

Research on the Integration of Confucian Culture into Life Education of College Students: Take Chinese Perspective

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ABSTRACT

The splendid Chinese culture has a long history of five thousand years. Confucian culture implications explore regular, seeking truth, sincere attitude, and inner justice; managing the family, governing the state, and benefiting the world; respecting nature, conforming to nature, protecting nature, and returning to nature; loving the motherland, mind the world, and shared destiny of life concept has nourished millions of Chinese people, and also provided a positive educational enlightenment for the life education of college students under the epidemic prevention and control. It draws an important conclusion that it is necessary to strengthen the life education of college students by integrating the Confucian life culture. Then it analyzes the elements of life education and discusses the life thought contained in Confucian culture. Finally, it explores integrating Confucian life culture into college students' life education. This study aims to innovate and carry forward the excellent traditional Chinese culture to promote college students to become gentlemen (junzi).

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1. INTRODUCTION

Explore conceptually, compare, and look for the potential combination of Confucian xiushen (self-cultivation) and Bildung in higher education [1]. Confucianism advocates the practice of compassion (ren) in daily life and changes higher education into one centred on compassion (ren) [2]. Confucius' view of lifelong learning points out that learning aims at the unity of nature and man. It uses lifelong learning to learn and gain a deep understanding of life. Realize the unity of self and society [3]. The thoughts of 'inner peace and outer peace of Confucianism and Taoism are essential for our contemporary peace education. The Confucian way of self-cultivation and the Taoist concept of personality should integrate into internal and external peace ideas in leadership and governance [4]. Examine the past and present of Chinese higher education with a cosmic

human view of the world, and contrast it with the culture and reality of European universities within the framework of the European Higher Education Area (EHEA). Confucian traditions can teach us about the past and future of Chinese higher education [5]. If Chinese universities do not inculcate traditional Confucian educational values, they risk losing touch with their cultural background in the quest for world-class status [6].

Confucianism provided a specific worldview for many people, offering a view of humanity and nature that differed from other traditional or modern Western views. Incorporating Confucianism into sustainable education in science teaching and learning and reflecting on human, natural, and scientific perspectives in science education in other societies could potentially contribute to developing a more balanced and holistic worldview [7]. Based on these considerations, combining the Confucian culture with the life-value education of college students is necessary. Through the analysis of the data, this paper concludes that it is necessary to strengthen the life education of college students under the background of epidemic prevention and control. Based on this conclusion, this paper first analyzes the four elements of life education. Then it discusses the life culture contained in Chinese Confucian culture. Finally, it discusses how the culture of life enters the path of life-value education for college students. The purpose of this study is to encourage college students to form selfless dedication, love themselves, love others' life cultivation, pursue matey family management, and good governance of the life value of the motherland. To assume the responsibility of respecting nature, cherishing ecology, and protecting nature's life. Form a broad mind with a view of life in the world. This study has important theoretical and practical significance for the life education of college students in the 21st century.

2. METHOD

In order to achieve the purpose of this study, this paper will use the literature research method to analyze Chinese Confucian classical works and integrates the culture of life contained in Confucian culture into the life value education of college students. Through the analysis, we know that people are likely to suffer from depression and anxiety during the study and are nothing more than a failure to properly understand and treat life when facing the question of life and death. In addition, college students are much less capable of self-control and self-repair than adults, so they are more prone to depression and anxiety. We cannot ignore the seriousness of the situation. Therefore, we need to inherit and carry forward the culture of life contained in Confucian culture through life education to prevent college students from producing depression and anxiety.

3. ANALYSIS OF THE FOUR ELEMENTS OF LIFE EDUCATION

The Life education of college students is an essential content of ideological and political education, which includes four elements: life cognition, emotion, volition, and action.

3.1. Life cognition

Life cognition is the psychological process of an individual's cognition and understanding of life from all things and external things. Life cognition can transform into internal cognition by learning life theory knowledge. It can also grasp the essence of life through family influence, school education, and social practice based on life practice. As the basis of individual existence and development, life cognition plays a leading and regulating role in character emotion, life will, and live action. Life cognition is to adapt to their needs, social needs, and times needs and constantly make corresponding changes and adjustments. Deep and shallow life cognition determines strong and weak psychological resilience. Mental resilience is the ability to recover from setbacks and difficulties -- solid mental resilience. No matter how stretched, mentally resilient people, like a spring, will automatically return to their original state; the greater the pressure, the higher the rebound. In other words, the more stressed they were, the more motivated they were. General psychological resilience of people, like a piece of wood, how to be hit by the outside world have no feeling, not easy to break and deform, is always the original appearance, this kind of people strong life consciousness, no feeling. Like a match, weak psychological resilience is easy to break; such people experience pressure, easy to suppress the body and mind, and mental illness. We can only improve our life cognition and enhance our mental resilience through continuous self-cultivation.

3.2. Life emotion

Life emotion is an experience that refers to the individual's subjective attitude towards particular social existence and life cognition. Based on life cognition, college students have complex inner experiences such as love, hate, favour, and disgust generated by their relationships and behaviour with themselves and others. Life emotion belongs to the content of life consciousness, which has individualistic emotion (Self-esteem and self-love) and collectivist emotion (Love Party and love country). College students' lasting and stable inner experience of loving themselves, others, patriotism, the Party, and socialism in life education, or the opposite feeling. With the continuous development of individual social practice, life emotion gradually develops and improves. Life emotions will affect life will and life actions positively or negatively. Once the emotion of life expands into social emotion, it will affect social life to different degrees. Life emotion is an essential element of life education. It consists of two tasks: on the one hand, it is to form and enhance the life emotion consistent with the acquired life cognition; On the other hand, it is to change the emotion of life which contradicts the cognition of life. The formation and enhancement of healthy and legitimate life emotions not only need to appeal to personal reason and the pursuit of an ideal personality but also needs individuals to endure long-term pain and to temper in life practice.

3.3. Life volition

Life volition is to overcome all kinds of difficulties, achieve the goal of life, and the unremitting struggle for mental willpower. Life will is the active function of life consciousness, which helps us to put life motivation into life behaviour—specific

performance in eliminating difficulties, life behaviour to the end of perseverance and determination. Life will is especially prominent in resisting the temptation of a bad environment and atmosphere and restraining bad life behaviour. Life will promote college students to externalize their life consciousness, emotion, and life belief into life behaviour, consciously adjust their words, actions, and emotions, overcome various internal and external difficulties, adhere to their life behaviour mode, and form life behaviour habits. When college students insist on a certain kind of justice and are determined to practice it, there will be a strong belief and willpower in their hearts so that they will be strict with themselves, make decisive choices in life behaviour, and strive to maintain the stability and consistency of their life behaviour. Therefore, in cultivating life, constantly honing their will to life become the key to self-cultivating and creating the value of life.

3.4. Life action

Life action is to realize the unity of knowledge and practice under the domination of life consciousness; each does his duty, does his part, and shows the behaviour of value and significance to others and society. Life action is the external concrete expression of human cognition and the means to realize life motivation. Good life behaviour and bad life behaviour are two categories. Generally speaking, good life behaviour is beneficial to others and society, and vice not versa. Life behaviour is the expression of an individual's conscious awareness and free choice to the interests of others and society, as a social behaviour that can not isolate in the sense of pure life. It can evaluate as good, evil, or neutral. Therefore, life behaviour can also be considered a social behaviour that can be evaluated according to specific life laws. It can be instantaneous, recurring, or even long-term. Behaviours gradually consolidate consciousness and become daily habits. Therefore, improving life cognition, strengthening life emotion, and enhancing life volition is the basic premise of transforming into life behaviour habits.

4. DISCUSS THE LIFE CONNOTATION OF CONFUCIAN CULTURE

The culture of life contained in Confucian culture is the inexhaustible source of life value education for Chinese college students in different times, which is worth inheriting and innovating forever. With kindness, justice, politeness, wisdom, and integrity, the gentleman represents the image of Confucian life culture. The image of a gentleman is precisely the educational goal pursued by college students in the new era under the background of the epidemic. Next, we will analyze Confucian life wisdom's connotation.

4.1. Benevolence: Love one, love others, and love everyone

Confucianism adheres to the heart of 'equality and love for all life, ' People-oriented culture permeates it. Confucius stated that 'Benevolence is selfless and manners.' Confucius believed that a person who acts out of selfishness and acts out of propriety is benevolent. 'How far is benevolence (ren)? Want benevolence, and then ren here' [8]. Confucius believed that the desire for benevolence led to the birth of benevolence, the thought of the heart was benevolence, and benevolence is closer. Suppose he is conscientious and faithful. If he loves others, he is close to benevolence. Confucius

inculcates that students should show filial piety to their elders, respect their teachers, be careful in their words and deeds, keep faith in them, be close to the public, and practice benevolence and virtue. The heart of filial piety is the root of Confucianism and the foundation of kindness. Zi Gong asked Confucius whether it was benevolence to 'do good to the people and benefit the masses.' The Master said. 'What is benevolence? It must be holy! Confucius regarded 'boshijizhong (A wide range of donations helps poor people)' as the noblest benevolence, comparable to the sages, which even Yao and Shun (They were the emperors of ancient China) could not reach. Self-reliance is the first to establish people, since the first talent, with words and deeds to influence others, and the Party is benevolence. 'People of lofty ideals, no survival to harm benevolence, there is killing to benevolence' [9]. When benevolence is contrary to selfish desires, a noble person will kill himself to achieve benevolence and sacrifice his life for justice. He will not give up benevolence and justice to survive.

Confucius emphasized that benevolence and justice are more important than life. Zi Lu asked Confucius. 'How can a gentleman cultivate himself? Confucius believed that 'self-cultivation respect of basic. Self-cultivation will be based on comfort for others, and self-cultivation will be based on comfort for the people. Respect (jing) is cultivating the body and mind as the first realm respectfully, comforting others (anren) is tantamount to appeasing others as the second realm, and pacifying the whole people is to appease the people of the world as the highest realm. Whether ordinary people can live and operate in peace and contentment is a lifelong concern of Confucius, which has brought to the highest level of gentlemanly cultivation.

Confucius wholeheartedly advocated benevolent governance, especially the five virtues of 'respect (gong), generosity (kuan), sincerity (xin), sensitivity (min), and kindness (hui). The so-called 'Beautiful governance leads to benevolence; he strongly opposed the four political grievances of 'cruelty (nue), violence (bao), the thief (zei), and stinginess (lin), and the so-called evil government burned itself. Based on Confucius' benevolence, righteousness (yi), and etiquette (li), Mencius (mengzi) proposed four virtues: compassion for benevolence, shame for righteousness, resignation for propriety, and right and wrong for wisdom. He also took 'benevolence' as the core. Mencius (mengzi) believed, 'Respect our old people and then respect other people's old people. Take good care of our children, and then extend to take good care of other people's children. Unifying the world is as easy as turning something into our hands [10]. We should respect the old and love the youthful (zunlaoaiyou). Love one, love other people, and love everything—relatives and close to the people, close to the people and the world. Love is the lifeline connecting heaven, Earth, people, things, and the self. Mencius said, ' If one attained a kingdom without benevolence, then there is one; those who gain the world without benevolence will not have it' [11]. A tyrant may be the lord of a country, but he is not merciful; a good ruler conquers the heart by virtue, and the world becomes one. The people are the most important, the country is second, and the king is the least important [11]. Both Confucius and Mencius (mengzi) thoroughly explained that the people are the basis of a country with benevolence and benevolent governance. Their classic aphorisms have been remembered through the ages,

vividly reflecting the culture of cultivating oneself, protecting others, and putting people first.

4.2. Tao: Respect life, follow regular, and let nature

Confucianism contains the culture that everyone is equal (renrenpingdeng) and all things in one (wanwuyiti), which should uphold the life concept of reverence for nature. Confucian life thought embodies the Tao of respecting life, following regular and letting nature. Both the same human beings and other things, people have a vita, and so all things have a life. Xuncius (xunzi) said, 'All mortals have something together, hungry and ravening for food, cold and warm, labour and interest, good and evil, everyone is the same' [12]. People's physiological reactions are the same when they starve, are cold, tired, and like or dislike. Xuncius (xunzi) described the thought that all men are created equal from the perspective of human physiology. He also said, Man does not have such strong power as an ox or running fast as a horse, but he can tame them for one's use. Why is that? Because people can use external forces, but cows and horses cannot [13]. Human beings are social animals, and community ties staff them.

People can use collective ties to exert group effectiveness, while cows and horses cannot. The Book of Changes said, 'Yin and Yang are the roads to establishing heaven, softness and firmness are the roads to establishing the Earth, and benevolence and righteousness are the roads to establishing man' [14]. Heaven, Earth, and man each have their road. Earth inherits the Tao of firmness and softness to achieve all things. People inherit the way of righteousness and comply with all things. Everything follows the laws of nature. 'God does not speak, the seasons can come as promised, and everything will grow by itself. Did God speak'[15]? Confucius said, 'We fish with a rod, not a big net. We shoot only the birds with arrows but do not shoot the birds that return to roost' [16]. That is to say, we should not destroy everything, but we should leave room not to disturb the ecological balance. The Confucian culture of life, which reveres nature and respects everything, is derived from the above. To become junzi, we should follow Tao and achieve our life goals.

4.3. Ambition: Self-cultivation, family management, and state governance

There is a saying in the Higher Education Book of Rites: 'The university's Tao should expect to be virtuous, close to people, and pursue the highest kindness. After knowing, there is a determination; after being determined, there is tranquillity; after being quiet, there is peace; after being sheltered, there is a consideration; after thinking, there is gain. Everything has roots and branches and an end, and a beginning. Knowing what comes first and what comes last is close to rationality' [17]. The so-called task of the school is to know the truth, love others, and achieve the highest good (zhishan). Follow things' regularity, and follow nature. Zeng Zi proposed that people should be calm and careful.

We will follow the path if we follow the sequence and let nature run its course. The Confucian concept of striving should embody the principles of knowledge, righteousness, honesty, morality, cultivation, management of the family (qijia), governance, and peace,

and the boundary is self-cultivation. 'In ancient times, those who wanted to be virtuous in the world first governed their country, and those who wanted to govern their country first unified their family. Those who wanted to unify their family first cultivated their health. He who wanted to cultivate his body first corrects his heart. To correct the heart of the first sincere intention; If we want to be honest, we should know it first; to know in regular of things' [17]. Zeng Zi believed that 'strivers should have a good heart and sincerity to know the truth of everything, cultivate character, run a good family, govern the country, and then to the world. Broad heart and great mind so that the gentleman will be honest it is meaningful. He compared the house with the person and used wealth as a metaphor for morality, pointing out that a gentleman with sincerity and morality must also be broad-minded and open to all rivers. People prefer what they like, dislike what they hate, respect what we respect, sympathize with what they are sad about, and indulge in what they are lazy. However, it is rare for people to see the dislike side of what one likes and the love side of what one hates' [18]. Justice gentleman (junzi) does not favour out of proximity, does not favour out of hatred, does not favour out of admiration, does not favour out of pity, and does not belittle out of pride. He has no idea what he likes but what people hate and dislike. The gentleman is the best model of Confucian self-cultivation and the most magnificent title of the striver. If we want to fulfil our life ambitions by cultivating ourselves, raising a family, and running a country, after the right time (tianshi), in the right geographical environment (dili), and with harmonious hearts (renhe), we are quickly succeeding.

4.4. Wish: All things oneness and peace, unity

The broad and profound Confucian culture embodies the life wishes of All things oneness, peace, and unity in the world. The thought of noble harmony should start with the gentleman. Confucius said, 'The junzi agrees and hearts same; the villain surface agrees with each other, but inner disagrees' [19]. The gentleman is impartial and treats all alike, while the petty man is dignified and inconsistent with words and deeds. He also said, 'junzi is respectful without a private heart, courteous, and respectful of others. Within the four seas, all are brothers [20]. A well-mannered gentleman transcends the limitations of geographical regions and calls the people brother and brother; the world is one family, achieving complete harmony.

Confucius believed that 'when Tao have generally implemented in the world, we took the world as our common property and selected virtuous and capable people. People all emphasize honesty and cultivate a harmonious atmosphere. So people do not just treat their parents as parents and their children as children so that the elderly can live out their days, the adults can contribute to society, and the young can grow up smoothly. The old without wifeless, the old and husbandless, the young and fatherless, the old and childless, and the disabled can all be supported. Men have a position; women have a destination. For goods, people hate the act of throwing them on the ground but do not necessarily want to keep them. People are willing to do their best for the public, not for their interests.

Therefore, no evil will happen, theft, rebellion, or harm, even if the gate is not closed at night. One is the ideal world' [21]. Therefore, 'Sage is willing to take the world

as one family and China as one person, and he must know his situation, understand his righteousness, benefits, and troubles, and then be able to do it. What is human kindness? Joy, anger, sorrow, fear, love, evil, and desire by nature [22]. So, the sage will be the world as their own family, the people as their own body, this is not subjective, but in a deep understanding of humans, human justice, human interests, human suffering, and human nature after the seven feelings of the truth, to get rid of the shackles of human nature, do selfless, in order to achieve I am everyone, everyone is mine, great beauty. Mr. Fei Xiaotong, a contemporary Confucian scholar, also said: 'Everyone should know how to appreciate the beauty created by themselves, but also in an inclusive way to appreciate the beauty created by others so that their beauty and the beauty of others combine to achieve the ideal beauty of great harmony' [23]. The beauty of everybody is true when they bloom, the beauty of the beauty is good when they respect others, the beauty of the beauty is good when they are together, the beauty of the beautiful is united, the truth, the goodness, and the beauty together are great unity. What is an excellent harmonious society? That is: There is a gentleman (junzi) within the four seas, and beauty (Refers to meiren, which relates to women and all moral people, and the meaning of junzi is similar) is under heaven.

5. EXPLORE PATHS OF INTEGRATING CONFUCIAN LIFE THOUGHT INTO COLLEGE LIFE EDUCATION

During the COVID-19 pandemic, China has adhered to the 'dynamic zero elimination policy.' In the face of the epidemic, China has put the people first, a profound reflection of the cultural connotation and moral cultivation of the Chinese nation of more than 5,000 years. The practice has repeatedly proved that socialism puts people's lives and safety first. However, the COVID-19 epidemic has severely poisoned people's mental and physical consciousness, and contemporary Chinese college students' outlook on life, values, and the world outlook is swaying in the wind and rain. The Confucian culture contains the thoughts of life cultivation, life value, life nature, and life perspective, which have positive implications for the life education of Chinese college students under the background of epidemic prevention and control. Therefore, it is of practical value to explore the life thoughts contained in Confucian culture and integrate ideas into college students' life education.

5.1. Life cultivation education: Explore regular, seek truth, sincere attitude, and inner justice

College students' life Cultivation education includes: Exploring things regularly, seeking life truth, using a sincere attitude, and achieving inner justice. Life is a process of extracting wisdom. It can best reflect its moral cultivation regarding life and death in this COVID-19 pandemic. During the epidemic prevention and control period, some devotees and volunteers with dignified life cultivate emerged, an excellent example for college students. For example, tens of thousands of medical workers, neighbourhood committee officials, volunteers, security guards, and police officers have been working day and night in epidemic prevention positions, risking their lives to save people. Some of the staff had

been working all night and were so tired that they lay down on the stone terrace in the garden and fell asleep. Neighbourhood committee workers sleep on the office floor to facilitate their work. A cadre dug into his pocket to buy vegetables for the residents. Another 67-year-old member of the Chinese Communist Party spontaneously set up a volunteer team and repeatedly told the team members that we are all volunteers, no matter what we do, do not have the slightest complaint, no matter how many grievances will eat into the touching story. These actions of kindness and justice are moving and respectful. Heroes fought bravely in the war without gunpowder, devoted their precious time and energy, deeply understood life regularly during the crisis, and knew what they should do with sincerity to achieve justice. Against the background of epidemic prevention and control, college students should learn the noble spirit of anti-epidemic heroes, experience the Confucian wisdom of life cultivation, and cultivate themselves in social practice.

5.2. Life value education: Manage the family, govern the state, and benefit the world

We should educate college students on the value of life and education them to consciously Manage the family, govern the state and benefit the world. Realize from 'holy inside (*neisheng*)' to 'king outside (*waiwang*).' Following filial piety is the basis of virtue, the cornerstone of the value of life is the first step to Managing the family. Confucius said, 'Filial piety is like the movement of the sun, the moon, and the stars, like the natural growth of the universe and is natural human behaviour' [24]. 'A man's body, limbs, hair, and skin are given to him by his parents, and no one dares to expose him to slander and harm and is the beginning of filial piety, namely small filial piety. Self-cultivation, morality, and reputation to future generations so that parents are respected are the result of filial piety, namely filial piety' [25]. Influence and improve the family with their superior virtues, promote family harmony and simple family tradition and adhere to the golden mean. Governance of the family after the province's governance and the country's management finally make the world balance. The five lakes are brothers, the four seas are friends, and the world belongs to one family. The Times calls for responsibility; It is the responsibility of the youth to revitalize the nation. Young people in modern China should feel happy to be able to work hard. The struggle is the most brilliant foundation of youth. Contemporary Chinese college students should take struggle as the youth background of social life and put it into actual study and life. Contemporary is the struggle era of Chinese college students. They shoulder the heavy task of realizing and realizing the great rejuvenation of the Chinese nation.

5.3. Life nature education: Respect nature, conform to nature, protect nature, and return to nature

We should carry out life and nature education for college students, integrate into the Confucian concept of heaven, Earth, man, and things and one view of life and nature, and lead Chinese college students in the new era to establish the responsibility consciousness of caring for the ecological environment and protecting the life of natural species, release the instinct of human nature, establish the concept of respecting nature, comply with the law of nature, protect the natural environment and return to nature.

Respect nature: Nature creates everything, and everything benefits from nature. Man is a product of nature, created and grown in nature. Nature has become a home for human recuperation, production, and life. Of course, humans share the Earth with other animals and plants. Respect for the existence of all living things, reverence for the natural existence of nature, and harmony with nature, that is, the excellent attitude of humans to nature. Plants and animals have no sense of responsibility for life, but humans do. Human beings are grateful to nature and should use practical action to return the favour of nature. Follow nature: comply with heaven, and follow the law. The human body works based on its nature. The life behaviour of college students should conform to the law of nature. For example, some college students should sleep during breaks instead of staying up late watching Douyin videos and playing games. Following natural law is the key to human physical and mental health. Protect nature: Green mountains and clean water is the most beautiful name card of life, but they also ensure the healthy survival, production, and living of human natural environmental conditions. The social attribute of a human reflects the moral, ethical, and emotional spirit and a natural sense of responsibility for protecting native species and the ecological environment. Human life must protect nature. Back to nature: During the COVID-19 pandemic, college students have been locked down for a long time and disconnected from nature, affecting their physical and mental health, and they may even suffer psychological problems during isolation. They should return to nature for spiritual healing, to experience truth, goodness, and beauty, to purify their dusty minds, to make their hearts quiet and peaceful, and to re-understand the essence of life in the natural environment.

5.4. Life perspective education: Love the motherland, mind the world, and common destiny of humanity

Against the backdrop of the COVID-19 pandemic, China has embraced the vision of a community with a shared future for humanity and implemented effective epidemic prevention policies, which perfectly embody China's culture and life culture. The Confucian life culture is why China adheres to the policy of 'dynamic zero elimination and people-oriented.' This concept profoundly reflects a civilized power's culture, responsibility, vision, and perspective. The refined traditional Confucian culture of the Chinese nation over 5,000 years embodies the wisdom of loving the motherland, bearing in mind the world, and sharing the future of humankind and will help college students to carry out life perspective education in the new era, which will enhance their cultural confidence, develop their global vision, and form a life perspective of harmony, good-neighbourliness, broad-mindedness, and overall pattern. College students consciously share the same breath with the country and human beings, share fate, heart to heart, and share the sweet and bitter perspective of life in the continuous social practice to extend the length of life, expand the width of life, and increase the thickness of life. College students should view the COVID-19 epidemic globally, consider the world's overall situation, love their motherland, share a common destiny with humanity, and enhance their perspective of life.

6. CONCLUSION

It concludes that it is necessary to strengthen the life education of college students by integrating Confucian life wisdom. Then it analyzes the connotation of life value education for college students. Then the author expounds on the life thoughts of Confucianism. Finally, from four dimensions of life cultivation education, life value education, life nature education, and life perspective education, explore the realization of Confucian culture in the life value education of college students. In this paper, the study of life values education of college students will be beneficial to promote college students to strengthen the cultivation of life, pursue the value of life, fulfil the responsibility of life, sublimate the pattern of life, and become a gentleman in the new era. It is helpful to encourage college students to associate their destiny with the destiny of the nation, the country, and human beings and form a correct outlook on life, values, and the world outlook. Building a community with a shared future for humanity is the only way to realize the shared dream of humankind. Building a community with a shared future for humankind is the direction of humanity's future development and a bright path for all countries. It is also necessary to build a beautiful and civilized global village. Every villager who loves peace and development, and every country committed to harmony and progress, can benefit from the advanced and ancient concept of a community with a shared future for humanity. In the new era, we should carry forward their refined culture, spread their culture of life, build a broad vision, and strive to be practitioners and promoters of a community of shared future for humanity with a broad mind and expected benefits.

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