

## **An Examination of the Form of the Ancient Chinese Unification "The Revelation of the Earth"**

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**Abstract:** This paper analyzes several historical forms of the Great Unification of China based on the view of the Everywhere Under the Heaven. We propose three models: Zhou, Qin and Tang Dynasty as several basic institution forms of the Great Unification of China which based on the relationship between China and Minorities. The very important ideal of Confucianism: Civilization Enlightenment was realized under the system of Tang Dynasty. After that, both the Yuan and the Qing Dynasties all carried out this system, which could break the Lattimore Curse and make widely spread of Confucianism reach the grassland.

**Keywords:** Everywhere Under the Heaven, The Great Unification, Confucian Civilization Enlightenment, The Relationship Between China And Minorities

### **1. INTRODUCTION**

In traditional Chinese political philosophy, "the world" is not only a natural-geographical concept, but a concept of governance that is constructed artificially. The universe, which is the concept of governance, has at least two levels of meaning and, internally (Chengwen, 2009), is the fundamental element of legitimacy of a regime. Externally, the world is also a unified circle structure with "heavenly children" as the center of order, expanding at various levels, and spreading through cultural, educational, and spiritual music. The distinction between "Huaxia" and "Yidi" is drawn (Zhiming, 1990). In people's common view, Chinese culture is promoted through the more peaceful "post-cultural" approach (which is also the Confucian ideal) to promote the identity of the surrounding ethnic cultures and thus join the unified world order. However, the details of history show that the traditional unification of China contains at least four specific forms, each of which has a different pattern of cultural and educational transmission and the Yishuhai relationship (Xingpei, 2010). Looking at the long-term evolution of world history, before the rise of modern nationalism, neither the East nor the West has been made up of countries based on national identity (Ownby, 1995). It is not even simply religious and cultural, but often a political order based on a culture. This political order, however, is based on the long-term existence of a "super-

Power", centered on it, and has been stable in a region for a long time. While the ruling blocs of the superpowers will change and the ethnic composition will evolve, the political order will not change dramatically. In Europe, it is generally believed that in 395 the Roman Empire was divided into two parts, east and west. Rome became a historical monument by the fall of the Western Roman Empire in 476, the feudal era of Western Europe, and the demise of the Eastern Roman Empire in 1453. In fact, the division of the Roman Empire was the norm, starting in 250 AD, to manage the vast territory effectively. In the Roman Empire, there was often a multi-imperialist system, with "two emperors" and "four emperors". After the barbarian invasion, many barbarian kingdoms formed in Rome were also governed by Rome, which they considered themselves to be their descendants. Odoak, the guard chief of the last Western Roman emperor, was eventually deposed, with the aim of deposing the Western emperor in order to become a member of the Eastern Roman emperor. In legal terms, the whole of Europe remains the Roman Empire. After that, Charles Mann, king of Frank, was crowned by the pope, becoming emperor of Rome, inheriting the monarchy of the emperor of Western Rome(Chryssides, 1991). His long descendants have been emperors of the "Holy Roman Empire". This system was not deposed by Napoleon until 1806. The Roman Laws enacted during the Roman Empire were inherited by the feudal states of Western Europe. German scholars coin the terms 'Roman Law succession' ( 'The Reception of Roman Law'). The concept aims to describe the study and absorption of Roman Law by Various countries and regions in Western Europe in the Middle Ages(Raz, 2012). Although Roman law weakened in Western Europe after the demise of the Western Roman Empire, it did not disappear. In most of the countries and regions of barbarian rule, Roman law is still spreading, developing, and in a kind of silence (Voegelin, 2001). The state of continuous development: "Of the sources of law of this period, Roman law predominated. It can even be said that, apart from the first legislative acts of the same period in Italy, which were enacted by Germanic people, Roman law is the only source of law that exists (Kim, 2012). However, even in the Germanic decrees, Roman law is almost the most important or the only constituent element. "As for the emperor of East Rome, which lasted for a thousand years, although it was destroyed by Ottoman Turkey in 1453, its legal system was inherited by Russia, when the Grand Duke of Russia married the last princess of Eastern Rome. He called himself the third Roman, converted to Tsar, a Russian pronunciation of Caesar, the Roman emperor.

The French system in Eastern Rome did not end until the collapse of Tsar Russia in World War I. Thus, in ancient history, Europe can be called the "Roman political order plate (Berry, 2009)". In Central and Western Asia, the political order was created by the Persian Empire (Upper Persia and Sasanian Persia) prior to 651 AD, and was later replaced by an Arab political order based on Islamic civilization, but the Persian civilization remained invisible. For example, many Islamic monarchs still follow the Persian era of the "kings of the kings", local governance also follows the Persian era, and the Arabs learn and assimilate a great deal of Persian culture, from the Arabic language and script. There is also a large number of Persian words that can be proved. This led to the formation of a "Persian-Arab political order block". This political order did not end until 1922, when the Ottoman Empire collapsed. Man on the basis of the long-term existence of the "superpower" in the civilized order, and on the basis of cultural identity as the core, this has created the premise for the birth of the concept of "great unity." However (Smith, 2021), when the system is put into practice, many different historical patterns and understandings have emerged from the unified system.

## 2. A SINGLE-HANDED, ONE-SIZE-FITS-ALL RELATIONSHIP

Theoretically, the "big one" can be traced back to the "fixed one" theory of Mencius and the "king doesn't want big" theory (Wojcik, 1997). In lobbying for Wang Hui-liang, Meng Zi proposed the famous "one who does not have a passion for killing" and "one who can reign within a hundred miles of a place", "one who works for the righteous, one who does not care for the great." "Tang ruled with 70 li, and King Wen ruled with 100 li" and other ideas. In this period, Confucianism advocated the idea of "one-by-one", first of all, is one of good governance, which means that the royal power is subject to certain restrictions, and advocates ethics, ethics, and the politics of talent. a series of institutional arrangements, including the promotion of culture and respect for the spirit of honor; Second (Zhao & Tao, 2019), Mencius argues that there are several governance units in the world that can compete with each other in terms of institutional competition. If a unit of governance is "virtuous and benevolent" and "nurturing people for time", people in other places will automatically be attached to it in the form of "voting by foot", and the scope of the unit will be expanded. Under such a political philosophy, it is easy to understand the primary principle of the "one-size-fits-all" model for handling the Yaxia

relationship. "The Lord". But we must point out that this unity, based on good governance and emphasizing institutional competition and humanism, is idealistic(Adshead, 2004). There are at least three questions: First, is it enough to "come" by relying on "virtue" rather than force? Second, if barbarism also has a political civilization that is close to or equal to that of Huaxia, how can it be possible to "change the country with Hsia?" Third, if the arrogance approaches the level of civilization and is even stronger in terms of military strength, can we allow the development of "institutional competition" without protecting the living space of China? As a non-renewable resource, the scarcity of land is the same under both the weekly and the Qin systems, and even the civilized Zhou people face severe spatial problems(Scheidel, 2014). After the beginning of the spring and autumn, the pressure was even more pressing. The fact that Xizhou was destroyed by canine attacks brought a great impact on the system of the weekly system and seriously challenged the concept and spiritual order of the time. The world order has been disrupted by the unprecedented destruction of the "brilliance and blessings," and the inferiority and superiority of "China" and "Yidi" have become strong. The "protection from the storm" has become a political matter of the highest importance. The so-called "jackal", is not to be odious; "We must not forsake the living space of the Chinese nation." The united princes have become politically correct, and the "Hsiu-wen-de" cannot be taken into account for the time being. Confucius said(Cohen, 2010), "The great is the great, not the worst of the summer," but this is often interpreted in the history of the scriptures as a two-point-to-one meaning. However, Confucius still affirmed his great contribution to the "Hustle and Yike" by paying a high tribute to the memory of Tuong, who is "a man who has been left alone," and his high praise for "being as good as his own." Under the stress-intensifying cohesion, some Sino-Chinese states are often classified as "others" and despised. For example, Chu states are always self-reliant. It is not the same as China's purpose, and it has always been regarded as a barbarity, and as a "non-Chinese group, with a different mind." "How about me, even though I am not my own?" "The rams have never disguised their despondency toward the Tzu Kuk: "What do you do? The King of Chu seized it. What is the truth?"

In the course of the constant exchanges and struggles between Yidi and China, there are also many cases in which Yidi moved to China. In the 14th year of Lu Xiang Gong (559 BC), the minister, who had been subject to the kingdom of Jin for 100 years(Faure & Siu, 1995), said to Fan Xuanzi,

the lord of Jin:

"I have removed the thorns of the branches, and drove the wolf of the foxes, thinking that the forefathers did not invade the subjects of the rebellion, but that the present day is not the case." I do not eat and dress in the same way as Hwaseong, and I do not know how to speak, and what can I do? No, no...! "The Blue Fly"

"Don't Learn Poetry, Don't Say It" ("On the Tzu•Chi"), poetry was a necessary skill for the men of the spring and autumn period, and was able to give the poetic response in a diplomatic setting. The latter document states that the two men "Cheng Kai Ti" are indeed the principle that "Yidi is closer to China than China is". However, it is important to note that here, Morikoma still says, "I do not eat and dress in the same way as the Chinese, and I do not have any way of doing things, and I do not have any words." The emphasis on the uniqueness of their culture and lifestyle does not specifically reflect their recognition of the Chinese civilization (Crossley, 1992). This is also a way of putting into practice the "since the founding of the Xiuwen Dynasty" from the minority's point of view, that is, to adopt a Huaxia-based expression in the public order within the circle of the Chinese civilization, while still emphasizing the cultural autonomy of one's own ethnic group when settling the internal order of one's own ethnic group (Geyer & Bright, 1995). However, this "double identity" approach is less acceptable to Confucianism, especially to the more radical schools of thought in Confucianism:

In June, he died, and the child returned. What is the name? He is a good man and a good man. But the gentleman must not forget. They are not in China, and they are not saved by China. No, no.

Chidilou was able to advance partly in China, so the rams gave the beautiful title of "Son," confirming that he could be good, but clearly pointing out that he was "separated from Yidi and could not fit in with China." It ultimately failed. In the opinion of the Rams, "entering China" means completely abandoning their own language and culture and doing better than Huaxia in the Lile civilization. Otherwise, they will suffer such a disastrous defeat as Lu Zi. However, by this standard, which minority-nation state of diplomatic relations can fully enter China? I can say that it is not. For the Ram family sees entry into China as a dynamic process, and he has always prevented Yidi from actually entering China (of course, China has long been reduced to "Xinyidi"). He even said that he could "believe in China and be a hustler," and was praised by the Guliang school, and he continued to praise Wu Jinyi. In the "Huang Chi Meeting" of the "Spring and Autumn Valley Liang" (482 BC), a Liang scholar named Wu

## Zhijin in China:

Oh, God! So it's time. Wu, the kingdom of Idy, wished to send a message, and to have the gift of a rookie. He is the one who has the right to be heard. The Lord of God, the Lord of God. Wu, the great powers of the East, too, have been so numerous that small nations will be able to meet with China. But if you don't, you don't want to! Oh, I am.

However, in the Ram House, the typical case of the Huang Chi Association, which is "Yidi in China," has been evaluated by the cold ice:

The Lord of the Rings and the Lord of the Rings. What is your name? Oh, too. Will the Lord of the Rings be the Lord of the Rings? It is not with the Lord of the Evil. What is your name? The same is true of the two. Is it not with the Lord of the Righteous? Oh, too. What is it? They are not afraid of them.

The Ram family knew that this passage meant "reining Wu," but insisted on claiming the great righteousness of "not being with the Lord of the Yidi" on the grounds of "preaching to Hou," and did not mention at all the praise of "Wu Jinzhi," and understood the reason for "reining Wu as being powerful by force." We know that Wu not only entered China, but also that the future generations will say that development will become a new core of the Chinese civilization. If ethnic relations were to be handled according to the almost strict criteria of rams, then China would eventually be an ideal country that exists only in the minds of people. In view of the long-term fighting between the Great Hastings, some people had actually put forward a strategy of "dehumanizing China and punishing the Great Hastings".

Another mode of interaction between the two countries is to put aside ideological disputes for the time being and engage in trade activities peacefully:

The Lord said, "But is it not? He said, "He has five interests: He is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is The people of the country are the ones who are the ones who are the ones who are the ones who are the ones who are the ones who are The Lord of the Rings, the Lord of the Rings, and the Lord of the Rings, and the Lord of the Rings. Edelujaong, the division and the men were not on duty, the barons were not on duty, and the four men were not on duty. And then, as far as Nur'an, five. Do it! "Let's make it all the way." The Lord of the Rings. In terms of the actual development of history in the later world, the "harmony with the reins of the reins" has actually become a strategy that can be in

line with, or even more important, the "history of the resuscitation of human beings." In particular, the Chinese side is in an era of military weakness, and "Herong" can indeed enhance the prestige of the Chinese governing body within China. Of course, this also means openly acknowledging that it is in a defensive position in the sawing between the Yisha. However, the state of defensive power may not be unable to carry out the cultural export work that "has existed since the cultivation of cultural virtue." After all, the Chinese side is still culturally strong and superior. The Yanara scholars also praised the state of peace between the Yaxia:

The Prophet, Zheng Ren, Cao Ren, Ju Ren, Fr Man, The people of Tens, Xue, and Shi-men, and Xiao Fr-men, will be in the Dou-yuan. China did not invade the land or enter China for eight years. He is also a good man.

In addition, it should also be pointed out that there is still an obvious tradition of reflection on the part of China in the relations between the two countries. That is, why the unscrupulous forces are so powerful is mainly the result of the Chinese side's own defeat and dereliction of power:

Wu, Shen, The father of the rooster. He was killed. Is this a false war? It is not with the Lord of the Evil. Is it not for the Lord of China? China is also new. Wu Guodi, Chen, Cai, and other countries belong to the Hsia Dynasty, but the Ram family does not allow the Yidi "Lord China" such as Wu Guodi. They were also accused of being "new yidi" because of the state of their affairs.

In the spring and autumn, although Zhou Tianzi was fainting and the nations fought for hegemony, except for Chu foreign countries, which claimed to be arrogant. No one dares to call himself the king, but they still dare not replace Zhou Tianzi's honorary status with strength. The feudal law also has a strong binding force. One Confucian is the advocate of this pattern: There can be two leaders of the political order, namely, heaven and hegemony; But there can only be one supreme leader of the spiritual order, the Sunday Son, with dignity and glory. However, in the warring countries, the destruction of the Lipiande was unmanageable, and the princes of the summer were called king, and Zhou Tianzi could not be guaranteed even his nominal glory. Originally, feudal ritual politics moved toward authoritarian centralism, moving away from traditional ritual law and seeking a more effective political order, becoming the mainstream ideology of the time. King Zhao Wuling's reform action marked the possibility of "learning from Yidi", and was the first time that the effectiveness of Yidi's two-way influence between cultures was recognized by the Chinese authorities. At the critical moment of change in governance, the question

of the Hua Yi Dialogue is often translated into the question of which system is more efficient and more in line with the requirements of the times, and the space for survival is the main premise of all thinking. General constraints, often forcing traditional forces to reform; After the successful reform, the cultural self-confidence of the Chinese side will be strengthened, and the distinction between the Chinese and Western countries will continue to be maintained on the basis of the new system. This is a simple summary of the overall situation under the weekly system. First, the principle of secularism generally adheres to the principle of "what has been done since the cultivation of virtue", that is, the rational operation of power within the cosmic order and the implementation of good and democratic governance.

Of course, this principle also needs to be backed by force and embodied in practice in a combination of subjugation and subjugation. Despite all the problems encountered, however, in general, the system of secularism does have a civilization which can also lead to the return of the whole country. This is based on humanism and feudal "recognized politics". The feudal system has also placed great emphasis on the separation of the interior of Hsia. Naturally, the demands on the Yidi side have been reduced, and they are only asked to "come", that is, to recognize the sovereignty of Zhou Tianzi. In the West Week, where the land conflict is not yet very prominent, the Supreme People's Court has indeed stressed even more that "someone has land, and someone has land, and wealth." Second, feudal systems attach importance to customs, traditions, culture, and honor. He has been successful in the limitation of power, but not in the efficiency, and his integration does not depend on absolute power, but on the law of decency (Kleeman, 1994). Customs or, more fundamentally, faith in the order of Heaven, with the whole world present as a loose union.

Of course, it is precisely because of the looseness and lack of awareness of frontiers and boundaries that Zhou Man is facing an extremely broad world, different from the state of "internal roll-up" that has repeatedly emerged since the rise of authoritarian imperial power. However, the success of feudal bride politics lies in the virtues of the Son of Heaven, and once the royal family is decimated, even summer's internal rule cannot be effectively exercised. At this point, "since the beginning of the Shuvender" gradually became an impractical ideal, but ideologically, it still stubbornly dominated the yawning relationship (Effendi & Fathea'zam, 1995). Third, the institutional competition advocated by the "king does not want to be big" theory is possible, but should be conducted within the summer. In the case of Yidi, the one-way civilization export rules of "Hay-yui" are



followed. The so-called "those who have heard of the changes in the country and those who have not heard of the changes in the country" (Meng Zi Teng-gong), but as the capital on which the "transformation of the country" is based gradually dissipates, the "king-and-the-king" guided by force and institutional reform has gradually become the mainstream political correctness. "The moral of the man" has become increasingly hurried, and it has become a little bit of a straitjacket. However, some Chinese gentlemen still stubbornly adhere to this idea, and have carried out severe self-criticism of the disrepair of the Chinese interior. However, the general principle of such criticism is that it is aimed at "retribution" and therefore it is difficult to propose effective countermeasures. Fourth, in view of the tremendous tension between the "history of the Xiuwen Dynasty" and the defense of the living space of the Chinese nation. The Confucians had to criticize the reformers for not adhering to the traditional virtues, but also for their high recognition of their contributions to the defense of the Chinese Empire (such as the Jin-jen).

Ram scholars use the "calligraphy laws" to distinguish between Yen Hua-yi. Sometimes "the literature and the reality are not the same", sometimes "the reality and the literature are not the same". In fact, the so-called "literature and" is the face that has definitely maintained the "virtues of the cultivation of the literature". The so-called "reality" is the certainty of keeping the inner part of the living space. The principle that "if you enter China, then you will find China, and if you leave China behind, you will find China" is also upheld, but there are differences within Confucianism as to the extent to which you can "enter China." Radical rams do not actually recognize any cases of infiltration into China, but this has also led them to prolong moral calls and have had a great impact on Confucianism in later generations. Fifth, there are many new possibilities in the Yaxia order of the Spring and Autumn War era that are different from those that have existed since the Shuwende.

For example, the theory of the division of the law and the theory of peaceful coexistence in the law of the sea has been extended to the "transformation of the law into the law" of King Zhao Wuling. This has in fact set a rich precedent for the rule of the law. In particular, Wei Jiangfa's approach of "keeping the Chinese and the Chinese with the Chinese," has been adopted continuously in later generations. Confucianism has mixed opinions about these new types of yawning relationships, but it is based on the two binding principles of human well-being and space for survival that can finally be supported to a certain extent.

### 3. SOUTH-NORTH: THE COMMUNIST PARTY OF CHINA AND THE COMMUNIST PARTY OF CHINA

The change of Zhou Qin is a major turning point. Mr. Xiao Gongquan said: "Qin Qiao Six Nations is an unprecedented change in our political history. The system of government was divided by feudalism into a united county, and the system of government was changed from a division of power among the nobility to a monarchy. " After the establishment of the Qin dynasty, the first thing to achieve was the unification of counties and counties in the former Zhou Xia region, which was a stronghold. This fundamentally established the degree of imperial power over the Zhu Xia region. Within the realm of dynasties. Under the rule of the Qin system, the principles of territory and performance began to strengthen, and territory itself began to have sacred significance. The first Qin Emperor, who went south to the Baeyue, fought the Hungarian slaves north, and set up counties in their land, thus opening up a new world order:

The order of the world in the Qin dynasty seemed to have three levels, namely, the inner county and the outer county. (a) The land of the inner county shall be guarded; (B) The land of the outside county is guarded by the governor of the city; He is also known to be the master of the country.

Of course, because of the militarism and tyranny, great chaos ensued after the death of the Qin Emperor. The Qin dynasty collapsed only 16 years after its existence, and the building of order could only be handed over to its successors. After a short break after the Qin and Han Dynastism, the country has been greatly expanded by the development of Han and Wu. The situation in frontier areas has changed. At the same time, the doctrine of unity is changing. On the one hand, the "Teiyun Says" by Zi Si Chuangfa and Zou Yen-Chang Da, along with the "Teijin Calendar" developed by Wu Emperor, gradually evolved into a grand and sophisticated "discipline-oriented study." This set of studies has also become the basis for the writing of historical books by successive government academies. This is a measure of the legitimacy of the dynasty. The so-called "god of heaven, a little change at the age of thirty, a hundred years of change, a big change of 500 years." The three great things change to one and three great things, and they are great." (The Book of the Book of History of Heaven). It binds the legitimacy of the regime to the changes of the day, thus perpetuating to a certain extent the vision of destiny. This is the beginning of the righteousness of the Ram's study of the "king's righteousness, the great unity". The essence of Zou Yanzhi's argument is to make the nations fearful by speaking about an "objective" law of the cosmic operation, and

thus have to push for benevolent governance. Seeing the benefits of this doctrine, Qin Shi Huang adopted Zou's assertion that regime change originated from the laws of cosmic movement (five lines of the "Xiangke"), but rejected Zou's claim that people should exercise benevolence and that Qin should be given water. Liu Hsin is a group of West Hansans represented by the Hansman dynasty, who overturned the Hansman dynasty's "Tu De" (Tu Sheng Shui), which was written naturally by the Han dynasty for the destruction of the Qin Dynasty, and changed it to "Tu De". The greatest result of the development of this theory in the Han dynasty was that, first, it set the beginning of the five-line transmutation at Tai Hao (Fu Xi) Mude rather than Huang Di-tude of Zou; Second, it changed Zou's five-line theory of phase-of-phase theory to five-line theory of phase-of-phase theory of regime change; Third, it puts forward the concept of a "leap", with a "leap" settlement of the Qin, and a direct succession of the mudian of the Zhou by the fire of the Han. This theory has great political wisdom. First of all, the beginning of the five rows is at Mude, because the mude is like spring and all things grow. More in line with the formal tenet of the five-line theory, which is "alive and alive", so as to enhance its self-compatibility; Second, there are only Huang Di, Yu, Xia, In the six dynasties, including Yin, Zhou, and Qin, Liu added Taehao (Fu Xi). Emperor Yan (Shennong), Shao Hao, Zhuanxu, Tedi, Tang Yao and several other dynasties included all the "three emperors and five emperors" of the ancient times in the German-Wun discourse, thus making the regime more perfect and perfect. Third, the change from five-row victories to five-row vicissitudes means that the Chinese destiny, which was founded by Fu Xi's family, is ever-growing. They also deeply embedded the historical legitimacy of the dynasty in the Chinese dynasty and the German dynasties, thereby demonstrating respect for and acceptance of sacred traditions; Fourth, the unique "Runchu" dynasty solved the problem of arranging certain dynasties with insufficient legitimacy. In Liu's view, the ancient dynasties of communism and Qin were both Runyun, and the reason why they were "leap" was that the "virtues" of the two dynasties were in the water. It appears between two legitimate regimes that should have been one after another (namely Fu Xi and Shennong, and Zhou and Han), shaped by the "out of order" (such as the occasional south-east wind in the middle of winter) that occurs in the course of the operation of the sky, and because of the precedent of Gonggong. It is not a surprise. In this way, the historical development and the German transshipment have a sense of "knit and knit", and this has enhanced the completeness of their theories. Fifth, the meaning of Qin as a "leap" has a significant point: Qin is not

completely illegal, as some of the civil Confucianism seems to be a "violent Qin", but it is merely not legitimate. It was not because of tyranny or the short-term nature of the country that Qin was designated as a leap-era -- although this can be understood under the table, in public, the reason for Qin's rank was simply because "although there is a water virtue, it is not in order." And this statement fully confirms the Qin people's understanding of their own morals (Shuide). In addition, Han's denial of Qin is not a complete denial, but a partial denial, thus laying the groundwork for the basic institutional pattern of "Han-cheng Qin system." Since then, in the long-term historical evolution from Han to Song, this theory of unity has been maintained by various dynasties as the dominant doctrine of the legitimacy of the regime. In addition to the temporal nature, the spatial "yawning" has also become an important element in the establishment of the Han dynasty doctrine of the unified system:

Three and five sides, and four sides. The land will be left in China for three generations to come. The Lord of the Earth, the Lord of the Earth, and the Lord of the Rings. He will be in China according to the land, and Wang will live in China. This is a new concept of the Han dynasty's unified doctrine. We have stressed above that the system of secularism is based on personalism. Although the problem of living space has put great pressure on the late weeks, the ideology of the DPRK last week still generally adheres to the principle of "since the founding of the Shuvender." The Dong dynasty began to stress the importance of "integrating the four sides of the strait." In a figurative sense, China (the Central Plains) was born of a "neutral air," and mixed with the four sides. In the "four-party air", the Yidai is fundamentally different:

The people of the five sides of China, the people of the five sides of China, have their own nature, and they must not be allowed to pass. Words do not work, and the desire is different. Hit the mark, hit the spot. Although the people of the five sides are different in nature, the king can still "reach his will and fulfill his wishes", but there must be a base on which to rely. China. Thus, the relationship between territory, logging and legality has also been brought to a whole new height:

"I know what is right in the world, and I'm going to see it." He who has committed a crime against him will surely be killed. "

At this point, even in the realm of public discourse dominated by Confucianism, the use of force is no longer necessary to cover up, and the will of the nation, which is far from being condemned, must be asserted. Of course, the Confucian virtues seem to have to be gentle toward the minorities of the North, since the initiation of the culture (due to the need

to curtail spending), but they also have strong recognition of the common-style, unified-and-unruly French family of Kyushu. Of course, Han-ju may not have thought of what if one day "Yidi" occupied the sacred territory of the Central China Plains?

People in this period thought they had a better understanding of the "nature of the yedi". For example, Han Anguo thought that yedi "can be used to justify, but cannot be stored in a benevolent manner" (Hou Ying also said that "the yedi" is the love of the yedi. •On the basis of this judgment, we should be able to make a good judgment. The Han dynasty's treatment of Yidi was carried out entirely with a mentality of fighting against the enemy. It fundamentally runs counter to the spirit of Zhou Man, who has been "since the founding of the spiritual civilization." From the book of the book of the Book of the Han, the Book of the Later Han, and other books, we can see that many Confucian officials have set up cultural and religious schools in the Biande.

Table 1(a): Cultural and Educational Practice in the Han dynasty

Last Name	Time Period	Governance	Governance Measures	Governance Effectiveness
Vernon	The West	Shurun	He was sent to the city to teach the family, and he was sent to the city to teach the family	They are the ones who are the masters of the school, and they are the ones who are the masters of the school
Yen	East and West	Wuwei (Hexi region)	He is the master of the archetypal. The chapter is passed on, and it is revealed	The Lord has the Lord of the Rings
Yen	East and West	Nu Zhen (present-day northern Vietnam)	They are used to build the land and teach the land. The marriage of the couple	He is the one who is the one who is the one who is the other
Tin Light	West Happim	Address	To teach the people, and to make them righteous	The South China Wind, which begins with the Nersho (Ren Yan, Tin Guang)

Table 1(b): Cultural and Educational Practice in the Han dynasty

<b>Last Name</b>	<b>Time Period</b>	<b>Governance</b>	<b>Governance Measures</b>	<b>Governance Effectiveness</b>
Xu Jing	East and Emperor	Guiyang (Chenzhou, Hunan)	A mourning marriage system was established, and the marriage was banned	For twelve years, the father called the song. Gui Yang built a monument to the temple Congregation
Sara	East and West	Guiyang	The religion of marriage	
Luan Ba	East Hansan	Guiyang	The school is well established	
Li Zhong	East and West	Danyang (now Xuancheng, Anhui)	The school, the spring and autumn, the choice of the Ming Ching	The Lord of the Rough
Fogong	East and West	Changshan (now Hebei)	The school is a school of excellence	Northern states are mostly of the order
China Watch	The East and the End	Qing River (present-day Hebei)	It is the original	

In order to do so, the Han dynasty began to raise cultural and educational institutions in the border areas, often not in the formal system of the court, but in the self-chosen actions of the local princes. However, it is difficult for the administration of Xingxue to take a major place in the administration of local ministers because it is difficult for the administration to show its achievements in such important tasks as the infamous Qiang and the water conservancy project. Moreover, "no local officials have been recognized, praised, and promoted directly by the court for running the school. This shows that the central government is actually taking an attitude of letting local government schools run on their own, which is no different from the policy of treating private schools, and has no special incentive, support or supervision measures. "It appears from the above table that the Han dynasty was taught in the southwest, the south-east, and the south-east. In the north, only Yen runs schools in the Hexi area. As for the fields in the clouds, Shuofang, and Wuyuan, the nature of their military forts and water conservancy projects is only highlighted. The Han dynasty did not bring culture and education to the western region

when it became louder. What people saw more was the family-like encroachment of Ben's father and son. This shows the historical law of the Han dynasty, which is the "South to North" of the Chinese dynasty. The issue of the threat posed by ethnic minorities in the north, which has not been resolved by Zhou people, is still not fundamentally resolved under the Qin Han regime. Although the Western Han destroyed the Hungarian slaves, took control of the Silk Road, and enjoyed hegemony over the Central Asian region, all this collapsed with the collapse of the Western Han. The situation in the East Han Dynasty was also very much the same. Although the great victory of the Wolf Guxu completely defeated the North Hungarian forces, the other Hungarian branches continued to harass the border of the Han Dynasty. Latimore offered an explanation on this issue based on the production approach:

The biggest difference between mainland China and Mongolian steppes is that the primitive agricultural culture of the steppe did not develop into a large field coarse farming or a mixed economy in which farming and herding go hand in hand... China and the steppe could not be reconciled before the rise of the industrial economy. Although we cannot agree with the Lattimore Curse, which says that "China and the grasslands cannot be reconciled" based on differences in the way of production and life. However, there is no denying that the nomadic society is characterized by the political economy of many different origins, such as the highly mobile, expansionary, and foreign-trade-oriented economy. "It's too long to be a problem"! After experiencing a series of wars and chaos, the Han people also finally got a clear understanding of Ming-hsin:

The people of the earth are good, and they are left to the heart of the human face. It is different from China's distinctive costumes, customs, food and drink, and it does not speak well. They set their way to the north, and they kept their grass and their animals, and they were hunting, and they kept their valleys apart. And the earth is out of the earth. The Lord of the Rings. The cold reality described by Bangu is precisely the basic policy principle adopted by the Chinese system in handling the relationship between the two countries, especially in the face of the ethnic minorities in the north. This has almost completely destroyed the great ideals "since the founding of the Chinese culture". In the Han dynasty Confucians, no matter whether Tung Chung-shou was "a good man for the greed" or whether he was proclaiming the cost of spending on the expedition by the virtues of literature, he no longer believed that Yidi could be taught. This cultural psychology has deeply affected future generations' relationship, and this characterization of minorities in the north from the mainstream

Confucian view has persisted. Behind Ben's description, it is not difficult to taste some kind of grief and powerlessness. The Great Wall is becoming a clear boundary and a boundary of governing order, and the limits of the power of the "Han family heaven" are gradually being seen and acquiesced. It should also be noted that, with the introduction of the "monologue" policy of the Han dynasty, whether or not to be culturally faithful or relegated has become another important basis for judging the legitimacy of successive regimes.

#### 4. FIVE UNRUFFLES

After the brief reunification of Xijin, China first entered a turbulent era of mixed-race warfare, with the founding of the Five Horses in the North and the traditional Chinese regime being forced to the South. Such a situation of "rushing into China" and occupying the core of Central China has indeed never existed in ancient times. This has once again brought a tremendous impact on the political and cultural order that has almost been stereotyped in people's concepts. The era of the Han Dynasty created a fixed cultural system, a fixed area of rule, a fixed political order and a fixed subject of spiritual order. The basis of the world order lies in the orthodoxy of the Han Chinese regime. Although the Emperor (Emperor) can circulate in five deities and take turns to sit in power, he must have the same dress and etiquette. Words and habits of Han people. After the so-called "Five Unruffles", the Hu people set up power in the central part of China, which is the traditional "China" under the authority of the Emperor, and even in Wang's own right. The world order built by the Han dynasty was challenged by subversive elements:

After his death, he died, and he was killed. When the people are not allowed to take their own beans, they will only be able to see the deeds of the horse, and they will be swept away from the earth. However, when the Five Humans entered the Central Chinese Yuan, they are still in the "grand unity" order, but the order dominated by the Chinese in the Central Yuan has been changed to the rule dominated by the Hu. And the five-hues who have entered the central plains of the Lord have themselves accepted this political order. They were influenced by Confucian culture and education under the long-standing policy of internal migration of the Han Wei Xijin toward the subordinate minorities:

They are not Chinese, but they are mostly literate. Liu Yuan Shaohaoxue, Xi Mao Shih, Jing Yi, Ma Shishang, All the children of Yu Hao Zuo, Sun



Wu Bing-fa, and Shi Han are in summary... It is silent. He is the first to be called to the book. "I want to see it!" "All of them were born in Jon Qiang, and they were prepared for the use of force, and so were literature. Although the "unscrupulous masters" of this generation are not called sergeants, they have grown up under the education of the two Chinese scriptures and have a considerable Confucian background, which is quite different from the Huns of the Han-Hungarian era. Therefore, the various vulgar regimes often deny the "Hua Yi defense", which has been extremely strong since Han, and have sought other legitimacy for their own regimes. Liu Yuan, former Emperor Zhao (formerly known as Han) of Guangwen, has a famous comment:

“How often do the emperors! He was born in the city of Sailong, and the king of the earth was born in the east, and the king of the earth was born in the east.”

In terms of theory alone, this phrase is quite in line with Zhou Man's view of the world. Then Zhao Shile took the name "The town of Baiman" and "Hu is a national", and ordered Liu Qun and Liu Mo to be the master books. "They will not be allowed to attack them." The former king of the Qur'an said: "The present four seas are vast, and so are the meadows, the meadows, the princes, the princes, the princes, the princes, the princes, the princesses, The two of them are together in one house, and they are visible in the same house." During the time of the Northern Wei Hyowen, there was a discussion of the end of the Five Deeds and the doctrine of the Grand Unitarian, the aim of which was to reassert the German movement of the Northern Wei. The significance of this discussion is worth studying. Wei Chongchen and Gao Yi, the chief of the Chinese book, said:

(B) The death of the victim, and the death of the victim; He is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is the one who is If you don't, you'll be sent. In this case, it is the truth of the matter. So, I'm going to see you, and I'm going to see you. Kao is one step closer to the result of the former Dao Wu Emperor's collection, which is to be turned into a godhead, in the north of the 16th Kingdom of Wei. His core basis is two articles, the first of which is "the description of the conjugal, the intolerable, and the historical period"; The second is "the original one". In other words, one is a direction of time, that is, the continuity of destiny and unity should be strict and orderly. Do not skip forward at will; The other is spatial, that is, as long as you can "master the Middle Earth" and perform basic rituals (sacrifices), it has legitimacy.

The superiority of this theory is strict discipline. However, describing the situation of "Central China is depressed and smokeless for thousands of miles" as orthodox for more than a hundred years will naturally trigger a great resistance. Lee Biao and Choi Kwang expressed different opinions on the matter:

Liu, Shi, Yi, Yan, He is the one who is the one who is the one who is the one who is the one. If he is a monk, he will be a monk, and he will be a monk, and a monk, and he will be a monk. In the view of ministers like Lee and Cui, the West Jin is after all a virtuous dynasty in accordance with the unified model of the Qin and Han dynasties. How can these ceding regimes be viewed in an orthodox manner as being "predicated on the world's karma, and pious to the flirry." In terms of time, it was not impossible to skip the former dynasty, and the Han dynasty directly inherited Zhou Tong. Liu's theory of the five-tenets was prepared for such a situation. In terms of space, these regimes, although occupying the Central Plains, did not manage to unite in summer, and soon came to their kingdoms. They should not be considered orthodox in order to occupy the central plains. The "Tudeans" and "Shuideans" were both arguing on the basis of the doctrine of the Han Dynasty, and their contention was only about the legitimacy of the 16 nations. The "Tudeans" followed strict proceduralism, while the "Shuideans" considered two performance principles (whether they were uniform, whether they were or not). As for the logical loophole that was not considered in the doctrine of the First Party of the Qin Han Dynasty, that is, the question of what to do if the land of China is occupied by wanton aggression, it has been "ignored" by these two factions. In other words, both factions agree that Hu Han, regardless of his ancestry, can be the king of China if he can walk the way of China. The controversy ended with the victory of the Shuideans, and marked another major overhaul of the Han dynasty doctrine of grand unitary unity: First, the German-winged doctrine, based on the five-tedeh sustenance, should continue to be upheld; 2. No matter who Hu Han, the way to China is the King of China. 3.'s approach to China is marked by the possession of Central China and the practice of culture and education; 4. states that the righteous should at least be united with each other, and that the country should not be too short, otherwise it may be included in a leap position; 5. could have a small transition from the present dynasty to the former German dynasty on the basis of the inclusion of the lost days as a leap dynasty. This discussion brought the principle of performance into the realm of orthodoxy, and quietly invited the "history of the Shuwen Dade", which was largely abandoned by the time of the Qin Han dynasty, to come

back. This can be said to have shaped the basic paradigm of people discussing orthodoxy in the Middle Ages. The Confucianism of the North Korean minority has been accepted for more than a hundred years from the end of the Eastern Han Dynasty. To the north of Wei's education, he founded the Central Academy of Taiju, Guozi, and Emperor Zongxue. The complete education system from the four primary schools to the local county and state schools is particularly commendable. The institutionalized "county and state schools" (local government schools) were first established in the history of China by the North Wei, and the doctors of state schools in each county were appointed by a royal decree. Assistant teaching and student staffing. Free and flourishing private lectures were in harmony with official studies in Northern Wei, and a large number of the humble nobles began to develop good Confucian practices. The spread of Confucianism also broke through the inherent political and cultural constraints of the Han dynasty, and the Pingcheng lecture, which quickly gathered from Tuokwa to Pingcheng (now Shanxi Datong), was the first large-scale communication between nomadic and Confucian cultures. However, the Northern Territory and the Central Plains are, after all, different in order and concept, and the "Latimore Curse" is not so easy to break. In the last year of North Wei, the reform of the Han Chinese was strongly resisted by the traditional forces of the Sundai. Uwentai has a minority. It can be said that the Chinese policy after the Emperor Wei Xiaowen took the city of Luoyang has been dealt a major blow, and it has been reversed to a hugely. "The comprehensive Chinese reform from the Emperor Xiaowen has led to an imbalance in the development of the interior of North Wei Xungui, which eventually led to a "six-town disturbance" leading to division.

## 5. TANG DYNASTY

The Li family, the founder of the Tang dynasty, was a certain ethnic group of Han Chinese, who had been born in the Zhudu state of the North, inherited the rule of the North, and took over the reality of the long period of Hu Han. So from the beginning, it was a multi-ethnic elite ruling dynasty. Tang Chu Zhong Chen, the eldest son, Yu Zhining, Dou Lu Qinwang, Umon-yung and others are low-income people. Ashnasel and Ashnadow were true fathers and sons, and dissidents, all of whom were Turks. The Trevor, the Buck Wainen, and the Hunking Ham were the Terre. Lee Do-jo and Lee Hye-kwang are the lone. Lee Kye-rak, Lee Kwang-pil and his

sons, and Wang Wu-jun are of Chedan origin. Goh Seon-ji, Wang Sree, Lee Jung-gi, and Chon Sin-seong are Korean. Gooshuhan is a rider. Li Baochen and Shi Huan-cheng are all of them. They are the people of Tibet. He is a young man. With such a ruling bloc, the Tang dynasty broke the Turkic rule, destroyed Goguryeo, and established an extremely vigorous political order in East Asia. In order to be better accepted by peoples other than the Han Chinese, the Tang dynasty emperor used the nickname "Tiankhan" in addition to the "emperor." In 630 AD, "The north-west of the country" he received the permission of Li Min, the Emperor of Tang Tai-zong. Since then, the Tang Dynasty has been known as the "Heavenly Khan" by the "Northwest Tibet", and the Tang dynasty has been known as the Emperor Tiankhan by the "Book of the West". The use of "emperor" and "sky-khan" is a creative act and a compromise. The order of the world from spring to autumn must be centered on the Emperor, the Son of Heaven, who is the honor of the supreme ruler of the Han people, although culturally endowed to his lord of the world. The identity of the Han Yi Communist Party, but for peoples outside "China," it does not have the natural sanctity and authority. The emperor is not meant to be seen. The Emperor was equated with the Emperor, and the Emperor was interpreted with the Emperor's name, which was familiar to the western grasslands, with a view to gaining recognition. Gruese has a comment on this:

Direct Chinese rule has been extended to the Pamir region. The pride of Emperor Taejong, the conqueror of Central Asia, is understandable... His prestige among the Turks is also very high. If he conquered them, he also united them, and he drew them around himself in the form of a Turkic-Mongolian allegiance to individuals. As recorded in the Turkic inscription of Wazuodashi in the next century, he knew very well how to become "the Khan of China." Teikhan was built with a dual political and cultural identity tied to the monarch and his heirs, and was the greatest transformation of the Tang dynasty from the Han dynasty to the Han dynasty, including the Zhou dynasty. In return for abandoning the honor of the Emperor (Emperor), the main body of the "suwende," it respected the cultural order of the peoples of the North on an equal footing, in exchange for the essence of "Hapingui." This also solved the problem of North Korean Wie losing his basic order due to the "full-scale Chinese". Since then, there has been a difference in the meaning of the terms "Hanhua" and "Huahua" in terms of cultural identity: Hanhua is the North-Wei model, which refers to the complete abandonment of the language, culture and way of life inherent in the nation. Huahua, on the other hand, accepted the Confucian spiritual

order without giving up its own national and cultural identity, and was a double identity similar to that of the Spring and Autumn Spring, the Jiguzi. From a more long-term perspective, this model of unity of the Emperor Khan seems to be a dialectical development of the Spring and Autumn pilgrimage, Wei Jiang, and Zhuong's "righteous Zhuhua" strategies. The Emperor Khan then established a dual identity and became a universal dynasty, and the Qing dynasty was a basic political institution, the cultural system, which was not respected. Compared with the repeated exclamation of the Han dynasty that the people were different from the people in the past, and that it was difficult to teach them, the Tang dynasty's judgment on the "nature of the erstwhile" changed markedly. In a four-year-old dispute over how to settle the Turkic subjugation, a heated debate broke out between the subjects:

"The north of the city has been suffering from China since ancient times, and it is good to know that the south of the city is between the south and the south. They are scattered in the counties and counties, and they can be cultivated and weaved, and they can become peasants. "The land of the northern part of the city". Taizong did not heed the mainstream advice of the Confucius, neither broke up the Hu tribe, moved them into the land, nor divided them into the place of Hebei. Instead, they adopted Wen Yanbo's proposal and settled them in the western part of Inner Mongolia and the southern part of Hetao, "all their tribes. "To save him from death, and to give him the gift of life, and to teach him the gift of religion." They even took their chief into the house to protect the emperor. This is the first time in history that the Han dynasty has implemented such a comprehensive and thorough "since the Shuwende" policy against the peoples of the North. The key point is that the "Rong Di-beast," which is based on the concept of the two Han Chinese, such as Dou Jing and Wei Zheng, cannot be punished. We should not be benevolent or righteous." Taizong actually has different views:

"We have been the one who has lived in the past, and we have been the one who has lived in the past, and we have been the parents." "

"I have a great love for the Lord." The Lord of the earth does not have to be confused. "

People are still scared by the great spirit of God when they read this. In contrast to the Chinese, who lamented that "a long time has passed since the end of the day," the Chinese people call themselves "a monolithic model, which has since been practiced by the people of Taiwan, and has been subservient to the people of China, who have chosen their followers

to be brought to their attention." Be prepared to let the reinterpretation come and sail to the tribute. This is the only way to bring a glimmer of light to the Latter-Moore curse, which breaks the iron wall of the copper wall. There were not many ethnic minorities in the Tang dynasty who accepted the habit of being a rub. Dajo-young, the founder of the "Seongkook of Haidong" and his successors, Daegu Yi, and Daqin Mao-ju, have been sent to Chang'an to study Confucian classics. "The Bohai enlisted Tang Li and the "Chronicles of the Three Kingdoms." "Book of Books", "Spring and Autumn of the Sixteen Nations", and "Book of Books", and "Book of Books", and "Book of Books," "To teach your children". When the princess of Wencheng came into hiding, he was influenced by him. "For the Chinese," he sent his Tubo-Hao emirates, including Chung Chongtsung and Ming Shi-la, to Chang'an to study the Tang dynasty culture. He said, "Poetry, Book," "Caffeine, Caffeine, Caffeine, Caffeine, Caffeine, Caffeine, To learn the Han Fa, to see the dynasty, to know the important things of the kingdom, to see the success or failure of the kingdom and the history of the nation. "The Prophet" and "The Prophet". Long Shunneng, the second generation of the Southern Zhao, talks with the Tang ambassador about the "great righteousness of the spring and autumn", and the sixth generation of the king, Yimou, is "quite knowledgeable about the book." His father was a Turkic, and his mother was a captain of his family, Tsun Chi, and he lived in Ansi. The "Good Reading" and "The Book of the Han" are the best ones to come back to" his son Ge Shuyao had seven sons, all of whom were famous for their Confucian studies." Several basic historical forms of unification are now relatively complete. Later, the Yuan dynasty united the four khanates of the Western region with Emperor Zhongyuan and Khan; The Qing dynasty first unified the southern Mongols, and called Kuriladai, known as Zhengshuo (1636) by the name of "Bogdachchen Khan" and the name "Zhengshuo (1636)", which was given by the Yuan dynasty, to the Lord of the Saints, and to the Lord of the Saints (1636). Teikhan was founded and imbued with cultural values, which eventually led to the achievement of the multi-ethnic group of the Yuan and the Ming Han-Lin group of the Qing dynasty, and made Confucianism truly one of the cultural values shared by the northern peoples, and ultimately defined the territory of modern China. It is no coincidence that the Yuan Qing non-racial group mostly follows the Tang Dynasty's great-grandness in the literature and poetry. It is possible to summarize the characteristics of the ancient Qin and Han dynasties in their historical form. First, the Qin system of government is based on absolute

supremacy, force, county and county systems, and top-down bureaucracy. The territorial territories and the martial arts campaign began to have sacred significance, and the consciousness of the boundaries between the Great Lakes and the Great Lakes, especially between the Chinese and the peoples of the North, began to manifest itself. Second, a major achievement of the Xihan transformation was the completion of the German-German theory system. It uses time (five lines of life), space (living in China), and culture and education (Zonju) as an indicator structure to judge the imperial leap. It closely combined the circulation of the five German states with the transgression of the political power to maintain the legal discourse from Qin to Song for more than 1,000 years, and formed an extremely distant and unified thinking of the Chinese nation, and established the sense of China. Third, although the Qin Han Dynasty was able to use force to crush the peoples of the north, it was not possible to "have existed since the time of the Xiwende." This was because the north had been uneasy and calm for a long time. This is a major loss in its path, and the "Latiemore Curse" is strong. This loss was corrected during the Northern Weigh period. The political changes in the North-West approach to changing the Shuideu policy include the performance principles of "the original Chinese character" and "the long and the long term of the Kujo" in the theoretical framework of the final theory of the Five-German theory. Fourth, China's classical grand unification was finally fixed at the Tang system. Abandoning the "heavenly children" set for a monarch and the emperor Khan to build together, the dual recognition was the greatest characteristic of the great unity of the Tang dynasty. On the premise of attaching importance to the work of the armed forces, the "history since the cultivation of the literary and moral character" has again become the principal principle of the Tang Dynasty's national policy, and the culture has also shaped a glorious and unprecedented atmosphere of the Tang Dynasty. With the unprecedented unity of the times, the leap-frog between the two Koreas has become a faint thing for the Chinese.

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