CONTENTS & ABSTRACTS

Dissemination and Interpretation of Lenin's Theory in the Intellectual Community in the Early Days of the People's Republic of China

In the early days of the People's Republic of China, the dissemination and interpretation of Lenin's theory in the intellectual community showed distinct stages. In terms of content, Lenin's internationalist thought, intellectual and cultural theories, as well as transitional period theories were the main focus, gradually concentrated in three historical periods in the major theoretical journals from 1949 to 1956. In terms of methods, initially, the major theoretical journals tended to present more conclusive conclusions rather than scholarly research on Lenin's internationalist thought, resulting in limited literature available for the Chinese to read. From 1951 to 1953, the intellectual community began to emphasize the clarification of principles by quoting Lenin's original works and analogizing classic literature, leading to a more detailed and in-depth interpretation of Lenin's theory on intellectuals and cultural issues. After 1953, as Lenin's transitional period theory disseminated on a wider textual basis, the content of Lenin's works was further interpreted with greater scholarly rigor. The relevant dissemination and interpretation not only promoted the sinicization and popularization of Lenin's theory, deepened the Chinese people's understanding and acceptance of various policies in the early days of New China, but also reflected the positive interaction between the Communist Party of China and the intellectual community in the construction of a new society.

Critique Logic of Marx's Philosophy of Life

Based on modern life and facing the becoming historical world, Marx's philosophy of life achieves a historical turn in criticism by inheriting the critical spirit of young Hegel while surpassing its transcendence and narrowness. Therefore, it unfolds a systematic critique of the "non-sacred image of self-alienation", concretely implementing criticisms of the state, law, private property, wage labor, and fetishism, profoundly revealing the historical condition of the comprehensive alienation of the life world. This constitutes the advancement path of Marx's philosophy of life critique, showcasing its distinctive characteristics and value logic. On this basis, using "critique" as a means and aiming to promote the un-alienated life world, Marx's philosophy of life critique highlights the true value of its critique for human freedom, liberation, and real happiness.

Confucius Thoughts and Methods on the Knowledge of Existence

Tang Daixing   *22-30*

Confucius is a great philosopher hailed as the creator of a "thought paradigm" for humanity in the "axial age". Through exploring naturalistic theories of human nature, a historical philosophy of returning to origins, the doctrine of innate intelligence, a moral philosophy centered on "benevolence", "propriety", and "music", a political philosophy guided by the doctrine of the mean, as well as metaphysical inquiries into education, and the metaphysical pursuit of "heaven", "way", "fate", and "principle", he established a generative philosophy of existence. This philosophy created a paradigm for how individuals and communities can live together and is unified by the knowledge of existence. The core of Confucius' knowledge of existence is the idea that individuals must seek knowledge and enlightenment as the driving force for creative living and use the doctrine of the mean as a guide for action. The key focus of Confucius knowledge of existence is the understanding of the possibilities, limitations, mechanisms, paths, and methods of knowledge-based enlightenment, starting with knowing fate, propriety, and speech. Confucius believed that "fate" originates from heaven, known as the heavenly way, determining individual life forms as fate, while social entities are subject to the regulations and functions of ritual propriety. Progressing from knowing fate to knowing propriety leads to understanding speech: the intelligent use of language is the fundamental prerequisite for acquiring wisdom and accurately discerning others. The theme of Confucius' knowledge of existence is "understanding people". Understanding people involves two pivotal aspects: knowing oneself and understanding others. Understanding oneself consists of contemplating what kind of person one should be, how to address the disparities of life, and how to become a complete individual and maintain this integrity consistently. This demands individuals to reflect deeply upon themselves, prioritize self-examination in all matters, embody empathy and righteousness, engage in lifelong learning and continual self-improvement, and practice moderation and adherence to ceremony in daily life with a compassionate heart. Compassion forms the premise for becoming a complete individual, guided by the principle of "respecting oneself sincerely first, before earning the respect of others". Through these tenets, individuals can constantly learn, hear, observe actions, grasp motives and principles of others deeply. Only through determined efforts can one enhance self-awareness, understand others better, follow the doctrine of the mean, and strive for noble moral conduct.

Interpretation of the *Doctrine of the Mean* Buddhistized by Qisong

Zhang Hui   *31-38*

Qisong interpreted the core concepts of the *Doctrine of the Mean* by emphasizing Buddhism as the foundation and Confucianism as the practical application. He pointed out that in the *Doctrine of the Mean*, "nature" refers to the true self and purity; the emotions of "joy, anger, grief, and happiness" represent the power of transcending emotions, where the teachings of cultivating the Dao instruct individuals to control emotions with a pure nature; the essence of *Doctrine of the Mean* lies in "non-action" (emptiness); "sincerity" signifies the true self, emptiness, permeating through all things from beginning to end. The *Doctrine of the Mean* upholds the path of moderation and filial piety, aligning with the Buddhist concept of the "Middle Way" and filial piety, advocating for the integration of the Buddhist "Middle Way" and filial piety into the Confucian philosophy. Through the Buddhist interpretation of the core concepts of the Doctrine of the Mean, Qisong highlighted the intrinsic consistency between

Confucianism and Buddhism. He also emphasized that Buddhist teachings on the nature of life and morality serve as the source of ethical life, asserting that Buddhism can be applied in governance and represents a fundamental field of study. Qisong's Buddhist interpretation of the *Doctrine of the Mean* not only promoted the Confucianization of Buddhism but also facilitated the acceptance of Buddhism among scholars and officials, offering valuable insights for the construction of a new Confucianism.

"I-You" Relationship in Gadamer's Hermeneutic Philosophy

Shuai Wei   *39-47*

"I-You" relationship in Gadamer's hermeneutic philosophy is the condition for understanding and interpretation, embodying the consciousness of effective history, which is the soul of his hermeneutic philosophy. "I-You" relationship by Gadamer subverts the traditional subject-object relationship in epistemology and hermeneutics, restoring the historicity of understanding. It transforms the one-way subject-object relationship and the interpretation activities centered on restoring the original meaning of texts into an interactive "I-You" relationship between the interpreter and the interpreted. "I-You" relationship permeates all essential dimensions of Gadamer's hermeneutic philosophy, highlighting its ethical and practical nature. However, Lévinas argues that Gadamer's "I-You" relationship, like Martin Buber's, does not fully capture the irreducibility and alterity of the "You" or the Other, yet Lévinas overlooks the historically contingent nature of the relationship between the self and the Other. "I-You" relationship in Gadamer's philosophy is not only significant for hermeneutics but also reflects a strong characteristic of relational philosophy and ethical practice philosophy within the phenomenological movement of the hermeneutic philosophy.

Unification of the Amended Criminal Law Text and the Criminal Law Text: Analysis Based on the Technology of Legal Amendment

Kong Dewang   *48-54*

To ensure uniformity in the criminal law text, after the Standing Committee of the National People's Congress (NPC) passed the *Amendment XI to the Criminal Law*, the *Communique of the Standing Committee of the National People's Congress* published the amended criminal law text for the first time. This text integrates effective separate criminal laws, decisions on amendments to the criminal law, and criminal law amendments from 1997 to the present into the criminal law. While amended criminal law texts are commonly seen in practice, such as those edited and published by publishers following the adoption of each criminal law amendment, it is the first time the *Communique of the Standing Committee of the National People's Congress* published the latest amended criminal law text after the adoption of a criminal law amendment. This cannot be equated with the edited and published texts by the private sector. According to legislative background information, the NPC Standing Committee's unconventional move aims to ensure the uniformity of the criminal law text.

The non-uniformity of the criminal law text is closely related to the way China amends its criminal law. Since the revision of the Criminal Law in 1997, China has adopted three methods for amending the criminal law: separate criminal laws, criminal law amendments, and decisions on amendments to the criminal law. These three methods have led to varying degrees of difficulty in maintaining a unified criminal law text.

Firstly, as the most important method of amending the criminal law, criminal law amendments are formally independent of the criminal law and must be incorporated to clarify the currently effective criminal law provisions. Thus, amended criminal law texts based on various criminal law amendments have emerged and become more practical criminal law texts. Secondly, although separate criminal laws have been discontinued, the existing sole separate criminal law's amendment clauses are not independent of the criminal law but are similar to criminal law amendments, content-wise dependent on the criminal law but formally independent of it, which to some extent also spurred the creation of amended criminal law texts. Lastly, the existing sole decision on amendments to the criminal law has long remained outside the criminal law, altering its content without publishing the amended criminal law text according to legislative conventions.

Despite the practical advantages of the amended criminal law texts, there are doubts about whether the currently published amended criminal law text can serve as a standard text and whether it can effectively unify the criminal law text. This is because it has not been voted on by the NPC or its Standing Committee, nor has it been signed by the President, and it is not the only definitive standard text. Unifying the criminal law text requires addressing two closely related issues: firstly, integrating the existing separate criminal laws, decisions on amendments, and criminal law amendments into the criminal law to end the current non-uniformity of the criminal law text; and secondly, choosing and improving the appropriate method for future amendments to ensure that subsequent amendments do not impede the uniformity of the criminal law text.

Normative Construction of Vertical Legislative Authorization by the National People's Congress

Tan Jialing, Lin Yan   *55-62*

The current system of vertical legislative authorization faces the issue of expanding the scope of authorizing entities. The traditional hierarchical theory fails to explain the nature and normative requirements of vertical legislative authorization. Essentially, vertical legislative authorization is an exceptional way of allocating legislative power, based on the fundamental law-making authority of state institutions, with formal basis derived from the fallback jurisdiction clause of the highest state organ, and subjective legitimacy supported by the principle of "dual initiative". The foundational authority, democratic requirements, and constitutional conventions indicate that the authorizing entity must be the National People's Congress. However, Article 84 of the Legislation Law in 2023 expanded the authorizing entity to include the Standing Committee of the National People's Congress, which contradicts the original intent of the Constitution. The Legislation Law should adhere to the constitutional requirement that the authorizing entity for vertical legislative authorization must be the National People's Congress, and enhance the content design and structural arrangement of the current Article 84 in accordance with the requirements of normalization and systematization.

Theoretical Clarification, Identification Methods, and Application Modes of Constitutional Principles

Qian Ningfeng   *63-71*

With the strengthening of constitutional authority, concepts such as "fundamental constitutional principles" and "constitutional principles" have gradually become popular in legislation, becoming the basis

for constitutional review or judicial application. The tendency to generalize the use of principles in the constitutional field is due to different cognitive perspectives such as prototheory, status theory, and interpretation theory. Although constitutional principles share similarities with policies and values, they possess relative independence. Constitutional principles refer to universally recognized constitutional concepts that are limited in quantity and stable in content. They can be considered as an independent basis for constitutional interpretation. Constitutional principles can be identified through explicit and implicit means, manifesting as different types of principles such as constitutional parent principles, constitutional sub-principles, and sectoral legal principles, thereby forming a network of constitutional principles that influence and constrain each other. Drawing on principle theory for understanding the relationship between principles and rules, the application of constitutional principles involves four modes: balancing, selection, coordination, and supplementation.

Development of New Quality Productivity in the New Development Paradigm: Value Orientation and Path Direction

Xu Zheng, Zhang Jiaoyu   *72-80*

Currently, research on the new quality productivity mainly revolves around its connotation, characteristics, forming conditions, development paths, and so on, leading to a series of theoretical achievements. However, existing studies tend to focus on the essence and development path of the new quality productivity itself, taking little consideration of China's economic development and the international environment. This paper focuses on the comprehension of the essence of the new quality productivity and how to develop it under the new development paradigm. The dual circulation and technology-driven, reform-guided, and market-oriented composite features establish an inevitable connection of mutual promotion and support. The proposal of the new development paradigm is a rational response to the laws of historical development, a necessary adjustment to the changes in the international and domestic economic situation, and an improvement and deepening of existing economic development theories. The multidimensional connotation of the new quality productivity includes the technology-driven new economic form, the improvement of production relations adaptability, and the innovation of the economic system. In the construction of the new development paradigm, the value orientation of the development of the new quality productivity lies in strengthening the resilience of industrial chains and supply chains to ensure the safe operation of the domestic economy, promoting the flow and integration of heterogeneous factors to ensure the smooth circulation of the national economy, and enhancing the position in the global value chain to strengthen international circulation attractiveness. In the new development paradigm, the development path of the new quality productivity is not smooth, as it involves intrinsic challenges of microeconomic systems, macroeconomic policies, and dynamic factors of globalization processes and international relations. Specifically, the prominent issues faced by the development of the new quality productivity under the new development paradigm include relative overcapacity and structural mismatch of supply and demand in domestic capacity, mismatch between talent training system and the development of emerging industries, inadequate global governance system and uncertainty of international rules, and existing obstacles to international technology transfer and knowledge co-construction and sharing. To address the issues of relative overcapacity and structural mismatch of supply and demand in the domestic capacity, it is necessary to systematically promote the expansion of domestic demand and

supply-side structural reform centered on the new quality productivity. To develop new quality productivity and solve employment problems, educational reform must be driven by innovation. To address the issues of inadequate global governance system and uncertainty of international rules, it is necessary to promote the exchange and cooperation of new quality productivity globally through multilateral cooperation among different economic entities, facilitating the rapid aggregation and transformation of new quality production elements such as ecological, digital, and intelligent for dealing with transnational common problems and challenges. To address the existing obstacles to international technology transfer and knowledge co-construction and sharing, it is essential to achieve technological innovation and rapid dissemination through international collaborative research platforms. This requires breaking the traditional research model of single countries or institutions and shifting towards a more globalized and cooperative research framework.

New Quality Productivity Leading Urban High-Quality Development: Mechanism, Challenges, and Pathways

Xiang Songlin, Sun Yue   *81-90*

New quality productivity embodies high technology, high level, high efficiency, high quality, and high-order characteristics in terms of element structure, supporting carriers, functional mechanisms, and forms. Cities are important spaces for population, sources of innovative activities, and vital engines for economic development. The high-quality development of cities is of paramount importance for high-quality economic and social development. It empowers cities with high technology to lead the gathering of new elements; with high-level support to guide the optimization of urban industrial structure; with efficient transformation to steer the conversion of urban dynamics; and with high-order transition to lead the upgrading of urban forms. Currently, the high-quality development of cities in China still faces practical challenges such as power transformation, industrial support, quality improvement, and morphological transition. In comprehensively promoting the modernization of Chinese cities, it is essential to adhere to innovation-driven development, shaping new dynamics, solidify the new foundation for high-quality development of cities; deepen reforms comprehensively, establish new mechanisms; promote the synergy of "Four Modernizations", and innovate new models.

Why "Integration of Transportation and Postal Services" Has Become a National Action?: Analysis Based on Multi-Source Flow Theory

Zhang Guiqun, Zhang Xu   *91-98*

The last mile problem of rural logistics has hindered the smooth flow of "industrial goods to the countryside" and "agricultural products to the city", bringing inconvenience to the production and life of rural residents. As an innovative model, the "integration of transportation and postal services" emphasizes the joint construction and sharing of transportation and postal express in terms of operation mechanisms, infrastructure, transportation routes, and operational information. By accelerating the construction of an intensive, efficient, and sustainable rural transportation service system, it is expected to become an effective path to solve the last mile problem of rural logistics and promote integrated urban-rural development. Therefore, it has received wide attention and evolved into a national action aimed at better meeting the travel,

freight logistics, and delivery service needs of rural residents. The theory of multi-source flow is an effective explanatory tool for policy processes. By using this theory to analyze the agenda-setting process of the integration of transportation and postal services policy, the essence of the development of this integration can be better grasped and the underlying mechanisms that have led to the integration of transportation and postal services becoming a national action can be better explained. It also provides insights for the adjustment and improvement of subsequent policies related to the integration of transportation and postal services. This paper finds that the evolution of the integration of transportation and postal services policy is the result of the combined actions of problem flow, policy flow, and political flow, going through the development process from the formation of ideas to the establishment of institutions and then to national action. The low passenger load rate of rural passenger transport, the underdeveloped rural logistics, and the inefficient performance of existing strategies constitute the problem source flow, providing a rational basis for the "integration of transportation and postal services" policy. The attention of the central government to rural work and changes in national sentiment constitute the political source flow, providing political guarantee for the policy. The suggestions of experts and scholars, as well as the active exploration of government departments, constitute the policy source flow, providing feasible solutions for the policy. The convergence of the three major streams mentioned above has promoted the opening of the "policy window" for the integration of transportation and postal services, as well as the introduction of policies such as the "Opinions on Deepening the Integration of Transportation and Postal Express to Promote the High Quality Development of Rural Logistics", making the promotion of the integration of transportation and postal services a continuously deepening national action that combines top-down and bottom-up approaches. To ensure implementation effectiveness, subsequent policy adjustments and improvements should further focus on the problem source flow, identify the constraints of the development of integration of transportation and postal services, utilize the political source flow to highlight the public orientation of the development of integration of transportation and postal services, optimize the policy source flow to improve the policy system for the development of integration of transportation and postal services, and grasp the "policy window" to promote the implementation and refinement of integration of transportation and postal services work, employing a variety of measures to fully unleash the basic support role of integration of transportation and postal services for the high-quality development of rural logistics.

How to Effectively Govern the "Tragedy of the Commons"?: A Case Analysis of Water Resource Competition for Irrigation in Village R of Q Town in Eastern Hunan Province

Luo Min   99-106

The governance of public affairs is a universal social challenge. The allocation and utilization of public resources are essential aspects of public affairs governance, as "free riding" in public resources often leads to a "collective action dilemma", which in turn results in the "tragedy of the commons". Based on a case study of water resource competition for irrigation in Village R of Q Town in eastern Hunan province, this paper explores the root causes and governance dilemmas of the competition for agricultural irrigation water resources from the perspectives of property rights, management, order, and interests. The analysis reveals that, based on the framework of "trust-cooperation-symbiosis", a coexistence model for agricultural irrigation, characterized by shared property rights, collective governance of water sources, mutual adherence to rules, and equitable sharing of benefits, provides a feasible path to effectively govern

the "tragedy of the commons".

How does Teaching Become Education?

Liu Qingchang   *107-115*

If teaching is a natural educational behavior, the question of "how teaching becomes education" cannot exist. Conversely, the existence of this question means that teaching is not a natural educational behavior. Or one might say that an ordinary person who does not pay attention to conceptual rigor would not regard any kind of informing or training as education. They may not have a theoretical definition of certain educational concepts, but they can still judge that certain behaviors (such as teaching) that are very similar to education are not genuine educational behaviors. To make teaching become education, teachers must meet the following expectations: First, they must have a profound understanding of the value of education to individuals and society and base their identity as "realizers of educational value", an identity long hidden behind the social role of "educational workers". Second, they must consciously realize the comprehensive educational function of course teaching. Teachers need to form the habit of linking teaching content, methods, and educational goals. Only when they reach this level can the comprehensive educational function of course teaching become a social instinct of teachers. Third, they must accept and practice educational spiritual principles and technical rules. The theory of instruction contains different dimensions of specificity, which can be broadly divided into spiritual principles and technical rules. They have the potential to enable teachers to make teaching a success. Since the technical rules mainly serve to improve the teaching efficiency, and cannot change the nature of teaching, therefore, in "making teaching education", the key is to practice the spiritual principles of education. From a theoretical perspective, the logical connotation of "making teaching education" can be expressed as follows: First, the possibility of promoting the development of learners through the acquisition of knowledge is its objective prerequisite. If the acquisition of knowledge by learners does not bring any additional value beyond "acquisition", then teaching can only be itself and cannot become anything else. Second, the self-identification of teachers as "realizers of educational value" is the subjective prerequisite for "making teaching education". If teachers do not have a strong subjective will to realize educational value, any educational value-added to knowledge teaching cannot be achieved. In this case, teaching can only have local and fragmented connections with education, but cannot be fully transformed into education. Third, teachers' acceptance and practice of educational spiritual principles and technical rules is the mediating variable for "making teaching education". From a social perspective, our focus on "how teaching becomes education" is a theoretical response to the current high-quality development of education. This response is not only a reasonable stance for educational theory researchers, but also an inevitable move in the healthy interaction between educational theory and practice.

Modernization of Chinese Teacher Education: Historical Origins and Contemporary Significance

Wang Guangming, Zhang Yongjian, Wu Libao   *116-121*

The development of teacher education in China over the past century has a distinct historical context: adhering to the essence of traditional culture while integrating external influences has been the "gene" of

modern teacher education in China. Exploring Chinese characteristics in teacher education theory and training models has been the main theme of teacher education development, and establishing a people-centered teacher education has been the relentless pursuit in new China. Teacher education under the leadership of the Communist Party of China emphasizes the integration of foreign experience with Chinese reality, and the combination of common values with the general populace has shaped significant historical features that distinguish modernization of Chinese teacher education from that of the West. In the new era, the modernization of Chinese teacher education carries new implications based on the historical experiences of combining "two elements". It is a modernization under the leadership of the Communist Party of China, focusing on answering questions about what kind of teachers to cultivate, how to educate them, and for whom they are being cultivated, and aiming for the high-quality development of the teacher workforce.

Support of Educational Aesthetics to Chinese Path to Modernization: From the Perspective of Ancient Education in China

<div align="right">Wang Yiqiao 122-128</div>

Chinese path to modernization is the unity of material civilization and spiritual civilization. Excavating the aesthetic elements contained in the ancient education of China is the need to promote the creative transformation and innovative development of China's excellent traditional culture, and the natural requirement to help Chinese path to modernization, realize the free and comprehensive development of people, and build a happy and beautiful modern society. The beauty of ancient education in China is reflected in the unity of social beauty and human beauty. By creating aesthetic educational contexts, individuals are endowed with positive emotional experiences, which is the objectification of human essential strength in education and the humanization of nature and emotions. Ancient education in China provided experience and wisdom for the modernization of Chinese style education from five aspects: educational purpose, content, methods, teacher-student interaction, and environment. It also provided rich theoretical resources for school aesthetic education in the new era, and provided important support for strengthening aesthetic education construction, improving students' aesthetic ability and humanistic literacy, implementing the goal of moral education and achieving comprehensive human development.

Inherent Requirements and Practical Approaches for Cultivating Interdisciplinary Foreign Language Talents in Universities in the New Era

<div align="right">Cao Xiying 129-137</div>

In the new era, the cultivation of interdisciplinary foreign language talents in universities carries the missions of promoting the construction of a community with a shared future for mankind, the high-level opening up of the country to the outside world, and the construction of a country with a strong higher education. Meanwhile, it also presents new theoretical connotations and contemporary characteristics. Its missions, connotations and characteristics put forward new requirements for the cultivation of interdisciplinary foreign language talents in universities, namely, clarifying the concept of cultivating interdisciplinary foreign language talents, enhancing the goals of cultivating interdisciplinary foreign language talents, and clarifying the principles of cultivating interdisciplinary foreign language talents. In

the new era, universities must focus on national strategies and social needs, and give full play to their own educational advantages to cultivate interdisciplinary foreign language talents, driven by "optimizing cultivation methods", based on "the integrated curriculum system", supported by "the practical teaching platforms", promoted by "the scientific evaluation system", and guaranteed by "a high-level teaching staff". Their cultivation of interdisciplinary foreign language talents provides support and guarantee for the implementation of the national opening-up strategy and the development of high-quality education.

Basic Principle and Implementation Path of Text Adaptation in International Chinese Language Textbooks

<div align="right">Gao Xuesong, Zhou Xiaobing, Hong Wei   138-144</div>

Text adaptation is a common approach to developing language textbooks, a necessary process in language teaching, and a basic ability of language teachers. Based on the investigation of the adaptation 120 pieces of texts from the authentic texts, this paper puts forward four basic principles: comprehensibility, normativity, teachability, and moderateness, and forms nine main paths related to the principles closely, which is to reduce language difficulty, increase redundant information, enhance discourse cohesion, standardize the expression of vocabulary and grammar, meet the pedagogical needs of vocabulary and grammar, as well as measure the extent and evaluate the validity of adaptation.

New Paths for International Chinese Communication: Constructing an "Air Silk Road" Model of "Chinese + Civil Aviation"

<div align="right">Yang Rui, Liu Haiyan   145-151</div>

"Air Silk Road" serves as a crucial channel for cultural exchanges between China and the countries co-building the "Belt and Road" Initiative, and it is a significant vehicle for the dissemination of Chinese language. Currently, the Chinese language dissemination function of the "Air Silk Road" has not been fully leveraged, constrained by the influence of Chinese in the international civil aviation sector and the lack of "Chinese + Civil Aviation" talent. This paper proposes a new approach to Chinese language dissemination, constructing an "Air Silk Road" model of "Chinese + Civil Aviation" as a new path and an innovative practice of the "Chinese +" education model. This approach can address the issues faced by the "Air Silk Road" in Chinese language dissemination and holds profound significance for the long-term development of the Chinese language dissemination endeavor.

Topic Mining of "International Chinese Education" in ASEAN Chinese Media Based on LDA Model in the Last Decade

<div align="right">Liu Hua, Yan Huiying   152-161</div>

The international Chinese education in ASEAN has close ties with Chinese media and holds significant value in uniting ethnic groups and inheriting Chinese culture. By establishing a thematic corpus of reports on "international Chinese education" from 25 Chinese media websites in the 10 ASEAN countries from 2013 to 2023 and analyzing it based on the LDA topic model, this paper identifies three categories of twelve

main topics in the reports related to "international Chinese education" in ASEAN Chinese media. Among them, "Chinese language education", "international Chinese teaching", "community participation", and "economic and trade cooperation" are the current hot topics in the field of international Chinese education. In terms of evolutionary trends, rising topics include "national policies", "educational systems", "international Chinese teaching", and "economic and trade cooperation", while declining topics include "COVID-19 pandemic", "family education", "community participation", and "Chinese language education", with stable topics including "overseas Chinese", "Chinese language arts", "cultural exchanges", and "teacher ethics and cultivation". The usage of the term "Chinese language" is highest in ASEAN Chinese society, but the distinction of related concepts is ambiguous. Overseas Chinese in ASEAN pay attention to recent political developments in China, economic and trade exchanges, and the demand for professional Chinese language proficiency is increasing with strengthened cooperation. Overseas Chinese value cultural heritage and family education, but the sense of identification with Chinese culture is weakening among the new generation of Chinese descendants. The intensity of the "Chinese language education" topic decreases as the degree of immigration deepens, while the intensity of the "international Chinese teaching" topic rises. ASEAN Chinese media actively promote "international Chinese education", but there is room for improvement in reporting quality and dissemination effects. To promote the high-quality development of international Chinese education and enhance its dissemination effects in ASEAN Chinese media, decision-making institutions related to international Chinese education, as well as Chinese communities, Chinese schools, and Chinese media, should seize opportunities to expand the effectiveness of Chinese education and cultural dissemination, leverage resources from various Chinese communities, focus on cultivating a stronger sense of identification with the ancestral country among the new generation of Chinese descendants, implement comprehensive strategies to improve the quality and level of international Chinese teaching, and strengthen publicity to enhance the influence of international Chinese communication.

Images of China in British History Textbooks

Zhang Lijuan   162-170

Based on the proportion of Chinese history contents in British history textbooks, the statistics of the frequency of key words and the analysis of textbook contents, the following characteristics of the images of China in British history textbooks can be concluded, namely, the glorious ancient China as a mysterious country, the modern China with a century of humiliation is a decadent empire, red China, the revolutionary years of red pilgrimage and personality worship and the contemporary China as an awakened dragon, with rapid development misunderstood as "the threat of China". The images of China act as a mirror in which the British see themselves. The images of China in British history textbooks reflect more about the imaginations and expectations of British rather than the reality of China. China's international images are the historical product of the long-term game of comprehensive national strength between China and foreign countries. China needs to establish cultural self-confidence and cultural self-consciousness, actively tell China's story, spread its images to the world, let the international community know the real China.

Portrayal and Historical Reality of the Biography of Michelangelo: On the Writing of the Biography of Julius II Tomb Sculptures

Ren Guangqi   *171-180*

In the two versions of *Vasari's Lives* by Vasari and Condivi's *The Life of Michelangelo*, Michelangelo is depicted as a prominent and heroic figure who dares to confront his sponsors, used to demonstrate the significant elevation of the social status of artists during the Renaissance. In fact, this viewpoint is based on a misunderstanding of Michelangelo, exaggerating the independence of elite artists and the extent to which the social status of the artist community has improved, which is the deliberate result of the biographers' shaping. The analysis of the writing and historical investigation of the biography of Michelangelo's tomb sculptures for Julius II helps to recognize the exaggeration and deliberate shaping of Michelangelo's image by biographers, to gain a precise understanding of the elevation of the artist's status and to provide a correct positioning of the relationship between artists and sponsors.

Rise and Fall of Trade between Japan and Dutch during the Tokugawa Shogunate and Its Causes

Zhang Lanxing   *181-191*

In the mid-17th century, the Tokugawa Shogunate in Japan declared a policy of national seclusion, expelling the Portuguese merchants who had previously traded in Japan. Nevertheless, the Shogun allowed the Dutch to remain on the islands to engage in trade with Japan. Following the seclusion policy, the trade between the Dutch and Japan went through prosperity and decline. In the late 17th century, the Dutch were already familiar with the trading patterns in the Japanese market, and despite the seclusion policy, the trade between the Dutch and Japan maintained its peak. As the 18th century approached, due to the instabilities of both sides, and the trade between them began to decline. In order to preserve their easternmost commercial foothold, the Dutch actively engaged in diplomatic activities with Japan. In the early 19th century, both the Dutch and Japanese were confronted with shifts in the global landscape, which lead to trade crises and the eventual decline.