Chapter Three examines the new meanings of class, ethnic, and social differences that are created and maintained by a multinational factory. In contemporary Chinese society, the term “white-collar” is used to describe the prestigious social status of high-paid office workers. At Nawon, however, the division can neither be explained by workers’ different skills and functions nor be reduced to class politics narrowly defined by economic terms. The division was embedded in the multiple ideologies such as nation, nationalism, and ethnicity as it came to overlap with the ethnic division between Korean-Chinese and Han-Chinese. This chapter investigates the backgrounds of the Korean-Chinese who held the prestigious white-collar jobs in the factory and examines the social and political implications of the emergence of Korean-Chinese as a “rich ethnic minority,” which counters the common interethnic division of labor wherein minorities occupy marginal and low-paid jobs.

Chapter Two provides ethnographic observations of how the spatial divisions in the factory expressed management’s scheme of labor control...
and maintained the hierarchical difference between management and labor. In the factory there was an intimate correspondence between one’s rank in the factory hierarchy and his/her living location and quality. The particular spatial divisions and the conditions of living in the factory operated as powerful instruments of social distinction. They inscribed national and ethnic differences into both the factory employees’ bodies and their consciousness, thus enhancing the foreign management’s control of local labor. The discriminating effect of spatial divisions and different living conditions became powerful when they operated through the most intimate human feelings of comfort and cleanliness. This chapter highlights the Han-Chinese workers’ pungent body odor, analyzing how the odor heavily stigmatized the workers and generated a powerful racial prejudice against them.

The Han Population in the Tibetan-inhabited Areas

Rong MA

in Population and Society in Contemporary Tibet

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Item type: chapter

Claims made by exiled Tibetans explain that 7.5 million Han Chinese have migrated to their lands and thus account for Tibet's majority, and a number of sources openly accept this information without question. However, the Chinese government denies this claim as they assert that herdsmen and farmers have not been allowed to migrate to the area. Also, only a few government employees moved to Tibetan Autonomous Region (TAR) and acquired positions in government institutions for a limited time period. The need for utilizing demographic analyses arises in the need to determine which claims are reliable. This chapter identifies two fundamental issues that have to be discussed since the numbers produced by TAR and TIR do not match. The first concerns whether the opposing sides are referring to the same geographical area of “Tibet”. The second issue involves identifying temporary and permanent residents as well as circular employees and spontaneous laborers.
This chapter on court society identifies several significant features of Qing rule that link the rulers to their non-Han predecessors. The Qing court and administration moved in seasonal rhythms between multiple capitals, located outside the Great Wall and in the North China plain, in order to maintain important linkages with Inner Asian allies and the Han Chinese population. Having created a Manchu identity for the northeastern tribes in the early seventeenth century, the rulers issued regulations governing hairdo, dress, language, and the martial arts, which defined and perpetuated the separate identity of the conquest elite. At the same time, Qing rulers created through the arts an image of cosmopolitan rulership to stress the spatial breadth and catholicity of the imperial charisma.

The Qing Dynasty (1644–1911) was the last and arguably the greatest of the conquest dynasties to rule China. Its rulers, Manchus from the north, held power for three centuries despite major cultural and ideological differences with the Han majority. This book offers a new interpretation of the remarkable success of this dynasty, arguing that it derived not from the assimilation of the dominant Chinese culture, as has previously been believed, but rather from an artful synthesis of Manchu leadership styles with Han Chinese policies.
Han Chinese Reactions to Preferential Minority Education in the PRC

James Leibold

In Minority Education in China: Balancing Unity and Diversity in an Era of Critical Pluralism

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In the PRC, where the majority population exceeds 90 percent, cultural pluralism will remain an uphill struggle without sufficient buy-in from the Han Chinese. In his chapter, James Leibold examines the PRC’s extensive regime of affirmative action policies in the state schooling sector. In particular, he explores Han reaction to the policy that provides extra points to minority students, regardless of their socioeconomic and geographic position, on the university entrance exam (gaokao). Tracking both online and offline reactions to a 2009 incident where a group of Han students in Chongqing falsified their minzu identity to garner extra points, he argues that the reification of minzu categories in China and the creation of a system of benefits based on these identities can foster community resentment and actually hinder the development of genuine cultural pluralism.

Colonial Project, National Game

Andrew Morris

This cultural history of baseball in Taiwan traces the game’s social, ethnic, political, and cultural significance since its introduction on the island more than one hundred years ago. Introduced by the Japanese colonial government at the turn of the century, baseball was expected to “civilize” and modernize Taiwan’s Han Chinese and Austronesian Aborigine populations. After World War II, the game was tolerated as a remnant of Japanese culture and then strategically employed by the ruling Chinese Nationalist Party (KMT), even as it was also enthroned by Taiwanese politicians, cultural producers, and citizens as their national game. In considering baseball’s cultural and historical implications, the book addresses a number of societal themes crucial to understanding modern Taiwan, the question of Chinese “reunification,” and East Asia as a whole.
This chapter serves as a review of a policy initiated about half a century ago. The policies of Putonghua propagation and the use of standardized characters are still maintained with renewed rigour. While the policies have in general been very successful, there are still students going through education, especially at the primary level, in their dialects among the poorer rural areas, particularly in the interior. With more access to education and population movements to big cities and perhaps more inter-dialectal marriages, Putonghua may emerge as the home language for more Han Chinese people, particularly in urban areas, in the years to come. As China becomes more international in its outlook, attention is being focused on the learning of English but this very openness will in turn attract foreigners to learn Chinese and enrich the pedagogical openness of Chinese language education in China.

Manchu attitudes toward women also contrasted with Han Chinese norms. This chapter argues that the treatment of the emperor's mother, sisters, consorts, and daughters cannot be understood without reference to non-Han models of political rule. Han Chinese regimes barred imperial agnates from governance and used affinal kinsmen as allies in the throne's struggles against the bureaucracy; the Qing strategy focused on maintenance of solidarity within the conquest elite. Marriage policy amounted to political endogamy within the conquest elite. Intermarriage with the subjugated Chinese population and their descendants was prohibited. Qing marriage policies reduced the political importance of empresses' families and incorporated consorts into the imperial lineage, forcing them to cut their relationships with their natal families. In sharp contrast to Han Chinese ruling houses, Qing empresses' dowager
consistently formed regencies not with their natal kin but with their husband's brothers.

Conclusion
Linda Cooke Johnson

in Women of the Conquest Dynasties: Gender and Identity in Liao and Jin China

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Item type: chapter

This concluding chapter presents a chronological analysis of the changes experienced by women of the Liao and Jin states over a 300-year period. The Liao and Jin women studied in this book include daughters, wives, mothers, widows, empresses, warriors, and outlaws. Four different constituencies have been discussed: Kitan women, haner women living under Liao control, Jurchen women, and Han or haner women under Jin domination. Many of the changes women experienced involved tensions between maintenance of indigenous cultural values or lifestyles and adoption of Han Chinese culture in a process known as sinicization. Three warrior women considered in this chronological survey are Empress Yingtian, Empress Dowager Chengtian, and Yang Miaozhen. This chapter also examines the ways in which women constructed their individual identities in different times and places and ends by assessing the significance of studying women of the Liao and Jin conquest dynasties in the context of Chinese history as a whole.

How University Administrators View Ethnic Minority Students
Yu Haibo

in Minority Education in China: Balancing Unity and Diversity in an Era of Critical Pluralism

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Item type: chapter

In her chapter, Yu Haibo explores the attitudes of Han university administrators, and stresses the importance of listening to and surveying mainstream attitudes on ethnic minorities and minority education. Based on in-depth interviews with twenty university administrator in 2010 and 2011, Yu demonstrates how a range of opinions co-exists among Han educators, including discriminatory perceptions of minorities as slow, violent and/or backward. She calls for further education, but also stresses
that the minorities themselves have an important role to play in leading by example, allowing their own efforts to shine through with the help of their teachers and other educators.

Taidong
Avron Boretz

in Gods, Ghosts, and Gangsters: Ritual Violence, Martial Arts, and Masculinity on the Margins of Chinese Society

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Item type: chapter

This chapter introduces the first of two main field sites in the present study, the Taiwanese coastal city of Taidong (and environs), invoking local (as well as outsiders') narratives that identify salient attributes of the landscape and local social history with communal experience and collective character. It focuses in particular on descriptions of remoteness, marginality, wildness, and violence featured in the informants' narratives of place, community, and self; on the ways in which social performance and ritual practice are shaped by and play out the ambivalences and limitations but also what informants perceive to be the positive aspects of the objective geophysical, economic, and social conditions (including the vexed asymmetrical relations between the Han Chinese and aborigine communities).

Liao Women’s Daily Lives
Linda Cooke Johnson

in Women of the Conquest Dynasties: Gender and Identity in Liao and Jin China

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This chapter examines the daily lives of Liao women based on pictorial and archaeological evidence, with particular emphasis on the pastoralist lifestyle, daily life of Kitan women, and the lifestyles of haner women living under Liao rule. The lands of the Liao and Jin states were situated in present-day Inner Mongolia and Jilin and Liaoning provinces. The Liao state maintained a pastoralist-style tribal administration, called the Northern Administration, for the Kitan and their allies called the Xi. The Kitan population was comprised primarily of pastoralists. Evidence on the daily lives of women in the Liao period is furnished primarily
Shamanism and Tibetan Buddhism at Court
Evelyn S. Rawski

in The Last Emperors: A Social History of Qing Imperial Institutions
Published in print: 1998 Published Online: May 2012
DOI: 10.1525/california/9780520212893.003.0008
Item type: chapter

This chapter turns to the court’s patronage of shamanism and Tibetan Buddhism, and to its pursuit of a multicultural policy directed at different subject peoples in the empire. Shamanism was the avowed traditional belief system of the Manchus but originally focused on the resolution of individual problems. State shamanic rites developed as an alternative and counterpart to the Han Chinese political rituals. In the eighteenth century, the court attempted to preserve shamanic rituals through codification. Shamanism provided not only the foundation myths legitimating the Qing ruling house but also a cultural umbrella for integration of northeastern tribal groups. Tibetan Buddhism attracted Manchu rulers because it was the belief system of the Mongols and, in the seventeenth century, a key to supremacy in Inner Asia.

Introduction
Rong MA

in Population and Society in Contemporary Tibet
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Item type: chapter

In the Western imagination, Tibet is often conceived as a symbol of heaven on Earth; it is generally perceived as a land of compassion, peace, and harmony. However, this is not the only image of Tibet. Before the 1950s Tibet could be characterized as a primitive economy that could barely support its population. During this period, most of the population comprised of monks, and the monasteries were therefore in charge of judicature, administration, education, and taxation. Slavery was based on a brutal serf system that brought about suffering for many. Present day Tibet, which is under the control of the Chinese Communist Party,
two sides. Those in exile claim that their religion is already destroyed, and that their traditional culture and language are on the verge of disappearance. Tibetans have also become a minority as Han Chinese have immigrated to their land. From the perspective of the Chinese government, however, social reform during the 1950s resulted in the abandonment of the serf system.

Ethnic Minorities and the Construction of National Identity
Kirk A. Denton

in Exhibiting the Past: Historical Memory and the Politics of Museums in Postsocialist China
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Publisher: University of Hawai'i Press DOI: 10.21313/hawaii/9780824836870.003.0010

This chapter examines representations in museums and theme parks of what in the PRC are called “ethnic minorities” (shaoshu minzu). Historically oppressed, non-Han ethnic groups in China came to occupy important places in political and cultural discourse and to constitute a central trope in the construction of national identity. After 1949, the Chinese communist government surveyed and classified ethnic minorities and then used images of ethnic diversity to promote the imagination of a polity unified by a shared political ideology. Ethnographic museums and exhibitionary sites in the PRC have been central to this political appropriation of non-Han peoples. The chapter considers how and why such exhibitionary spaces display the cultures of China's ethnic minorities. What are the political and ideological ramifications of displaying the cultures of ethnic groups to visitors who are mostly Han Chinese?

Ethnic Labels in a Mountainous Region: The Case of She “Bandits”
Wing-hoi Chan

in Empire at the Margins: Culture, Ethnicity, and Frontier in Early Modern China
Published in print: 2006 Published Online: March 2012
Publisher: University of California Press DOI: 10.1525/california/9780520230156.003.0010

The She is an ethnic group living in some mountainous areas of South China. The She occupy an important place in histories of the Hakka. The recent work of S. T. Leong on the Hakka still considers as fundamental
the conflict between “the aboriginal She” and “the Han Chinese, long-standing residents and vagrants alike.” Like those who would become known as the Hakka, the She were mostly migrants that came out of the ordinary population. They found themselves in conflict with regular locals rather than with the aborigines in the borderland. Eventually the state established new administrative centers to enhance its control of the borderland and the integration of the newcomers into local society. This reduced the political salience of She identity.

Warrior Women
Linda Cooke Johnson

in Women of the Conquest Dynasties: Gender and Identity in Liao and Jin China
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DOI: 10.21313/hawaii/9780824834043.003.0006
Item type: chapter

This chapter examines the lives of warrior women, focusing on the Liao empresses Yingtian, Chengtian, and the Jin-dynasty bandit-leader Yang Miaozhen. During both the Liao and Jin periods, women were warriors, but their activities varied according to cultural identity. While Kitan and jurchen women led armies and fought battles, women with Chinese names defended their honor in more personal ways. Drawing on a variety of sources such as the Liao, Jin, and Song dynastic histories and unofficial histories, as well as inscriptions collected in the Quan Liao wen and various secondary accounts, this chapter explores the activities of Empress Yingtian, Empress Dowager Chengtian, and Yang Miaozhen as warrior women. It shows that all three women exhibited selected aspects of Han Chinese attitudes and attainments; they proved to be exceptionally skillful cultural mediators and combined administrative and literary skills derived from Han Chinese precedents with steppe culture and military leadership.

Introduction
Gerda Wielander

in Chinese Discourses on Happiness
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Item type: chapter

This chapter provides an overview of the most important works in happiness studies today as well as an analysis of the available happiness
data on China since 1990, charting the main development and their underlying social and economic causes. It links the rise of reported happiness since 2005 in China to the government’s stepped up ideological efforts, notably through the Chinese Dream campaign and its associated happiness education campaign. This chapter also provides an analysis of the main themes emerging in the book, which include propaganda and political discourse, suzhi, and the appearance of Ah Q as important cultural archetype. Finally, the Introduction also provides a short summary of each chapter, and in its conclusion argues that despite the multiplicity of influences which shape the various discourses, we can find broadly shared agreement about values and aspirations in relation to happiness across a wide spectrum of society.

Voices from Tibet
Tsering Woeser and Lixiong Wang

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Item type: book

Tsering Woeser and Wang Lixiong are widely regarded as the most eloquent, insightful writers on contemporary Tibet. Their reportage on the economic exploitation, environmental degradation, cultural destruction and political subjugation that plague the increasingly Han Chinese-dominated Tibet Autonomous Region (TAR) is as powerful as it is profound, ardent and analytical in equal measure, and not in the least bit ideological. Voices from Tibet assembles and reportage in translation that captures many facets of the upheavals wrought by a rising China upon a sacred land and its pious people. With the TAR in a virtual lockdown after the 2008 unrest, this book sheds important light on the simmering frustrations that touched off the unrest and Beijing’s relentless control tactics in its wake. The authors also interrogate long-standing assumptions about Tibetans’ political future. Woeser’s and Wang’s writings represent a rare Chinese view sympathetic to Tibetan causes. Their powerful testimony should resonate in many places confronting threats of cultural subjugation and economic domination by an external power.