

Mindfully Sharing Capital in Modern China: Culture of Giving and Influence of Chinese Philosophy

Shuang Lu

Juan Rios

Chien-Chung Huang

Rutgers University

Over the past decade, philanthropic giving in China has entered a new era. A series of natural disasters triggered an upsurge in public giving; the spread of information technology transformed individuals' pattern of giving behavior. By discussing the influence of three major traditional Chinese philosophies (i.e. Confucianism, Buddhism, and Taoism) on philanthropy, this paper argues that China's philanthropy is not a reflex behavior after acute calamity, but an intrinsic intention within humanity. The intention of giving of the Chinese community is driven by its cultural roots. This paper also highlights that being aware of this intention of giving allows donors to not only simply share their resources, but also mindfully facilitate civic engagement and collectively empower the vulnerable populations. The paper concludes that mindful philanthropy provides resources to alleviate social problems, fosters a sustainable culture of giving, and enables collective participation in social advancement.

Introduction: Philanthropic Giving in a New Era

Philanthropic donation in China has grown substantially over the past decade. Before 2005, China's annual donations were several billion (CNY) on average. This number increased to 10 billion in 2006 and 22.3 billion in 2007. An upsurge in philanthropic donations (107 billion) was witnessed in 2008, largely because of the Wenchuan earthquake, which occurred in May 2008 (China Philanthropy Times, 2008). Since then, philanthropy is no longer seen as the responsibility of governments or the wealthy; it has become a common topic and public practice. Philanthropic giving keeps growing and these donations benefit a variety of areas, including healthcare, education, poverty relief, disaster relief, environmental protection, art, sports, and culture (China Charity Information Center, 2015).

Some claim that the 2008 earthquake overdrew donor assets and drained people's passion for giving, which led to declining donations in the next few years, especially during the economic recession (China Philanthropy Times, n.d.). After excluding donations for disaster relief, however, we found that China's regular donations have been growing stably as shown in Figure 1. Despite the economic recession, China's regular donations continued to increase from CNY 32.1 billion in 2008 to 79.3 billion in 2011. It slightly declined to 74.1 billion in 2012, probably due to a series of charity scandals in 2011, but soon turned around in 2013 (see Table 1).

Over the past few years, advanced technology, particularly social media, opened a whole new path for China's philanthropic giving (China Philanthropy Times, n.d.). One example is the success of the *Free Lunch* project. In 2011, Fei Deng, the director of journalists at *Phoenix Weekly*, initiated a

project to improve the diet and nutrition of students in poor areas by providing them with free lunch. Information about the project was disseminated through Web 2.0 media (China Microblog in particular), television, and traditional media. Within eight months, the project raised CNY 25 million (approximately USD 4 million) from more than one million donors, of whom 80 percent were individuals across the country. This project benefited 30,000 children from 110 schools in mountainous areas in 13 provinces (Feng & Kang, 2014).

Through its convenience, efficiency, and interactivity, information technology brings us to an era when anyone can be engaged in philanthropy. Everyone is able to use the Internet to start philanthropic activities at any time, from any place. People from any profession and social status can initiate, organize, and participate in a variety of public services around the world (Feng & Kang, 2014). In 2014, the four leading online donation platforms in China – Sina Micro-Philanthropy, Tencent Philanthropy, AliPay e-Philanthropy, and Taobao Philanthropic shops – raised a total of CNY 428 million donations, a 42.7-percent increase compared to 2013 (China Charity Information Center, 2015). In addition, by showing vivid images of people and places in need, social media connects potential donors with real-life stories, and inspires people to address the problems they can see and feel.

Disaster relief following the 2008 Wenchuan earthquake made Chinese people realize how their donations can make a difference in helping others survive and sustain. Increasingly powerful Internet platforms and the development of social media give everyone access to philanthropic giving in daily life. These facts call attention to some questions: Do people give only to a certain calamity because it triggers

their sympathy? Do people give only when they get convenient access to giving?

In this paper, we argue that philanthropic giving is not a reflex behavior after acute calamity, but an intrinsic intention that has long existed in humanity. Modern technology and increasing platforms have played a significant role in reshaping people's giving behaviors, but it is the cultural roots and altruism within human beings that drive people's intention of giving. This is especially true for the Chinese community, which is profoundly influenced by Confucian, Buddhist, and Taoist philosophies.

Philanthropy as a Moral Narrative: The Influence of Confucianism, Buddhism, and Taoism

Chinese culture prides itself on being one of the oldest civilizations to ever exist. Its rich and profound foundation of collective good, along with the social landscape of altruistic philosophy, has not only influenced its citizens and politics, but has also made its imprint on a global scale. Following more than 20 years of rapid economic growth, recent years have seen domestic and foreign management researchers increase research into the "Chinese style" of management (Zhu & Yao, 2008). Traditional Chinese culture established the philosophical foundation of China's unique philanthropic culture today (Deng, 2015). In order to understand the culture of philanthropy in China, we must also include the cornerstone of Chinese moral and social structure. We do not intend to ignore or minimize other religions, such as Christianity or Islam, which hold a heavy influential stake in modern China. For the purpose of this paper, however, we will focus on the three oldest philosophies – Confucianism, Buddhism, and Taoism.

Confucianism and Philanthropy

Although there is not one absolute culture that applies to all ethnic Chinese, who possess diverse values, one relatively unified cultural foundation formed Chinese philosophical and moral perspectives is Confucianism (Chai, 2004). Fifth-century philosopher Kongzi, more popularly known as Confucius, fathered Chinese culture's most influential philosophical and moral perspectives. The core of Confucianism is Humanism. It focuses on the practical, especially the importance of the family, and not on a belief in gods or the after-life. Confucianism, broadly speaking, does not exalt faithfulness to divine will or higher law (Moas, 2015). This stance rests on the belief that human beings are teachable, improvable, and perfectible through personal and communal endeavor, especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue and maintenance of ethics.

We will focus on three core ethical values of Confucianism: *Ren*, *Yi*, and *Li*. These essential core ethical values are the tenets of humanity in relation to social responsibility and cultural roots that drive people's giving behavior. First, *Ren*, which many consider the core of Confucianism, refers to humanism. It is the innate empathy that we have for others. It indicates love for humanity, similar to the concept of *mercy* in Buddhism and *soul* in Christianity (Kong, 1991). It brings harmony resulting from the loving benevolence in us. *Ren* means to recognize the importance of human well-being, and to care for our fellow man. According to Confucianism, we, as human beings, are inclined to goodness in nature. With moral education, we learn to behave with manners, become conscious of doing good, and put it into practice (Shen & Wang, 1991). *Ren* is an indispensable mechanism that balances social equality and market efficiency.

Without *Ren*, material growth results in infinite social problems – people pursue their own interests without conscience, inequality sharply grows, and conflict between the rich and the poor intensifies. As the first systematic philosophy in Chinese history, *Ren*-centered Confucianism has laid the ethical and moral foundation for China's later generations (Shen & Wang, 1991). Philanthropy, or giving for the public good, originates from this cultural value.

Second, *Yi* refers to societal justice and equality. It emphasizes the importance of helping others when they are in trouble, which is at the center of philanthropy and the righteousness of capital sharing. Here, we focus on the dialectical relationship between interest and justice. Confucianism emphasizes the importance of collective interests. Justice comes first, and then comes interest (Chai, 2004). Confucianism encourages people to work hard toward prosperity. Accumulating capital and pursuing prosperity is not evil, as long as the principle of beneficence is followed. It also calls for abstinence, or the conservation of resources. The Confucian abstinence, however, does not necessarily mean asceticism. Human spirits and our material desires are not contradictory. It is natural and reasonable for us to work for our own interests. It is fair for us to express and satisfy our needs, as long as we find a balance between our individual and collective interest. Spending our resources on good causes, such as philanthropy, is a modern interpretation of this concept.

Yi also highlights the individual's role in promoting social justice, which suggests the relevance of collective empowerment. Everyone is responsible for eliminating inequality; everyone is capable of doing something good. Confucianism perceives that every individual has equal potential to achieve the ideal personality (Zhu,

2006). For instance, Mencius states, "Everyone can be a saint" (Mencius, *Gaozi, part II*). Xun-zi, another distinguished Confucian philosopher, argues, "When ordinary people learn the methods, constantly focus, think, observe, and practice beneficence, they will achieve the state of saints" (Xun-zi, *Xing'e*). Influenced by Confucianism, many merchants, who were considered the lowest social class in feudalistic China, invested their assets to help with poverty relief (Deng, 2015).

Third, *Li* is a system of norms and propriety that determines how a person should properly act in everyday life (Moas, 2015). It is not only about etiquette and rites; it is more about the morality of society that is reflected through appropriate behaviors (Luo, 1991). Confucius emphasized that respectfulness and politeness should begin with family and extend to our fellow man. *Li*, as a necessary tool to keep the society united, harmonious, and in good order, is a way of exercising the collective good (Zhu, 2015). *Li* may be manifested by people's mutual respect and efforts to maintain community harmony, such as the behavior of sharing their resources and helping others. *Li* also involves the idea that all human beings experience a spontaneous responsiveness of compassion when they see others suffering. This compassion, according to Mencius, is essential to us and is the root of benevolence. The social order will be well maintained only when those with compassion govern the society. In this case, *Li* highlights the importance of compassion and roots the collective good in the individual good (Zhu, 2015).

Confucianism is not a religion; it is a philosophical way of thought to live life. Its teachings do not force people to understand an idea, but rather to create an awareness of self to develop a harmonious society. Based on *Ren*, *Yi*, and *Li* ethics, Confucianism calls

for building a constant awareness of people's suffering and hardships (or *Youhuan Yishi* in Chinese). We can only develop this awareness when we look beyond our own problems and see the problems of the country, the people, and the world. This urges us to be mindful of others' suffering, and meet our social responsibility to collectively solve society's problems. The ideas of collective sharing and public engagement in philanthropic endeavors parallel the humanism-*Ren* and altruism-*Yi*, and create a resurgence of the social norms engaging in sharing-*Li*.

Buddhism and Philanthropy

The humaneness focused in Confucianism can also be found in Buddhist philosophy. Buddhism is the oldest foreign religion in China. It is recorded that Buddhism merged with Daoism, a Chinese folk religion, thus forming modern Buddhist ideologies, also known as Taoism, in China. Although there is a deep and complex dynamic between the religious meanings and morphing of ideologies in China, for the purpose of this paper we focus on modern Buddhist philosophy as it is practiced and learned through anecdotal object lessons in relation to philanthropy. For example, if we are to discuss philanthropy in relation to Buddhist philosophy, it is imperative to use the life lesson of Siddhartha Gautama the Buddha. Siddhartha was a born prince who gave up all his riches and privilege to dedicate his life to understanding and alleviating the suffering of others. Buddhism teaches that individuals sacrifice themselves in order to obtain salvation for others. It is this foundational element of compassion that captures the essence of Buddhist philanthropy. Compassion compelled the Buddha first to explore the causes of human suffering in-depth, and then to offer a method of liberation from that suffering. Buddhism is founded on four noble truths. The first

is the presence of suffering. The second is the cause of suffering. The third is the end of suffering and the fourth is the noble eightfold path, which consists of the right understanding, the right thought, the right speech, the right action, the right livelihood, the right effort, the right mindfulness, and the right concentration.

The journey to alleviate suffering starts within oneself. It begins with the giver first understanding the intention of sharing and the individualized meaning of sharing by exploring self, empathy for others, and our interconnectedness. It embodies why we desire wealth, why we spend, and most importantly, why we share. This begs the question of altruism in philanthropy, and for each individual, that motivation or spirit is relative.

To drive these points further, the anecdotal story of Avalokitesvara provides us an object lesson into mindful capital sharing. Avalokitesvara, a student of Buddha Amitabha, developed a sense of compassion and empathy for all beings. He had an experience that moved beyond his egoistic self, similar to one we have when we notice a social change that needs to occur, or witness a tragic global calamity. He made a sacred vow to alleviate suffering from all and to show compassion to all. If Avalokitesvara broke this vow, he said, "may my head be cracked into 10 pieces and may my body be split into 1,000 pieces." After his vow, he traveled the world, striving to free everyone in his path from suffering. After years of genuine effort, he was mentally fatigued, and during his meditation state he began to feel a breaking point. Despite the fact that he helped many people, countless others were still suffering, he said to himself. He found this infinite mass of suffering unbearable. In anguish he cried out, "What is the use? I can do nothing for them. It is better for me to be happy and peaceful my-

self" (Ladner, 2004). At this point in the story, through the force of his previous vow, his head split into 10 pieces and his body into 1,000 pieces. His teacher Amitabha appears and heals Avalokitesvara, transforming him into 10 pieces of his former self to give him 10 new faces that look in all directions, and an 11th head, a replica of Amitabha's own. The 1,000 pieces of Avalokitesvara's body are transformed into a body with 1,000 arms. Each of his 1,000 hands has an eye in its palm. This replaced his ego in his hand with a new sense of awareness. Each hand now had its own eye to look in every direction, and every act of helping or sharing was met with an internal awareness of how this act intersects with the ego self. The lesson for all who engage in philanthropy is that alleviating social problems comes with a humanistic reality of hopelessness when it is met with corruption or lack of perceived progress. Practicing this form of awareness, especially while engaging in philanthropic acts, can provide more insight into the individual's value-based assumptions regarding each act of sharing. The giver must practice mindful capital sharing to develop that awareness and keep from breaking into 1,000 pieces.

In relation to capital sharing, givers' intention may begin as an altruistic act of kindness. The alleviation of suffering is such a humongous, endless task, however, that many givers relinquish their efforts and discontinue the philanthropy because they believe nothing will ever change. Thus, the individual inevitably becomes shattered, jaded, closed, and a social separatist. In order for philanthropy to thrive, we must create a positive social environment. Modern philanthropy is inherently a society's cause, and needs the society to understand, support, and participate in it. Philanthropy is not the responsibility of only the rich or impoverished, or those who actively

seek awakening through spiritual returns. It is a social movement that will strengthen the society we live in and create harmony within our integrated communities.

Taoism and Philanthropy

As a combination of both philosophical and religious thoughts and practices, Taoism emphasizes flowing with nature, the balance within oneself and the universe, and dialectics. Over the years, Taoism has become a complete philosophy of life, reaching into religion, social action, and individual health and well-being (Littlejohn, n.d.). Taoism has a long history of connection with philanthropic ideas. For instance, Lao-Tzu, the founder of Taoism, once said, "I have three treasures. The first is kindness; the second is frugality; the third is to never be the first in the world. Through kindness, one has no fear; through frugality, one has amplitude of reserve power; through not presuming to be the first in the world, one can develop his/her talent and let it mature" (Lao-Tzu, *Tao Te Ching*). This saying highlights three key ethical guidelines of Taoism: compassion, moderation, and humility. First, compassion is an ability and willingness to empathize with the suffering of others, which is based on the understanding that all beings are interconnected in nature. Second, moderation means to avoid overindulgence and excess. Lao-Tzu sees it as a way leading to generosity, since those with frugality have more to give when their energy or resources are really needed. Third, being humble prepares us to fully use our potential without rushing to shortcuts (Philodynamics, n.d.). In terms of philanthropy, compassion drives our intention to give and help others; moderation allows us to be generous and share our resources when the community is in need; humility tones down the roles of our ego, develops our empathy from others' perspectives, and, therefore, gives us a

solid foundation of love for others.

The essence of Taoism is acceptance and allowing the universe to create the balance in all things to bring peace, which should be achieved by performing good deeds. One Taoist classic, *The Treatise on Response and Retribution*, articulates that accumulating good deeds can lead to a higher realm of life: find the "Tao" and become immortal. This book describes criteria and examples of good and evil deeds, and claims that we will be either awarded or punished based on our behavior. In conclusion, it calls for everyone to commit to the beneficence in order to achieve longevity, or even immortality. From this perspective, Taoism incorporates similar ideas of other philosophies, including *virtue* in Confucianism and *mercy* in Buddhism.

The philanthropic culture in Taoism involves two levels: first, satisfying the physical needs of specific individuals or groups; second, satisfying the spiritual needs of the entire society. The first level is manifested by Taoists' philanthropic engagement in various areas, such as poverty relief and healthcare (Wu, 2012). The second level lies in the Taoist teaching that everyone is a part of the whole society, and doing good deeds is a way of self-cultivation. Separating the causes from social problems is to live in a false reality that oppression and discrimination toward an underprivileged population is acceptable by passive action. This perspective can further be connected to stigma in philanthropic giving. Often, those who choose not to engage in philanthropy are disconnected from the cause by blaming and charging the social problem as a necessary evil to social growth. Taoism, in contrast, encourages the collective engagement in good actions to eliminate social problems by emphasizing the interconnectedness among all beings.

In sum, the philosophies men-

tioned above all have a deep connection with China's social structure. Although these philosophies may differ in writings, perspectives, and beliefs, they share one common ideology: social harmony derives from inner peace. Human beings are interconnected, however, modern society has moved away from this interconnectedness. Technology disconnects and removes the importance of engagement from modern society. This disconnection erases the opportunity for human experience, which leads to the lack of empathy toward collective well-being. Philanthropic giving is the spirit of capital. It begins with being aware of what capital is, how it is spent, how it is earned, and how it changes social problems (Lu, 2015). The collective act of sharing inevitably empowers those less privileged, and aligns the society in harmony.

Mindful Capital Sharing

A gift is more than an exchange of items from one hand to the other. It is more than a currency transaction from one account to another. It is more than a resource being provided to aid a person, population or civilization. The process of giving is multi-contextual, complex, explicit, and implicit. The intention behind giving, and the awareness of why we give, is essential to extrapolate on a deeper level than simply because it is our duty. In the context of modern philanthropy, a simple click of a button on your smartphone can transfer funds into an account to feed hungry children in a remote part of the world. Independent cyber campaigns sprout every second, soliciting funds to help operations, independent projects, and social movements. All these methods of philanthropy have shifted the traditional "gift" giving methodology that, for years, has defined the act of giving. Modern methods of sharing capital, such as cyber solicitation, enable a

greater engagement of philanthropy to the masses at a rapid pace. Images are sent through social media outlets, chain letters, mass text distribution, and ad campaigns. The visceral images and sounds attached to these campaigns trigger emotional responses. As technology and social media become a greater part of society, what role does the individual play in regard to philanthropy? As engaged philanthropists, it is essential to find this meaning within us.

Mindful Capital Sharing is the process in which we, as engaged philanthropists, delve into our own awareness regarding the intention of sharing capital. It is the conscious “why”, not simply the first response of emotional hunger as the result of a six-second clip on social media. This emotional hunger is where emptiness within craves a spiritual, altruistic, humanistic desire to be filled. This hunger can occur when cognitive dissonance is present. It is when our actions and values are not congruent. We claim to fight social justice, yet we fail to engage in movements to liberate the oppressed. We claim to have a society of equality, yet we support policies that are divisive in socio-political contexts. The conscious mind and the spiritual mind are then at war, and our emotional hunger begins to growl. It is at this point that sharing and giving are impulsively enacted without understanding the intention of this capital sharing. If we don’t enact a mindful approach, then are our actions and intentions for selfish gain to simply feed a void without empowerment? A gift is a valuable means to a goal in any capacity. It is what helps many organizations achieve start-up costs, and thus inevitably contributes to change, which by no means should be minimized. The mindful capital sharing approach, however, moves us beyond emotional hunger into the consciously altruistic goal of collective

empowerment.

This awareness of capital sharing is what we call mindful capital sharing. It is the notion that, as participants in capital society, we must be mindfully aware of how it empowers others to engage in philanthropic giving, not only by moving capital from one bank account to another, but by fostering movements to reduce the wealth gap. The soul of a society is one hurts and heals all, not some. Philanthropy has to be not only a moral responsibility of the wealthy, but also a responsibility of all to include self-awareness to evolve into the next level of prominence in society. Capital is a tool to a means, and those who are in positions to engage in philanthropic empowerment movements are the catalysts toward changing this culture of sharing.

Human empathy is a long-recognized form of value in Chinese culture. It is the soul of the culture and spiritual essence of human connectedness. It is this collective empowerment that we ideally hope to accomplish through the philosophy of collective sharing. Society’s leaders must return to our philosophical teachings, apply the ideologies of mindfulness, and move toward this understanding that the division between socioeconomic classes derives from a place of suffering.

Collective Empowerment

Society actively participates in alleviating a social problem by sharing capital and engaging in philanthropy. This is not the sole responsibility of the elite to address; it is the responsibility of all who are a part of the society. In order for this to happen, we must move beyond our own motives, comfort, and selfish desires to satisfy the ego. How do we move toward collective empowerment rather than individual enabling? Collective empowerment is the goal in which a society not

only provides tangible resources to alleviate a social problem, but also sustains a culture in which all members actively participate toward the stability and sustainability of a marginalized group.

Philanthropy in modern China changed greatly after the disaster of 2008, which has been the catalyst behind the spike in social giving. These types of natural disasters historically changed society’s focus on prioritizing problem solving worldwide. Governments now begin to look at infrastructure, nonprofits form and begin to identify gaps in reaching those most affected, and leadership begins to identify means of preventing and preparing for future catastrophic events. Philanthropy is a major conduit during these moments of reconstruction. It is the engine that is fueled by the passion of the people in order to generate progress. As a result, non-governmental organizations (NGOs) are established to respond the need, which represents a healing entity with a mission to address the social problem. In most cases, natural disasters unify a bruised nation, and the emotional draw from its citizens blurs the lines of political parties and blinds the issues of class, race, and social systems. The response in philanthropic engagement is often an emotional one, and gift giving is done without thought or internal awareness. The altruistic nature of philanthropy in crisis is often surrounded by the visceral response of pain.

It is important, however, not to allow these moments of emotional over-sensitization to isolate the nature of our capital sharing. Research shows that after a few months to one year post-disaster, the engagement of philanthropic participation lessens. It is logical from a humanistic perspective; if we do not see the problem, then to our own egotistical minds, there is no problem. It is important to understand

our own reasons for giving, not simply from a surface perspective, but to delve three questions down and practice our own means of Socratic questioning whenever we engage in philanthropic and capital sharing. Socratic questions continue to ask the “why” until we cannot answer it further. This act enables us to challenge our current emotional states, look deeper into our values, and drive our emotional minds to intersect with our wise minds, thus engaging in mindful awareness of capital sharing.

Ideally, if we apply this form of thought process to every civic engagement, we can create a continuum of sharing and remain civically engaged, not just during moments of crisis, but to also empower social change on a micro and macro level collectively. The inevitable goal of collective empowerment then becomes a looping infinity symbol of sharing, moving from internal awareness to collective empowerment. This constant spirit of mindful giving is the culture that should be synonymously addressed with the movement of NGOs in China. It is the essence of social responsibility spoken by Confucius, it is the awareness of self and alleviation of suffering taught by the Buddha, and it is the way of living that combines both heart and logic as in Taoism.

Conclusion and Implications

As China moves toward a direction of embracing western ideologies regarding philanthropy, it is essential not to minimize the philosophical and cultural influences that have embodied kindness, compassion, social responsibility, and the alleviation of suffering. The alleviation of suffering is not only for the selected few; it is for all who are marginalized and lacking resources. As the fortunate few, the elite have a social responsibility to care for the nation, not for personal gain or egotistical motives, but for the good of

the nation. This goal of collective empowerment is the idealized culture in every philanthropic society. In order for this to occur, we must consider the barriers and limitations to this approach.

Political systems and policies play a major role in the distribution of resources and the creation of glass ceilings regarding certain class structures and marginalized groups. This creates a sense of defeatism within these groups, and erects an intergenerational cognitive barrier toward self-actualization, along with not being provided with the tools to become empowered.

Philosophical ideologies such as Confucianism, Buddhism, and Taoism at times may conflict with each other and are not to be taken as absolutes in relation to philanthropy and social giving. These philosophical and religious teachings are used as foundational tools to illustrate the essence of social responsibility and ethical lessons that resonate in modern China today. This does not minimize the influence of other religious and philosophical teachings – such as Islam, Christianity, and Hinduism – that have contributed to humanism.

Natural disasters are unexpected. They impact not only the economic and physical structures of affected countries, but also the lives of families who tragically lose loved ones. Giving during these times of crisis should not be minimized or taken with heartlessness. The message of mindful capital sharing is not to deter civic engagement during the call of crisis, but rather to encourage it, sustain it, and facilitate a culture in daily life where the call is answered on a continuum, not a declining bar graph.

China is a nation with a rich historical and cultural background that has inspired countries around the world. The philosophical lessons embedded within its social development

must bracket every discussion surrounding philanthropy and social responsibility. The importance of mindful capital sharing is that it returns the giver to the essence of the “why” behind sharing. It is this awareness that can provide a balance into the act of giving and continuity of sharing resources. Understanding what motivates us, and how our values either conflict or coincide with the areas of interest, help us understand the role we play in moving toward a collectively empowered global community. This collective empowerment will promote the virtue, kindness, and mutual support among all humanity through modern philanthropy. Eventually, collective empowerment will facilitate China’s mindful and peaceful rise as a nation, while it continues to advocate for vulnerable populations and develop collaboratively with the global community.

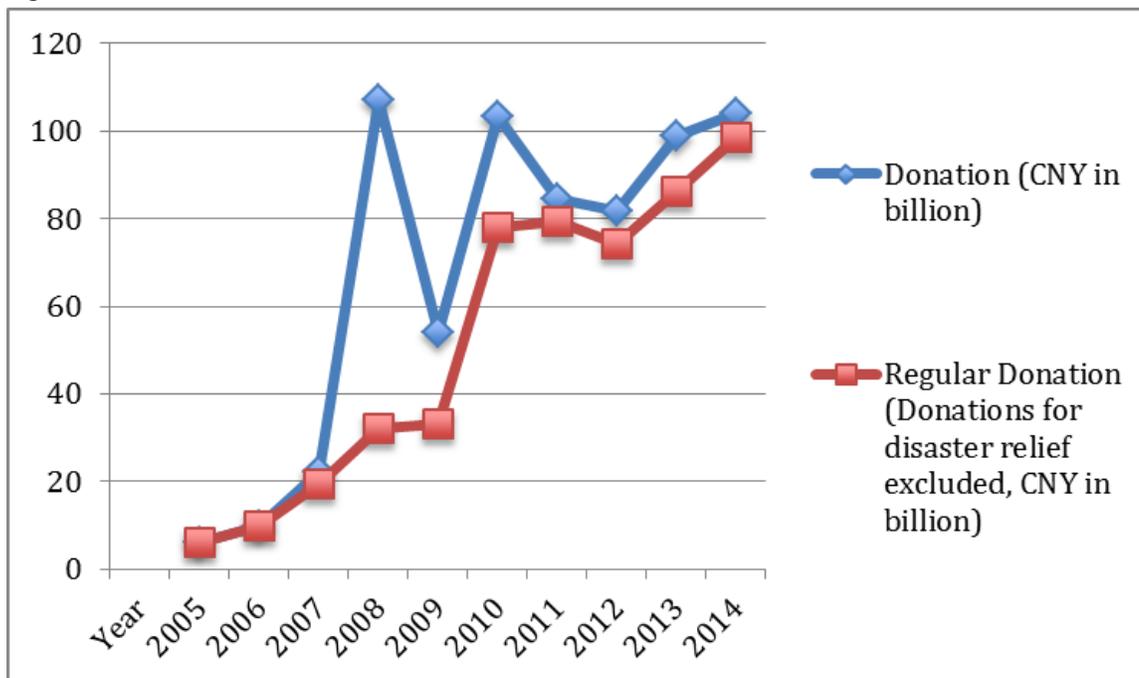
Through mindful sharing, we can move toward the commonwealth state, an ideal of great Utopia that Confucius depicted more than 2,000 years ago, or Da-Tong. This is the state of the people, by the people, and for the people (Hwang, 2002). It’s not the *pure land of happiness* pictured in Buddhism, or the *heaven* pictured in Christianity. It is the human society that is filled with love and trust, and it is achievable through our efforts in this life.

Table 1. Philanthropic donation in China, 2005 – 2014

Year	Donation (CNY in billions)	Regular Donation (CNY in billions)
2005	6.2	N/A
2006	10.0	N/A
2007	22.3	19.6
2008	107.0	32.1
2009	54.2	33.2
2010	103.2	78.0
2011	84.5	79.3
2012	81.7	74.1
2013	98.9	86.1
2014	104.2	98.6

Source: Compiled from reports and news of China Charity Information Center, China Ministry of Civil Affairs, China Philanthropy Times, and China Philanthropy Research Institute.

Figure 1. Trend of donation in China, 2005-2014



Source: Compiled from reports and news of China Charity Information Center, China Ministry of Civil Affairs, China Philanthropy Times, and China Philanthropy Research Institute.

References

- Borchert, D.M. (n.d.). Encyclopedia of Philosophy Online. *Chinese Philosophy: Confucianism*. Retrieved November 24, 2013, from http://resource.library.utoronto.ca/az/more_info.cfm?id=441936
- Buddhamind. (n.d.). *The Four Noble Truths*. Retrieved from <http://www.buddhamind.info/leftside/under/buddha/4truths.htm>
- Chai, W.H. (2004). *Study of modern new Confucianism [Xiandai Xinrujia Wenhuaguan Yanjiu (Chinese)]*. Beijing, China: SDX Joint Publishing Company.
- China Charity Information Center. (2015). *Giving China 2014*. Retrieved from <http://www.cncf.org.cn/Public/Uploads/user/20150919/1442657103128346.pdf>
- China Philanthropy Times. (2008). The philanthropic structure with 100-billion donation. Retrieved from <http://www.gongyishibao.com/zhuan/csdh/special/news1.html>
- China Philanthropy Times. (n.d.). The publication of 2009 Blue book of charity donation development in China: Further analysis of China's philanthropic development. Retrieved from <http://www.gongyishibao.com/zhuan/lanpishu/index.html>
- Confucius. (BC551-479). The world of Da-Tong. *Li-Yun-Da-Tong section, the Record of Rites, Book 9*. English version translated by Hwang, S-M. (2002). Association for Dao Enlightenment.
- Deng, G. (2015). Culture of philanthropy. In G. Deng (Ed.), *Introduction to philanthropy* (pp. 48-74). Jinan, China: Shandong People's Publishing House.
- Feng, L., & Kang, X. (2014). 2013 Observation Report on China's Third Sector. Retrieved from <http://socialwork.rutgers.edu/centersandprograms/Huamin/Publications.aspx>
- Kong, F. (1991). Discussion on "Ren Xue". In Fudan University Department of History & Fudan University Office of International Communication (Eds.), *Confucianism and future society [Rujia Sixiang Yu Weilai Shehui (Chinese)]* (pp. 251-261). Shanghai, China: Shanghai Renmin Chubanshe.
- Ladner, L. (2004). *The Lost Art of Compassion: Discovering the Practice of Happiness in the Meeting of Buddhism and Psychology*. New York: Harper Collins.
- Lao-Tzu. (BC571-471). *Tao Te Ching, Chapter 67*.
- Littlejohn, R. (n.d.) Daoist philosophy. *Internet Encyclopedia of Philosophy*. Retrieved from <http://www.iep.utm.edu/daoism/#H14>
- Lu, D. Z. (2015). Collective Sharing of Capital. Huamin Research Center, Rutgers University, New Jersey. Retrieved from http://socialwork.rutgers.edu/Libraries/Huamin/Capital_Sharing_English_3.sflb.ashx
- Luo, C.L. (1991). The key of Confucius' philosophy: "He". In Fudan University Department of History & Fudan University Office of International Communication (Eds.), *Confucianism and future society [Rujia Sixiang Yu Weilai Shehui (Chinese)]* (pp. 315-326). Shanghai, China: Shanghai Renmin Chubanshe.
- Mencius. (BC372-289). *Gaozi, part II [Chinese]*.
- Moas, R. "Philanthropy and Philosophy." *Philanthropy and Philosophy*. N.p., n.d. Web. 12 Aug. 2015
- Philodynamics. (n.d.) *The three jewels of Taoism*. Retrieved from <https://sites.google.com/site/jdquirk/articles/three-taoist-jewels>
- Shen, S.H., & Wang, F.X. (1991). Comments on Confucius' ethics theory that focuses on "Ren". In Fudan University Department of History & Fudan University Office of International Communication (Eds.), *Confucianism and future society [Rujia Sixiang Yu Weilai Shehui (Chinese)]* (pp. 280-294). Shanghai, China: Shanghai Renmin Chubanshe.
- The Treatise on Response and Retribution [Taishang Ganying Pian (Chinese), unknown author]*. Retrieved from <http://www.gming.org/ctwh/mjss/tsgyp/>
- Wu, W. (2012). Discussion on the Taoism philanthropic culture. *Chinese ethnic religions*. Retrieved from <http://mzb.com.cn/html/Home/report/329535-1.htm>
- Xun-zi. (BC313-238). *Xing'e [Chinese]*.
- Zhu, J-J. (2015, October). *The modern reconstruction of traditional Confucian political thought: Legitimacy of political institutions and its potential alienation to individuality*. Paper presented at the American Association of Chinese Studies 57th Annual Conference, Houston, TX.
- Zhu, W., & Yao, Y. (2008). On the value of traditional Confucian culture and the value of modern corporate social responsibility. *International Journal of Business and Management*, 3(2), 58-62. Retrieved from <http://>

[www.ccsenet.org/journal/
index.php/ijbm/article/
viewFile/1670/1578](http://www.ccsenet.org/journal/index.php/ijbm/article/viewFile/1670/1578)

Zhu, Y.L. (2006). *Confucian ideal personality and Chinese culture [Rujia Lixiang Renge Yu Zhongguo Wenhua (Chinese)]*. Shanghai, China: Fudan University Press.

華民研究中心
Huamin Research Center

Rutgers, The State University of New Jersey
School of Social Work
390 George Street, Room 503
New Brunswick, NJ 08901
848-932-7520, ext. 28256
socialwork.rutgers.edu/huamin