu’s novel, and that family was wealthy and powerful over all people in town. I will further talk about in the later chapter. But still we can see the class struggles between the new crony capitalists and common working class people, and the conflicts become more and more intensive nowadays in China. Even if the words, crony capitalists and crony capitalism, are not formally used, people are still aware of the existence of that arisen class, such as “Zhao jia ren”. Basically, the individuals who could be attributed to the class of crony capitalists were getting rich through the trade power for money without being acknowledged by the common working class people (Gao, 2001). Certainly, the governmental officials and their families who got rich could be attributed in

that class, “Zhao jia ren”. According to Gao (2001), many of the state-owned enterprises were sold to the leaders of those enterprises with very little money, now those leaders became crony capitalists as well. Moreover, some private sectors or capitalists who became rich through tightly cooperation with political power or sectors were also ultimately being the class of crony capitalists.

### **The Development of Neoliberalism in China**

Neoliberalism is a concept what believes that the “freedom of the market” will be able to bring freedom for individuals. It normally functions through deregulation, and liberating the enterprises with the political power and the guarantees from the state to achieve so-called “creative destruction” in a “neoliberal state” (Harvey, 2007, p.1-9). In those neoliberal states, the governments encourage “the privatization of public enterprises”, reduce tax for capitalists, create “favorable business climate” in order to attract foreign investments, stimulate enterprises’ initiatives through offering more freedom for business activities (Harvey, 2007, p.22-23). Under the background of economic reform and the influences of Deng Xiaoping, China gradually adopted neoliberalism with its Chinese characters.

China emphasizes itself as a socialist nation and its ultimate purpose is to achieve communism. According to Harvey (2007), Deng claimed that China was not abandoning its long-term goal of egalitarianism, but it must be achieved through increasing “productivity” and sparking “economic growth” (p.120). The management of the economic reform was through “socialism with Chinese characteristics” or “privatization with Chinese characteristics”. Those characters were based on the power of the government who controlled the market economy, then gradually legitimized the private sectors or business in market activities and absorbed a large

number of foreign investments or capitals (Harvey, 2007, p.122-126). Because China is a so-called socialist state, it will not give up its propaganda about its attribute of being socialism. However, even if China dominates the market economy, the market economy is going to benefit those private sectors and foreign capitals without considering the benefits for the nation and the people. The economic reform based on the context of neoliberalism is constantly creating “environmental degradation, social inequality, and reconstitution of capitalist class power” (Harvey, 2007, p.122). Those problems are not solved and taken serious by Chinese government through constructing regulations. The environmental destruction is increasingly severe in China, a large numbers of workers are still working under low-paid wage and working 18 hours every day, and crony capitalists are still dominating China’s economy.

According to Zheng (2008), neoliberalism is the main stream ideology in China’s economy nowadays, and the functions of capital and market are extremely emphasized currently. Moreover, he also mentioned that the governmental policies only emphasize the efficiency of productivity, and the capitalists use the political power to maximize profits and to create the most convenient economic environment, but ignore the common people’s benefits and rights. The consequence of the neoliberalism in China puts the most of the wealth in the hands of a few people, such as the crony capitalists (Zheng, 2008). After 1992, “the Chinese ruling elites were ready to undertake mass privatization” and “millions of state-sector workers were laid off” (Li, 2008, p.70).

Once government was ready to grant more power and freedom for those elites through the neoliberal ideology, neither government nor elites were considering people who would lose their job and have no abilities to sustain their families. The government just made that policy for

the convenience of the business elites to accomplish their privatizations and even encourage them to do so. The workers' "traditional socialist rights", "job security, medical insurance, access to housing, and guaranteed pensions" were just suddenly deprived, include the welfare of the people who lived in rural areas (Li, 2008, p.70). However, those socialist rights, securities and welfares were supposed to be the legitimacy of Chinese Communist Party. Through embracing neoliberalism and extreme privatization, those guaranteed rights started to vanish. But how about the remained current state-owned sectors?

There are also arguments about criticizing the neoliberalism in China, such as the neoliberal ideology denies the functions and status of the state-owned business (Wei, 2014). However, those arguments do not realize that those state-owned businesses are not owned by the states, or, be more accurately, they are not owned by people, but the crony capitalists. Those capitalists may be governmental officials, even if they do not call themselves, the capitalists. But we have to notice that who possesses the majority of the profits or benefits of those state-owned business. Even if those enterprises are controlled by government, only the individuals who have specific power in the enterprises get rich, the common working class people still get exploited. Moreover, instead of working class people, those individuals who have power in the enterprises normally get rich through corruptions. For instance, there were more than 350 cases of corruption in only three state-owned energy companies in China 2015 (Chuan, 2015). We could see that those state-owned sectors are not functioning as the sectors which are supposed for the interests of people, instead, they become the best path for the governmental officials to accumulate wealth as what capitalists will do, but they are being able to be under covered by the state.

Nationalism plays an important role in present China. Neoliberalism in China necessarily depends on national and supranational power with hegemonic ideology (Wang, 2003, p.43-44). Chinese styles of neoliberalism are under the guidance of state policy, in order to overcome its crisis of legitimacy through economic liberalization (Wang, 2003, p.43-44). Neoliberalism produces the fundamental unfairness, corruption, loss of welfare, but there is little media discussion about those popular concerns (Zhao, 2008a, p.287). However, the former president, Hu Jintao, embraced neoliberalism as the Central Party Committee's interest (Zhao, 2008a, p.289). But neoliberalism is criticized by Marxists in China, because neoliberalism erodes people's mind and creates more social conflicts in different classes (Liu & Zhao, 2010).

Neoliberalism should be held responsible for the social, economic and political problems in China nowadays, because Chinese government uses neoliberalism as a tool of implementing economic reform in order to grab the social wealth for a few people through arbitrary power (Yuan, 2006). But how does neoliberalism become legitimated in China? The Chinese government intends to construct the "social system" for the capitalists to "retain its legitimacy". According to Harvey (2007), on one hand, "Communist Party is fighting shoulder to shoulder with the cold-blood capitalists" "against workers" through making policies to create more freedom for "capitalist enterprises" and more flexibility for "labour market regime" (p.150-151). On the other hand, to suppress people's demands in "democratization" and social justice is another way of keeping the legitimacy of neoliberal China (Harvey, 2007, p.150-151). For instance, Chinese government constantly suppresses people's movements against the unjust and "cold-blood" capitalists, in order to protect the legitimacy of the neoliberal policies and the capitalist profits. The political authoritarianism and hegemonism help neoliberalism to keep its



legitimacy in China.

However, the Chinese government always fell into its self-contradiction. On one hand, Communist Party used the existence of state intervention to reject the hegemonic position of neoliberalism, but the hegemonic position of neoliberalism was founded and was still persisting through economic reform in order to overcome the crisis of Communist Party's legitimacy in China (Wang, 2008). Actually, neoliberalism was stabilized through political power in China, and its legitimacy was tightly related to the legitimacy of the power of Communist Party. Nowadays, the legitimacy of the power of Communist Party is based on the economic reform, which represents that the legitimacy of neoliberalism is also consolidated by the policy of economic reform.

Chinese government created three lies to people in order to cover up the problems of neoliberalism. According to Yuan (2006), first of all, government claimed that economic reform would construct perfect market mechanism and bring happiness for people, the current suffers of the people who lived on the bottom of the society were only temporary, and corruptions were the stimulations of economic reform. Secondly, extending privatization was the key of improving the market economy, and the ultimate goal of privatization was reasonable. Thirdly, the generation of middle class through the economic reform would democratize the society and the politics. Moreover, Yuan (2006) also said, the neoliberals helped Chinese government to gloss over the people's sufferings after the economic reform. Through constant lies and cooperation between Communist Party and the neoliberals in China, neoliberalism under the context of economic reform secured its legitimacy.

Moreover, in the year of 1997, Deng Xiaoping Theory about the construction of socialist

economy with Chinese characteristics was written in Party Constitution (Yang, 2002). It represented that the economic reform and the neoliberal economy became constituted formally in Chinese Communist Party, and the socialist economy with Chinese characteristics legitimized the actual capitalism in China. Mass communication also helped legitimize neoliberalism in China. According to Zhao (2008b), mass communication played the double roles. On one hand, through mass communication, government could propagandize ideologies which supported economic reform, globalization, and neoliberal market economy. These various ideologies, such as Four Modernizations and Harmonious Society, which would help to sustain the current neoliberal context, also were broadly propagandized through mass communication. On the other hand, through censorship in mass communication, government could control and eliminate the voices which were against the current economic policies. Chinese government is very cautious today about privatizing in the areas of mass communication and culture, according to Zhao (2008a) as well (p.1-10). It means that Chinese government utilizes mass communication to possess the legitimacy of its neoliberal economic reform, but also Chinese government controls mass communication in case the threats which may be caused by the mass communication. Because the economic privatization is developing rapidly, the private companies of mass communication are also appearing. However, the words what are delivered by those private companies of mass communication must have the same principle as what the governmental mass communication intend to let people know. All medias must have the same steps as what the Chinese Communist Party wants, especially in ideology, and every media must name the Party (Chen, 2016).

Moreover, because of the negative consequences of applying neoliberalism, Chinese government is actively advocating the ideology of nationalism nowadays, especially the so-

called China's Dream. Nationalism is a term which can be defined as a nation, and it is related to the consciousness or concept within "ethnicity and race" (James, 2006, p.24-28). Chinese government intends to shift people's attentions from the social problems which are caused by the neoliberal ideology to the consciousness of loving China and patriotism by adopting nationalism, particularly the concept of China's Dream. China's Dream was raised by Xi Jinping, the current president of the People's Republic of China, which can be theorized as an ideology about the renaissance of the great Chinese nation (Qu, 2014). However, those hegemonic words, such as the China's Dream and Harmonious Society, are only the tools to manipulate people who actually suffer from the consequences of the neoliberal economy and to protect the legitimacy of neoliberal ideology. People who are against neoliberal economy and economic reform can be easily titled as traitors or criminals, because they shake the legitimacy of the policies and neoliberal ideologies.

Basically, because of the economic reform, the center of class struggle has already transformed to the center of economic development as Scientific Outlook on Development (Sun, Han & Zhang, 2008). Chinese government ideologically uses socialist and nationalist development to define the necessity of the economic reform in order to ensure the legitimacy of the current economic reality in China (Lin, 2006, p.60-74). In order to fulfill the capitalistic way of development, including the neoliberalism, "the Chinese model had to be class blind" and to create the confusions in people about acknowledging class struggle (Lin, 2006, p.78). Through ignoring the ideology of "class struggle" which was epidemic in the period of Mao, neoliberalism within the context of economic reform can be smoothly implemented in China.

However, "class struggle" is not the only concept which is ignored by Chinese

government nowadays. According to Lin (2006), China is further pushing liberalization with the ideology of neoliberalism and privatization by opposing “popular preference” and ignoring the necessity of democracy (p.207-213). Through denying the ideology of democracy, the neoliberals and the government can have more controls over the people, and they can further progress the capitalistic economy and neoliberal market without ideological threats. The promise of achieving *Xiaokang Socialism* offers people “high hope and optimism”, and the logic of the ideology to accomplish the society of *Xiaokang Socialism* is in term of “the framework of global capitalism”. *Xiaokang* means that the quality of individual’s life will get better instead of being poor, and Chinese people become richer than the people who live in other third world countries through economic reform and marketization (Deng, 1994, p.237-238). According to Lin (2006), the legitimacy of the economic reform was actually based on what “socialism stood against” (p.268-269). However, *Xiaokang* is a really ambiguous word by ignoring the capitalist conflicts in society, because it is still an ideology what is hardly to be defined without using the word of capitalism. Furthermore, *Xiaokang Socialism* is self-contradictory, because it sounds like refer to the meaning of Capitalistic Socialism. But through implanting the ideology of *Xiaokang*, the capitalistic and neoliberal economy or market will be fuzzy to the mind of people.

## Chapter IV

### INTRODUCTIONS OF ARTICLES IN HIGH SCHOOL COLLOQUIUMS

In this chapter, I will introduce the articles which are collected by the literature materials in high school colloquiums in China. Those articles are divided into two time periods, the materials from the year of 2002 to 2005 and the materials from the year of 2012 to 2015. Through looking at the articles in all materials in general, I divided those articles in four categories, modern Chinese literatures, modern Western or foreign literatures, classical or ancient Chinese literatures and classical or ancient Western or foreign literatures.

Since this research focuses on discussing the ideology within the time period of neoliberal China, those classical or ancient literatures, especially ancient Chinese literatures, will barely contribute to the research. Thus, I will not spend too much time in analyzing those types of literatures. The collections of those classical or ancient literatures are concentrated in historical and cultural aspects. For instance, the purpose of studying ancient Chinese literatures are mainly for students to have knowledge about their own cultural language and to have ability of reading those ancient materials on the purpose of aesthetic respect. Certainly, to know the history of Chinese culture and literature through reading those classical materials will also be the purpose of collecting those ancient literature works. But those works do not satisfy and fit into analyzing the current reality of China, and they barely contribute to the ideology within the context of the neoliberal China. Moreover, most of the classical materials which were written hundreds and thousands years ago had their specific historical limitations and contexts. Many of them have already been criticized by Chinese Communist Party and many important works are collected in the junior high school colloquiums only, such as the works were written by

Confucius.

Most classical or ancient foreign or Western literatures will be also ruled out from the discourse of literature studies in this research as well, because those literatures are also part of the purpose of educating students to have historical and cultural knowledge about literatures other than their own culture. Those collections of literatures will not be much interested in transiting the ideological impacts to students.

Those literature works are also divided into two other aspects, pure literature articles and articles for improving students' writing skills. In this research, I will pay more attentions in the first aspect of the literatures, the pure literature articles. The articles which only for the purpose of educating students to improve their reading and writing skills have less ideological purposes than those pure literature articles. Therefore, I will not spend time in discussing the articles only for improving students' reading and writing skills.

### **Articles from 2002 to 2005**

The readings in the first volume of the material are divided into six sections. The first three sections are so-called modern articles, which are mostly based on three categories, narrative writings, expository writings, and argumentative writings. Another three sections are ancient and classical Chinese writings which will not be discussed here.

In the first section, two articles are the required readings. They are *the Lotus Pool by Moonlight* which was written by Zhu (2000) and *Borrowlism* which was written by Lu (2000a). *The Lotus Pool by Moonlight* describes author who could not sleep and he walked outside of his house in going to a lotus pool at the night beneath the beautiful moonlight (Zhu, 2000, p.4-7). This article is a narrative writing which depicts the loneliness and sadness of the author who was

a righteous intellectual in the old time of China

The second article, *Borrowlism*, had entirely different style than *the Lotus Pool by Moonlight*. It was an article which vehemently criticized the policies during the domination of Nationalist Party and people who had the inaccurate attitudes about the legacies of the cultures. *Borrowlism* means that Chinese people took, borrowed or absorbed Western influences without critical deliberations and selections during the old time of China, according to Lu (2000a). In this article, Lu (2000a) suggested that we must both critically inherit and apply the legacies of Chinese culture and cultures from outside of China. He was rapidly against the borrowlism which only absorbed cultures without critical and serious considerations (Lu, 2000a, p.8-10). The third article was an elective reading article which written by Engels (2000) who made a speech in front of Marx's tomb, in order to memorize that greatest proletarian ideologist (p.11-13). That article was named as *Speech at the Graveside of Karl Marx*. The last article of the first section in this volume which was called *Cuckoo Cries at the Rhododendron Branches* and was written by S. Zhou (2000). This article described the bird and the flower, because cuckoo and rhododendron had the same name in Chinese which was called *Du Juan* (S. Zhou, 2000, p.14). Through quoting the previous essays and poems about the flower and the bird, author was going to interpret the sadness of human psychology (S. Zhou, 2000, p.15).

The first two articles are the required readings of the second section in the first volume. The first article was a speech which made by the formal president of the P. R. China, Jiang Zemin. That speech was made for celebrating the 100<sup>th</sup> anniversary of Peking. The article included the introductions of the history of Peking University, focused on how the students of Peking University contributed a lot in founding the new China with the leadings of Chinese

Communist Party (Jiang, 2000). This article also emphasized the significance of economic reform and modernization in China (Jiang, 2000, p.17-18). Peking University must follow the steps of the modernization as a great model with the ideologies of Marxism, Maoism and the Deng Xiaoping Theory (Jiang, 2000, p.18-19). After all, Jiang (2000) suggested and encouraged students who needed to dedicate to achieve their selves' values with the unification of serving the nation through studying knowledge and social practicing (Jiang, p.19-20).

The second article of the second section was written by Lu again. That article was named as *Memory of Miss Liu Hezhen*. Through that article, Lu (2000b) was going to memorize the leader of the students' movement whose name was Liu Hezhen. She was killed by the government in a protest (Lu, 2000b, p.21-22). Lu Xun strongly criticized the government and the darkness of the society during the domination of Beiyang Government before 1949. Moreover, he encouraged Chinese people to keep on fighting for the freedom and justice by overthrowing the darkness of that current reality (Lu, 2000b, p.24-25). One more article which was named *Land of the Death* also written by Lu. In this article, Lu (2000c) further talked about the death of students in the same protest through analyzing Chinese characters of people and criticizing the Government (p.26).

The third and fourth article of this section are elective. Fourth article does not contribute to our research, because it only describes the skills of sufficiency and the complexity in writing articles. The third article was a descriptive one which described the greatness of The Three Gorges in China and introducing the progressive of human beings in changing the world through technology (Liu, 2000, p.27-30). The name of this article was *the Wonders of Passing the Thousands of Mountains* (Liu, 2000).



The four articles in the fourth section are all descriptive works. The name of the first article was *The Visit of Inner Mongolia* (Jian, 2000). That article described the greatness and the beautifulness of Inner Mongolia during author's visiting. The author appealed to the history of Mongolia in order to express his insights about *King Wuling of Zhao* who declared wars with the stubbornest traditions and conservative ideologies (Jian, 2000, p.35-39). Through telling the story about *Zhao Jun Going Abroad*, author emphasized the importance of ethnic policies which must be viewed within the specific historical contexts and the social structures (Jian, 2000, p.39-40). The second article, *Trivial Memories*, was written by Tang (2000). This article was written for the purpose of memorizing Lu Xun's life, and the communications between author and Lu Xun (Tang, 2000, p.41-46). The article included the basic opinions and ideologies which Lu Xun was carrying on.

The third article of this section was a descriptive work about the Hutong culture of Beijing, which was written by Wang (2000), and the article was named as *Hutong Culture*. This article, through describing the decline of Hutong culture, intended to reflect the decline of the traditional and decayed Chinese culture (Wang, 2000, p.47-50). The last two short articles are elective ones which are from the foreign countries. *The Beauties of the Winter* was written by Sand (2000). In this article, through admiring the beautiful winter in rural area, author criticized the emptiness and paleness of the lives in the luxurious Paris (Sand, 2000, p.51-54).

The first three sections of the second volumes are written in the modern language. I will focus on the articles in those three sections. In the first section, the required reading started with the former president of China, Mao Zedong, in 1941. The name of the article was *Transforming Our Learning* (Mao, 2000a). The author emphasized that the twenty years' history of the

establishment of Chinese Communist Party was the twenty years' development of the combination of Marxism-Leninism and the practice of China's revolution (Mao, 2000a, p.4-5). Then the author talked about the history of the founding of Chinese Communist Party and the miserable experience of China's reality revolution (Mao, 2000a, p.5-7). After that, author pointed out the deficiencies of Chinese Communist Party during the time of the domination of Nationalist Party and suggested the methods of developing Communist Party in the dark time of China through learning and practicing Marxism-Leninism properly and scientifically (Mao, 2000, p.7-10).

Second required article was *the Introduction of on the Origin of Species* which written by Darwin (2000). He was briefly introducing the evolution of the species and focused on the theory of natural selection which was the most important condition of the evolution of the species (Darwin, 2000, p.11-14). The rest of the two articles of this section were all scientific ones. The first one was talking about the magic polar light scientifically, and the second one is talking about the traveling in time and in space. Both of them contribute nothing to my research, so I am not planning to talk about them.

In the second section, first article was an elective reading and it was written by Deng (2000). The name of this article was *Our Basic Standpoint in the Problem of Hong Kong* (Deng, 2000). This article illustrated not only the author's standpoint about Hong Kong, but also the principle of Chinese government about the policies, economic system and legislation in Hong Kong once Hong Kong returned to China (Deng, 2000, p.26-27). Deng (2000) emphasized the importance of Hong Kong who would contribute to the economic development of the main land China and the *one country two system* policy (p.27-29).

The next two articles are required readings in this section. First one was again written by Lu (2000d) and it was named as *Memorial to Forget*. This article was written for five left-wing writers who were murdered by Nationalist Party, and author was memorizing his friendships with those writers and the great lives of the five writers (Lu, 2000, p.30-39). The next required article was written by Qian (2000) and named as *Reading Aesop's Fables*. This article reinterpreted the stories in *Aesop's Fables* and author suggested that *Aesop's Fables* was not suitable for children to read, because the stories would make children become simple, naïve and have no ability to survive in the society (Qian, 2000, p.40-44).

The third section had two required articles. First one was written by Sun (2000) and named as *Oriole*. Through this article, author pointed out the transition of the society, because the primary purpose of society was to improving productivity in China. Orioles were barely to be found in nature and even in the bird market (Sun, 2000, p.50-53). The next elective article was the preface of *Tolerance* and written by Loon (2000). This article imagined a story about the struggles between the powers of innovation and conservative power in society (Loon, 2000, p.66-70).

Third volume is mostly about poems. The first three sections are all poems and the rest of three sections are about written articles. Here, we only talk about the poems which were written by modern authors. First poem that we talked here was one of the most famous poems written by the former president of China, Mao (2000b), and this poem was named as *Patio Spring of Chang Sha*. Poem described Mao who went back to Changsha which was where he started his life of study and revolutionary activity. He went back to host the peasants' movement and had tremendous sentiments for Chang Sha in 1925 (Mao, 2000, p.4-5). This poem described the early

Mao's great revolutionary romanticism and ambitions.

The next four poems were written by the four great poets before 1949. *Farewell to Cambridge Again* was a beautiful poem which was written by Xu (2000) and expressed poet's memories about his experience in Cambridge (p.6-7). *Dead Water* was written by Wen (2000) and ironically mocked the ugliness of the society during the time of Nationalist Party's domination in China (p.7-8). *I Love the Earth* was written by Ai (2000) and strongly depicted poet's patriotic emotions (p.8-9). Mu's (2000) *Praise* expressed the ambitions about the rise of nation before anti-Japanese war in order to encourage Chinese people (p.9-10).

The following poems were written after 1949 by four post-Mao poets. Those four poems were all published during the time of economic reform. *Country, My Dear Motherland* was written by Shu (2000) and expressed poet's patriotism through imaginary symbols (p.12-13). Liang (2000) wrote *I Love Scenes of the Autumn* which depicted the beauty of the nature and the eternity of the creation (p.13-14). Han's (2000) *Mountain farmers* told a fable through poetic narratives about people who were not satisfied with the mountains but desired to the ocean (p.14-15). Last poem, *Facing the sea spring*, was written by Hai (2000) and described the poet who looked forward to the happiness of people's the mortal life (p.15-16).

In the fourth section of the third volume, there are two required readings and two elective readings. But this section may not benefit this research in ideological analyzing, because most of them are describing the authors' internal emotions and their affections toward the external world.

In the next section, Lu's (2000e) article, *Articles under the Lamplight*, was an important article in reflecting Chinese society in the twentieth period of the twenty century. Through telling a little story about devaluation of currency during the domination of Nationalist Party, Lu (2000)

showed that Chinese people must lower or devalue themselves in Chinese society, in order to preserve themselves with the slavery psychology (p.94-98). Also, in this section, Guo (2000) also wrote an article, *Preface of Lu Xun's Verse Manuscript*, to evaluate the values and great achievements of Lu's works (p.107-108). Russell (2000) wrote an article, *What I have Lived for*, reflected the values of living in this world was to desire love, to pursue knowledge and to be sympathy to the misery in human beings (p.108).

Han's (2000) *Memory* analyzed the complexity of the society and the humanity. He expressed that we should not forget the sufferings of the people and we should only fight for the people's happiness (p.103-105). Turgenev's (2000) *Threshold* told us the loneliness and the difficulties of the revolutionary career through an imagined allegory (p.105-106)

In the fourth volume, most of the articles are novels and plays. Some of them are the excerpts from full-length novels or plays and some of them are short novels. The novels and plays which were coming from the classical ancient countries. They were only for the purposes of introducing literatures from other culture, and I would not focus on the works like that. The novels or plays from the ancient Chinese culture will not be discussed here either, because they are only for the purpose of asking students to have knowledge about their own culture. The novels and plays we discuss here are mostly from the modern China and written by the writers who lived in the domination of Nationalist Party or Chinese Communist Party.

First of all, we will look at the novel which was written by Lu (2001a) again, *Blessing*. This novel reflected the social conflicts after the Revolution of 1911 through telling a tragedy about a kind and laborious woman's destiny. The widow, Xiang Linsao was the main character. Her mother-in-law wanted to sell her, so she escaped. She was forced by her mother-in-law to

marry He Laoliu eventually and her son got eaten by wolf. She was driven away by her master and finally died in a heavy snowy day (Lu, 2001, p.4-17).

Second novel, *Trapper*, was written by Chekhov (2001). The main character reflected the social atmosphere and dictatorship in old Russia, who always wore heavy coats and put everything under the covered, such as his feet, umbrella, face and even his mind (p.18-23). Next novel was written by Shen (2001), and the name of this novel was *Border Town*. The novel which was part of the full length novel of *Border Town*. It was a beautiful love story about a girl whose name was Cui Cui and her tragic life during the old time of China (p.24-31).

*Lotus Creek* was written by Sun (2001) and talked about a story during the time of anti-Japanese war. Shuisheng Sao was a traditional woman and also she carried the traditional Chinese women's virtues. But on the other hand, not only she loved her husband deeply and understood clearly why her husband wanted to join the army (Sun, 2001, p.32-38).

Another novel by Lu's (2001b), *Medicine*, was collected in the second section of the fourth volume. This novel used the true social reality as the background during the Revolution of 1911. Revolutionists were murdered by the old government, but they were not understood by the common people. People even used the dead revolutionists' blood as medicines to cure illness (Lu, 2001, p.42-49). Maupassant's (2001) short novel, *the Necklace*, told us a tragic story about a common woman who was suffering because of the domination of the capitalistic value and the vanity in capitalist society (Maupassant, 2001, p.50-58).

*Chen Huansheng Goes to Town* was written by Gao (2001). It told a story about the changes in rural area after Third Plenary Session of the 11th Central Committee of the Chinese Communist Party. The story reflected the peasants who desired to have changes in their lives,

through telling the story about Chen Huansheng who went to the town and experienced the economic transform (Gao, 2001, p.59-68). *Miser* was written by Balzac (2001), which told a story about Grandet who had unbelievable desire of possessing money and eventually died because of chasing money (Balzac, 2001, p.69-77).

Next three articles I will introduce which are three plays written by Chinese famous writers. First play was an excerpts of *Thunderstorm* which written by Cao (2001). This play reflected a tragic story about two families and eight characters. The story was happening in one day, and it depicted the ethical and class struggles within the old time society in the Republic of China before 1949 (Cao, 2001, p.118-128). The second act of *Teahouse* was written by Lao (2001) and talked about the chaos during the time of the Republic of China's domination before 1949. The main character Wang Lifa actively catered the modified policies, but he still could not sustain his teahouse and his life (Lao, 2001, p.129-144). *Three Yuan of Station Currency* was written by Ding (2001), it depicted a story about a rich madam carried the vulgar and selfish personalities as an urban petty bourgeois, a college student showed his sense of justice and sympathy, and a police officer acted obsequiously to the people who had power in that play (Ding, 2001, p.154-161).

The first section of the fifth volume is about argumentative writings. *Life Philosophy* was written by Feng (2001), a Chinese philosophy. Author thought that the philosophy of life had four different levels, which were the level of nature, the level of utility, the level of moral, and the level of the heaven and the earth. The tasks of the Chinese philosophy were to help people achieve the level of moral and the level of the heaven and the earth. The future philosophy might be both inside and outside of the practical world (Feng, 2001, p.4-6). *What is Human* was written

by Zhao (2001). Author phrased the answers from the Chinese philosophers and the foreign philosophers, and then he used the insight of literature and his own life experience to answer the question (Zhao, 2001, p.7-14).

In the third section, there was only one article which was written by Lu (2001c). The name of this article is *The True Story of Ah Q* (Lu, 2001c). This article was a novella which described a character whose name was Ah Q. That novel reflected the weakness of Chinese people's characters through talking about Ah Q's spiritual winning-method and self-deception, in order to show that the Revolution of 1911 did not change the reality of Chinese society (Lu, 2001, p.46-77). Following *The True Story of Ah Q*, Wang (2001) wrote an article about Lu Xun's life and writings (p.78-83).

Next four articles are foreign works which were written by Kafka (2001), Woolf (2001), Beckett (2001) and Marquez (2001). Those four novels were written during the time of modernism and postmodernism, and the materials only collected the parts of those novels instead of full length. I will analyze their novels in next chapter directly without phrasing too much about the contents here.

In the sixth volume, that volume was for the students who were ready to graduate from their high school. There are only two articles what will be mentioned in this section. *Mathematics and Culture* was only the preface of Qi's book (2002). This preface emphasized that mathematics was the production and serves for the purpose of practical lives. Mathematics was growing up with the impacts of human needs in material and mind. Moreover, it influenced human culture profoundly (Qi, 2002, p.4-10). Second required article was from Rifkin and Howard's (2002) work, *Entropy: A New World View*. This article talked about the transition of



energy in nature, and it proposed a certain view of self-control in consuming energy in order to sustain lives and developments in world (Rifkin & Howard, 2002, p.11-15).

### **Articles from 2012 to 2015**

In this part, I will introduce the articles which are collected in the materials from 2012 to 2015 in high school colloquiums. Some of the articles which have already been discussed in the material from 2002 to 2005 will not be discussed again here.

First of all, I will talk about the first volume of the materials. The themes of the first volume are about the spirit of Youth, Home, and Nature. There are 6 poems in this volume. *Patio Spring of Chang Sha* has already been talked before. The second poem is Shi's (2014) *Believe in Future*. This poem was a misty poetry which was written in 1968. The poem uses a lot of symbols to express poet's wishes about living well in adversity, how to encourage ourselves and how to keep the promise for our futures (Shi, 2014, p.4-5). That poem was quite popular in youths. *June, We Look at the Sea* was written by Pan (2014) and expressed the exuberant and fearless of the youth (p.6-7). *To the Oak Tree* was written by Shu (2014). This misty poem expressed poet's the perspective about love which must be equal and free, through saying her words of heart to the oak tree (Shu, 2014, p.8-9). Her other poem about motherland was collected in the material of 2002-2005 volume. Hai's (2014) *Facing the Sea Spring* was collected both in 2002-2005 and 2012-2015. This poem expressed poet's wiliness of pursuing the life who had simplicity, purity and freedom. Then the poet had happiness and become unconstrained happy. After that, poet expressed his best wishes to the world (Hai, 2014, p.9-10). Fort's (2014) *Whirling Dervishes* talked about the love and kindness of all human beings, and suggested that everyone should unite together (p.10-11).

*A Lane in the Rain* was written by Dai (2014), which described a loner, and a girl with the sadness of the clove who were in the rainy lane. That poem gave people a certain sad and perplexed feeling with hope in the beauty of hazy (Dai, 2014, p.12-13). Bian's (2014) *Fragments* was also a misty poem, and wrote about dialectical and relative perspectives of philosophy in life (p.14). Zheng's (2014) *Mistakes* wrote about the truth of human life which was only a passenger instead of Returnees (p.14).

The poet of Romanticism, Hesse (2014) wrote an article, *How to Get Educated*. The purpose of being educated was to enrich our lives and to cherish the process of self-achievement, instead of learning certain types of skills, through reading literatures (Hesse, 2014, p.26-30).

The theme of the next several articles is about Home. Lao's (2014) *Missing Peking* described the general features of Peking which was historical, ancient and natural, and those were the reason why author loved and missed Peking that much (p.35-38). *My Heart Back* was written by Han (2014) when he was in France. He missed his hometown and wanted to go back home, because hometown kept the history of his childhood, youth and maturity. Moreover, hometown also represented our contribution through working at the home of earth, according to author (Han, 2014, p.39-40).

Iwaszkiewicz's (2014) *Hometown of Chopin* showed the tight combination between the artistic creation and the artists' home or the place where they grew up (p.42-51). Cao's (2014) article: *The Front*, described the tragedy of the human essence which was human beings always wanted to go or to travel to the front, but they still kept on missing their home on the road (p.53-56). Liu's (2014) *the Evidences of Life* told us that once home got abandoned, we would all walk on the way to nothingness (p.57-60).

In *A Drop of God*, Thoreau (2014) believed that the nature of the Walden could wash the dirt of the modern society away in human minds (p.68-70). Leopold (2014) talked about the ecological balance through looking at the natures and animals in the areas of mountains, and we should think as mountains (Leopold, 2014, p.70-73).

O. Henry's (2014) *Last Ivy Leaf* through depicting the friendship between poor people, author gave us an image of true artist. He eulogized the loftiness of common people in order to tell people that they could get rebirth by thinking deeply (O. Henry, 2014, p.13-19). *Storyteller* was written by Shi (2014). That story also told us about the poor and common people whose life was uncommon since they gave people real inspiration, vitality and affection in old China before 1949 (p.19-23).

The following articles' theme is about peace. First article was from Sholokhov's (2014) *Destiny of a Man*. That story told us that war brought the tragedy to people, but the main character did not lose his will to life and hanged on together with an orphan (Sholokhov, 2014, p.29-37). *The Wanderer, if You to Sparta* had its theme of anti-war and written by Boll (2014). Through talking about the wounded soldier, who had little knowledge about war and had no realization about life, author criticized and exposed the militarism in war (Boll, 2014, p.38-46). Zhu's (2014) *Sunset* described his experiences about Japanese who signed their unconditional surrender to China in 1945 (p.48-53). Next two are pictures which includes the pictures during the Second World War in China and Europe (*Yuwen: Volume II*, 2014, p.54-57).

The first part of the third volume is about language. Three articles which have already been included in the materials during 2002 to 2005. Only one article is worthy to be talked, '*Ren*' in *the Kingdom of Chinese Characters*, which was written by Lindqvist (2014). This article

talked about the evolution of the Chinese character Ren, which had meanings of man or human, in history (Lindqvist, 2014, p.9-20). The purpose of this article was to illustrate the fact that within the development of society, language was also constantly changing.

Four articles which were collected in the second part all talked about the loftiness of human beings in the society of darkness. *A Postscript of Guide Book* was written by Wen (2014) and talked about author's experience when his country faced the threats from its enemy (p.35-38). It showed us a thought of patriotic and to be loyal to the throne. *The Story of the Five Tombstones* was written by Zhang (2014). This article talked about the people in Su Zhou who fought with the evil without fare of death. It showed us the theme that a common people could contribute to one's nation if that one knew the significance of life and death (Zhang, 2014, p.39-41). *Character* was written by Galsworthy (2014) which talked about the crisis of handicraftsman, but the main character still kept his honesty in a society without trust (p.42-49). Yang's (2014) *Old Wang* talked about common person, Old Wang's excellent characters which was still sustaining during the time of Cultural Revolution in China (p.49-52).

The next theme is about the conversation between cultures. Lu's *Borrowlism* have already been discussed. The second one was written by Sarton (2014), and the article was named as *Science in the East and the West*. It talked about the different characters and features of science in the West and in the East. It referred to the truth of the Western science and the Eastern science which had no significant differences, but they could be complementary to each other (Sarton, 2014, p.59-61). *Satisfactory Together Harmonious* was written by Fei (2014). This article indicated that we should embrace the time of diversity in different cultures, languages, and nations nowadays, by accepting the globalization and the informatization (Fei, 2014, p.63-

65). Wen (2014) wrote an article which was named *the Expression of Chinese Culture in Mcdonald's*. This article told us the facts of globalization and modernization which have already changed the perspectives of Chinese people by accepting American culture, political and economic forms, and even in diet (Wen, 2014, p.65-68).

In the fourth volume, Engels' speech in front of the tomb of Marx was talked before. King's (2014) *I Have a Dream* was newly collected in the material. This speech was for the purposes of fighting for freedom, equality and human rights by the blacks in USA (King, 2014, p.5-9). Next article was from the film, and it talked about how Schindler saved more than 1000 Jews in Nazi Germany ("Schindler's List," 2014, p.41-51).

*Give Me Liberty or Give Me Death* was written by P. Henry (2014) and expressed his willingness of fighting for freedom with weapon for Americans within the colonization of the British (p.79-81). Coubertin's (2014) speech, *Spirit of Olympics*, expressed the spirit of Olympics which surpassed the simple spirit of competition, but to rebuild a new world and future for people with all power of human beings in the modern society. The spirit of Olympics represented the spirits of integrity and democracy (Coubertin, 2014, p.82-84).

Next article was a record, it was telling the current realities and the social changes after the Chinese economic reform ("The Anticipation of the Grey," 2014, p.85-92). Liang's (2014) writing, *Discussion on the Abolition of the Beijing City Wall*, expressed that the wall in Beijing should not be abolished because the wall represented the historical memories, the representative of the national spirit and the great achievement of the normal workers (p.98-103).

In the fifth volume, there is only one article which will be addressed here. This article was written by Yu (2014) and named as *the Culture Beneath the Foot and the Beauty of Weeds*.

That article talked about the modern perspectives of landscape design which must consider the location, culture and tradition, nature and design (Yu, 2014, p.29-38).

The fifth volume also contains Lu's *Memory of Miss Liu Hezhen* and Darwin's *the Introduction of on the Origin of Species* which will be worthy to be talked in the rest of articles in this volume. But both of them have already been discussed before, so they will not be addressed here again.

## Chapter V

### EMPIRICAL DISCOURSE OF THE ARTICLES

#### Introduction

In this chapter, I will be concentrating in analyzing the articles which were collected in high school colloquiums. I divide all articles in different themes and talk about articles within those themes. Those articles what I select have already been introduced in the previous chapter, I will focus on how materials represent and perform those themes through looking at the specific content of the articles in details.

First of all, I will talk about the themes which relate to patriotism and nationalism. The articles what will be analyzed are concentrated in the time before 1949, after 1949 and after 1978 the economic reform in China, but most of them were only limited in works which were written in modern Chinese. The angles of those articles refer to patriotism and nationalism which would be different during the different time periods.

Secondly, I will focus on the themes of economic reform. I will show that how those materials depict in emphasizing the importance of economic reform. Moreover, I will try to present how the economic reform influences those writings. Third theme will be modernization and modernism. That theme will tightly follow the significance of economic reform and those materials are actually being impacted by the fact of economic reform. After that, I will talk about the theme of globalization, which is also an important fact generated by economic reform.

Fifth theme will be focused on the realism, because most of materials in high school colloquiums are realistic writings. Moreover, the ideology of Chinese Communism is hugely impacted by the writings of realism or even critical realism. Following realism, I will talk about

the theme of anti-war a little bit, because it is a new theme which only collected in the materials during the time of 2012 to 2015. After that, I will spend more times in analyzing the works which are written by the most important author in China, Lu. Lu's works are quite complex, which contain different themes, such as patriotism, realism, critical realism, revolutionism, anti-feudalism, anti-imperialism and so on so forth. Because of the importance and complexity of Lu's writings, I want to talk about his works independently. After Lu, humanism would be the next theme, and I will refer to the Western cultures and Chinese culture in looking at the theme of humanism.

The next important themes will be concentrated in socialism, communism and Marxism. I will put those themes together, because they are significant to Chinese Communist Party as a unit. Those three important themes are the legitimization of the establishment of the Communist Party in China, and they are the legitimizations of the political power of Chinese Communist Party as well. By following those three themes, I will talk about revolutionism which contributes a lot to the themes of socialism, communism and Marxism in China. But the materials are not only limited in the themes of socialism, communism and Marxism when refer to revolutionism, so I will also show how the materials other than socialism, communism and Marxism in performing revolutionism. Finally, I will focus on the *spirits of petite bourgeoisie* and capitalism which are supposed to be the opposite themes towards the ideologies of Chinese Communist Party. The materials will be analyzed both before 1949 and during the time of economic reform in China.

Those themes what I will refer to later sometimes are overlapped. Sometimes the themes do not directly tell us who they are. Therefore, only through looking at the materials in details,



we can have a glance of what those materials really want to express and to perform in themes or in ideologies. Those themes are complicated because of the complexities of the political and economic changes in China through history. Most of the themes would be divided into two periods which are the years from 2002 to 2005 and the years from 2012 to 2015.

### **Patriotism and Nationalism (2002-2005)**

In Zhu's (2000) article: *The Lotus Pool by Moonlight*, even if it described author's loneliness and sadness about the realities of the old time of China in 1927, the main ideas of this article was recalling the traditions of southern China through expressing author's personal feelings, and depicting the beautiful and peaceful night. For instance, he memorizing the poems and the scenarios which described the old traditions of gathering lotus in the southern China, in order to tell his sincere emotions of worrying about the chaotic realities in China and his affections of deep love in his mother country (Zhu, 2000, p.4-7).

Jiang's (2000) speech in Peking University also emphasized the importance of patriotism or nationalism, even if the purpose of this research was to confine the economic reform. But he still said to the students:

Hope you insist the unification of accomplishing your personal value, and serving the country and its people.....only to be combined with people, to use knowledge and ability in serving country and people, then the personal value can be achieved fully. (Jiang, 2000, p.19)

*The Visit of Inner Mongolia*, Zhou (2000) emphasized the ethnic policy and responded to the arguments which against the story of *Zhao Jun Going Abroad*, because Zhao Jun married a man who was not Han ethnicity. But Author believed that *Zhao Jun Going Abroad* represented

the significance of ethnic fusion, and it would benefit the entire ethnicities in China (Zhou, 2000, p.40).

Wang's (2000) article appealed to the traditional Chinese culture to express his loves to China. In his article, it showed obviously that culture symbolically represented the nation and the characters of the people in that nation. That was why that he felt really sad about the decline of the culture of alley, or culture of Hutong, in Beijing, since the decline of traditional Chinese culture was being pervasive nowadays (Wang, 2000, p.49-50).

Through mocking at the ugliness of the society during the domination of Nationalist Party, Wen (2000) expressed his emotion of patriotism. He said:

This is a desperate dead water

This is not a place for beauty. (Wen, 2000, p.8)

The reality of old China was a dead water, according to the poet, he never left but still loved his country through constantly reflecting and criticizing the ugliness of the reality. He was being called as a patriotic poet.

Ai's (2000) poem, *I Love the Earth*, directly expressed poet's affection of patriotism which was different from Wen. He wanted to live, to die and to fight for his land, where was his country. He also said that he was deeply in love with his motherland in the poem (Ai, 2000, p.9). Mu (2000)'s patriotism was depicted through encouraging Chinese people to fight with Japanese in his poem. He said that Chinese people were painful, but they stood up (Mu, 2000, p.6-11). Shu (2000) also directly expressed her patriotism in poem, *Country, My Dear Motherland*. She was so small to her country and she wanted to show the relationship with her country in blood and fresh. Finally, she said:

Your fertile, your glory, your freedom

Country

My dear country. (Shu, 2000, 12-13)

### **Patriotism and Nationalism (2012-2015)**

Zhu's *the Lotus Pool by Moonlight* has already been discussed earlier and this article was collected again in the new version of literature materials.

Lao's (2014) *Missing Peking* also described the historical, cultural and natural relationships with hometown, which were the only things that could be the bases of loving his motherland, because he spent his time of youth in Beijing and he loved Beijing as he loved his mother (Lao, 2014, p.35-38). It is the same as Han's words in *My Heart Back*:

Hometown contains our childhood, youth time and adult time. It becomes a part of our lives and it becomes ourselves, instead of being commodity or a place only for travelling.....only the person who worked and contributed deserve to have homeland.  
(Han, 2014, p.41-42)

The significances of home also showed in *Hometown of Chopin* (Iwaszkiewicz, 2014) and Cao's (2014) *the Front*. Cao (2014) emphasized that people always carry their willingness of returning home (p.56). Liu (2014) said that it would be a dream if we lost our home (p.59-60).

Patriotism was not only written by the modern writers, but the ancient writers also wrote about their emotions of loving country. At the time of Wen (2014) in 1283, his country was invaded by the Mongolian and nearly to destruction. He wrote *A Postscript of Guide Book* to express his patriotism. He mentioned that to save his country and to die for the country were the real ambitions for a righteous man (Wen, 2014, p.38). *The Story of the Five Tombstones*

contained the same meaning as *A Postscript of Guide Book* which was also collected in the materials during 2002 to 2005. The article emphasized the obligation or duty for individuals to have sentiment about patriotism. Author said:

An ordinary man has obligations to his country. (Zhang, 2014, p.40)

Liang's (2014) *Discussion on the Abolition of the Beijing City Wall* expressed author's perspective which the real patriotism was to protect the national history and culture. He said that the walls in Beijing represented the historical and cultural values of Beijing, and those walls could enrich people's love to their country and would also increase our national spirit (Liang, 2014, p.103). Therefore, the patriotism in those literatures emphasized the cultural significance and the individuals' responsibility to their country. Moreover, to protect the cultural significance was also a part of individuals' duty in performing patriotism.

### **Economic Reform (2002-2005)**

The former president of China, Jiang's (2000) speech in 1998 expressed his willingness and confidence about insisting the economic reform in China. He said:

China finally walks on the right way of building socialism with Chinese features. The great careers of economic reform and modernization are showing the brilliant prospect of the comprehensive revitalization of the Chinese nation to the world. (Jiang, 2000, p.17)

In that speech, Jiang emphasized that through the leading of Chinese Communist Party, China holds highly of the Deng Xiaoping Theory in order to achieve the socialist modernization through economic reform which was the most important theme in that speech (Jiang, 2000, p.17-20).

Through talking about the problem of taking back Hong Kong, Deng (2000) emphasized

that China would respect the capitalism and keep the economic booming in Hong Kong. Moreover, he mentioned that without the economic booming in Hong Kong, the construction China's four modernizations would be impacted negatively (Deng, 2000, p.26-28). Deng Xiaoping's words implied that China would persist its economic reform in order to take Hong Kong back, because China needed its development of modernization as well.

Gao's (2001) *Chen Huansheng Goes to Town* described the changes of the rural China during the time of economic reform. This article told us that peasants wanted to develop their economic lives urgently, in order to present the necessity of implementing economic reform and even confirmed the legitimization of the new economic development. Chen Huansheng was excited only because he bought a hat in a store in city. People's attitudes were changed, because Chen Huansheng who went to the city once and shopped in the market during the time of economic reform. Author phrased in the text:

He lived in high class room once! I have no such luck to live in a hotel! (Gao, 2001, p.67)

People was so jealous about Chen Huansheng, because he went to city and experienced the achievements of the economic reform. Chen Huansheng felt proud of his experience in town as well, because of his experiences of the new economic form. This article intended to transform a certain type of implication which people all desired to the new forms of economic development and people were all willing to participate in the economic reform.

### **Economic Reform (2012-2015)**

*The Anticipation of the Grey* reflected a certain degree of the reality that after the economic reform, the Chinese society had already changed a lot. It said:

Economic reform provides more opportunities for young people. They depart to seek

beautiful futures. (“The Anticipation of the Grey,” 2014, p.88)

This article seemed to tell us that economic reform made people’s lives changed, and it did cause some social problems, such as families could not get together frequently as the time before economic reform. But economic reform would not essentially change people’s basic emotions and relationship with family, even if there were more challenges, such as the challenges towards traditions, which people must face. Article wanted to say that economic reform was necessary since it brought more opportunities, and the difficulties were unavoidable facts what people should endure. The article also emphasized that:

No matter how society has changed and how people emphasize the importance of being independent, family love will not vanish. (“The Anticipation of the Grey,” 2014, p.91)

### **Modernization and Modernism (2002-2005)**

*The Wonders of Passing the Thousands of Mountains* talked about the author, Liu’s (2000) thoughts when he was passing The Three Gorges. Through looking at the greatness of The Three Gorges, he said:

The appearance of human beings who could use tools.....they explored. Then, history was keeping forward. (Liu, 2000, p.29)

In that reading, author did not necessarily mention the economic reform and modernization, but the article was written in 1980 during the time of economic reform. Author wanted to show that the progress of economic reform was difficult, but history was created through human’s efforts and human beings’ uses of technology. Moreover, it implied that economic reform was the tool of Chinese people to achieve the modernization through conquering the nature, such as The Three Gorges. In Qi’s work, *Mathematics and Culture*, he

emphasized that:

Being digitized was a decisive stage of the modern science. (Qi, 2002, p.6)

He believed that modern science would influence human lives a lot, and digitization was the key of modern science. Digitization implied that the modernization IT helped human beings to make progress in the past, present and future historically (Qi, 2002, p.4-11). In the modernized society, according to Howard (2002), human beings must have different prospects about energy in order to keep the development in the modern world constantly. The uses of energy were also continuously changing the world based on the context of modernization (Howard, 2002, p.11-15).

Four novels which were written by Kafka, Woolf, Beckett and Marquez showed that after economic reform, all sorts of literature works entered China, including the works during the time of modernism. Kafka's (2001) *the Metamorphosis* described the theme of absurdity in the modernized society and criticized that humanity was twisted by the capitalist society. When Gregor Samsa became a beetle, he got abandoned since he could never contribute to his family any more (Kafka, 2001, p.84-101). *The Mark on the Wall* showed that only human internal world or conscious was real, rather than the objective world (Woolf, 2001, p.108). Beckett's (2001) *Waiting for Godot* expressed the absurdity of human life, and modern people's disappointment, anguish and confusion. For instance, two homeless men were constantly waiting for Godot to come just for nothing (Beckett, 2001, p.109). Marquez's (2001) *One Hundred Years of Solitude* reflected the enclosing, laggard and isolated society in Latin America through creating a dreamlike and absurd reality (p.120).

While praising the nature of the Walden, Thoreau (2014) criticized the modernity in his

work, *A Drop of God*. He said that:

The drivers and the travelers who bought monthly tickets could see it (the Walden) sometimes.....could wash the dirt of the modern streets and the greasiness of the engines away. (Thoreau, 2014, p.70)

It is the same of Leopold (2014), in his article, *Think Like Mountains*. The author was worried about the development of the modern world who was constantly destroying the ecological balance:

I saw by myself that wolves were killed in one state by another state.....I saw all comestible shrubs and saplings got eaten. (Leopold, 2014, p.71)

Author noticed that in the modern capitalist society, people used ‘machines, votes and dollars’ to chase peace (Leopold, 2014, p.73). However, people could not think as the mountains, but destroy the natures in order to fulfill their needs in the modernized world.

### **Globalization (2012-2015)**

Fei’s (2014) article, *Satisfactory Together Harmonious*, emphasized the undeniable facts of cultural diversity and globalization:

The progress of human beings has already walked on the ways of globalization and informatization.....all sorts of human civilizations today must seek to be prosperous together. (Fei, 2014, p.64-65)

He believed that human beings should stay together to pursue the common interests. Especially, he emphasized that Chinese culture should embrace the Western culture under the context of globalization and modernization.

Wen (2014) possessed the similar concept about globalization. But in *the Expression of*



*Chinese Culture in McDonald's*, he mentioned that the Western culture, particularly McDonald's, embraced Chinese culture. McDonald's modified itself constantly in order to match the needs of Chinese culture in the context of globalization and Chinese people were also changed by American culture, politics or economic forms through accepting McDonald's. Moreover, cultural fusion could not be ignored. Globalization would not lead China to be entirely westernized, because cultural fusion was bidirectional, according to author (Wen, 2014, p.65-68). It represents the "victory" of the capitalist economy which bring two different cultures in the West and East embraces each other within the contexts of capitalism and globalization.

Within the context of globalization, even in the area of science, according to Sarton (2014), science in the West and East must meet each other. Furthermore, both of them would work together to serve the truth and human beings (p.59-61). Based on author's purpose here, globalization contributes a great deal in helping science bring different scientific forms in different world to merge together for the interests of whole human species.

### **Realism (2002-2005)**

In this section, Lu's articles will not be discussed, but his works will be addressed in a separated section in this Chapter. Lu's articles were also realism and critical realism.

Qian's (2000) *Reading Aesop's Fables* told us the importance of realism. He said that children should not read *Aesop's Fables*. *Aesop's Fables* could only make children become simple and naïve, because children would think that the realistic society was same as the world in animals (Qian, 2000, p.43). According to Qian, children should see the real world and read the works who reflected the reality, instead of reading those fables or fairy tales. Sun Li's (2000) *Oriole* showed that in the capitalist society, people caught and sold oriole which caused the

reality that there were less and less orioles in nature (p.52). His writing did not have severe tone of criticizing the market, but he still showed that capitalist market made everything become commodity through this article.

*Border Town* was a novel contained romanticism and realism. But mainly, it was a novel of realism, even if it told us a love story. According to Sheng (2001), he wanted to show a beautiful and healthy form of humanity in this novel. The story depicted that the modern society was full of money worship and corruption in humanity, but the border town still kept the beauty and simplicity, even if the novel was still tragic (Sheng, 2001, p.24-31). It reflected the real reality of old time of China which was dominated by the capitalist government with feudalism traditions, which resulted the tragedies in society. Article was also collected in the materials of 2012 to 2015.

Maupassant's was a writer of critical realism who criticized the darkness of the capitalist reality. In the *Necklace*, he ironically criticized the value of capitalist society and his work realistically showed how people acted and thought within the context of capitalism (Maupassant, 2001, p.50-58). Balzac's (2001) *Miser* shared the similar reality and value in capitalist world as Maupassant's novel (p.69-77).

Both Cao's *Thunderstorm* and Lao's *Teahouse* were the literatures of realism. Two stories reflected that in the old time of China, China was dominated by the capitalists and culture of feudalism. The people who lived on the bottom of the society were always under the situation of severe powerlessness. The reality was that low class people were persecuted by the people who have economic or political power. For instance, in *Thunderstorm*, the capitalist, Zhou Puyuan, drowned 2200 workers to death who worked for him and even beat his bastard son, Lu Dahai,

who represented the workers to talk to Zhou Puyuan (Cao, 2001, p.125-128). The society had ruined humanity and even family affections. *Three Yuan of Station Currency* was written by Ding (2001), reflected the social inequality during the time of the Republic of China before 1949 (p.154-161).

### **Realism (2012-2015)**

Cao's *Thunderstorm* was collected in the materials of 2012 to 2015 as well and would not be discussed again. Furthermore, O. Henry was a writer of realism or critical realism. In the *Last Ivy Leaf*, he emphasized that the common people would have great characters and lofty quality. Through the last leaf, author showed that the real humanity had beautiful wills towards the world, and the common people sometimes had the most valuable friendship (O. Henry, 2014, p.13-19). Shi's (2014) *Storyteller* also expressed the great characters of poor and common people, and those people sometimes contributed more to others or to societies than some other people who were in the upper class (p.19-23). This story described the society before 1949, it represented that within the capitalist society, and the people who lived on the bottom class in society should be eulogized, according to author.

Galsworthy's *Character* showed author's respect to the workers who lived in the bottom of the society. Author also criticized the crisis of integrity which was brought by the industrial revolution and market competition (Galsworthy, 2014, p.42-49). *Old Wang* showed the reality of the Cultural Revolution and it admired the common people's character. This article was written during the time of economic reform and the purpose of writing this article was going to criticize Cultural Revolution, through praising the individuals. The author pointed the ruthlessness of the Cultural Revolution, the good person Lao Wang who was just died in silence without being

noticed by others (Yang, 2014, p.51-52).

### **Anti-war (2012-2015)**

The anti-war theme was also and only emphasized in the material during 2012 to 2015. But all of the articles were written by the writers other than Chinese. Sholokhov's *Destiny of a Man* showed that how people's lives were ruined by war and war made people become homeless. But the article still praised the character of people, who helped each other during the war time. Basically, this article directly criticized fascists (Sholokhov, 2014, p.29-37). In *the Wanderer, if You to Sparta*, Boll (2014) described a wounded soldier who was brain washed by fascism and militarism. That soldier praised the military:

What an excellent artillery! My Lord! How comforting and agreeable the sound of artillery is! (Boll, 2014, p.43)

The soldier admired the murdering weapon without realizing that he was injured even. Author harshly criticized the fascism which made people crazy. *Sunset* also expressed the anti-war and anti-Japanese fascists and the following two sets of pictures showed how ruthless and cruel the fascists were towards the people in China and Europe (Zhu, 2014, p.48-57). *Schindler's List* carried the same themes of anti-war and anti-fascists, but Schindler represents the capitalists who got rich through exploiting the Jewish workers in Europe, even if as an individual, Schindler was lofty ("Schindler's List," 2014, p.41).

### **Lu Xun' Writings**

Lu was a realistic and critical realistic writer in China. In here, I will specifically analyze his works which were collected in high school colloquiums. *Borrowlism* reflected the realities which China was dominated by the Nationalist Party and hugely influenced by the Western

cultures. He mocked at some of the western cultures as “rewards”. He said:

Those rewards should not be misunderstood as the things what we borrowed, but they were thrown to us.....There was British opium first, German firearms, and then French face powder, American films, and Japanese ‘complete China-made’ goods.....actually, they were ‘sent to’ instead of we took from. (Lu, 2000a, p.9)

Lu (2000a) intended to express that those acts of wholesale Westernization were actually “quislism”, which meant “betraying the country”. The things what we took from the West were really the things what we were forced to take. Thus, he said:

So we have to use our brains, extend our insights, and take by ourselves. (Lu, 2000, p.9)

He suggested that we should take and borrow, but we have to be careful and to be critical. We should take, borrow and use as we were the masters of ourselves (Lu, 2000a, p.10). This article expressed Lu’s patriotism, his criticism of weakness of Chinese culture and his anti-imperialism.

*Memory of Miss Liu Hezhen* also described Lu’s (2000b) patriotic affections and his serious worries about China, dominated by the Beiyang Government in 1926. His students, included Liu Hezhen, were murdered by the government because they were against the imperialist who actually violated the sovereignty of China. Lu said:

The courage of Chinese women was not vanished, even if they were being suppressed for thousands years.....there would still be some light hopes for the real warriors to carry on. (Lu, 2000b, p.25)

Even if Lu criticized the national characters of Chinese people, he still gave hopes to China because of the brave Chinese students, with his emotions of loving his country. Moreover,

he harshly criticized the Beiyang Government which was extremely corrupted, violent and its acts of quislingism. He said:

Oh, silence, silence! Either erupt in the silence or die in the silence. (Lu, 2000b, p.23-24)

He expressed his revolutionism and encouraged Chinese people, especially the young people, to fight with the injustice and the dark government as Miss Liu Hezhen. His work *Land of the Death* suggested that Chinese people could stop petitioning and reform, because the government was too cruel to adopt any reforms (Lu, 2000c, p.26). His words implied that people should take revolution to overthrow the government instead of appealing government to become understandable about Chinese people's wills. Lu's basic's emotion towards China was also confirmed by Tang, he told us Lu always said in private that:

Be able to hate, then be able to love. (Tang, 2000, p.40)

Tang also said that Lu believed the theory of evolution, because it made him 'believe progress, believe the future, and demand revolution and fight' as a 'warrior of thoughts' (Tang, 2000, p.43).

Through *Memorial to Forget*, Lu (2000d) criticized the darkness of Chinese society within the domination of the Nationalist Party, and memorized those five writers' great personalities and braveness in working on the revolutionary career with their pens. Lu told us about anti-revolutionary actions of Nationalist Party's. The actions of anti-revolutionism included the sever censorships in arts and literature. Moreover, Lu exhibited that the Nationalist Party implemented its anti-revolutionism through imprisoning and murder:

They were arrested at the same time.....But the details of the cases, no one knows.....twenty-three people included Rou Shi were executed. (Lu, 2000, p.35-36)

However, he claimed that those great people would not be forgotten and also gave the hopes eventually through his writing (Lu, 2000, p.38). Still, this article represented Lu's features of patriotism, revolutionism, anti-violence and anti-capitalism.

*Articles under the Lamplight* referred to the characters and situations of Chinese people in old time China. He said:

Chinese never won the price of being a 'human'. At the most, they were slaves. They are still the same nowadays. Commonly, they are worse than slaves..... (They were at times of): 1. they want to be slaves, but they can't; 2. temporarily and steadily, they become slaves. (Lu, 2000e, p.95-96)

Lu was pretty anguished about the darkness of China, and he was thinking of China's politics and the history, the present and the future of Chinese culture. In this article, through criticizing the characters of Chinese people, the reality of Chinese society and culture, Lu expressed his thoughts of anti-feudalism and humanism. His anti-feudalism also implied his spirit of revolutionism. Guo praised Lu who carried:

The strengths of death and life, clear love and hate, and the spirits of unite and struggle. (Guo, 2000, p.107)

The tragic story, *Blessing*, expressed the indifferent society deprived people's rights of being a human. It exposed deeply about how the landlord class persecuted the laborious women. The attribute of feudal ethical code was actually eating people. Lu (2001a) pointed out the necessity of anti-feudal in this work (p.4-17). The novel, *Medicine*, showed the ignorance of the people who lived in the rural areas with feudalistic superstition, because people believed that the blood of dead revolutionist could heal the disease. Novel also praised the revolutionists'

revolutionary spirit (Lu, 2001b, p.42-49).

*The True Story of Ah Q* was the most important work of Lu (2001c) and it told us a person who believed spiritual winning-method. This novel reflected the weakness of Chinese people's national characters, and also it criticized the society who was dominated by squire and the big bourgeoisie. For instance, Zhao Family was the capitalist in the upper class of the society. When Ah Q said his surname was also Zhao, he got rebuked, because he was on the bottom class of the society:

You can't be Zhao! You don't deserve the surname Zhao! (Lu, 2001c, p.48)

Ah Q was good at self-deception. When he got beaten, he said:

I am finally beaten by my son. Today's world is so unrepresentable! (Lu, 2001c, p.51)

But he was also full of servility. He would humiliate himself as insects when he got beaten (Lu, 2001c, p.51). He also would feel complacent, when he realized that he had the same surname name as Zhao Family, and then he thought he belonged to the upper class (Lu, 2001c, p.53). Ah Q also did not understand what the revolution was, because he was so excited when he told others that he saw the execution of the revolutionists. But he desired to join the revolutionary party, since he wanted to rob good stuff (Lu, 2001c, p.62-69).

### **Humanism (2002-2005)**

Han's (2000) *Memory* contained author's affections in love and hate. But he expressed the idea of humanism and believed that only the one who fought for the people's happiness could be memorized and praised as a warrior, because only people's pain and happy mattered (Han, 2000, p.104-105). In Russell' *What I have Lived for*, he expressed a certain kind of humanism, because of love, knowledge and human sympathy. He said:



I found that life is worthy. If someone gives me a chance to live again, I will happily to accept that precious gift. (Russell, 2000, p.18)

The following articles were about human. Feng's (2001) *Life Philosophy* talked about the humanism in Chinese philosophy only. The core idea of *Life Philosophy* was that the sages in China would not do unusual things, but they did the things what normal people would do as well:

He cannot perform miracle and he does not need to. (Feng, 2001, p.6)

Chinese philosophy encouraged people to involve in the world and contributed to the human progress, including science, according to Feng. The highest level of a human was to participate in the world in Chinese philosophy (Feng, 2001). However, Zhao (2001) compared Chinese philosophy and Western philosophy about human in *What is Human*. Author found that the identity of human normally had something in common in both China and the West:

Human and individual are essentially historical. ....Human, to have more hopes, more lights! (Zhao, 2001, p.11-13)

According to the author that history made people. The philosophers in the West and China all respected the memories toward the past and the hopes toward the future. The historical bases were the foundation of humanity.

### **Humanism (2012-2015)**

'Ren' in the Kingdom of Chinese Characters described the historical development of the character of 'Ren', which meant human in Chinese. The entire article clearly showed that the character of 'Ren' was tightly related to the figures of human body. Moreover, the developments of the character 'Ren' was shaped by the developments of the human society, included the developments some other Chinese characters which represented different parts of human body

(Lindqvist, 2014, p.9-20). This article showed that human and human culture were shaped by the changes of human society historically. Humanity is not unchangeable, rather is historically dynamic.

### **Socialism, Communism and Marxism (2002-2005)**

Engels' *Speech at the Graveside of Karl Marx* indicated the main ideas what was proposed by Marx when he was alive. This article was also collected in the materials during 2012 to 2015. In the article, Engels said:

Marx found the regulation of development in human history. There was a simple fact which was under covered by the complexity of ideology. The fact was that people must eat, drink, dwell and wear, then they could participate in politics, science, art and religions and so on. (Engels, 2000, p.11)

Here, Engels (2000) emphasized the point of materialism which was found by Marx, since Marx claimed that materials were the foundation of the human development. The author also said about Marx in this section that Marx discovered the nature of modern capitalism and the existence of surplus value in capitalist economy (Engels, 2000, p.11). Engels also pointed out that:

He (Marx) was a scientist.....Marx thought that science was a progressive and revolutionary power.....Because he was a revolutionist primarily. His lifetime mission was to overthrow capitalism and capitalist nation through participating proletarian emancipation. (Engels, 2000, p.12)

In this speech, Engels reiterated Marx's ideas and Marx's careers. He emphasized the importance and insights of Marxism. Moreover, Engels also told us about who Marx really was

as a great proletarian revolutionist and thinker.

In Jiang's (2000) speech, even if he emphasized Deng Xiaoping Theory and economic reform mainly, he also said that Marxism and Maoism were the bases of China and t China's academy (p.18). Through Deng Xiaoping Theory, he said:

We must make our motherland become a prosperous, strong, democratic and civilized socialist modern country. (Jiang, 2000, p.18)

Mao's *Transforming Our Learning* indicated that:

The twenty years of Chinese Communist Party were the years of the combination between the general truth of Marxism and the concrete practice of China's revolution. (Mao, 2000a, p.4)

But Mao still thought that Chinese Communist Party had large deficiencies, because many of the communists during that time did not follow what Marx, Engels and Stalin taught them to do, which was to practice on the basis of objective and true situations instead of only appealing to the study of theory (Mao, 2000a, p.5). According to Mao, the basic principle of Marx, Engels and Stalin's teaching was:

The unity of theory and practice. (Mao, 2000a, p.6)

Therefore, Mao (2000a) suggested that the Chinese Communist Party must overcome the attitude of subjectivism, and further persist the attitude of Marxism-Leninism with China's revolutionary objectively (p.7-8).

Fort's (2014) *Whirling Dervishes* expressed a certain meaning of Socialism, that people all around the world should unite together (p.10-11). But the meaning was not so clear.

### **Revolutionism and Revolutionary Romanticism (2002-2005)**

*Patio Spring of Chang Sha* expressed Mao's revolutionary romanticism and ambitions during the early time of his revolutionary activity. His words:

Scholar's emotion, free and strong;

Pointing country, words of power, bureaucrats are no more than muck. (Mao, 2000b, p.4)

Those words depicted a young revolutionist who felt free and powerful when he participated the activity of revolution. It also showed that Mao had confidence of defeating the bureaucrats during the old time China who was dominated by the anti-revolutionary power. Poem also showed Mao's ambitions in politics. This poem was collected in the materials during 2012 to 2015 as well.

Han's (2000) *Mountain farmers* was also a poem which contained a sense of being revolutionary. In the poem, he expected people who needed to break up the traps of the old culture and the anti-revolutionary traditions (Han, 2000, p.14-15).

*Trapper* talks about the character, Belikov, who was extremely conservative, antirevolutionary and refusing any new thoughts. Belikov only wanted to be a 'square john' in the society which was dominated by anti-revolutionary authority. Belikov was mocked by author, Chekov (2001), because Belikov was both victim and supporter of the domination of tsar (p.18-23).

Sun's (2001) *Lotus Creek* reflected the optimism and romanticism of the revolution during the anti-Japanese war (p.32-38). This novel expressed the beautiful minds of the revolutionists during the old time China. Through revolution, two revolutionists were in love. Through love, they supported each other in working on the revolution with beautiful passions.

Revolutionism was also described in Van Loon's (2000) *Tolerance*. The revolutionists

finally won the struggle with the Conservatives. Author said:

The names of the pioneers are carved on the stone. The names of the people who challenged the darkness and the terror of the world, and led people to the new freedom.

(Loon, 2000, p.70)

### **Revolutionism (2012-2015)**

Shi's (2014) *Believe in Future* expressed that in the desperate period, people still needed to fight and to struggle in order have faith in future. He wrote:

When cobwebs ruthlessly seal up my stove;

When the dying smoke of the ash sighs for the poverty;

I will stubbornly flatten the disappointing ash

Write with the beautiful snowflakes: Believe in Future. (Shi, 2014, p.4)

Here, the poet described the reality which was ruthless, and full of sadness and poverty.

But he still embraced the hope. In the last four sentences, he showed us that we had to constantly and hardly struggle, to overcome and to believe the future (Shi, 2014, p.5).

*I Have A Dream* expressed a certain type of revolutionary meaning which postulated that the society must change its perspectives by looking at the different races other than whites.

Author said:

After 100 years today, we must face the miserable fact that black people have not had freedom yet.....The founders of our Republic.....promised to every American that they promised to give everyone the inalienable rights to life, freedom and happiness. (King, 2014, p.5)

Through speaking the truth of black people's situations, the reality had not changed yet.

King (2014) encouraged blacks who must keep moving forward and never draw back (2014, p.7). Through revolutionary actions and movements, King expected the black people who could win freedom, equality and justice eventually.

The introduction of *the Origin of Species* was both collected in the materials during 2002 to 2005 and 2012 to 2015. Even if this article talked about the theory of evolutionism, but it also represented a sense of revolutionism. Author said that:

Organisms.....were evolved from the formal species instead of being created.....I

believe that the species of organisms are not unchangeable. (Darwin, 2000, p.12-13)

*Give Me Liberty or Give Me Death* expressed the significance of freedom under the background of independent war in the US. The author emphasized that it was pointless to escape from the reality through constantly crying peace. Everyone should involve in the revolution for the purpose of freedom without cherishing life too much only through words (P. Henry, 2014, p.81). This was connected with as *Spirit of Olympics*, in which Coubertin (2014) was also calling for the new world and expecting the new storm that was revolution (p.82-84).

### **Spirits of Petite Bourgeoisie and Capitalism (2002-2005)**

Zhou's (2000) *Cuckoo Cries at the Rhododendron Branches* was a type of petite bourgeoisie's article. Mainly, this article was going to show the sadness of human psychology through looking at the nature and the culture. One of the story described an Emperor whose name was Wang Di. Author said:

He died and became a cuckoo. In spring, it would cry and made people feel sad. (Zhou, 2000, p.15)

Zhou (2000) also mentioned that many of the articles used the cries of cuckoo to depict

the sadness, but in Britain, cuckoo represented the sense of funny (p.15).

Xu (2000) was the representative of the writers of Petite Bourgeoisie. *Farewell to Cambridge Again* described the beauties of the nature in England, and also showed certain sadness in the poem since he had left Cambridge. When he said:

In the gentle waves of Cambridge, I would be a water plant. (Xu, 2000, p.7)

It showed his pitifulness because he carried his spirits of Petite Bourgeoisie. Moreover, in the last paragraph, he said:

Very quietly I take my leave, as I came quietly;

Gently I flick my sleeves, to the rosy clouds in the Western sky. (Xu, 2000, p.7)

Those paragraphs all depicted a certain degree of sadness without enough courage or braveness to face and even change the realities. But author only appealed to his subjective emotions which presented a certain type of weakness and willingness of accepting the reality. Therefore, the poet, such as Xu, did not have any characters of being revolutionary of changing the society in the time of National Party's domination.

Liang's (2000) *I Love Scenes of the Autumn* and Hai's (2000) *Facing the Sea Spring* were all written after the economic reform. All of them only contained poets who were praising the world and the nature, and further gave their wishes in chasing the happiness in society. Those poems represented the spirits of petite bourgeoisie, because those poets embraced the reality of economic reform and generated a certain type of emotions as bourgeoisie without looking at the realities after economic reform. They were all immersing in the affections of petite bourgeoisie.

### **Spirits of Petite Bourgeoisie and Capitalism (2012-2015)**

*June, We Look at the Sea* was also written after economic reform. Poet, Pan (2014)

showed us that people were willing to go to the place far away to embrace the new things in the world, because they were looking forward to those new things for long time, especially the youths (p.6-7). According to Pan (2014), the economic reform offered those opportunities for the youths to chase the new things other than the socialist ideals like before. Shu's *to the Oak Tree* was collected in the materials from 2012 to 2015, instead of *Country, My Dear Motherland*. Through this poem, Shu (2014) expressed her perspectives about love which must be related to equality, freedom and togetherness (p.8-9). This poem was also written after the Cultural Revolution and one year before the economic reform. The emotion what Shu expressed through her poem was really Westernized. Hai's *Facing the Sea Spring* has already been discussed before.

Dai's (2014) *A Lane in the Rain* completely carried the spirit of the petite bourgeoisie. He talked about the beautiful and sad girl who was holding a traditional umbrella. The image of the girl represented the unachievable dream and the emptiness of the world, which was carried by the poet (Dai, 2014, p.12-13). He felt sad about the reality, but he had nothing to do about changing the society, such as through revolutions. He felt powerless and hopeless. He could only could tie his emotion to the fantasy and the imaginary figures. *Fragments* only showed a certain perspective which would normally be noticed in life:

You stand on the bridge and look at the scenery,

The person who look at the scenery also look at you upstairs. (Bian, 2014, p.14)

You would be a part of the scenery, according to the poem. Poem showed a certain dialectical meaning, but the real meaning was to depict the distance between human beings which could not bring human beings to stand together since human beings are more fragmental



in the world. Zheng's (2014) *Mistakes* carried the similar meaning as Dai's (2014) *A Lane in the Rain*. It told us that human beings were only the passenger of their lives, which made their lives become beautiful, but also sad, meaningless and powerless. It seemed say that the emptiness of human life made life beautiful eventually, and there was no point to change the world.

### **Conclusion**

Through analyzing the materials, now we can figure out what the results we can get. For the theme of patriotism and nationalism, basically we can see two time periods what are collected in the materials in high school colloquiums. The first time period was the writings during the domination of Nationalist Party before 1949, which was the time China was still being dominated by capitalists, invaded by imperialists and influenced by the feudalism. For instance, both Zhu (2000) and Wen (2000) expressed their concerns about China's future. Their patriotisms were based on their worries about the capitalistic, imperialistic and feudalistic influences in the old time China. The second time period of China was the time after the economic reform. Especially, Jiang's speech tightly connected patriotism with economic reform, which encouraged students to make contribution to the nation and dedicated to economic reform was center of being patriotic. Some poems and articles which depicted patriotism were based on author's emotions toward their country and the national culture. According to those authors, culture and nation were nothing more than their national identities. However, the materials which were collected from 2012 to 2015 expressed the patriotism intended to focus on more in the bases of cultural and national identity. In the materials between 2002 to 2005, the patriotism was still mostly based on revolutionism and the struggles with the old time of China, including to forward the progress of economic reform.

The theme of economic reform was significant in the materials from 2002 to 2005, since it started with the speech of the formal president of China, Jiang, in 1998. In that speech, he emphasized the economic reform which was on the purpose of building up the Chinese features of socialism. Moreover, because economic reform was designed by Deng, through talking about the subject of Hong Kong, Deng further confirmed the China's confidence of insisting economic reform in order to ensure the return of Hong Kong. Also, through writing about the life changes of a rural person, economic reform was confirmed again. In the materials during 2012 to 2015, the writings referred to the life changes of people after economic reform and people confrontations of the new challenges, but the purpose of the article was to say that economic reform was beneficial and it would not be abolished, such as the article, *the Anticipation of the Grey*.

Modernization and modernism were the themes which followed the theme of economic reform. Those themes tried to show the purpose of the modernized development and how people should be confident about the new challenges after economic reform. Such as, to challenge *the Three Gorges* represented the purpose of overcoming the obstacle of the great nature and to develop modern science would benefit people's lives in modernized world. Certainly, some authors might be the best representatives of the Western modernism, such as Kafka, Woolf, and Beckett. Their articles represented the time of modernism which could not be ignored. But also, the author, such as Thoreau also criticized the modernity, especially the capitalist modernity. Those criticisms mostly were about the capitalist modernization, but they still showed the main stream of the literatures which were considered by China who should take socialist ideology.

However, modernization and modernism were focused on the materials from 2002 to

2005. In the materials during 2012 to 2015, the fact of economic reform was focused on the theme of globalization. The discourses of globalization were concentrated in the cultural, philosophical, and economic fusion between China and the West. For instance, the globalized McDonald's is broadly developing in China and have changed Chinese culture. For the purpose of the economic development and marketization, both West and China have had big changes under the context of globalization.

After the discourses based on the circumstance and the reality about economic reform in China, the themes would be focused on realism which was also a significant theme of the literatures studies in China. Most of the realist works were collected during the time of 2002 to 2005, which criticized the reality during the domination of the Nationalist Party. The purpose of the realism in the high school colloquium wanted to show students that being realistic was the most important part of literature writings. Moreover, through reflecting and criticizing the reality during the time of Nationalist Party, students would know about the importance of the themes, such as anti-capitalism, anti-imperialism and anti-feudalism. The Western writer, such as Maupassant, criticized the illness of capitalist reality which also satisfied the themes which I just discussed. The realistic language was also important in telling students about the realism, such as the language was used in common people. Realism during the materials from 2012 to 2015, exclude *Thunderstorm*, which was also collected in the materials during the time from 2002 to 2005, normally talked about the greatness of the common people who lived the different time period in history. Those people all lived on the bottom of the society. Through their lives, the criticisms were further expended, in order to criticize the capitalism, Cultural Revolution, marketization and industrialization.

The theme of anti-war was new and only discussed in the materials during 2012 to 2015. That theme was concentrated in the discourse of anti-fascism, and it praised the anti-fascist people in different classes, nations and parties. For instance, *Sunset* referred to the Nationalist Party and *Schindler's List* referred to the capitalists.

The theme about Lu was separately discussed, because Lu's works were complicated and normally contained different discourses. However, basically, Lu's works in the materials were concentrated in criticizing the capitalist, imperialist and feudal society, since his works were all realist and critical realist writings. Lu's works also included patriotism and revolutionism, such as he encouraged people to fight with the darkness of the society in order to give rebirth to China. He also criticized the weakness of Chinese people's national characters, such as the work in *The True Story of Ah Q*. But the purposes of his criticism about the national characters was to criticize the feudalism, imperialism and bureaucrat capitalism. However, there were eight Lu's articles collected in the materials during the years from 2012 to 2015. Furthermore, there were two articles which were written by Guo (2000) and Tang (2000) who talked about the significance of Lu and Lu's works. In the materials during 2012 to 2015, there were only three articles written by Lu which were *Borrowlism*, *Blessing*, and *Memory of Miss Liu Hezhen*. The fact represented that during the time of economic reform, the capitalism was constantly developing, so too many works of Lu's critical realism was not appropriate for the implementations of the ideologies, such as globalization and capitalist economy, in high school. Lu's works would shake the structure of the society nowadays.

Humanism was the next theme both collected during 2002 to 2005 and 2012 to 2015. Those articles reflected the importance of love and hate in humanity, and what a human should

live for. The articles from 2002 to 2005, especially Feng's writings, expressed that humanity was a discourse for all human beings, no matter they lived in the West or in China. The work in the materials from 2012 to 2015 depicted that humanism was tightly developed because of Chinese culture and Chinese society.

The following themes were concentrated in socialism, communism and Marxism, which were the ideologies of the legitimization of the socialist China since 1949 to today. Engels' speech in memorizing Marx was both collected during the time of 2002 to 2005 and the time of 2012 to 2015, which showed that Marxism was still the dominated ideology in China, technically. Jiang's speech in 1998 also emphasized the unshakable dominate ideologies of socialism, communism and Marxism. Mao's (2000a) work depicted the importance of combining Marxism with the Chinese realities during the revolutionary time, which meant that Marxism was a historical and objective truth. Those three themes were connected with the theme of revolutionism. However, not only the revolutionsim in the materials reflected the socialist, communist and Marxist ideologies, but also it contained a certain sense of revolutionary romanticism, especially in Mao's (2000b) poem and the novel, *Lotus Creek*. The romanticism expressed the typical Chinese style of revolutionism. Certainly, revolutionism was also depicted in the works other than Chinese writers, but the purpose of those works still intended to reflect that the old time of society must be changed through revolutions. Moreover, the revolutionism in China was also connected to Darwin's evolutionism which collected both during 2002 to 2005 and 2012 to 2015.

The final theme was concentrated in analyzing the works about the *spirits of petite bourgeoisie and capitalism*. Some of the articles were written before 1949. Those articles did not

contain the meaning of changing the unjust society, but only referred to the emotions of the petite bourgeoisie, such as the feelings of sadness and emptiness. But the articles about the spirits of petite bourgeoisie which were written after economic reform represented that the forms of literature have become diverse, especially the literatures with the Westernized affections. Because there were not such writings from 1949 till 1978, the main purpose of collecting those articles, for the consideration of the Communist Party, was to show the economic reform's contribution to the diversity in culture, arts and literature. And those articles even further confirmed the rightness of the economic reform.

## Chapter VI

### DISCUSSION

I have already talked the different themes in the previous chapter through analyzing the materials in high school colloquiums. Therefore, in this chapter, I am going to discuss the philosophical themes which are derived from empirical materials by connecting the theoretical frameworks and the current society in China. Those philosophical themes are developed from the relationship between ideology and literature. Moreover, those themes will directly and indirectly reflect the current reality or society, in order to show how the ideological manipulation works in China based on the capitalist and neoliberal contexts.

Those philosophical themes will be focused on postmodernism, multiculturalism, utilitarianism, totalitarianism, idealism in metaphysics, determinism. Postmodernism and multiculturalism could be linked together, because under the context of globalization and the materials we have talked before, the varieties of literatures are complex nowadays in China. Utilitarianism and totalitarianism depict the self-contradictory of Chinese government and Chinese government's works in its legitimization. Idealism, determinism showed the power manipulations in Chinese society today.

In the modern time of Chinese literature studies, postmodernism is playing a big role currently. Because of the development of global discourse with the wildly spread of globalization in economy, culture and internet; the boundaries of nations, ethnicities, classes and cultures have been broken and replaced by modernism in Chinese culture (Zhang, 2007, p.204-226). Postmodernism started through criticizing Chinese literature education during the time period of post-Maoism (Zhang, 2007, p.222).

Postmodernism is a Westernized and modernized ideology which represents a new form of capitalism by being skeptical to the truth, rationality, objectivity, general progress and emancipation. It embraces capitalist diversity, instability and changes without emphasizing historicity and modernism (Eagleton, 2014). Through the analyses of materials, we could see that postmodernism is an ideology overall, and it is integrated through literature instead of being just partially transited to individual in society without the contributions of literature.

The major word which is used in the literature materials must be “diversity”. Because of the influences of postmodernism, as long as we look at literature, we do not see the consistency of what Chinese government built for. Instead, we only see so many different themes of literatures, but they are even contradictory to each other. For instance, the legitimization of Chinese government must be based on Marxism and Maoism. China is a so-called socialist country and its ultimate goal is to achieve communism.

However, as we discussed in the previous chapter that the reality of the society after economic reform has started to shake the legitimacy of Chinese Communist Party. In materials, on one hand, the literatures insisted the communist and socialist ideology by emphasizing Marxism and Maoism. On the other hand, the materials embrace different sorts of capitalist ideologies, such as the *spirits of petite bourgeoisie* and capitalism directly. Moreover, the word, revolutionism, could also be considered both in socialist ideology and capitalist ideology, because the capitalist economic reform can be also treated as a revolutionary behavior in order to sustain the legitimacy of Communist Party in China. But the contradictory is always existing. Chinese government cannot give up Marxism and Maoism in ideology, and it emphasizes the ultimate Communist society which will really come. Nevertheless, the ultimate and promised



world is not predictable, and the future is uncertain. Therefore, give people an uncertain promise and emphasize that promise is real, which could be considered as a deception. But the intention behind the deception is to create “false consciousness” in people’s mind as much as possible, in order to implement the current economic form and to transfer individuals’ attentions from social conflicts to something else.

Multiculturalism is developed through the influences of postmodernism based on the fact of economic reform. Especially, after economic reform, different cultures, especially, the Western culture started to influence China tremendously. According to Mason (2007), “multiculturalism is an approach to cultural diversity” (p.221). By the definition, we can see that “diversity” is the major consideration of so-called Multiculturalism in the globalized reality nowadays. After economic reform through adopting the capitalist economy, cultural diversity would be a word to legitimize the economic reform by embracing Western culture variously. In the materials, we saw the example about McDonald’s in China nowadays. Through Mcdonald’s, China embrace American culture, and two cultures are mixed through the existence of Mcdonald’s. The fact creates a harmonious vision of the fusion or interdependence of different culture within the globalization. It further generates a tendency of the reasonableness of accepting capitalism through embracing Western culture.

Even humanism is modified through philosophical arguments. Humanism focuses on civilization and wisdom of human species, with cultivating and maintaining humanity by respecting and confirming human value, dignity and superiority (Zhang, 2006, p.3). But in the materials we noticed that, philosophically, both Chinese philosophy and Western philosophy emphasized humanity, even if they had differences. However, the point of humanity is only the

phenomenon of the current contexts of capitalism and globalization. Through accepting the unavoidable facts of cultural diversity, people will necessary accept the capitalist form of economy and culture without deliberation of the social inequalities. By accepting McDonald's which is related to the so-called term of American culture, people will be blind from knowing the facts of exploitations in Mcdonald's. By educating people humanism which is also significant in the Western culture, as same as China, people will have a priory intuition that there is no significant difference between the capitalist society and non-capitalist society. If Chinese culture is humanistic and the culture in capitalist society is same humanistic as Chinese culture, individuals may reasonably ignore the deficiencies of the capitalist culture rather pay attention to accept capitalism without critical thinking. Furthermore, in today's world, humanism brings all culture together with the same moral code, and presumes that the reality is necessary and also morally good. It will be more possible for people to adopt to the reality of capitalism without reflections, since capitalism is deliberately implanted with moral code through emphasizing the significance of humanism which is essentially same in all cultures and all societies. It seems to say that even if we live in different cultures and societies, we still share the same type of humanity, especially in the context of globalization. Because whether or not we live in a capitalist society, we share the same humanity, it implies that we will not be less human if we adopt capitalism. If we will not become less human in capitalist society, it may follow that capitalism is human and it is even moral. Even if that argument may contain logical deficiency, it does not matter since individuals in society will accept that through ideological implantation and further generate "false consciousness" with less critical intuition. But we still can see that the ideology of humanism which is still manipulated by power, and it may not the case for

individuals in society to seriously explore the real meanings of humanism.

It will be reasonable to think why Lu's *borrowlism* was still collected in the materials during 2012 to 2015, because to borrow the West would fit the needs of capitalist economic reality and the reality of globalization nowadays, even if the author criticized the West at the same time. But the criticism does not need to be considered as a violation of accepting capitalism, since there are also many articles which criticize capitalism in materials. To maintain the diversity is the purpose of maintaining the legitimization of adopting capitalism and globalization. Nowadays in China, the facts of the varieties of literatures, such as in the high school colloquiums, the only way of confusing people is to blind them from acknowledging the social conflicts clearly. To throw them into the complexities which contain all sorts of ideological themes without clarifying the realistic issues in details through critical thinking, such as the exploitations in Mcdonald's, but by appealing to the so-called fact which implies the reality is full of diversity right now. Even though the criticism of capitalism still exists, but the strength of the critics has been weakened through cutting off the numbers of articles and replacing them with the diverse articles from other cultures. Mainly, the replaced articles are from capitalist world or from the West only. There are no articles from the third world countries, such as the African countries. It seems that the so-called diversity is quiet hypocritical.

According to the implications of the materials what we discussed before, the notions of diversity and complexity also imply the utilitarianism which is quite prevalent in China and China's ideological regions. The basic theory about *utilitarianism* is related to the calculations of happiness. The purpose of utilitarianism points out the direction of actions which is to maximize happiness and to pursue happiness over pains (Russell, 1959, p.351-357). It means that if an

action is worthy to be taken, then that action must improve the happiness overall. If we look at the reality of China, economic reform is being considered that it will increase the happiness maximally in the society for individuals as a whole. It will be reasonable to think that embrace the diversity or complexity with postmodernism which will be the same as embrace globalization or marketization, as long as all actions what being taken now by Chinese government are going to benefit the society as a whole maximally. The following logic presumes that the primary consideration of economic reform will maximize the happiness of Chinese society holistically. The secondary consideration is that to implement economic reform must rely on the basic capitalist form of economy, because capitalist economy is to maximize profits and Chinese government assumes that the maximized profits are for all Chinese people.

Therefore, it will be sound to embrace Western or capitalist literatures which can maximize the efficiency of capitalist economy since literature can influence people's mind in order to accept the reality. As we talked previously that literature is part of ideology and it can be used to dominant people through dominating their minds first. Western or capitalist literatures generate the "false consciousness" which will be implanted in people's minds, then it will be more acceptable for people to embrace the capitalist economy in society through embracing literature primarily. Moreover, literatures also allow people to get in touch with the criticism of capitalism. It has two reasons. Firstly, China is a socialist country which means that anti-capitalism is the legitimacy of Chinese Communist Party's authority. Secondly, anti-capitalism is a part of the diversity and complexity both in literatures and in society, which will sustain the confusions in people's mind. It means that both anti-capitalism and pro-capitalism are sound, which make capitalism or the reality escape from the risks of being overthrown its legitimacy,

since people can no longer make choices critically.

Furthermore, China is actually a totalitarian nation. represents that the national system has absolute authority of controlling public and personal lives (Conquest, 2000, p.74). According to the notion of totalitarianism and looking at the reality of Chinese government, the government has all power of intervening public and personal lives, including manipulating people's minds. Certainly, propaganda and ideology are the effective methods of controlling people in totalitarian form of the nation (Arendt, 1951, p.487). However, according to Arendt (1951), totalitarianism does not approve utilitarianism, because utilitarianism still contains the modern scientism, but totalitarianism does not (p.492).

Nevertheless, the combination between totalitarianism and utilitarianism really contains Chinese features. On one hand, Chinese government actually maximizes the happiness for the purpose of benefiting its party and the crony-capitalist class. To benefit people is a part of maximizing the happiness for the party and the crony-capitalists, such as to create the harmonious society. Otherwise, at least, the literature materials should not generate confusions. On the other hand, through totalitarianism, the manipulation and complete controls are always sustaining in society. Not only nationalism which was frequently emphasized in the materials, but also the notion of China's Dream. Actually, China's Dream legitimizes the economic reform which is for the purpose of the China's great renaissance through implementing the ideal of patriotism (Qu, p.2014). It was the same as the concept of harmonious society which was proposed by Hu (2005). Those ideologies are for the purpose of manipulating common people's mind without reflections under the context of totalitarianism in China. The manipulation could be traced to the literature educations in high school materials as well, even if the materials also

generate confusions. On one hand, there is a constantly existing contradictory between Marxism and the capitalist economy what is adopted by Chinese government. The form of economy, such as neoliberal economy, generates more and more inequality in society and become far away from the ultimate Communism. On the other hand, students are not encouraged to have their own thoughts at school. In society, all medias must name the Party, according to what I talked before. That was why Mo (2013) said that our literature education was hypocritical, because it did not allow and produce the independent thoughts. Moreover, actually, the diversity and complexity of the different forms of literatures do not generate the critical and independent thoughts, because of the combination of totalitarianism and utilitarianism with Chinese features. Without independent thoughts, students and individuals in society will hardly to clarify what they should think and believe, but get more confused in their minds. But within the context of the capitalist economy, because of the continuously confusion, individuals are intending to believe money more than anything, because money is more direct and real object what they can sense and money can perfectly fit into the needs of the capitalist economy in society nowadays. If we refer to culture rather than economy, obviously and overall, those so-called diversity is mainly Westernized or capitalist cultures instead of the cultures in any other third world countries. Therefore, the diversity may also be hypocritical and illusionary as a type of “false consciousness” which leads people to only accept capitalism.

Throughout the products of the previous philosophical themes, we can see that the reality which is similar to what Durkheim’s (1919). notion, *reality sui generis*. He mentioned that reality was not some ontological entity, but a phenomenon which was outside of individual consciousness, lives or even collective lives (Durkheim, 1919, p.5-11). Because the reality was

beyond individual consciousness, it contained a certain compelling power which forced individual to be obedient (Durkheim, 1919, p.23-24). According to Durkheim (1919), the reality and the social fact must be something which was beyond individual without impulsive power, and even to educate people to be the ones for that social reality (p.28-34).

As we discussed before, the previous philosophical themes actually constantly create such social facts and realities in order to force individuals to be the parts of the reality. But the reality does not pay attention to the concrete problems which are created by the economic reform, such as capitalist economy, neoliberalism, and crony-capitalism and so on. Moreover, literatures and ideologies which are prevalent in society do not response to those social problems, but to say that it is Chinese features of socialism. Actually, the individuals who really involve in the problems, such as exploitation, income gap or inequality, are neglected by the reality. But the reality what is created by power is not consistent with the reality what people actually participate.

However, the created reality becomes the necessary one what must be accepted by individuals. It sounds like that the fates of individuals have already been determined, no matter there is reflections or not, because the reality is generated by the forcible power. The thing will happen because it happens necessarily and free will is not possible (Inwagen, 1983). Through the manipulations of Chinese government in ideologies, it seems like that all realities happen necessarily, such as capitalism and globalization in China. Literatures implant the impressions in people's mind that economic reform, nationalism, cultural diversity, globalization and so on so forth are irreversible and are the necessary reality in the world nowadays. Moreover, because those facts are the social facts, people must necessarily accept them since only those facts are

relevant instead of the individual actual lives. Those facts are generated by necessary conditions.

Determinism here also tightly relates to the idealism, because the material and concrete individual lives are not relevant to the big picture which was emphasized by the government. Hegel used its idealism with the power of rationalism in working for the ideological productions, according to what we discussed before. It will be notable that all themes we have discussed intend to create the idealist images. Those images are far beyond the concrete and empirical experience in people's everyday lives, especially, the conflicts and struggles what frequently occur in the real society. Particularly, once everything goes to the idealistic and determined forms of complexity and diversity, the materiality of the reality is not relevant since the reality itself has become idealistically and determinedly which is far beyond the individual experiences. However, here, we are looking at what the government intends to do in the areas of ideology, but it does not mean that individuals will not be sensible about the reality and become really blind to the social problems. At least, individuals are encountering the reality every day. Government's policies and intentions may be self-deceptive as well, and it may not really capture what the individuals really think about the current issues, but government still tries to implement its ideological manipulations and wants individuals to accept the reality. Nowadays, those manipulations become even more severer, which may show that people become more and more sensitive about the social conflicts and even start to revolt, so government starts to suppress individuals through the tight censorship in ideology.

Eventually, the philosophical themes turn to the discourse about legitimation of the capitalist economy after economic reform within the context of neoliberalism. According to the previous chapter, such as Harbermas (1973), we could see that the liberal capitalism causes the



society to be unstable, which urge the society to construct the legitimation for the reality deliberately. But as we see that the legitimized reality is a phenomenon beyond individuals, but individuals are forced to accept it without awareness. The effective legitimation which is built in the public area must transfer people's attentions to somewhere else, in order to avoid the specific problems and the arguments about the real society, through ideological influences (Habermas, 1973, p.68-75).

Furthermore, even if people's attentions turn to the realistic issues, through the so-called diversity, such as the complexity in literature works, without encouraging the independent and critical thinks, people will still be blind to the conflicts within the society. It is true that the nationalism in literature or the current the South China Sea dispute all proved Chinese government's intention of avoiding the struggles and conflicts inside of the country. Especially, within the contexts of capitalist development and neoliberalism, the inequality of the society, the low incomes of the working class, the heavy exploitations, environmental issues and the crisis of welfare and so on, will be neglected in public discourse. As long as the ideological manipulation exists in literatures or in public, the legitimation of the authority of Chinese Communist Party and the legitimation of the economic policies will be confirmed. Moreover, legitimation through ideological manipulation implies a certain kind of political order which gets affirmed or approved reasonably after all (Habermas, 1979, p.184-186).

## Chapter VII

### CONCLUSION

Based on what we have already talked, the notion of ideology and its works within the neoliberal context in China through referring to the literature studies in high school colloquiums, we can see that the purpose of literature studies is for the ideological manipulations which forces people to accept the current realities and the structure of the society without reflections. Through literatures, Chinese government creates a certain type of “image” or “false consciousness” for people, in order for them to accept the social realities after the economic reform and to think the current realities which are necessary, in term of the world nowadays. However, the social conflicts or struggles in the neoliberal China are constantly appearing in individuals’ genuine lives. The diverse and complex themes which exist in literature would help government to blind people from recognizing the real realities, rather to accept the realities what are created by the government or the authorities.

Socially, Chinese people are compelled to receive the ideologies, such as China’s Dream, harmonious society or socialist market economy with Chinese features, in order to provide legitimization of the capitalist economy nowadays in China. For instance, through China’s Dream, the current reality forces people to be slaves to the entire system since people must necessarily contribute to the great renaissance of the nation. Through propagandizing the notion of harmonious society, social conflicts within the capitalist economy and neoliberalism will be suppressed. Socialist market economy could justify the reasonableness of the actual capitalist economic reality which dominates China today. Those terms have proved that ideologies work so hard to keep the legitimization for the capitalist and neoliberal China by creating “false

consciousness”, in order to prevent people from having constant and genuine cognitions about the society. On the other hand, the ideological manipulation represents the unequal power relationship between people and the capitalist government or the crony capitalists.

In educational area, especially, through literature studies, we can see the complexities of different literature works. Those works include the works about socialism, capitalism, globalization or modernization and so on. But the ultimate purpose of the complexity or diversity is to prove the legitimization of the social, political and economic structure of China, include all the policies nowadays. Through the literatures, we can barely see any criticisms of the current society after economic reform. The criticisms only toward the society prior to the year of 1949. Those criticisms are necessary for the legitimization of the power of People’s Republic of China after 1949, because China was built with the ideals of socialism.

But the criticisms were getting reduced in the materials from 2012 to 2015, and they were replaced by the works who praise the diversity and complexities of the current society, which is the globalized society. In a word, I assert that the legitimization of economic reform and the neoliberalism today will not generate the reflections and thoughts about the problems of the real society in depth. Some works do show the social changes during the time of economic reform till now, but they all take granted of the society who is necessary to be the society today, even if it is confronting multiple challenges. Those complex themes in literatures build the mentality of people who may not have clear and true consciousness about the society, rather the image of the diverse society has already been planted into people’s minds with power.

Obviously, we can see that power plays a significant role in ideological region nowadays, such as the existence of power in literature studies in high school colloquiums. It reflects that

power plays the same roles in society through generating different philosophical themes in order to manipulate and to control people for accepting the reality in their everyday lives. But the reality which is accepted by people is not the genuine reality itself. Instead, it is a reality which is power wants people to believe and to accept, especially within the huge unbalanced power relationship in China today. Actually, through ideologies and literatures, socially and educationally, Chinese government creates the priority of the reality which is far beyond the genuine reality of individual's life. The reality what individuals are compelled to accept is illusionary, idealistic, conceptual and deceiving. In such reality, not only people may not have sense about the real society, but also even if they have some types of genuine cognitions, they can do nothing about changing the society. Because individual's reality has already been determined and defined, no matter how different individual's experience are, individual's possibilities of changing the society have already been deprived. Without constructing the society or the reality through realistic people's experience, but to live the society or the reality what was being told, actually diminish the significance of humanity and the human identities. Instead, human beings are replaced by concept. After all, the human power becomes irrelevant.

Therefore, the legitimization is irrelevant to the people who live in that society. The ideological construction of legitimization realistically reflects the usage of power in upper class who can do whatever it wants nowadays. The reality becomes an existence which only affirms the importance and reasonableness of that power without noticing the existence of individuals. It proves that the sufferings of people within the capitalist economy in neoliberal China barely have possibilities to change their situations and even to further change the society. The only rightness is the rightness of some certain groups who possess power in politics with capitals. As long as

those certain groups who can sustain their power and money, they will be able to control the ideological manipulations in order to preserve their social, political and economic legitimizations. Literature study is one of the best examples to prove the hypocritical reality in China nowadays. At least, students must be told what they have to read and to persist. Their purpose of studying literature is to satisfy the needs of the power or the certain class's interests, even if they are told to build the socialist country and to achieve the so-called China's Dream. But throughout the research, we have to recognize that, both in education and literature study, Chinese people are under controlled ideologically, for the benefits of some certain groups, such as the crony capitalists and the politicians in the Chinese Communist Party. At least, we know that the so-called liberty is only for the upper class people, but not for the people who live in the subordinated classes.

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