

This is a preliminary study of young (or eight) and early childhood in the late in History of children and history of childhood although the former helps bring about a re-understandings of children and childhood notions. Unlike the Western-orientated and of a child in a biophysical sense (namely the experiencing the earliest stage of human life could also be understood, and thus treated, members in a household) or a familiar role (the The concept of adult children in relation to biological terms, suggests that this second child exists in other societies and culture as the biophysical “child” in the first meaning in the second meaning are often (though not is usually the younger members (*t’ung-tzu*) expected to assume the “junior” (*pei-yu*) course many people in this status or role to lives, in a dependent stage. The two, however in meaning or function, as quite a number or social setting might no longer be in their wants, foreigners, or other “social misfits” in sume or be forced into “minor” or “inferior

There is a third philosophical or abstract bodiment of the virtue or quality of innocence in the development of Chinese culture human existence can be found in notions of left-wing Neo-Confucian thought; a child brushwork calligraphy, painting, or poetry childlike vigor envisioned in Taoist philosophy originally may have been inspired by—both against—the biophysical or sociocultural the child.

During my twenty plus years studying and has happened in the scholarship of both h

Philippe Ariès raised the question of “the lack thereof”) in history, he was participating in a terrain where the progression of time is not linear, however, as the complexity of his work suggests a bivalence about the nature of that progression, a resonance for the young and old. During the 1970s, Ariès, enlightened intellectuals everywhere, and in twentieth-century China, consciously or unconsciously, explored the symbolic meaning of childhood and the treatment of the accomplishments of civilization and the passage of time. “A friend of mine told me,” Hu once wrote, “that one but needs to look at three matters to pass a verdict about a society: he or she can see how they treat their children, the way they treat their women, and their free time.”<sup>1</sup> So the status of any society—whether civilized (or as he put it, barbaric)—is determined by its “treatment” in either the concept, the attitude, or the practice toward children. That is, the “emergence” of childhood in young has been deemed as both a revelation and a sign of decency in history and perhaps even modernity, a sign of elevation in conscience and consciousness in the modern humanities.

Venturing forth with such sweeping generalizations can hardly stand as a monograph, though the opportunity to attempt a book, and the vocational freedom, would be gratifying. I have written essays to fill the void as a start on such a project, but stories can hardly be a novel, so these stories are related to infant’s and children’s lives in Chinese history which may provide useful alternatives and more structured analyses. My work in an Asian institution has not permitted me to do so. These eight chapters grew out of speeches I delivered in English over this long period, and some tones of the lecture remain. Some are drawn from my studies more substantially in Chinese (1, 2, 3, and 6), or German (the latter three are a translation; all originated as works of thought in mind.<sup>2</sup> The rest of the chapters

PLICITLY and implicitly woven the Western scholarship into the investigation, contemporary materials.

My personal curiosity in the subject grew from childhood curiosity, long before history appeared as a vocational or intellectual pursuit. To tell the story is more of a vocational claim than was the case with the singular responsibility for everything explained generally here. For an undertaking that has no room for space, mostly as a monologue, its pitfalls are obvious: there are clear intellectual debts to be acknowledged and to be dreamed of. For the latter, if I were to write an elaboration of the economic and institutional history of childhood history. Child labor at home and abroad of various trades also need further investigation. Child labor in state policies and law is another matter for treatment. In the works to come, I and others will raise the question of children and childhood in relation to the arts. I have attempted a preliminary survey of the arts. I am uncovering the world of games and toys, and may only create a hunger for more. As an attempt at the joining of kindred spirits from fields of different disciplines.

Still, since there are always ample ways to keep going, an anxiously fixed desire can turn the work into something stimulating. This all derives from the belief that the work is multidisciplinary and cross-cultural. For reasons of circumstances, professional and personal opportunities, a number of authors and laborers on children and childhood with varying viewpoints. The following, in part, are those experiences on an undeclared joint venture in conversation with other fellow workers on the subject.

Many gave their encouragement in good measure. Gartner, Arthur Kleinman, Dorothy Roberts, Marty Powers, William Rowe, Ann Walton Moore. These colleagues and other friends far and near have been on while seeing only the slightest sign of work. I am grateful to Bell and her staff at Stanford University for their professional experience in seeing this book through.

an adult seems much more difficult than  
their world and that of mine needs lit  
though kept in happy oblivion of my d  
infantlike smiles and childlike noises in  
in the imperative and creative voice and  
Ching-ching, the best on-site representa  
uncovered and imagined here, this book  
existence of similar children in times pas  
Mu-chou listened and lived with this bo  
acting all the while as if that were the m  
of a seedling could wish for no better co  
magic of air, water, and the sun to the b  
ther words from me.

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