

The Art of Collaboration of Zheng He Tan Ta Sen

1. Sun Zi's Art of War and Zheng He's Art of Collaboration

Sun Zi's Art of War (AOW) is a classic work on the art of war compiled by Sun Wu more than 3000 years ago, and is a compulsory classic read by every commander. It is used as teaching material by military schools not only in China but also overseas. It has been taught as an important subject in the famous West Point Military Academy in the United States. Judged by the numerous books and interpretations on Sun Zi's AOW all over the world, it is clear that it is highly regarded in every country.

The Art of War has been widely applied by scholars in China and abroad nowadays in various aspects of life ranging from business dealing, social intercourse and human relations as a philosophy of life. In my view, it has misrepresented the original intention of the AOW. Firstly, the AOW is a book on art of war based on trick, deception and plot to defeat your enemy for his own selfish material gains. However, good human relationship and social intercourse is built on harmony, mutual help and friendliness so as to achieve a win-win situation. We must not regard relationship between relatives and friends as relationship between enemies. Otherwise, there will not be any peace.

The paper aims to replace Su Zi's AOW with Zheng He's AOC as a code of conduct everyday life and in business dealing. It is also hoped that it will bring a ray of peace to the world filled with gunpowder.

2. Origin of Zheng He's Art of Collaboration

Zheng He's fleet that he sailed to the Western Ocean was the world's largest ocean-going fleet in the 15th century. Generally, each time when he set sail, his fleet consisted of more than one hundred ships of which 62 or 63 were large and medium treasure ships, and more than 27,000 crew members. In the absence of modern IT communication technique and tools, Zheng He was the sole commander and decision-maker during the voyages. How he commanded such a large fleet and how he managed to succeed in his mission is a worthy subject for study. The paper explores Zheng He's management method and management philosophy as well as its connotation, which we call The Art of Collaboration. The paper also reviews its practicality in today's international relations and politics.

The construction of any theory such as the AOW or AOC follows a set of rule, from practice to theoretical deduction to attesting veracity of the theory through further practice. Prof Hum Sin Hoon, Business School, National University of Singapore, has carried out research into the story of Zheng He's historic voyages, the mission's objectives and strategies employed, and he applied his research findings in business affairs. He aptly extends Zheng He's spirit of good faith and co-operation to develop a concept of Art of Collaboration (AOC) in contrast to Sun Zi's Art of War (AOW). The

Art of Collaboration¹. The Art of Collaboration consists of harmony and co-operation. Zheng He's lustrous success in his overseas mission can be attributed to his application of amiable policy in human relations and international relations.

Three thousand years ago, Lao Zi in the introduction of his *Tao Te Ching* states "The way to attain Tao can be based on the way of cultivation, but the way is non-constant". The "Tao" here refers to the heavenly principle or natural law. It is the best ideal law of development between nature and humanity. However, the natural law as interpreted by us should imply its meaning and implication as well and thus we should state "The way to attain Tao can be based on the way of cultivation, which is also a constant way".

3. AOC's Fundamental Principle

The AOC was a set of strategy and code of conduct employed by Zheng He during the historic voyages to the Western Ocean to achieve the objectives as set by the emperor of promoting national prestige and cherishing native states from afar. In order to achieve these objectives, he had to create a harmonious and collaborative atmosphere or environment in international relations. In realizing this strategic aim, Zheng He established the following tactical code of conduct:

(1) Maintaining regional peace, safeguarding security of maritime trade routes. At times, Zheng He had to take military action to maintain law and order or for self-defence. For example, he defeated a notorious pirate Chen Zuyi off Palembang in the Strait of Malacca. The arrest of the gang leader had benefitted all traders and restore peace and

¹ Hum Sin Hoon, *Zheng He's Art of Collaboration*. Singapore: International Zheng He Society & Institute of Southeast Asian Studies, 2012.

order in the main East-West maritime trade route. The Western king of Java killed 170 Zheng He's crew members but Zheng He resolved the matter peacefully and amicably with the said king. The military action Zheng He launched in Sri Lanka was an act of self-defence. In Samudra he took action at the request of the ruler to quell the rebellion and once the rebellion was over he left the native state. Despite the fact that Zheng He's fleet was supreme in the world then, he had not occupied any native states. Throughout the seven voyages from 1405 to 1433, he played the role of protector of native states and law and order enforcer to keep regional peace and ensure maritime safety.

(2) Diplomacy of peace: Good neighbourliness, peaceful co-existence and dignified protocol etiquette accorded to visiting tributary missions. From 1405 to 1433, Zheng He was conducting his mission according to Zhu Di's directive on fostering good relationships with foreign states. As a supreme maritime power, Ming China sent out mighty fleet but it harboured no ambition to occupy native states visited by the fleet. Whenever Zheng He visited a native state, he would call on the ruler first and present him with valuable gifts and perhaps a Mandarin royal hat, seal and robe to acknowledge and respect his high position. Ming China's foreign relations with Afro-Asian states were based on non-intervention and aimed to establish a harmonious world. In addition, Ming court had a set of strict rules and regulations governing how tributary missions to be received and diplomatic protocol be accorded from their arrival at the entry port to travel to the Ming court. These rules and regulations were spelt out clearly in volumes 114 and 115 of the *Ming Huidian* (Laws of Ming Dynasty).²

² 《明会典》卷114及115.

(3) Valuing peace and harmony in international relations amid diverse political systems, for example, providing assistance to the weak, upholding justice, and maintaining world order, peace and stability. Zheng He actively assisted weaker native states against foreign invasion, for instance, intervening to protect the Melaka kingdom from Siam's attacks. Whenever Siam was about to take military action against Melaka, a timely warning was given to Siam by the Ming court. Ming China helped Melaka in nation-building and to maintain its sovereignty. Consequently, without the threat of foreign invasion, Malacca grew to become the political, economic and religious centre in the Strait of Malacca in the 15th Century. Similarly, Yongle also prevented Malacca from invading Srivijaya. In addition, Ming government took steps to remove undesirable forces threatening stable world order and harmonious society. Those forces or elements, whether native ruler or immigrant Chinese, that disrupted or threatened regional peace were punished. To safeguard the smooth transaction of maritime trade, Zheng He crushed the notorious pirate,

(4) Altruistic Business ethic: Bestowing valuable gifts worth more than what is received and valuing righteousness above material gain. In business transactions, Zheng He applied Confucian ethics like trust, integrity, amiability and co-operation. His business deals were based on win-win formula which reflected bestowing valuable gifts worth more than what is received and valuing righteousness above material gain. In carrying out diplomatic activities and foreign trade within the tributary system, the Ming court was altruistic. It was obligatory on vassal states to make regular tribute of local produce to the Ming court. Likewise, Ming emperors would return them with valuable gifts. When Ming envoys on mission abroad,

they would bring with them imperial decree and mandarin robes as well as valuable presents such as silver, gold, porcelain and silk for the native rulers. Foreign envoys or rulers making their tributary trips to the Ming court with such local produce and rare and exotic animals like peacock and crane from Brunei, elephant and ivory from Champa, elephant, coral and pepper from Siam, and giraffe, lion and pearls from Hormuz. In return, the Ming court granted them gifts including tens of bales of silk, thousands of porcelain, and silver and gold.

(5) Benevolence and conciliation to win hearts of native peoples. Humanism is the essence of Chinese culture. All issues regarding human nature, morality, society and politics are taken into account on humanistic grounds. Confucian teachings aimed to build an orderly society and a government ruled by virtue. In the international stage, Zheng He fostered tolerant international relations with humanistic spirit of benevolence and racial equality so as to pacify the world. He was merciful towards friends but strict with self. For instance, the pirate Chen Zuyi was severely dealt with but the Javanese West king who killed his crew by mistake and the Sri Lankan king who attacked his fleet were leniently handed over to the Ming court for judgment.³ Zheng He also promoted Chinese culture abroad. Wherever he visited, he would introduce Chinese culture, technology and skills of production as well as Chinese life-styles to the native ruler and people. These included gifts of the Chinese calendar, almanac, books, costumes, customs, food culture, tea, silk, porcelain, architectural designs and construction methods, medicine, tea planting, agriculture, fishery, ceramic manufacturing, shipbuilding,

³ Tan Ta Sen 2005, "Did Zheng He Set Out to Colonise Southeast Asia?", in Suryadinat, Leo ed., *Admiral Zheng He and Southeast Asia*. Singapore: Singapore International Zheng He Society & ISEAS. 42-57.

metallurgy and weaving techniques. Through cultural exchange and transfer of technology Zheng He had enriched local culture and raised the standard of living of the native people.

(6) Tolerance and broad-mindedness including showing tolerance towards different religious beliefs and custom. Being a Muslim himself, Cheng Ho adhered to Yongle's directive to protect mosques built by Muslim Hui ethnic groups and safeguard their freedom of religion as laid down in an imperial decree issued in the 5th year of Yongle's reign which was displayed in mosques at Yangzhou, Fuzhou and Quanzhou. Cheng Ho built mosques in Chinese architectural style in China and abroad. He was responsible for the construction of Nanjing's Da Baoen Temple, the renovation of the Jingjue Mosque in Nanjing and the Qingjing Mosque in Xian. He built mosques for the Chinese Muslims in Java's Semarang, Cirebon, Ancol/Jakarta, Lasem, Tuban, Gresik, Jiaotong/Joratan and Majakerra/Cangki. He showed respect for Buddhism. In Sri Lanka, he erected a stone inscription as his donation to a Buddhist temple. Cheng Ho's voyages to the Western Ocean also popularized the worship of Mazu. He was in charge of building Mazu temples at Nanjing, Liujiagang and Changle. Most of the Fujianese crew members worshipped Mazu. So Mazu altars were installed on board for them to pray Mazu for protection. Following Cheng Ho's voyages, Mazu cult spread widely in Southeast Asia. Mazu temples are found in Thailand, Malaysia, Singapore, Indonesia and Taiwan.

4. AOC Implementation: Prerequisite Conditions

To implement the AOC, the following prerequisite conditions were essential:

- (1) National resources

The success of Zheng He's overseas mission owed very much to Ming Dynasty's founding emperor Zhu Yuanzhang who unified China, revitalized the economy and strived to develop agriculture. Under his reign, China rose to become a great power and even reemerged the heyday of the Han and Tang dynasties. Under a strong central government, Emperor Yongle was able to embark on ambitious projects such as renovation and building of the Great Walls, moving the capital to Beijing, refurbishing canal, compiling Yongle encyclopedia and dispatching fleets led by Zheng He to the Western Ocean.

(2) Manpower Resources

Should there be no able leader to lead and drive, any great endeavour will fail. In Zheng He's voyages to the Western Ocean, two core persons, Zhu Di and Zheng He, were at the centre of the historic maritime ventures. Zhu Di provided the driving force. Zhu Di was the 4th son of Ming's founding Emperor Zhu Yuanzhang. He was a dynamic, capable and visionary emperor. He was also ambitious, far-sighted, and tactical. He had a good eye for talents too. But it was his alertness that paved the way for his rise. He was swift to launch a revolt against his nephew, Emperor Jianwen before the emperor axed the princes' powers and before other princes moved. He was very conscious of the fact that he had usurped the throne. How would history view him? What was his position in history? He was constantly perturbed by these two questions. He definitely would not want to be remembered as a usurper in history. His throne's legitimacy was of the utmost importance to him. So he made attempts to white-wash history. When he captured Nanjing in 1402, he promptly issued an imperial decree to declare himself as Emperor

Hongwu's oldest son of the legal wife. Since Emperor Yongle was so concerned about his image and position in history, he set to make himself the greatest Ming emperor in history so that he would leave a good reputation for posterity. He chose foreign lands as the stage to achieve his political ambition. Zheng He's historic voyages aimed at expanding Ming China's sphere of political influence as wide as possible in the western ocean and into new frontiers from Southeast Asia to Africa. Ming China under his reign had become the sole superpower in the world and the guardian of world peace. Emperor Yongle through Cheng Ho had achieved his goal and he was remembered favourably in history for being the only Chinese emperor who had made China a global super maritime power in history. His towering historical image had overshadowed his usurpation of the throne. Zhu Di had created another Golden Age in the history of China.

After Emperor Yongle had decided to send the treasure ships to the western ocean, he had to select a trusted and tested strong admiral with good leadership qualities and organizing ability to lead the fleet. The man he chose was Zheng He who had served him well and faithfully for years when Zhu Di based in Beijing. Zheng He also fought fiercely beside Zhu Di during the revolt and provided him critical support in the mopping-up campaign. Zhu Di rewarded him by promoting him to be the Principal Eunuch of the interior department and conferred on him a family name 'Zheng'. Zheng He was quick-witted and intelligent, knowledgeable in the art of war and had distinguished himself in battles. Moreover, he was religiously tolerant. Though he was a faithful Muslim, he had great respect for other religions such as the worship of Mazu, the Goddess of Sea. This was important as most of the state religions in the region were Islam and Buddhism. With the emperor's trust and full support, Zheng He was at the helm of the Ming fleet. In short,

Zhu Di and Zheng He were the two most important human resources of the historic voyages to the Western Ocean.

(3) Development of Technological Resources

(a) Shipbuilding Technology

Riding on the advanced shipbuilding technology like watertight compartment developed from the Qin to Song dynasties, Ming shipbuilders built various types of ships and boats in large quantity such as five-mast battle ships, six-mast troop ships, seven-mast supply ships, eight-mast horse ships and nine-mast treasure ships. Ships of Zheng He's huge fleet were constructed in various places under imperial order⁴. Large treasure ships were mainly built in Nanjing's Longjiang shipyard and shipyards in Fujian and Guangdong. Shipyards were complete with warehouses for timber, sail, rope and nail. A rigid management system in shipbuilding, ship repair and inspection was in place. Such solid foundation in shipbuilding had paved the way for Zheng He's historic voyages.

(b) Navigational Technology

Since the Tang and Song dynasties, the Chinese had developed an advanced navigational system and documented detailed sailing manual which were at Zheng He's disposal. Gavin Menzies, author of the popular title, *1421-The year China discovered Africa*, aptly described to us the Chinese navigational methods:

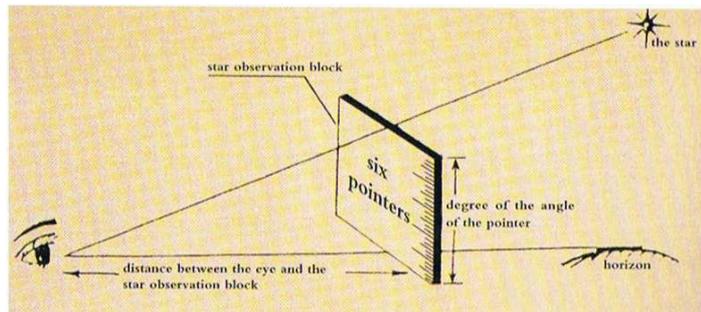
“The methods of navigation employed by Zhu Di's admirals are revealed by one of the few documents of the era to have survived, the *Wu Pei Chi*. These Chinese sailing instructions, essentially a manual of the arts of seamanship and naval warfare, somehow escaped the purges of the mandarins. There were instructions,

inscribed on a long, thin strip of paper, for each regular voyage they made, giving detailed directions including star positions, latitudes, bearings and the physical description of islands, prominent headlands, bays and inlets that would be clearly visible along the route. By studying these sailing directions, it is possible to deduce not only the course the Chinese had steered but the accuracy of their navigation and their ability to set a course by the stars. It is an invaluable document.”

Zheng He also used compasses and navigational diagrams to determine the course to steer. The Chinese compass has 24 directional points and uses the magnetic needle to show the direction accurately. The four navigational diagrams in the *Wu Pei Chi* were based on a navigational method to calculate the ship's longitude by studying the stars. The so-called star observation across oceans technique was to use an ivory-made square block of 6 cm., together with 12 square wooden blocks of various sizes, ranging from 24 cm to 2 cm, every block being smaller by 2 cm than the earlier one. The 4 corners of the ivory-made block were cut off. The method was fairly complicated. Zheng He's crew also measured the distance traveled using hour-glasses of sand. One hour-glass equaled two and a half hours, the length of one watch for the seamen on duty.

Star observation board

⁴ 席龙飞, 《中国造船史》。武汉: 湖北教育出版社。1999。页263—265。



The fleet was also guided by contemporary navigational manual which trace the routes followed by Chinese ships and convoys. The most cited manual of the time was a series of Zheng He nautical charts showing the Indian Ocean with the openings of the Persian Gulf and the Red Sea. The notes include indications of half-tide rocks and shoals as well as all ports and havens. Routes are given for inner and outer passages of islands, sometimes with preferences if outward- or homeward-bound. In addition to Zheng He nautical charts, there are two or three more typical rutters or navigational compendia, for example, the *Shunfeng Xiangsong* (Fair Winds for Escort, 顺风相送), *Hanghai Zhinan*, (Navigational manual, 航海指南)、*Zhinan Zhengfa* (The navigational guidebook, 指南正法).

(c) Domestic Bases

Prior to departure for overseas mission, Zheng He had set up two bases for his fleet at Taicang in Jiangsu and Changle in Fujian. Taicang was selected as a starting point to sail to the west mainly because it was an excellent port at the Yangtze delta during the Yuan and Ming dynasties. With deep water and wide and spacious berths, Liujiagang in Taicang had all the facilities to accommodate Zheng He's fleet before they set sail and

when they return. Changle was the base where Zheng He's fleet waited for favourable monsoons and where he recruited his crew members and secured the supplies of provisions for their voyages. Changle was also the main Chinese port to sail to India and Southeast Asia.

(4) Sound Fleet Management and Formation

(a) Organization of the fleet

Zheng He's fleet required crew members with varied specialised skills such as navigation, diplomacy, foreign trade, management, military, health care and so on. The fleet broadly consisted of four major functional groups:

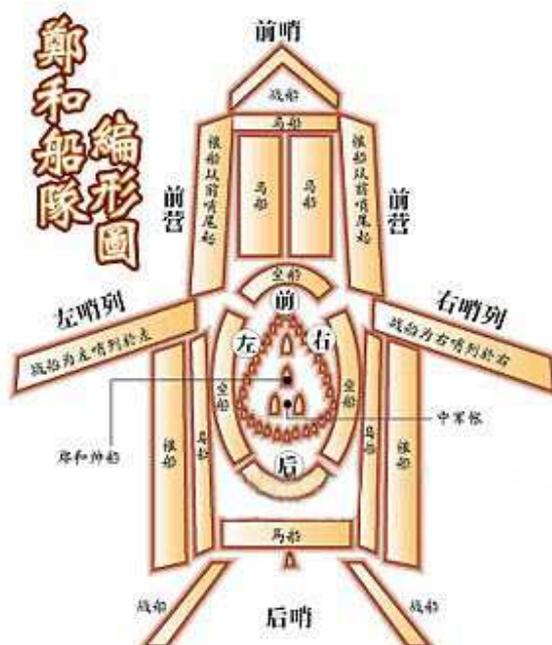
1. Command Centre comprising of chief envoys (7), deputy envoys (10), lesser eunuchs and eunuchs (10). This was the nerve centre of the fleet responsible for policy matters and decision-making on foreign affairs, trade, navigation and war. Zheng He was the chief envoy and was assisted by a core team of deputy envoys including Wang Jinghong, Hong Bao, Hou Xian and etc.
2. Navigation Affairs Department comprising of navigators, compass-men, ship captains, meteorological officers, technicians etc. responsible for the safety of the voyage.
3. Foreign Affairs and Supplies Department comprising of foreign affairs officers, foreign trade officers, protocol officers, interpreters, financial officers and supplies officers and medical officers responsible for the food

and water supply, diplomacy and foreign trade, tributary affairs, health and etc.

4. Military and Defence Department comprising of brigadiers, captains, soldiers and other military officers responsible for the armada's safe passage and security.

(b) Fleet formation

The fleet at sea sailed in a flying geese array formation manner: The fleet formation was as follows: In the centre were large treasure ships, surrounded by Battle Ships; Horse and Supply Ships were positioned in front, back, left and right sides and they were guarded by Troop Ships. It was a good tactical deployment of naval warfare as it had the advantage of flexibility. Cheng Ho's Commander-in-Chief Ship was at the centre where he could easily oversee and command the whole operation.



(c) **Communication Methods**

Without modern communications equipment like wireless, how did member of the crew communicate with each other on the high sea? They used visual and sound signals.

During daytime, they used flag signals while at night lanterns. If there was war or bad weather, they used the beating of gongs and drums. At times, pigeons were also used to send messages.

(d) **Well-armed Fleet**

To safeguard the safe journey of the fleet and safe passage of the trade routes as well as ensure efficiency in performing duties of the mission, Zheng He's fleet included sufficient numbers of troop ships and battle ships manned by military personnel like commanders and soldiers and armed with advanced arms and weapons such as gun powder, iron canons, cannon balls, flaming arrows, pikes, brass, exploding shells etc. to protect the fleet. These ships were very much like an army camp on land and the troop ships became also the operation center during crises⁵.

(e) **Establishment of Trading Bases Overseas**

Along this wide and long maritime trade routes spreading from the Malay Archipelago to East Africa, Zheng He's fleets and sub-fleets called at major ports to trade Chinese silk, tea and porcelain for local produce such as spices, medicinal herbs etc with traders from all over the world. As each overseas operation was a major ones involving more than 200 ships and 25,700 men and with large stock of provisions, water, imperial gifts, tributes, arms and weapons, gold and silver, silk, tea and porcelain for export and local produce and products a board, Zheng He had to set up strategic bases along the long

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journey ranging from months and even years to serve as mid-way houses while awaiting fair monsoon winds for home-bound voyages. Apparently, Zheng He divided his overseas business operation into four zones: Malay Peninsula, Indonesia Archipelago, South Asia and Arabia. He had also identified four key ports of call within each zone as his administrative centres: Malacca, Samudra, Calicut (also known as Guli in Chinese sources) and Hormuz. These administrative centres were selected for their being regional commercial hubs which could facilitate carrying out his two vital diplomatic and foreign trade missions. Malacca being situated at the southern entrance of the Strait of Malacca, Zheng He had long realized that Malacca would become an important regional sea power in Southeast Asia. Fuller treatment will be dealt with in the last part of this chapter. Samudra, also situated at the northern entrance of the Strait of Malacca, was a busy port in the Indonesia Archipelago in the Zheng He era. Ma Huan wrote, “At this place, there are foreign ships going and coming in large numbers, hence all kinds of foreign goods are sold in great quantities in the country.”⁶ Arab and Indian Muslim traders and Chinese traders assembled here to deal in the spice trade. Being close to the Strait of Malacca, Java and Spice Islands, it was made the headquarter of Zheng He’s operation in the spice trade in the Indonesia Archipelago zone covering Java, Spice Islands, Sumatra and Borneo. Calicut in the western coast of India was Zheng He’s third trading base in South Asia. Ma Huan wrote, “foreign ships from every place come here; and the king of the country also sends a chief and a writer and others to watch the sales;

唐志拔, “试论郑和船队装备的兵器”《走向海洋的中国人》。北京: 海潮出版社, 1986。203。

⁶ Ma Huan, *Ying-Yai Sheng-Lan – The Overall Survey of the Ocean’s Shores*. J.V.G. Mills tr. Bangkok: White Lotus Press. 120.

thereupon they collect the duty and pay it in to the authorities”⁷ Ma Huan also told us that the chief, the traders and the Eunuch would engage in the negotiation of transactions in the selling and buying of silk and local products⁸. Arab Muslim traders monopolized the trade between India and Europe. They provided the crucial links between high-valued Asian products such as silk, porcelain and spices, and European markets in the East-West international trade. Hormuz at the mouth of the Persian Gulf was a flourishing commercial hub in Arabia. Zheng He set up his fourth base there. Ma Huan witnessed in Hormuz “foreign ships from every place and foreign merchants travelling by land all come to this country to attend the market and trade; hence the people of the country are all rich”⁹. So Zheng He broke the monopoly of the Arab and Indian Muslim traders by forming a regional trading base in Hormuz to oversee the trade in Arabia and East Africa.¹⁰ Zheng He engaged in trade with international traders at these bases selling Chinese silk, porcelain and tea and buying local products. Meanwhile, his staff also collected in these market places useful political and economic information like trade methods, local products, local currency, political system and market demand for Chinese goods and the like.

(f) Provisions Supply of the Fleet

Provisions were fundamental and critical for sustaining the long voyages at sea. Zheng He built trading bases at Malacca, Samudra, Calicut and Hormuz and these

⁷ Ibid., 143.

⁸ Ibid., 141.

⁹ Ibid. 165.

¹⁰ 陈信雄, 章乐绮, “忽鲁模斯—郑和远航的最远的基地” 《郑和研究与活动简讯》. 期17 (03. 2004), 27-31.

bases were also used as provisions supply stations along the long journeys. The staple foods – grain, rice, oat and wheat, millet and rice - were carried in separate supply ships, enabling a fleet to stay at sea for several months without replenishing supplies. Supply Ships were for storing food supplies. Water ship's function was to store fresh water. An imperial edict issued by Emperor Yongle in 1421 orders that the accompanying eunuchs be given salt, sauce, tea leaves, wine, cooking oil, candles and so forth in accordance with the crew ration ¹¹. These were drinks and ingredients for food seasoning. A famous Arab traveller Ibn Battuta boarded a Chinese large vessel in Calicut in the 1330s. He wrote that the sailors cultivated green stuffs, vegetables and ginger in wooden tanks ¹². Zheng He's fleet also raised chickens and goats and cultivated vegetables, bean, onions, gingers, carrots etc. on board. They also bought fresh meats, vegetables and fruits in each port of call during the voyages. In addition, they brought along preserved or salted fish, vegetables, fruits and salted century eggs, salted crabs and prawns, preserved meats such as waxed ducks and sausage, bean-curd, spices like peppers, nutmegs, cloves etc. ¹³. These preserved and salted food was stored in barrels, and often had to last for months spent out of sight of land.

5. AOC and Hegemony: Which will Prevail?

Han culture was revitalized during the heyday of the Ming Dynasty. Han culture is based on Confucian orthodoxy which emphasizes humanity and benevolent

¹¹ 巩珍, 《西洋番国志》。北京: 中华书局, 2000。

¹² *The travels of Ibn Battuta*. New Delhi: Goodwood Books, 1929. 236.

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陆静波, “态仓传统民俗对郑和航海饮食的影响”《传承文明走向世界和平发展: 纪念郑和下西洋600周年国际学术论坛论文集》。北京: 社会科学文献出版社, 2005。886。“章乐绮, ”郑和下西洋异国饮食考”《传承文明走向世界和平发展: 纪念郑和下西洋600周年国际学术论坛论文集》

government for people's destiny and for eternal peace. This is what we call the AOC. Unfortunately, the heyday of the Ming Dynasty was over following the end of Zheng He's voyages to the Western Ocean and China secluded herself again from the outside world. On the other hand, since 1840, the West had utilized the advanced Chinese science and technology to turn China into semi-colony with foreign guns and canons for almost a century until the rise of the New China. The rise of China led to the resent of the Western careerists. A small number of nations led by the United States hope to use Asian states to contain China. To them, the rise of China is a threat to world peace, the so-called China threat theory. Since Bush Sr. and Jr. had become president, US has moved towards hegemony. It abandons its western allies and adheres to unilateralism. Using a tactic of forestalling the enemy, it has waged war against countries dissident to American cultural value, for example, Afghanistan and Iraq.

Using "change" and "anti-war" as election slogans, Obama has become US President. However, he soon deployed forces to invade Afghanistan and emphasized America's return to Asia-Pacific with an attempt to rally states in the Pacific Ocean to contain the rise of China. Contrary to such hegemony, China which had been bullied by the West for a century intends to partner countries in the world against hegemony and to establish a harmonious and prosperous world through Confucian orthodoxy and Zheng He' Art of Collaboration. This is a difficult and great cause. Only when people firmly believe that the AOC is bound to defeat hegemony will one day make the dream come true after a long and hard struggle and the day will surely come in the 21st century.