The Reviewing of Chinese Philosopher

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Abstract: Chinese philosopher is really full of the powerful that the most of Chinese people use their formula and theory in the real life. As we knew China has many philosophers that we separated in five regimes differences. In this paper we selected only three philosophers from the ancient regime and the contemporary regime. Although, the ancient philosopher is started from 1000 BCE to 588 CE. The Contemporary, is after 1949 CE. by two philosophers selected from contemporary regime and one philosopher selected from the ancient regime. In this paper we are descripted about their life, job and China revolutionary, religious, economic and politic. These three philosophers are full of the powerful that not only Chinese people use their theory but also another country leader and student learn and practice by follow them to develop their jobs.

Contents

I. Introduction

The philosophical traditions of China have arguably influenced more human beings than any other. China has been the home not only of its indigenous philosophical traditions of Confucianism and Daoism, but also of uniquely modified forms of Buddhism. As Ronnie L Littlejohn shows, these traditions have for thousands of years formed the bedrock of the longest continuing civilization on the planet; and Chinese philosophy has profoundly shaped the institutions, social practices and psychological character of East and Southeast Asia. The author here surveys the key texts and philosophical systems of Chinese thinkers in a completely original and illuminating way. Ranging from the Han dynasty to the present, he discusses the six classical schools of Chinese philosophy (Yin-Yang, Ru, Mo, Ming, Fa and Dao-De); the arrival of Buddhism in China and its distinctive development; the central figures and movements from the end of the Tang dynasty to the introduction into China of Western thought; and the impact of Chinese philosophers—ranging from Confucius and Laozi to Tu Weiming—on their equivalents in the West [1].

II. Philosophers

2.1.1. Mao Zedong

Mao Zedong, Wade-Giles romanization, (born December 26, 1893, Shaoshan, Hunan province, China—died September 9, 1976, Beijing), principal Chinese Marxist, soldier, and statesman who led his country's communist revolution. Mao was the leader of the Chinese communist party from 1935 until his death, and he was chairman (chief of state) of the People's Republic of China from 1949 to 1959 and chairman of the party also until his death. When China emerged from a half century of revolution as the world's most populous country and launched itself on a path of economic development and social change, Mao Zedong occupied a critical place in the story of the country's resurgence. To be sure, he did not play a dominant role throughout the whole struggle. In the early years of the CCP, he was a secondary figure, though by no means a negligible one, and even after the 1940s (except perhaps during the Cultural Revolution) the crucial decisions were not his alone. Nevertheless, looking at the whole period from the foundation of the CCP in 1921 to Mao's death in 1976, one can fairly regard Mao Zedong as the principal architect of the new China [2].

2.1.1 Early year

Mao was born in the village of Shaoshan in Huna province, the son of a former peasant who had become affluent a farmer and grain dealer. He grew up in an environment in which education was valued only as training for keeping records and accounts. From the age of eight he attended his native village's primary school,

where he acquired a basic knowledge of the Wujing (Confucian Classics). At 13 he was forced to begin working full-time on his family's farm. Rebelling against paternal authority (which included an arranged marriage that was forced on him and that he never acknowledged or consummated), Mao left his family to study at a higher primary school in a neighbouring county and then at a secondary school in the provincial capital, Changsha. There he came in contact with new ideas from the West, as formulated by such political and cultural reformers as Liang Qichao and the Nationalist revolutionary Sun Yat-sen. Scarcely had he begun studying revolutionary ideas when a real revolution took place before his very eyes. On October 10, 1911, fighting against the Qing dynasty broke out in Wuchang, and within two weeks the revolt had spread to Changsha. Enlisting in a unit of the revolutionary army in Hunan, Mao spent six months as a soldier. While he probably had not yet clearly grasped the idea that, as he later put it, "political power grows out of the barrel of a gun," his first brief military experience at least confirmed his boyhood admiration of military leaders and exploits. In primary school days, his heroes had included not only the great warrior-emperors of the Chinese past but Naooleon I and George Washington as well. The spring of 1912 marked the birth of the new Chinese republic and the end of Mao's military service. For a year he drifted from one thing to another, trying, in turn, a police school, a law school, and a business school; he studied history in a secondary school and then spent some months reading many of the classic works of the Western liberal tradition in the provincial library. That period of groping, rather than indicating any lack of decision in Mao's character, was a reflection of China's situation at the time. The abolition of the official civil service examination system in 1905 and the piecemeal introduction of Western learning in so-called modern schools had left young people in a state of uncertainty as to what type of training, Chinese or Western, could best prepare them for a career or for service to their country. Mao eventually graduated from the First Provincial Normal School in Changsha in 1918. While officially an institution of secondary level rather than of higher education, the normal school offered a high standard of instruction in Chinese history, literature, and philosophy as well as in Western ideas. While at the school, Mao also acquired his first experience in political activity by helping to establish several student organizations. The most important of those was the New People's Study Society, founded in the winter of 1917–18, many of whose members were later to join the Communist Party. From the normal school in Changsha, Mao went to Peking University in Beijing, China's leading intellectual center. The half year he spent there working as a librarian's assistant was of disproportionate importance in shaping his future career, for it was then that he came under the influence of the two men who were to be the principal figures in the foundation of the CCP: Li Dazhao and Chen Duxiu. Moreover, he found himself at Peking University precisely during the months leading up to the May fourth Movement of 1919,

which was to a considerable extent the fountainhead of all of the changes that were to take place in China in the ensuing half century.

2.1.2 Mao and communist party

In September 1920 Mao became principal of the Lin Changsha primary school, and in October he organized a branch of the Socialist Youth League there. That winter he married Yang Kaihui, the daughter of his former ethics teacher. In July 1921 he attended the First Congress of the Chinese Communist Party, together with representatives from the other communist groups in China and two delegates from the Moscow-based Comintern (Communist International). In 1923, when the young party entered into an alliance with Sun Yat-sen's Nationalist Party (Kuomintang [Pinyin: Guomindang]), Mao was one of the first communists to join the Nationalist Party and to work within it. During the first half of 1924, he lived mostly with his wife and two infant sons in Shanghai, where he was a leading member of the Nationalists' Executive Bureau. In the winter of 1924–25, Mao returned to his native village of Shaoshan for a rest. There, after witnessing demonstrations by peasants stirred into political consciousness by the shooting of several dozen Chinese by foreign police in Shanghai (May and June 1925), Mao suddenly became aware of the revolutionary potential inherent in the peasantry. Although born in a peasant household, he had, in the course of his student years, adopted the Chinese intellectual's traditional view of the workers and peasants as ignorant and dirty. His conversion to Marxism had forced him to revise his estimate of the urban proletariat, but he continued to share Marx's own contempt for the backward and amorphous peasantry Now he turned back to the rural world of his youth as the source of China's regeneration. Following the example of other communists working within the Nationalist Party who had already begun to organize the peasants, Mao sought to channel the spontaneous protests of the Hunanese peasants into a network of peasant associations [2].

2.1.3 The communists and nationalists

Pursued by the military governor of Hunan, Mao was soon forced to flee his native province once more, and he returned for another year to an urban environment—Guangzhou (Canton), the main power base of the Nationalists. However, though he lived in Guangzhou, Mao still focused his attention on the countryside. He became the acting head of the propaganda department of the Nationalist Party—in which capacity he edited its leading organ, the *Political Weekly*, and attended the Second Kuomintang Congress in January 1926—but he also served at the Peasant Movement Training Institute, set up in Guangzhou under the auspices of the Nationalists, as principal of the sixth training session. Chiang

Kai-shek (Jiang Jieshi) had become the leader of the Nationalists after the death of Sun Yat-sen in March 1925, and, although Chiang still declared his allegiance to the "world revolution" and wished to avail himself of aid from the Soviet Union, he was determined to remain master in his own house. He therefore expelled most communists from responsible posts in the Nationalist Party in May 1926. Mao, however, stayed on at the institute until October of that year. Most of the young peasant activists Mao trained were shortly at work strengthening the position of the communists [2].

In July 1926 Chiang Kai-shek set out on what became known as the Northern Expedition, aiming to unify the country under his own leadership and to overthrow the conservative government in Beijing as well as other warlords. In November Mao once more returned to Hunan; there, in January and February 1927, he investigated the peasant movement and concluded that in very short time several hundred million peasants in China would "rise like a tornado or tempest—a force so extraordinarily swift and violent that no power, however great, will be able to suppress it." Strictly speaking, that prediction proved to be false. Revolution in the shape of spontaneous action by hundreds of millions of peasants did not sweep across China "in a very short time," or indeed at all. Chiang Kai-shek, who was bent on an alliance with the propertied classes in the cities and in the countryside, turned against the worker and peasant revolution, and in April he massacred the very Shanghai workers who had delivered the city to him. The strategy of Soviet leader Joseph Stalin for carrying out revolution in alliance with the Nationalists collapsed, and the CCP was virtually annihilated in the cities and decimated in the countryside. In a broader and less literal sense, however, Mao's prophecy was justified. In October 1927 Mao led a few hundred peasants who had survived the autumn harvest uprising in Hunan to a base in the Jinggang Mountains, on the border between Jianxi and Hunan provinces, and embarked on a new type of revolutionary warfare in the countryside in which the Red Army (military arm of the CCP), rather than the unarmed masses, would play the central role. But it was only because a large proportion of China's hundreds of millions of peasants sympathized with and supported that effort that Mao Zedong was able in the course of the protracted civil war to encircle the cities from the countryside and thus eventually defeat Chiang Kai-shek and gain control of the country [6].

2.1.4 Formation of the people's republic of china

Nevertheless, when the communists did take power in China, both Mao and Stalin had to make the best of the situation. In December 1949 Mao, now chairman of the People's Republic of China—which he had proclaimed on October 1—traveled to Moscow, where, after two months of arduous negotiations, he succeeded in persuading Stalin to sign a treaty of mutual assistance accompanied by limited economic aid. Before the Chinese had time to profit from the resources made available for economic development, however, they found themselves dragged into the Korean war in support of the Moscow-oriented regime in North Korea. Only after that baptism of fire did Stalin, according to Mao, begin to have confidence in him and believe he was not first and foremost a Chinese nationalist. Despite those tensions with Moscow, the policies of the People's Republic of China in its early years were in very many respects based, as Mao later said, on "copying from the Soviets." While Mao and his comrades had experience in guerrilla warfare, in mobilization of the peasants in the countryside, and in political administration at the grass roots, they had no firsthand knowledge of running a state or of large-scale economic development. In such circumstances the Soviet Union provided the only available model. A five-year plan was therefore drawn up under Soviet guidance; it was put into effect in 1953 and included Soviet technical assistance and a number of complete industrial plants. Yet, within two years, Mao had taken steps that were to lead to the breakdown of the political and ideological alliance with Moscow [6].

2.1.5 The emergence of Mao's Road to Socialism

In the spring of 1949, Mao proclaimed that, while in the past the Chinese revolution had followed the unorthodox path of "encircling the cities from the countryside," it would in the future take the orthodox road of the city's leading and guiding the countryside. In harmony with that view, he had agreed in 1950 with Liu Shaoqi that collectivization would be possible only when China's heavy industry had provided the necessary equipment for mechanization. In a report of July 1955, he reversed that position, arguing that in China the social transformation could run ahead of the technical transformation. Deeply impressed by the achievements of certain cooperatives that claimed to have radically improved their material conditions without any outside assistance, he came to believe in the limitless capacity of the Chinese people, especially of the rural masses, to transform at will both nature and their own social relations when mobilized for revolutionary goals. Those in the leadership who did not share that vision he denounced as "old women with bound feet." He made those criticisms before an ad hoc gathering of provincial and local party secretaries, thus creating a groundswell of enthusiasm for rapid collectivization such that all those in the leadership who had expressed doubts about Mao's ideas were soon presented with a fait accompli. The tendency thus manifested to pursue his own ends outside the collective decision-making processes of the party was to continue and to be

accentuated. Even before Stalin's successor, Nikita S. Khrushchev, had given his secret speech (February 1956) denouncing his predecessor's crimes, Mao Zedong and his colleagues had been discussing measures for improving the morale of the intellectuals in order to secure their willing participation in building a new China. At the end of April, Mao proclaimed the policy of "letting a hundred-flower bloom"—that is, the freedom to express many diverse ideas—designed to prevent the development in China of a repressive political climate analogous to that in the Soviet Union under Stalin. In the face of the disorders called forth by de-Stalinization in Poland and Hungary, Mao did not retreat but rather pressed boldly forward with that policy, against the advice of many of his senior colleagues, in the belief that the contradictions that still existed in Chinese society were mainly no antagonistic. When the resulting "great blooming and contending" got out of hand and called into question the axiom of party rule, Mao savagely turned against the educated elite, which he felt had betrayed his confidence. Henceforth he would rely primarily on the creativity of the rank and file as the agent of modernization. As for the specialists, if they were not yet sufficiently "red," he would remold them by sending them to work in the countryside. It was against that background that Mao, during the winter of 1957–58, worked out the policies that were to characterize the Great Leap Forward, formally launched in May 1958. While his economic strategy was by no means so one-sided and simplistic as was commonly believed in the 1960s and '70s and although he still proclaimed industrialization and a "technical revolution" as his goals, Mao displayed continuing anxiety regarding the corrupting influence of the fruits of technical progress and an acute nostalgia for the perceived purity and egalitarianism that had marked the moral and political world of the Jinggang Mountains and Yan'an eras. Thus, it was logical that he should endorse and promote the establishment of "people's communes" as part of the Great Leap strategy. As a result, the peasants, who had been organized into cooperatives in 1955–56 and then into fully socialist collectives in 1956–57, found their world turned upside down once again in 1958. Neither the resources nor the administrative experience necessary to operate such enormous new social units of several thousand households were in fact available, and, not surprisingly, the consequences of those changes were chaosand economic disaster. By the winter of 1958–59, Mao himself had come to recognize that some adjustments were necessary, including decentralization of ownership to the constituent elements of the communes and a scaling down of the unrealistically high production targets in both industry and agriculture. He insisted, however, that in broad outline his new Chinese road to socialism, including the concept of the communes and the belief that China, though "poor and blank," could leap ahead of other countries, was basically sound. At the Lushan meeting of the Central Committee in July–August 1959, Peng Dehuai, the minister of defense, denounced the excesses of the Great Leap and the economic losses they had caused. He was immediately removed from all party and state posts and placed in detention until his death during the Cultural

Revolution. From that time, Mao regarded any criticism of his policies as nothing less than a crime of lèse-majesté, meriting exemplary punishment.

2.2 Deng Xiaoping

Deng Xiaoping was a Chinese communist leader and the most powerful figure in the People's Republic of China from the late 1970s until his death in 1997 [3].

2.2.1 Synopsis

Deng Xiaoping was born on August 22, 1904 in Guang'an, rising through political ranks to become the communist leader who ruled China from the late 1970s until 1997. He abandoned many communist doctrines and incorporated elements of the free-enterprise system into the economy. Deng engineered reforms in virtually all aspects of China's political, economic and social life, restoring the country to domestic stability and economic growth after the excesses of the Cultural Revolution though cementing an inequality gap as well. His regime was also marked by the 1989 massacre of demonstrators in Tiananmen Square. Xiaoping died on February 19, 1997 [6].

2.2.2. Early life

Deng Xiaoping was born Deng Xixian on August 22, 1904 in Guang'an, part of the Sichuan province of China. The son of a well-to-do landowner, Deng joined the Chinese Communist Party while in high school and traveled to France and later Moscow before returning to his home country in 1926 [3].

2.2.3. Revolutionary Organizer

Deng Xiaoping joined China's burgeoning communist revolution, led by Mao Zedong, as a political and military organizer. He cut his revolutionary teeth on the fabled "Long March" of 1934-35 when the fledgling Chinese Communist movement escaped capture by the Nationalist Chinese Army. War broke out against Japan in 1937 and Deng served as educational leader of the Chinese Revolutionary Army, helping it grow into a large military machine during the Communist Revolution, 1946-49.

Mao initially praised Deng Xiaoping for his organizational skills, but he fell out of favor in the 1960s during the Cultural Revolution. Deng's emphasis on individual self-interest did not sit well with Mao's egalitarian policies. Deng was eventually stripped of all his posts and, with his family, exiled to the rural Jiangxi province to undergo reeducation.

2.2.4. A fall from grace and a return to power

In 1973, Chinese Premier Zhou Enlai felt China needed Deng's organization skills to improve the economy. Deng was reinstated and carried out a major reorganization of the government. He was soon elevated to the Politburo. Deng was widely considered to be Zhou's successor. However, upon Zhou's death, the Gang of Four managed to purge Deng from leadership. After Mao's death in 1977, the Gang of Four itself was purged and Deng Xiaoping made a political comeback. He downgraded Mao's legacy, destroyed his opponents and banned "unofficial" organizations. As his power solidified, Deng quickly instituted new economic policies opening China to international trade and investment. This led to a peace treaty with Japan, improved relations with the USSR, official recognition by the United States, and return of control over the British Colony of Hong Kong.

2.2.5. Economic reformer

By the mid-1980s, Deng had introduced economic reforms in agriculture and industry, providing for more local management, and instituted the radical "one child per couple" policy to control China's burgeoning population. In all these reforms, Deng insisted China remain a socialist nation with central control. Reforms improved the quality of life for all but also created a huge inequality gap between the classes [6].

In the mid-1980s, the democracy movement gained momentum and by 1989, Deng Xiaoping's authoritarian leadership faced opposition. A series of widespread demonstrations at Tiananmen Square shut down the government during a visit by Soviet Premier Mikhail Gorbachev. After some hesitation, Deng supported removing the protesters by force. On June 3-4, 1989, the military moved in under the cover of darkness and in a few hours, it was all over. Though the international media was present for the Gorbachev visit, they were banned from the Square. It is believed that hundreds if not thousands of demonstrators were killed that night [5].

2.3. Lao Tzu

2.3.1. The brief summarizes

Although ascetics and hermits such as Shen Tao (who advocated that one 'abandon knowledge and discard self') first wrote of the 'Tao' it is with the sixth century B.C. philosopher Lao Tzu (or 'Old Sage' -- born Li Erh) that the philosophy of Taoism really began. Some scholars believe was a slightly older contemporary of Confucius (*Kung-Fu Tzu*, born *Chiu Chung-Ni*). Other scholars feel that the Tao Te Ching, is really a compilation of paradoxical poems written by several Taoists using the pen-name, Lao Tzu. There is also a close association between Lao Tzu and the legendary Yellow Emperor, *Huang-ti* [4].

According to legend Lao Tzu was keeper of the archives at the imperial court. When he was eighty years old he set out for the western border of China, toward what is now Tibet, saddened and disillusioned that men were unwilling to follow

the path to natural goodness. At the border (Hank Pass), a guard, Yin Xi (Yin Hsi), asked Lao Tsu to record his teachings before he left. He then composed in 5,000 characters the Tao Te Ching (The Way and Its Power). Whatever the truth, Taoism and Confucianism have to be seen side-by-side as two distinct responses to the social, political and philosophical conditions of life two and a half millennia ago in China. Whereas Confucianism is greatly concerned with social relations, conduct and human society, Taoism has a much more individualistic and mystical character, greatly influenced by nature. In Lao Tzu's view things were said to create "unnatural" action (wei) by shaping desires (*yu*). The process of learning the names (*ming*) used in the doctrines helped one to make distinctions between good and evil, beautiful and ugly, high and low, and "being" (yu) and "non- being" (*wu*), thereby shaping desires. To abandon knowledge was to abandon names, distinctions, tastes and desires. Thus, spontaneous behavior (*wu-wei*) resulted. The Taoist philosophy can perhaps best be summed up in a quote from Chuang Tzu: "To regard the fundamental as the essence, to regard things as coarse, to regard accumulation as deficiency, and to dwell quietly alone with the spiritual and the intelligent -- herein lie the techniques of Tao of the ancients." One element of Taoism is a kind of existential skepticism, something which can already be seen in the philosophy of Yang Chu (4th century B.C.) who wrote: "What is man's life for? What pleasure is there in it? Is it for beauty and riches? Is it for sound and colour? But there comes a time when beauty and riches no longer answer the needs of the heart, and when a surfeit of sound and colour becomes a weariness to the eyes and a ringing in the ears. "The men of old knew that life comes without warning, and as suddenly goes. They denied none of their natural inclinations, and repressed none of their bodily desires. They never felt the spur of fame. They sauntered through life gathering its pleasures as the impulse moved them. Since they cared nothing for fame after death, they were beyond the law. For name and praise, sooner or later, a long life or short one, they cared not at all." Contemplating the remarkable natural world Lao Tzu felt that it was man and his activities which constituted a blight on the otherwise perfect order of things. Thus, he counseled people to turn away from the folly of human pursuits and to return to one's natural wellspring [6].

The five colours blind the eye.
The five tones deafen the ear.
The five flavours dull the taste.
Racing and hunting madden the mind.
Precious things lead one astray.
Therefore, the sage is guided by what he feels and not by what he sees.
He lets go of that and chooses this.

III. Conclusion

We have dealt with the mainstream schools of Chinese philosophy in the classical period and their contributions to human consciousness in a threefold structure. In the development of these schools a fundamental consciousness of reality emerges as the leading force of influence, namely the consciousness of the ultimate reality that is the incessant source and foundation for the building of a system of morality and a system of politics in later times. But this consciousness of the ultimate that is rooted in a human person can also be described as an original consciousness of reality as a body of truths or a system of truths as experienced by self-conscious individuals. This idea has its own inner logic of development as described on the three levels of human consciousness in Chinese philosophy. In later history we see

projects of realizing emptiness and achieving enlightenment in Chinese Buddhism. We also witness efforts to incorporate Buddhist insight into a Confucian framework as well as efforts to integrate various strains of thought in new syntheses and formulations of the world and the self. These efforts have continued into the twenty-first century while facing a still larger challenge: the integration of the Chinese and the Western.

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