

Problems of Anti-“Alien” Racism among Conservative Chinese

Part Seven: Anti-Manchu, Anti-Mongolian Propaganda and Xenophobic Mentality Among Han-Chinese as the Direct Root Cause of Contemporary Han-Chinese Racism

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After the end of the Government of the Great Qing Empire of China, Han-Chinese warlords of various ideological persuasions, regional and class interests came to power; they fought each other in bloody life-or-death struggles for power; but all of them practiced the policies of Han-Chinese Cultural Supremacy and forced assimilation of minority ethnic groups; and these policies made ethnic minority very unhappy because the previous Qing Government treated them and the Han-Chinese majority on the basis of equality within the framework of multiculturalism.

The former Soviet Union took advantage of this tragic situation to annex China's Outer Mongolia territory through support for rebellion and direct military intervention, in the 1920s. The former Soviet Union also supported rebellion in Xingjiang in the 1940s but failed to separate it from China. During World War Two, due to political oppression of the Manchu people by the Generalissimo Chiang Kai-shek's Chinese Nationalist Party Government, the Japanese took advantage of the situation to occupy China provinces in Manchuria, establishing a puppet state, the Empire of Manchuria, with the Last Emperor of the Qing Dynasty Aisin Joro Puyi as a figurehead. The Japanese invested a lot of capital to make Manchuria an economic powerhouse to support its war of aggression in China and in the Pacific Ocean. After the surrender of the Japanese, out of the fear of “ethnic cleansing” by Chiang Kai-shek regime, the well-trained and well-equipped Manchu Empire Army surrendered to Lin Biao, a Communist general who then defeated the best troupes Chiang Kai-shek sent to Manchuria, and then swiped through large territory in Southern China to bring an end to the Nationalist regime, with the famous Northeastern People's Self-Government Army, later the Fourth Field Army of the PLA. The fighters of this Army include 100,000 Communists troupes sent to Manchuria from Northern China, 100,000 recruits from Manchu ethnic group, 5,000 recruits from Mongolian ethnic group, 209,000 recruits from Korean ethnic group, and most importantly, 30,000 surrendered officers and soldiers of the Japanese Kwantung Army, and close to one million military men of the former Empire of Manchuria puppet regime.

The above incidents that took place after the end of Manchu rule in China are quite similar to what happened after the British colonial government transferred power to the newly independent Burma. After Burma became independent, civil war broke out along ethnic and ideological lines and continues up to the present time because the military rulers of the Burmese majority group, the Burmese (approximately 60% of the total population of Burma), try to oppress the ethnic minorities, many among them have strong ties with similar ethnic groups in China's Yunnan Province. After the withdrawal of the British colonial authorities, civil wars broke out in Burma immediately, between the Burmese-controlled armed forces and those controlled by ethnic minorities previously armed and supported by the British, and by the Communist Party of Burma. General Ne Win, born of a Burmese father and an ethnic-Chinese mother of Hakka origin, seized power through a coup d'état and started a Soviet-style campaign to confiscate private properties of ethnic-Chinese capitalists in Burma, which previously constituted a great source of income for their relatives in China. The Ne Win government received a lot of military and economic support from the former Soviet Union; this pro-Soviet policy of radical socialism, coupled with the policy of "Chinese Exclusion" that took away the wealth of ethnic-Chinese capitalists, angered the Chinese Government, which started to support the armed forces of Burma's minority ethnic groups and those of the Communist Party of Burma to fight Ne Win, branding him as "Burma's Chiang Kai-shek," and his Soviet-style Socialist Program Party military government as "reactionary." All sides in Burma's civil conflict subscribe to the ideology of Marxism-Leninism but differ in their sources of foreign support. The Chinese Government nowadays has stopped supporting Burma's ethnic minority rebel troupes and the Communist Party of Burma; instead, it supports the "National Reconciliation" process in Burma with greater sympathy for the Burmese Military because China today as a matter of fact does not export revolutions any more, but promotes "law and order," or political stability and maintenance of status quo to facilitate its global-wide peaceful but extensive economic and political expansions, while the United States and the West support Aung San Suu Kyi's National League for Democracy, which is an ideologically diverse united front of all opposition parties and factions, including members of the former Communist Party of Burma, which has disintegrated into gangs of drug dealers back in 1989 after losing support of ethnic-minority armed forces in Burma and support from China. This post-colonial chaos indicates that in any multi-cultural society, if the majority ethnic group tries to oppress the minority groups, the outcome will be the loss of territorial control.

The anti-Manchu and anti-Mongolian propaganda of the Han-Chinese dominated Nationalist Party before the 1911 Revolution put an end to the peaceful democratic reforms towards the establishment of a British or Japanese-style constitutional monarchy; and it brought to China a chaotic period of bloody civil wars among different ethnic groups, social classes and regional interests; during this period, the dominant political forces are Han-Chinese warlords, all of them made discriminatory propaganda against China's ethnic minorities, as well as ethno-centric Chauvinism to advocate the superiority of Han-Chinese culture over those of other ethnic peoples in China and foreigners alike, especially the Manchus and the Mongolians, whom Han-Chinese ultra-nationalists regarded as "alien invaders."

Chinese racism also exists against other nations with less developed technology (for example, peoples of Southeast Asia and Africa). Han-Chinese racist propagandas against Mongolian and Manchu minorities as well as the “aliens” or foreigners, the so-called “Devils from the Ocean” (“yangguizi”), from Western Powers stood in sharp contrast to the advocacy of globalism and multi-culturalism of the Qing Government. The Qing Government was founded by the Manchus who, as a minority group, needed the promotion and practice of the values of globalism and multi-culturalism in order to govern a multi-ethnic nation-state, Han-Chinese nationalists, on the other hand, can rely on racist propaganda to incite the majority Han-Chinese population to launch a political rebellion and overthrow the Manchu-led Qing Government. These Han-Chinese racist propaganda shares the following basic tenets: (1) Han-Chinese cultural superiority verses “barbarianism” and “backwardness” of the “alien” groups; (2) the “evil characters” of Manchu and Mongolians as “barbarian aliens” incapable of doing anything but able to “burn, loot and destroy” and to “live on welfare with taxes paid by Han-Chinese,” and (3) should Han-Chinese overthrow the Manchu-led Qing Government and seize the supreme power of the state, then they could make China the most powerful nation on Earth and they could cause all other powerful nations to submit to Han-Chinese supremacy. These tenets could be found from the propaganda booklet titled *The Revolutionary Army* by Zhou Rong, one of the early leaders of the Chinese Nationalist Party, as shown in *Figures 2A* through *2F*, from the website that published the whole text of the booklet, available at <https://kknews.cc/history/2m6vkrz.html>.

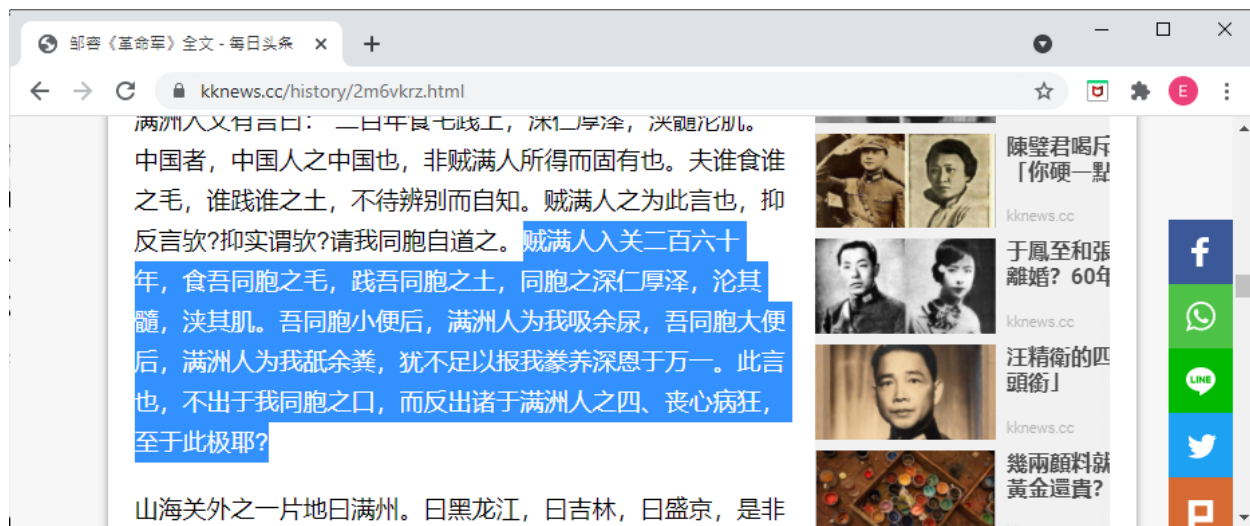


Figure 2A. This part of the text cursed the Manchu people as follows: “The Manchu thieves forced through the Mountains and Seas Pass since 260 years ago, to eat the hair of my compatriots, to walk on the land of my compatriots, my compatriots’ profound humanness and generous benevolence have nourished their marrows and muscles. After my compatriots urinated, the Manchus drank the remainder of their urine; after my compatriots defecated, the Manchus licked their excrement; even so,

it is not enough to return the profound favors of my compatriots for even one tenthousandth.”



Figure 2B. This part of the text openly advocates the exclusion of “alien races” as a “self-evident truth,” claiming that “To launch a revolution, making distinction of races is a must. There are the Yellow Race and White Race on the surface of the Earth; the Heavens have endowed them with wisdom, talent and military prowess; there is no difference in greatness between the two races; this allows them to grow and to expand their influence and power through competitions in the Heavenly Realm, which is from ancient times a great marketplace for competition in terms of power and wisdom, and a great stage for evolution through competition. When people love their own race, they have to promote internal unity among members of their own race, and they have to practice the policy of exclusion of the alien races. Therefore, in the very beginning, they promoted unity among members of their family clan and exclusion of members of alien family clan; next, they promoted unity among their neighbors in the same village and exclusion of residents of other villages; next, they promoted unity among their fellows in the same tribe and exclusion of members of other; and finally, they promoted unity among citizens of their own state and exclusion of citizens of other states; and these facts constitute

the self-evident truth about human races, and the root cause for the development of human races. We are the Yellow Race, the Imperial Han-Chinese Yellow Race in China; I am to describe how, in the history of East Asia, our race has been capable of practicing internal unity and external exclusion for my compatriots, so that they will feel moved in their spirits. The Yellow Races in Asia can be divided into two groups, i.e., the Chinese Race, and the Siberian Race. [...] The Han-Chinese are the most distinguished of all human races in the history of East Asia, and they are my compatriots. They resided in China Proper, lived along the Yellow River, and step-by-step expanded into all four directions; from the ancient times, the race that led in the development of civilization in East Asia is nobody else but indeed, my Imperial Han-Chinese Race. Korea and Japan are also populated and colonized by my Han-Chinese Race.”



Figure 2C. This part of the text claims that “Furthermore, my country, China, is qualified to completely cover the whole universe, to shock and to bring glory to the entire Planet Earth, to look down upon all nations, and to dominate the Five Continents. We have a large territory of 20,000 square li, 400 million nationals endowed with spiritual wisdom, over 5,000 years of history, political experience of Two Great Emperors and Five Great Kings. In addition, we are located in the Warm Temperature Zone, we have wise human nature, abundant natural resources, great rivers providing sources of prosperity; all of these are unique among the nations; my China is the only country that possesses all of them; if we did not suffer from the ravages of the evil thieves such as Nurhaci, Huang Taiji and Fulin, if we could break off the shackles of the Manchus as soon as possible, then I am afraid that those countries, such as England, Russia, Germany, France, which are nowadays saber-rattling and threatening to gnaw away and to divide our territory, shall hold their breath because of our powerfulness and authorities, and be afraid of our forces.”

After the founding of the People’s Republic of China, Mao Zedong’s government made strong endeavors to change this old Han-Chinese-centric mentality, to assist minority ethnic groups to develop economy with huge subsidies from the central government in Beijing, and to offer assistance to newly independent nations in

Africa. Mao Zedong privately acknowledged that his policy of national unity through “united front” was originally the invention of the Kangxi Emperor of the Manchu Imperial Government, during a recently declassified record of his conversation with Lao She, a famous liberal and progressive Chinese writer and former Manchu aristocrat. China’s official policy today is still opposed to racism and narrow-minded nationalism of all varieties; however, this is only the declared position of the Communist-led Chinese Government; at the grass-root level, racism, nativism, xenophobia and discrimination against the “aliens” very similar to White racism in the United States still exists rampantly, especially in Guangzhou, capital city of Guangdong Province, “the most xenophobic Chinese city” as once described by the British travelers to China more than 100 years ago, as well as in Hong Kong, an international metropolitan commercial center despite of 100 years of British colonial indoctrination of globalist values, and 25 years of intensified interaction with Chinese of Mainland provinces under Chinese sovereignty. Due to Sino-American trade disputes and former President Donald Trump’s China-bashing politics, a few Chinese reacted excessively by resorting to traditional Chinese racism, to make anti-American propaganda; many of them uploaded propaganda videos to YouTube; instead of legitimate criticism of American policies toward China, they spread rumors such as CIA conducting biological warfare in China to cause COVID-19 pandemic, or US making biological weapons against China, something similar to the American right-wing’s claim that COVID-19 virus comes from Chinese virus-control lab in Wuhan; all of these rumors from the Far Left in China and the Far Right in America are against the conclusion of the World Health Organization report on the issue, which clearly indicated that the most likely source come from wild animals (<https://apnews.com/article/who-report-animals-source-covid-19-coronavirus-8a839c179c330c56fa46a763b7286a7f>).

To sum up, although in the modern times, Chinese have been victims of discrimination from Western Powers, they have their own problems of racial discriminations against “aliens;” the Han-Chinese racism against other ethnic groups of China and against “foreigners” is based on traditional Han-Chinese feudalism; it was suppressed by the Manchu-led Qing Government for about 300 years; it was restored with more virulent vigor by the “revolutionary” anti-Manchu propaganda of the Alliance of Chinese Revolutionaries, the predecessor of the Chinese Nationalist Party; and it survive up to this day under the guise of “Chinese patriotism.” Although Han-Chinese racism is no longer institutional, it is still rampant in Chinese society including Mainland China, Chinese Province of Taiwan, Hong Kong, and the overseas ethnic-Chinese communities; it needs to be addressed too, in order for the Chinese to reach a higher level of social progress.