

Classic Chinese Thoughts on Environments

Chen Shuai
Ningxia University
North Minzu University

Wang Tianjin
Minzu University of China

Camilla Hong Wang
Shantou University

The Chinese thoughts on environment has a long history from pre-Qin Dynasty (221 pre-B.C.) in ancient China. Confucianism and Taoism were formatted in that era. Later years Buddhism originated in Tianzhu (ancient India's name in Chinese) and widely spread in China. These three wisdom thoughts have influenced subsequent generations for thousands of years. The inappropriate human actions, such as massive emissions of greenhouse gases, have led to global warming and jeopardized the development of human civilization. It is suggested to draw wisdom from Confucianism, Taoism and Buddhism to protect the virtuous circle of ecological environment. These outstanding ideas of ancient Chinese can inspire contemporary people's thoughts and help build a harmonious and beautiful homeland between man and nature.

INTRODUCTION

China is a big country located in the East. It has a long history of more than 5,000 years and its own unique cultural connotation. Since ancient times, China has had thoughts on the environment. China's geographical environment, historical conditions, and lifestyles have integrated into a unique culture, and with China's social conditions, China's environmental thoughts have their own characteristics (Zhao, et al., 2009). These thoughts have not only a long history but also a profound humanistic connotation which is the China's true portrayal of nature. Confucianism, Taoism and Buddhism have a profound influence on Chinese people's life and culture. Their environmental thoughts are also very representative.

CONFUCIAN ENVIRONMENTAL THOUGHTS

The modern Chinese pinyin is a scientific method of correct pronunciation and understanding of Chinese characters. Confucianism (Chinese pinyin: *rú jiào*) is an ideological system with hierarchical benevolence as the core which is not only the most influential school in China but also the mainstream consciousness of ancient China. Confucianism was founded by Confucius (Chinese pinyin: *kǒng zǐ*;

September 28, 551 B.C. - April 11, 479 B.C.) and has spread everywhere after the succession and development of Confucian scholars from generation to generation. The Confucian maintains “rites”, advocates “rule of virtue”, pays attention to “rule of man”. It has great influences on the feudal society. In the times of Emperor Wu (July 14, 156 B.C. - 29 March, 87 B.C.) of the Han Dynasty (202 B.C.-220 B.C.), Confucianism became orthodox thoughts and the tool of feudal rulers. Since then, Confucianism has been the mainstream culture of China for about two thousand years. The Confucian thoughts on the environment have also influenced the Chinese people (Li and Lian, 2000).

China is an ancient country of agricultural civilization with a unique geographical environment. Agriculture is the basis for people’s necessities of life and gives birth to the extensive and profound Chinese traditional culture. China’s unique natural environment, self-sufficient agricultural economic structure, and cultural traditions are closely related to the emergence of Confucian environmental thoughts. In a country with agricultural civilization, people’s production and life cannot do without landscapes and pastoral scenes. People have a kinship with nature, and it is easy for them to put themselves in the whole harmonious system of nature. The economic structure dominated by the small-scale peasant economy makes people tend to carry out self-production and meet their own demands. This kind of production is too dependent on nature. As any natural disaster can destroy a family, people blindly worship the “nature”. In ancient society, there were legends of spirits, which also affected the people at that time. The thoughts of “harmony between man and nature” of Confucian School were born in that period. These thoughts not only met the needs of the rulers to safeguard the political power, but also showed the criterion of environmental thoughts (Chen, 2016).

The Confucian environmental thoughts have a profound connotation which not only contain the view of “harmony between nature and man” but are also the extension of the benevolence thoughts to nature. This important Confucian idea was passed down by many famous scholars in the ancient Chinese society. Mencius (Chinese pinyin: *mèng zǐ*; 372 B.C.-289B.C.) was the second scholar of Confucianism. So, Confucianism is also called Confucius- Mencius thoughts. There were other important representatives of Confucianism in the ancient era such as Xuncius (313B.C.-238B.C.), Dong Zhongshu (179B.C.-104B.C.), Zhu Xi (1130-1200), and Wang Yangming (1472-1529), etc. Through the imparting of thoughts by them, the Confucian environmental thoughts reached an elevated level. “Harmony between nature and man” is the core concept of the Confucian environmental thoughts. The thought of mandate of heaven first appeared in ancient Chinese. Shang Dynasty’s (about 1600 B.C.- about 1046 B.C.), core ideas were as “power granted by heaven” and “matching heaven with virtue”. The reason why this thought was put forward was that the rulers needed to safeguard their rights. Confucius and Mencius inherited the thought of mandate of heaven. They believed that the human law and the divine law were the same, and that heaven was not only the master of all things of nature but also the basis of morality and justice. Therefore, man must know heaven and respect heaven. Confucius did not formally represent the concept of “harmony between nature (heaven) and man”, but he did say: “The wise find pleasure in water; the benevolent find pleasure in hills” (Confucius' Disciple, about 540 B.C.- 400 B.C.). The meaning of the sentence was to put man and nature in a moral system and appreciate them with aesthetic ideas. This made nature enter the spiritual realm of man.

It was Mencius who really put forward the concept of “harmony between nature (heaven) and man” (Si, 2013). He regarded nature has the same life as man and extended the universal concern for man to all things in the universe which is the core content of the Confucian environmental thoughts. “Distinction between heaven and man” put forward by Xuncius (Chinese pinyin: *xún zǐ*; Xun, about 313 B.C. - 238 B.C.), “interaction between heaven and man” by Dong Zhongshu (Chinese pinyin: *dōng zhòng shū*), Zhang Zhai’s thought of “honesty and brightness”. “Human hearts being the universe” --“the most essential part of this series of thoughts”, said by Wang Yangming (Chinese pinyin: *Wáng Yángmíng*). All above reflect the concept of “harmony between nature (heaven) and man”. Confucian scholars advocate paying attention to the law of nature and seeing the interdependent and symbiotic relationship between man and nature, and between various creatures in nature. Moreover, Confucian culture theory is based on ancient Chinese philosophy which advocates the unity of opposites. This is closely related to the high-degree unity of China’s political and ideological systems (Zhou, 2017). The so-called “saint inside and

king outside” and the integration of regime, monarchical power, and theocracy causes people to form the concept of integration. The Chinese do not insist on the reluctance to split such two-thing relationships as those between nature and human, reason and spirit, mind and object, body and use, literature and quality, and they are accustomed to grasping them and seeking for a natural harmony between them (Zhang, 2016).

The other is the benevolence in the Confucian environmental thoughts. The thought of benevolence was one of the core ideas of the Confucian culture. As an orthodox thought of the feudal society, the role of Confucianism was to maintain both the authority of the king and the centralization system in the mainstream ideology. The thought of benevolence required people to love each other from the family to the society. It was a good weapon to maintain the feudal hierarchy. And the extension of this idea to nature reflected the concept of equality of all creatures in Confucianism. These were the needs of both the rulers and the society at that time. Confucius first defined the connotation of “benevolence”. “To establish others as you would establish yourself, and help others to develop as you would help yourself to” (Confucius' Disciple, about 540 B.C.- 400 B.C.). And then Mencius further put forward the concept, “The superior man is affectionate to his parents, and lovingly disposed to people generally. He is lovingly disposed to people generally, and kind to creatures” (Mencius and his disciples, 289 B.C.). The meaning of these views is to extend the emotion and morality that are originally applied only to human society to all things in the infinite universe and to extend the benevolence given to human beings to the love for all living things and to even all things. After the emotion and morality specially owned by human beings transcend human society and focus on all things in the universe, they have the implication of ecological ethics. The Confucian benevolence thought has unique reasoning logic and methodological principles which contain profound ecological wisdom (Pu, 2009).

Confucianism, as the orthodox ideology of China in the past two thousand years, influenced the whole feudal society of China. Its environmental thoughts are the extension of human and social thoughts which reflect the social life of the people at that time. Confucian environmental thoughts suggest that man and nature exist in the same system, emphasize the subjectivity of man while not taking nature as a tool for the development of man, and promote the harmonious coexistence between man and nature and the common development of man and nature. At the same time, Confucian scholars extend the concept of benevolence to nature. They believe that every life is valuable and has the right of existence, and they regard all things as the object of human moral concern. They claim to extend the love for man to all living things and to even all things and to extend the moral concepts and moral emotions specially owned by human beings from human society to all things in the universe. We, while trying to solve the issues concerning development and environment in the contemporary society, are really in need of the concept of harmony and the concept of benevolence applicable to all things. On January 23, 1988, at final press conference of the First Nobel Prize Winner International Conference held in Paris, Capital of France, the high points of the conference's briefing were contributions from Nobel Prize winner Dr. Hanes Alvin (Sweden, physics,1970) who reached the conclusion that if mankind is to survive it must go back 25 centuries in time to tap the wisdom of Confucius(Marnham,1988). It is an indisputable thing that Confucian thoughts have been appreciated by the people of insight in the world (Zhu, 2010).

TAOIST ENVIRONMENTAL THOUGHTS

Taoism is a bright pearl in the long history of thoughts of China. Its profound thoughts contain a very precious ecological view. Taoism is the native religion of China. By the end of 2017, there were more than 9,000 Taoist temples that registered in accordance with the law in China (Press Office of State Council, 2018). The Taoist environmental thoughts also take “harmony between man and nature” as the main body, and their core is “Tao (divine law)”. The concepts of “imitation of nature” and “governing by doing nothing that goes against nature” are the most important environmental thoughts (Guo, 2015).

Neither the Taoist thinkers have been politicians nor did they participate in politics. They observe the world from outside, seriously think about the truth of the universe, and describe the divine law and the rules of changes in human affairs. Taoism is not as sociable as Confucianism, but it advocates that there

should be the thought of “inaction” in the society, embodying a cosmology view and a nature view (Zhang and Chu, 2005). Lao Tzu (Chinese pinyin: *lǎo zǐ*; about 571 B.C.-471 B.C.), the founder of Taoism (Chinese pinyin: *dào jiào*), believed that “Tao (divine law)” was both the origin of the universe and the fundamental law of controlling the movement of all things. He said, “Everything has a bright and a dark side, co-existent in harmony” (Lao, 471 B.C.). Both human and all other things of nature are parts of the natural system. They are interdependent and have the relationship of symbiosis and co-prosperity. Besides human beings, all kinds of substances on the earth, living or lifeless, are not only of independent value but also of positive significance to man. They are the basis for human survival (Wang, 2014).

According to the Taoist environmental thoughts, the relationship between man and nature is a unity of opposites, that is, man and nature are indivisible. At the same time, when people want to survive and develop, they must make use of nature and transform it. While dealing with the contradictory relationship between man and nature, Lao Tzu proposed the idea of “imitation of nature”. He said, “Man imitates earth, earth imitates heaven, heaven follows the divine law, and the divine law follows nature” (Lao, 471 B.C.). To deal with the contradiction between man and nature, it is necessary for man to coexist with nature in harmony. Regarding the way of man’s coexistence with nature, Taoism advocates “governing with inaction”, and the so-called “inaction” means understanding the laws of nature, conforming to the laws of nature, and seeking the development of man by making the best use of the circumstances (Xiao and Liu, 2012).

In the Taoist environmental thoughts, “Tao” is too profound to understand. It is indistinct and ubiquitous, and is the fundamental force dominating the development of all things in the infinite universe. Human beings and all other things of nature are components of the natural system, and they are interdependent and have the relationship of symbiosis and co-prosperity (Li and Li, 2007). Human beings must know the laws of nature and live with nature for development. Taoists believe that man and all things are in the same system and are dominated by “Tao (divine law)”. Man should protect animals and plants in nature, treat them sincerely, and do not destroy this harmonious environment. British economist Francois Quesnay (1694-1774), founder of the Physiocracy school, ever thought that the thought of “inaction” of the Taoist school was a claim of respecting nature. So, he translated it into “allowing unrestrained freedom”. This made the thought of “inaction” spread around the world. Taoist environmental thoughts reflect world-situation observers’ exploration of the relationship between man and nature. They exclude the sociality in the Confucian environmental thoughts and simply tell the relationship concerning human beings (Tang and Ding, 2011).

If human beings want to establish a theory of harmonious development of man, society, and nature, the views of Taoists are of great significance for reference. Taoists think that everything originates from “Tao” (Xu, 2010). “Tao” is the law of the development of all things, and “Tao” complies with and depends on “nature” which is supreme. Therefore, in a sense, Taoist environmental ethics are a thorough naturalism which challenges the view of the “anthropocentrism” that has long been regarded as the paradigm of environmental thoughts. It can be said that Taoist environmental thoughts provide a powerful weapon for overcoming the erroneous understanding of “man’s domination of nature” and establish a basis of consensus for correctly handling the moral relationships between man and nature, between man and society, and between society and nature (Lin, 2010).

BUDDHIST ENVIRONMENTAL VIEW

Buddhism (Chinese pinyin: *fó jiào*) originated in Tianzhu (ancient India’s name in China). After entering China, it combined with the metaphysics of China and achieved great development. Therefore, Buddhist culture became an important branch of the traditional culture of China. Influences of Buddhism are much wide in China. By the end of 2017, there were around 33,500 monasteries that registered in accordance with the law in China, among which more than 28,000 temples of Chinese Buddhism, over 3,800 monasteries of Tibetan Buddhism, and over 1,700 monasteries of Southern Buddhism (Press Office of State Council, 2018). In addition, to exploring such ultimate meanings of life as the good & the evil and cause-and-effect transmigration, Buddhism has formed a rich and profound ecological view. “Genesis

of karma” is one of the main important ideas in Buddhist classics “Samyuktagama-sutra” of *Taishō Shinshū Daizōkyō* (Chinese pinyin: *Dàzhèng Xīnxū Dàzàngjīng*), which were collected and published during 1924-1934 the editor-in-chief was Japanese academia and internationally known Buddhist scholar Takakusu Junjirō (1866-1945).

Based on this concept, Buddhists believe that all things in the world are interconnected and inseparable. According to the doctrine of “without emotion but with nature” based on the theory of “genesis of karma”, all things have a Buddha nature which reveals the integrity of the natural ecosystem. Because all things have a Buddha nature, all living beings are equal, and we need to love all living beings and deliver all living beings from torment (Takakusu, 1922-1934). These environmental ethics were the simple survival experience and moral awareness in the agricultural civilization. They not only constitute the spirit of ancient civilization inheritance but also can become the theoretical resources for the construction of the current environmental ethics, providing intellectual support for contemporary human beings to adjust the relationships between man and society, between man and nature, and between human beings themselves (Tian, 2006).

Buddhism has rich ecological wisdom, and the view of nature and the view of life in Buddhist environmental thoughts contain a profound Buddhist culture. The theory of “genesis of karma” reveals the integrity and relevance of the whole ecosystem that “the heart and the external environment complement each other” further shows that living things and the environment on which they depend are an inseparable organic whole, and the doctrine of “without emotion but with nature” further emphasizes that all things in the natural environment, like human beings, have a Buddha nature, thus enhancing the value of nature. Regarding the view of life, Buddhists, by taking the theory of “genesis of karma” as the cornerstone, believe that all living beings are equal, we should love all living beings, we should advocate not killing life, and we should deliver all living beings from torment (Zhang, et al., 2014).

One is from the view of nature of “without emotion but with nature”. The theoretic basis of the doctrine of “without emotion but with nature” comes from the theory of “genesis of karma”, while the theory of “genesis of karma” is the cornerstone of Buddhist philosophy reflecting Buddhists’ basic view of the universe and life. In Volume 12 of the Buddhist classic “Samyutta Nikaya”, “genesis of karma” is stated as, “This appears, so that will appear; this life, so that will live; this disappears, so that will disappear; and this die, so that will die.” Buddhists believe that the universe is a collection of various causes and conditions which are the reasons for each other and interact with each other (Takakusu, 1922-1934). All these show that human beings and other creatures are interdependent and interrelated, and not a single part can exist in isolation. Because each part is the conditions of the existence and development of the other parts, the change of any part will cause change in the whole ecosystem (Zhou and Li, 2010).

Based on the theory of “genesis of karma”, Buddhists put forward the “theory of heart and external environment” where “heart” is the results of personal behavior, and “external environment” is the results caused by the good and unruly behavior of a collective group, and even all the human beings. The meaning of “the heart and the external environment complementing each other” is that life and its environment should be regarded as an inseparable organic whole. According to the principle of “the heart and the external environment complementing each other”, man and nature are not opposed to each other, but they are interdependent. “Nature” in “without emotion but with nature” refers to a Buddha nature. The concept contained in “without emotion but with nature” is that the objects without emotion such as mountains, rivers, soil, flowers, grass, trees, and stones all reflect a pure Buddhist nature. Briefly speaking, the “theory of genesis of karma” reveals the integrity and relevance of the natural ecological system; “the heart and the external environment complementing each other” further shows that living things and the environment on which they depend are an inseparable organic whole; and “without emotion but with nature” emphasizes that everything in the natural environment has a Buddha nature as human being, so the value of nature is enhanced (Min, 2014).

The other is from the view of life of “equality and compassion”. The Buddhist view of life claims that all living things are equal, and Buddhists believe that all living beings have a Buddha nature and are likely to become a Buddha. Buddhists divide the world into six paths, and becoming a Buddha is the highest level of evolution among these six paths. Since all living beings have a Buddha nature and have

the possibility of becoming a Buddha, they may become a “human being” or a Buddha. In this sense, Buddhists believe that all living beings are equal. On this basis, Buddhists put forward the life practice of no killing and advocate that human beings should bless all living beings with love and mercy. Buddhists say that human beings should advocate “compassion” (which in Chinese means “love” and “mercy”). “Love” means loving all living beings and giving them pleasure. “Mercy” means feeling pity for all living beings and eliminating their pain, and their combination is called “compassion” (Zhang, 2010). In fact, “compassion” is pity, sympathy, and affection. The fundamental spirit of “compassion” is to deliver all living things from torment, that is, to help all living leave bitterness, gain happiness, and be liberated from suffering. Animals are among all living beings, and nature is the object of salvation. Equality means respecting other lives, and “compassion” is the care for other lives. Equality is the foundation of “compassion”, and “compassion” is equal moral development. This idea is of great significance for the protection of the ecological environment and for the establishment of a harmonious society (Tian, 2006).

As for the evaluation of the Buddhist environmental thoughts, according to the Buddhist ecological view, all things have a Buddha nature and an intrinsic value; and furthermore, all things exist in nature and form an equal and interrelated whole. Man is a part of nature and exists in nature equally with the other things. Man cannot control and conquer other creatures and is not the master of nature. The Buddhist ecological view points out that man should treat all living beings equally and cherish life. And there are reasons for the existence and destruction of all living things which affect each other, and changes in any part will result in changes in the whole. Man wants to dominate any creature according to his own wishes. This will inevitably lead to changes in the entire ecosystem. For the contemporary biological protection movement, this view of life of Buddhists is quite enlightening (Cui, 2015). Buddhists believe that whether they are in a high or low position or big or small, all things in the world are equal and they should be pitied and cherished and need to be naturally cared for. This view that all things are equal is not only a kind of religious concept but also a kind of attitude towards life. It has greatly influenced both the folk society of China and the daily life of the people in the traditional society. In the folk society of China, a lot of people practice abstinence from meat and recite Buddhist scriptures. Buddhists advocate abstaining from killing, equality of all living beings, and cause-and-effect transmigration. The above beliefs and the principles already existing in the folk society of China such as cherishing nature and opposition to a reckless waste of grain have already been important ideological resources to maintain the general order of life (Zhang and Feng, 2005).

CONCLUSION

China's environmental anthropology has absorbed the main philosophy and social thought school theories born or spread in ancient China. They are “harmony between nature and man” of Confucian environmental thoughts’ core concept, and Taoists’ belief that man and all things being in the same system and being dominated by “Tao (divine law)”. Buddhists’ “theory of heart and external environment” that “heart” is the results of personal behavior, and “external environment” is the results caused by the good and unruly behavior of a collective group, and even all the human beings. The three kinds of theories have affected subsequent generations for thousands of years including present people's thinking and ideas.

The true spread and development of environmental anthropology in China began in the 1990s. The rise of environmental anthropology in China is due to the inevitability of the development of environmental anthropology itself, but more driving force comes from the actual needs of China’s economic and social development. This paper discusses the basically different academic schools of ecological anthropology focusing more on several scholars that have made great contributions to the research of ecological anthropology and their main academic viewpoints.

ACKNOWLEDGEMENT

This study is supported by the Social Science Research Funds, North Minzu University.

REFERENCES

- Chen, L. (2016). The Moral Power of Confucius' Thought. *Morality and Civilization*, 1, 5-7.
- Confucius' Disciples Recorded (about 540 B.C. - 400 B.C.), annotated by Zhang, Fan (2018). *Confucian Analects: Xue Er*. Beijing, China: Yanshan Publishing House.
- Cui, X. (2015). Reference Significance to Ecological Crisis from the Buddhist Ecological Thoughts. *Nationalities Forum*, 6, 88-91.
- Guo, Z. (2015). Zhuangzi Taoist Thought and Modern Ecological Environment Reflection. *Spiritual Leaders (Early-Mid Month)*, 15(6), 328.
- Lao, Tzu (471 B.C.), annotated by Gao, Wenfang (2015). *The Tao Te Ching*. Beijing, China: Beijing Affiliated Publications.
- Li, J., & Lian, Z. (2000). Confucius Thought and its Modern Value. *Journal of Changchun Municipal Party School*, 2000(1), 21-27.
- Li, Y., & Li, K. (2007). Taoism Thoughts and Ecological Environmental Protection. *Chuanshan Journal*, 65(3), 125-127.
- Lin, F. (2010). Review of the Research on Relationship between Taoism and Environmental Protection Law. *Business Managers*, 24, 249-249.
- Mencius & his disciples wrote (289 B.C.), translated and annotated by Yang, Bojun and Yang, Fengbin (2011). *Interpretation of Mengzi*. Changsha, China: Yuelu Pres.
- Min, J. (2014). The Ecological Ethics of Mahayana Buddhism: Looking from the Diamond Sutra. *Mt Wutai Researches*, 3, 8-10.
- Press Office of State Council (2018, April 3). China's Policy and Practice on the Protection of Religious Freedom" in White Paper. Beijing.
- Pu, Y. (2009). The Origin and Interpretation of Confucius' Ecological Environment Protection Ideology. *Journal of Taiyuan Normal University (Social Science)*, 8(1), 30-32.
- Si, H. (2013). The Mencius' Conception of Heaven and Man and its Connotation. *SOCIAL SCIENTIST*, 191(03), 19-22.
- Takakusu, J. (1922-1934). *Taishō Shinshū Daizōkyō*. Tokyo, Japan: Taisho Tripitaka Publication Association.
- Tang, J., & Ding, X. (2011). From Taoist Thoughts to China's Ancient Environmental Ethic Concept. *Fortune Today (Financial Development and Regulation)*, 11, 355+249.
- Tian, J. (2006). Analysis of Environmental Views of Islam, Christianity and Buddhism. *Journal of Xi'an Jiaotong University (Social Science)*, 76(2), 25-28.
- Wang, M. (2014). A Brief Analysis of Taoism Health and Traditional Residential Environment Design. *Furniture and Interior Decoration*, 7, 64-65.
- Xiao, Y., & Liu, S. (2012). Research on Environmental Protection Thought of Daoism in the Han Dynasty. *Seeking*, 4, 201-202.
- Xu, P. (2010). Thoughts of Taoist Environmental Ethics and its Contemporary Value. *Journal of Zhengzhou University (Philosophical Social Science)*, 43(5), 95-97.
- Zhang, F., & Chu, Y. (2005). The Practical Significance of Taoist Environmental Ethics Thoughts. *Journal of Shandong Education Institute*, 2, 51-54.
- Zhang, J. (2016). Confucius Thought Lives Long with Mankind. *Shandong Social Science*, S1, 57-58.
- Zhang, W., Xue, H., Han, M., et al. (2014). Comparative Analysis of Cultural Ecological Environment of Zhouqu Tibetan Nationality. *Acta Ecologica Sinica*, 35(8), 2761-2767.
- Zhang, X. (2010). *The Anthropological Perspective of National Tourism*. Kunming, China: Yunnan University Press.
- Zhang, X., & Feng, L. (2005). A View of Architectural Environment in Stone Carvings of Bashu. *New Architecture*, 4, 88-91.
- Zhao, Q., Luo, Y., Teng, Y., et al. (2009). Current Situation of Environmental Protection and Research Progress in China and Abroad. *Journal of Soil*, 46(6), 1146-1154.

- Zhou, G. (2017). The Ecological Implication of Confucianism "the Unity of Heaven and Man". *People Forum*, 36.
- Zhou, J., & Li, T. (2010). The Site Selection of Tibetan Buddhist Architecture and the Concept of Tibetan Architecture Environment: Looking from the Historical Documents. *Journal of Architecture*. S1, 72-75.
- Zhu, S. (2010). The Environmental Beauty Thought of Confucius: Judging from the Analects of Confucius. *Journal of Hefei University (Social Science)*, 27(2), 54-56.