

WELCOME ZHU RONGJI



The Daily Star Special Supplement on the visit of the Prime Minister of The People's Republic of China. January 11, 2002

Born in October 1928, a native of Changsha, Hunan Province, Zhu Rongji joined the communist Party of China in October 1949 and began to work in December 1948. He graduated from the Electrical Machinery Department of Qinghua University majoring in electrical engineering. He received university education and is a senior engineer.

From 1947 to 1951, he studied at the Electrical Machinery Department of Qinghua University where he joined the New Democratic Youth Alliance. From 1951 to 1952, he served as the deputy head of the Production Planning Office of the Planning Division of the Department of Industry of Northeast China. From 1952 to 1958, he served successively as section chief at the Bureaux of Fuel and Power Industry, Comprehensive Planning, deputy division chief of the Minister's Office, and Comprehensive Division of the Bureau of Machine-building of the State Planning Commission. From 1958 to 1969, he was a teacher at a spare time school run by the State Planning Commission and an engineer at the Comprehensive Bureau of National Economy of the State Planning Commission. From 1975 to 1979, he served as deputy director and deputy chief engineer of the Power and Communication

Engineering Company under the Bureau of Pipeline Construction with the Ministry of Petroleum Industry; as a division chief of the Institute of Industrial Economics with the Chinese Academy of Social Sciences. From 1979 to 1982, he served as division chief at the Bureau of Fuel and Power Industry, deputy director of the

Comprehensive Bureau. From 1982 to 1983, he served as director of the Bureau of Technical Transformation with the State Economic Commission, and member of the Commission. From 1983 to 1985, he served as Vice Minister and Member of the CPC Leading Group of the Commission. From 1985 to 1987, he was Vice

Minister and deputy secretary of the CPC Leading Group of the State Economic Commission. From 1987 to 1991, he served as Deputy Secretary of the CPC Shanghai Municipal Committee, Mayor of Shanghai, and Secretary of the CPC Shanghai Municipal Committee. From 1991 to 1992, he served as Vice Premier of the State Council and Head of its Production Office and Secretary of the CPC Leading Group of the Office; and concurrently Head of the Economic and Trade Office under the State Council and Secretary of its CPC Leading Group. From 1992 to 1993, he served as Vice Premier of the State Council and Head of the Economic and Trade Office under the State Council and Secretary of its CPC Leading Group. From 1993 to 1995, he was Vice Premier of the State Council and concurrently Governor of the People's Bank of China (June 1993 to June 1995). From 1995 to March 1998, he was Vice Premier of the State Council. He was appointed Premier of the State Council in March 1998.

Alternate member of the thirteenth CPC central committee, member of the fourteenth and fifteenth CPC central committees, member of their political Bureaux and member of the standing committees of their political Bureaux.

China: Modernization and Cultural Legacy

In recent years large-scale projects throughout China have often produced fascinating archeological discoveries. At a construction site on Wangfujing Street in the downtown area of Beijing relics of ancient people dating back 20,000 years have been found. Discovered at a construction site in Qihelou, Changsha, Hunan Province, were 170,000 bamboo strips from the Three Kingdoms period (AD 220-280) containing writings on the politics, social conditions and so on of that time. Within the area of the world-renowned reservoir being built at the Three Gorges on the Yangtze River, archeological teams are carrying out intense rescue digs. The forefathers of the Chinese nation have left behind them innumerable relics. New archeological discoveries have attracted great atten-

tion, and many people have put forward various proposals for protection of these cultural relics.

Brilliant Ancient Chinese Civilization

With a traceable written history of 5,000 years, the Chinese nation is among the most ancient in the world.

Yan Di and Huang Di were two outstanding leaders of primitive tribal federations dwelling in the Yellow River Valley about five to six millennia ago. They are regarded as the earliest ancestors of the Chinese nation. By the 21st century BC, with the establishment of Xia, the first slave-owning state (21st-17th centuries BC), China entered slave society. After the Shang (17th-11th centuries BC) and

opposites when they reach their extremes. It is said that at the end of Spring and Autumn Period the great thinker and educator Confucius (551-479 BC) collated and compiled The Book of Songs (or The Book of Odes), The Book of Documents, The Spring and Autumn Annals, The Book of Changes and The Book of Rites, which later became the classics of the Confucian school and important sources of Chinese ideology. The contention of schools of philosophy like the Confucian, Daoist (Taoist), Mohist and Legalist schools in the Warring States Period was the first peak of Chinese culture. It laid the foundation for the culture of the whole feudal era and exerted a profound influence on the whole of ancient Chinese culture.

Next is a brief introduction to the main contents and achievements of traditional Chinese culture in the fields of ideology, science, technology, art and literature.

Confucianism, Daoism and Buddhism

As the major schools of ethics, philosophy and religion of feudal China, these schools make up the framework of the Chinese people's traditional ideology. With Confucianism as the leading school, these schools conflicted with each other but at the same time complemented each other.

Confucius, the initiator of Confucianism, emphasized ren (roughly meaning humanity) and li (rites). Ren, as he interpreted it, meant loving people and li meant strict observation of the hierarchical division of social status and rank. He paid great attention to education and ran private schools. He taught his students according to their aptitude. His actions and discourses were collected in The Analects of Confucius. Mencius (c.389-305 BC) preached "humanitarian rule" and "royal government," and advocated the theory that people are born with good natures. He was the author of The Works of Mencius. Confucianism, with Confucius and Mencius as the leading figures, became the dominating ideology of China's feudal society. In its development over a millennium, Confucianism absorbed some elements of Daoism and Buddhism, and thus in the Song Dynasty (AD 960-1279) lixue, a rationalist school initiated by Zhu Xi (1130-1200), came into being. Zhu Xi advocated "maintaining the heavenly principles and subduing man's desires." This school's teachings became the official philosophy of later feudal rulers.

Daoism held that the dao (the "way" of nature) governed every-



A three-legged bronze wine pot with a dragon-shaped handle from the late Spring and Autumn Period (late sixth century to 476 BC)

thing. Lao Zi (who lived in the sixth century BC, a little before Confucius) is believed to have been the founder of Daoism and the author of the Dao De Jing. He advocated "tranquil mind," "non-action" and complying with nature. His thinking contains dialecticism. The great leader of the Chinese people Mao Zedong (1893-1976) quoted Lao Zi in his works: "Good fortune lieth within bad, bad fortune lurketh within good." Zhuang Zhou (c. 369-286 BC), was the representative Daoist philosopher during the Warring States Period. He preached a relativism that equated life with death and

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The National Library of China in Beijing is a large modern building complex in traditional Chinese architecture style.

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All this suggests that in China a grandiose modernized mansion is being built upon an ancient ground with fertile cultural sediment. How to view the cultural legacy and how to handle the relationship between tradition and modernization have become focuses of discussion for the Chinese people and many people in other countries as well.

The Chinese nation, with its long history, created a brilliant ancient culture and has made great contributions to the civilization and progress of the human race. In its lasting process of evolution the Chinese nation has developed a unique and profound cultural tradition with great vitality, cohesive force and power to assimilate foreign cultures. It is this tradition that not only has sustained the constantly self-improving Chinese nation through 5,000 years, but still nurtures nearly a quarter of the world's population. At the same time, in traditional Chinese culture there are elements that have led to China falling behind the advanced world in modern history and hindered the process of its modernization. Therefore, in realizing modernization the Chinese people's attitude toward their heritage is to carry forward the tradition in a discriminating way by discarding the dross and assimilating the essence, to assimilate all good scientific, technological and other cultural achievements of foreign countries, and to create China's own new civilization by combining the above positive elements and thus to take a new road of socialist

Western Zhou (11th century 771 BC) dynasties, the slave-owning system began to decline by the Spring and Autumn Period (770-476 BC), and in the Warring States Period (475-221 BC) China entered the stage of feudal society. In 221 BC Ying Zheng, the king of the State of Qin, who later named himself Shi Huang Di (literally meaning "the first emperor"), annexed the other six states and founded a unified multi-ethnic feudal state, putting an end to prolonged internecine warfare among dukes and princes. In this centralized monarchy currency, weights and measures and the writing system were standardized. Throughout the ensuing dynasties -- the major ones being the Han, Tang, Song, Yuan, Ming and Qing -- the feudal system in China lasted 2,000 years. Traditionally China was a typical agricultural country with a feudal economy established on the basis of autarkic small-scale farming.

Having burgeoned in slave society with the development of the productive forces, Chinese culture had gained a good foundation by the Spring and Autumn Period, and with the advent of feudal society it scaled the heights of world civilization. In the Shang Dynasty hieroglyphs were inscribed on tortoise shells, animal bones and bronze objects. This was a mature writing system, and the contemporary Chinese characters developed out of it. The Book of Changes (I Ching), a book on divination and at the same time a work of primitive philosophy, produced about the time of the changeover from the Shang to the Zhou dynasty, contains simple dialectical thought about complementarity of opposites and things turning into their

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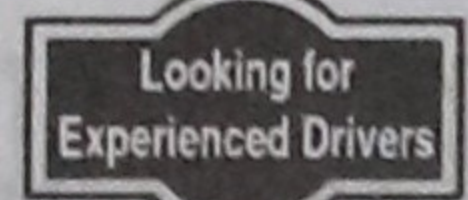


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