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### **Connotation, Practice, and Significance of Deng Xiaoping's Thought on the "Two Leaps" in Agriculture**

Zhao Lingyun, He Yandiao 5-15

Deng Xiaoping's thought on the "two leaps" in agriculture profoundly reveals the stages and regularities of China's agricultural development, with rich connotations and dialectical logic. The practice of the "first leap" greatly liberated and developed rural productivity, improved farmers' living standards, and created social and historical conditions for the realization of the "second leap". In advancing agricultural modernization, the "second leap" plays a guiding role in overall principles, main body cultivation, form transformation, and technological innovation. This thought of Deng runs through China's agricultural reform and development, highlighting its profound value in theory, practice, and strategy.

### **Establishment and Adjustment: The Central Political Bureau Meeting System from the Fifth to the Sixth National Congress of the Communist Party of China**

Liang Junsi 16-24

As an important part of the leadership system of the Communist Party of China, the Central Political Bureau meeting system has had a significant impact throughout the Party's century-long struggle. The Central Political Bureau was officially elected at the First Plenary Session of the Fifth Central Committee and gradually became standardized, normalized, and institutionalized through overall design, adaptive changes, structural adjustments, and degree corrections before the Sixth National Congress. Therefore, clarifying the historical context of the establishment and adjustment of the Central Political Bureau meeting system before the Fifth to Sixth National Congresses is of great significance for understanding the functional positioning and scientific operation of the subsequent Central Political Bureau meeting system.

### **Century-Long Journey, Experiences, and Insights of the Chinese Communist Youth League's Ideal and Belief Education**

Wang Xiali, Zhu Yi 25-34

Since 1922, the Chinese Communist Youth League (CCYL) has always valued and adhered to the education of ideals and beliefs for its members, accumulating rich experiences: consistently establishing the ideological direction of education under the leadership of the Communist Party of China (CPC), always setting educational goals and tasks around the central work of the Party, using the basic theories of Marxism and their latest Chinese adaptations as the main content of education, adhering to principles that align with the characteristics of the youth group and meet their growth needs, and combining theoretical propaganda with

social practice as the basic method of education. These experiences provide important insights for the CCYL to continue its ideal and belief education in the new era: accurately defining its role, upholding the educational philosophy of cultivating talents for the Party and the nation; understanding the pulse of social development, exploring educational methods that integrate new carriers and new content; aiming at the forefront of the times, innovating educational approaches that combine traditional positions with emerging fields; focusing on real-world challenges, establishing an educational mechanism that coordinates normalization and institutionalization, and continuously improving the coverage and effectiveness of its work.

## **The Truth of Propositions and the Truth of the Soul: Aristotle's Dual Conception of Truth**

Li Tao 35-43

It is usually considered that the locus of truth is in propositions like "this flower is red", a notion that originates from Aristotle. Aristotle defined the truth of propositions as the combination and separation of words in thought, and the truth of propositions lies in their resemblance to things. However, Aristotle did not confine truth solely to propositions; there is a more important truth, namely the truth of the soul.

1. True propositions are the most fundamental part of scientific knowledge. Propositions are composed of words or terms, which are combined and separated. True propositions, when combined, form reasoning, and necessary reasoning is proof. Science is a kind of possession of proof, a system of proof.

2. In the truth of propositions, the subject or locus of truth is the proposition. In the truth of the soul, the subject or locus of truth becomes the soul. The truth of the soul requires transforming the externally oriented true propositions into an internal possession of the soul, generating a potential after the soul uses the true propositions. The truth of the soul can be categorized into practical truth and contemplative truth, namely prudence and wisdom. Both the truth of propositions and the truth of the soul are truths of being, but the latter is the more primary truth of being.

3. The truth of propositions resides in propositions or sentences, i. e., logos, while the highest being is nous. Does the distinction between the truth of propositions and the truth of the soul equate to the distinction between the truth of logos and the truth of nous? The two truths are not equivalent to the distinction between logos and nous. The truth of propositions is always a kind of truth of logos, but logos also includes non-propositional rhetorical sentences. Even if the truth of the soul converges into the two forms of perfection, prudence and wisdom, intellect and wisdom are closely related yet distinct. As a being with logos, human activities are all within the operation of logos, but this does not exclude the sharing and aspiration for nous. The soul, detached from the level of propositional truth and the possession of the truth of the soul, can achieve a separate, pure life of nous (thought) and be with the divine nous.

4. The conception of truth in ancient Greek philosophy is closely related to its theory of the soul and metaphysics, thus establishing the dual conception of the truth of propositions and the truth of the soul. The Christian God is no longer a thought that only engages in the activity of self-fulfillment, unconcerned with all things. The essence of God is defined as infinite potential. As beings similar to God, humans can no longer resemble God through thought or reason but only through infinite will. Therefore, human ascension can no longer rely on science and thought but only on an ethical relationship with God. Contemplative science as a path to truth is denied, and thus, the object adorned by truth or the locus of truth can only be propositions, and truth is no longer associated with the ascension of the soul.

## **Significance of Vico's Topical Method for the Revival of Classical Rhetoric Tradition and Philosophical Hermeneutics**

Xu Peng 44-50

The classical rhetoric of “speaking truthfully and speaking well” gradually evolved into a rhetoric science focused solely on “speaking well” after Aristotle. Recognizing the decline of classical rhetoric, rhetorician Giovanni Battista Vico restored its truth orientation, cyclical structure, and rhetorical rules by defending the “second truth” through the topical method, which leads to the “first truth”. This approach highlighted the shortcomings of the purely formal critical method of deduction and analysis. Furthermore, Vico reshaped the logical progression from the topical method to the critical method using poetic logic, establishing a common sense (*sensus communis*) that serves as a premise for philosophical hermeneutics. Thus, the topical method revived the inherent judgmental authority of classical rhetoric over probabilistic matters, uncovering the truth elements embedded in classical rhetoric for the spirit sciences constrained by the critical method, and strengthening the kinship between rhetoric and hermeneutics in the dimension of truth. Vico's discovery of this path back to the classical rhetoric tradition also suggests a secret route to the truth of philosophical hermeneutics and its “question-and-answer logic”.

## **Is the Wittgenstein's Middle Metaphilosophy “Therapeutic”? : Response to Li Guoshan's Position**

Xu Qiang 51-58

Based on his understanding of the posthumous works of Middle Wittgenstein, Li Guoshan argued that his metaphilosophy is “therapeutic”, encompassing both diagnosis and treatment. However, from the perspective of continuity, examining the two “aspects” of Wittgenstein's Middle discussion on the nature of philosophy reveals substantial continuity between his early and middle metaphilosophical views. In his early period, Wittgenstein believed that the main content of philosophical research was the examination of the nature of propositions. In his middle period, he still considered the core of philosophical research to be the examination of the nature of propositions, although his methods and perspectives had shifted. He adopted grammatical research as a method and focused on examining the various uses of propositions. Therefore, the metaphilosophy of Middle Wittgenstein is not “therapeutic”. Li Guoshan's interpretation of Wittgenstein's Middle metaphilosophy captures only one “aspect” of his middle philosophy and is partially influenced by the New Wittgenstein School. In fact, philosophical research as grammatical research is the foundation of Wittgenstein's middle metaphilosophy.

## **Extraterritorial Expansion of Foreign Data Law and Study of the Chinese Paradigm**

Lin Fuchen 59-68

Data has become a crucial element in contemporary social development, yet there is currently no unified global rule for cross-border data flow. Against this backdrop, the United States and the European Union have successively established “outward interference” and “inward protection” extraterritorial application systems

for data laws to strengthen their regulatory power over cyberspace. This move raises concerns about the potential abuse of the extraterritorial effect of data laws, increasing the risk of passive data openness for various countries and raising the compliance threshold for global business operations. As a major digital industry nation, China should also strengthen its data legislation and construct a “proactive response” extraterritorial application system for data laws. This system should align with the inward requirements of the domestic digital market development while also considering the outward needs of internet enterprises going global. It should promote the reasonable and moderate extension of the extraterritorial effect of China’s data laws and improve the blocking mechanisms against the improper extraterritorial application of foreign data laws, aiming to explore a Chinese paradigm for global data governance.

## **Legal Risks and Countermeasures of Digital Identity Recognition in a Decentralized Context**

Jin Mengge 69-79

Digital identity is a product of the digital age that transcends and surpasses traditional individual identities, presented in a digital form with characteristics of uniqueness and verifiability, dynamism and cross-border nature, privacy and anonymity. Decentralized identity recognition technology, which centers on user self-control of identity data, has become the mainstream in current digital identity management and recognition. However, digital identity recognition in a decentralized context faces risks such as privacy and data security, identity theft and fraud, legal regulation, and cross-border data flow. To build a secure, reliable, efficient, and fair digital identity recognition system, it is necessary to focus on incentivizing privacy protection and strengthening data security regulations, establishing legal technical standards for digital identity, constructing a coordination mechanism that balances law and technology, and promoting legal coordination for international cooperation in digital identity.

## **Copyright Infringement Risks and Governance Responses for Sora Users**

Liu Zubing 80-88

The audiovisual works generated by Sora involve different rights holders in terms of ideas and expressions, making the copyright infringement risks for its users highly concealed. Sora generates content by “reproducing” scenes based on a vast amount of video material, creating a process where thought and expression are separated. The actions of Sora users carry risks of infringing reproduction rights, adaptation rights, and dissemination rights (broadcasting rights and information network dissemination rights), and these risks are highly concealed. The infringement determination rules of “access + substantial similarity” and the “fault principle” face obstacles in application, even leading to the inability to provide evidence. Sora users should be included in the disclosure subject category, and the audiovisual works generated by Sora should be disclosed. Additionally, a prior works usage endorsement system should be introduced to strengthen the pre-algorithm risk prevention mechanism. At the same time, it is necessary to moderately explore the “evidence relaxation” system and flexibly use the “reversal of the burden of proof” to integrate pre-prevention and post-governance.

## **Logical Transformation and Institutional Optimization of Paid Transfer of Homestead Land for Urban Settlers**

Wang Yanxi 89-98

Examining the process of institutional change, the logic of the paid transfer of homestead land for urban settlers has shifted from a power logic characterized by “land rights for citizenship rights” to a governance logic characterized by “voluntary exit”. Practice shows that under the governance logic of voluntary exit, the paid transfer system of homestead land, while highlighting the subject status of urban settlers and ensuring their “residence upon exit”, fails to support the urbanization costs of these settlers through the property value of homestead land. On the one hand, in the context of strict national control over the increase of construction land, revitalizing idle homestead land has become an effective way to meet the induced demand for construction land in urban and rural economic development. On the other hand, with the continuous decrease of rural population, the increasing idle homestead land needs to find a “way out” for redevelopment and utilization, objectively promoting the conversion of idle homestead land for market transactions. Therefore, the logic of the paid transfer of homestead land for urban settlers should shift from governance logic to market logic. However, the marketization of paid transfer of homestead land faces challenges such as property rights transaction difficulties under limited rights, value realization difficulties in a limited market space, and livelihood security difficulties under the risk of “losing homestead”. To overcome these challenges and smoothly achieve the logical transformation of the paid transfer of homestead land for urban settlers, the following three aspects can be optimized:

1. Strengthening the legal status of the usufructuary right of homestead land through the “Separation of Three Rights”: The Civil Code can further enhance the functions of the homestead land use right, better promoting the realization of the asset attributes of homestead land while considering its residential security function. The Land Management Law should reserve space for the market-oriented paid transfer of homestead land for urban settlers. On this basis, relevant laws and regulations should be revised to grant urban settlers the right to paid transfer of homestead land.

2. Expanding the market space for paid transfer of homestead land by breaking identity, purpose, and space restrictions: This includes breaking the identity restriction that the transferee must be a member of the collective economic organization, allowing urban settlers to convert homestead land into collective operational construction land for market entry, and exploring the establishment of diversified paid transfer mechanisms such as land banks and homestead land quota trading.

3. Ensuring the livelihood stability of urban settlers through a gradual marketization path: This involves providing more diversified choices based on the urban settlers’ own development capabilities and ability to integrate into urban areas, and extending the process of transferring out homestead land over time.

## **Construction and Operation of Close-Knit Agricultural Industry Benefit Linkage Mechanisms in Poverty Alleviation Areas: An Analysis Based on Actor-Network Theory**

Gan Yu, Wang Lu 99-108

Promoting the formation of close-knit benefit linkages between impoverished farmers and new agricultural business entities such as cooperatives and agricultural enterprises is an important exploration for

achieving effective integration between impoverished farmers and modern agriculture, thereby promoting rural industrial revitalization. Taking Village Y in the poverty alleviation area of southeastern Chongqing as an example, an analysis based on actor-network theory reveals that an alliance of actors, with cooperatives as the core actors, forms three fundamental mechanisms during the translation process: the extension of the industrial chain, institutional embedding, and targeted measures. These mechanisms enable the heterogeneous actors in the benefit linkage network to achieve mutual benefit and win-win outcomes. Therefore, the construction and operation of close-knit agricultural industry benefit linkage mechanisms in poverty alleviation areas should focus on leveraging the resource advantages of heterogeneous actors, stimulating the intrinsic motivation of each entity to participate in the linkage, and building a stable and close-knit actor network to ensure the smooth operation of the close-knit agricultural industry benefit linkage mechanisms.

## **A Critical Review of the Paradigm “Learning Before Teaching”**

Zhou Xu, Gao Ruijing 109-114

“Learning before teaching” has become a popular educational concept in recent years. The idea of “learning first” has long existed, and with the support of concepts like “student-centered” and “people-oriented”, “learning first” has been elevated to a position equal to or even higher than “teaching”. However, the self-learning abilities of primary and secondary school students are limited. Emphasizing “learning” while neglecting teacher guidance makes the effectiveness of “learning first” questionable. Additionally, “teaching” must occur simultaneously with “learning”; there is no such thing as “teaching later” in isolation. Many aspects of “teaching” do not require “learning first” as a prerequisite. Teaching and learning should be unified activities, which is particularly challenging for foundational and skill-based knowledge instruction. To achieve this unity, teachers need to artistically guide students’ thinking, helping them escape the pitfalls of rote memorization and mechanical problem-solving, thereby promoting learning through teaching.

## **Cheng Fangwu’s Marxist Educational Philosophy**

Huang Shuguang 115-123

As an active participant in the New Democratic Education Revolution and the construction of socialist education, Cheng Fangwu developed his unique and vibrant Marxist educational philosophy through persistent and diverse educational practices. He promoted educational practices amidst revolutionary turmoil with revolutionary faith and pragmatic spirit, emphasizing the importance of learning from Soviet higher education experiences while adapting them to Chinese conditions. Cheng stressed the essential integration of education and productive labor amidst changing times, advocating for the use of dialectical materialism to guide multifaceted reforms in the school education system. He endeavored to explore high-level development in modern talent support and educational modernization. His deep theoretical exploration, amidst the dramatic social changes in China and his long-term dedication to educational practice reform, highlights Cheng Fangwu’s significant contributions to the localization and modernization of Marxist educational theory in China.

## **Moral Internalization from a Sociological Perspective**

Luo Yinke, Zheng Fangju 124-132

From a sociological perspective, understanding moral internalization becomes more comprehensive and clearer, allowing for a deeper comprehension of its profound implications for individuals and its significant importance for social development and progress. On the one hand, society grants individuals identities, compelling them to undergo moral internalization for group identification. On the other hand, individuals need moral internalization to ultimately gain a sense of belonging within the social system. Moral internalization can deepen individuals' moral identification, stimulating moral behavior; integrate moral knowledge, emotions, intentions, and actions, enhancing individual moral cultivation; assist individuals in self-reflection, promoting self-regulation; establish social bonds, strengthening individual social connections; maintain social operational order, shaping the moral atmosphere of society; and foster a positive moral ethos, promoting the positive development of society. For the formation of common values across society, moral internalization is necessary. It helps people define their own moral cognition that conforms to social norms based on common behavioral guidelines, thus nurturing their moral emotions, honing their moral will, and ultimately transforming into moral behavior, achieving a qualitative leap in moral internalization.

## **Interactive Narratives in Children's Reading Apps and Construction of Children's Subjectivity**

Peng Yu 133-141

There is a misalignment between the identities of adult authors and children readers in children's literature. Interactive narratives invite children's participation and are considered a way to practice children's subjective expression. Current interactive narratives in children's reading Apps show that they can both provide opportunities for children to voice their thoughts and become tools for authors to control children readers. Effective interactive narratives need to combine the author's child-centered perspective, the reader's subjective initiative, and media literacy to achieve the construction of children's subjectivity. Subjectivity education is a crucial educational consensus and the foundation for cultivating autonomous individuals. The effective use of interactive narratives can become a tool for subjectivity education.

## **Construction of China's Historical Discourse Power and Independent Knowledge System**

You Xuegong, Liu Minghui 142-148

The self-awareness of modern Chinese historiography gradually awakened with the influx of Western historiography into China, leading to an increasing pursuit of discourse power in Chinese historiography. Currently, Chinese historiography faces numerous challenges, including the weakening dominance of the materialist conception of history, insufficient international historiographical discourse power, the impact of traditional historical views from neighboring countries and regions, and chaotic social history education. The main reasons for these challenges are the aversion to dogmatic materialist historiography, the desire for innovation in historiography, Western discourse hegemony, and the diversification of academic thought,

academic subjects, and dissemination methods. To address these challenges, it is necessary to construct an independent historical knowledge system for China. This includes deepening the Sinicization and modernization of Marxist materialist historiography, strengthening research on historical ontology to enhance explanatory power and inclusiveness, dismantling Western discourse hegemony through the construction of the “three major systems” of historiography, enhancing subjectivity in openness, balancing the foundation of historical materials with historical interpretation, and integrating facts with persuasive arguments. Establishing historical education as a national strategic priority and formulating the “National Historical Education Development Plan” are also crucial. In summary, only by returning to the essence of Chinese history can an independent historical knowledge system for China be constructed.

## **Historical Writing and Interpretation of the Aristocratic Class in the Annals and Commentaries of *the Spring and Autumn Annals***

Tang Mingliang 149-156

The historical events concerning the aristocratic class are the main subject of the historical writing in the Annals and Commentaries of *the Spring and Autumn Annals*. However, there are significant differences in the compilation and interpretation of historical materials between the Annals and the Commentaries. The author of the *Commentary of Zuo* presupposed an explanation for the reasons behind the continuity and discontinuity of the aristocratic class and sought to reveal this causal relationship through the connections between historical events. In contrast, the *Gongyang Commentary* abandoned the historical materials provided by the *Commentary of Zuo* when constructing its historical interpretation. Instead, it built a chain of informational causality through a vague interpretation of the *Spring and Autumn Annals*, thereby proposing the historical understanding that “the aristocratic class is against propriety”. Historians after the Western Han Dynasty mostly inherited the historical perspective of the *Gongyang Commentary*. In their selection of evidence for historical writing, they extracted examples from the overall narrative of the *Commentary of Zuo* to validate the reasonableness of the *Gongyang Commentary*'s view that “the aristocratic class is against propriety”. Both the *Commentary of Zuo* and the *Gongyang Commentary* completed their writing on the aristocratic class based on their respective presupposed historical interpretations. These different writing methods not only reflect the differences in historical interpretation between ancient Chinese Confucian classics and historiography but also provide a perspective for understanding the epistemological differences in the formation paths of ancient Chinese Confucian classics and historiography.

## **Social Customs Changes in the Narratives of Clothing Omens from the Han to Jin Dynasties**

Hu Xiangqin 157-164

In the Chapters “On the Five Elements” in the *History of the Han Dynasty*, the *History of the Later Han Dynasty*, and the *History of the Jin Dynasty*, the content under the entries of clothing omens shows significant differences. The *History of the Han Dynasty* mainly relate to major political events, where key figures' political careers were affected and ultimately failed due to incorrect or inappropriate attire. The *History of the Later Han Dynasty* displays new phenomena, reflecting changes in clothing and makeup, with



new elements not seen in traditional attire, such as the popularity of wooden clogs and the appearance of exotic and peculiar clothing. The *History of the Jin Dynasty* conveys that the clothing of the time was not only diverse but also exhibited a trend towards novelty, beauty, and a pursuit of relaxed and free personal styles. These new changes reflect social transformations in ideology and cultural psychology, indicating the gradual decline of the Confucian classics that once dominated during the Han dynasty, and the formation of a new conceptual system. The narratives of clothing omens in the Chapters “On the Five Elements” in the three official history from the Han to Jin dynasties show that, as a tool for maintaining social order, clothing omens were essentially aimed at criticizing heterogeneous clothing in society but objectively became a barometer of social customs changes.

## **Form and Spirit of Chinese-Centered Historiography Theory in the First Half of the 20th Century**

Liu Kaijun 165-172

In the first half of the 20th century, Chinese traditional historiography, after the “Historiographical Revolution” at the end of the Qing dynasty, rapidly transitioned to modern historiography. With the rapid influx of foreign historiographical theories and methods, the Chinese historiographical community actively embraced new ideas and proposed many new theories and concepts, which can be seen as the Chinese response to foreign doctrines. Unlike the new historiographical theories primarily built on absorbing foreign ideas, scholars like Chen Yuan, Liu Yizheng, Liu Xianxin, and Song Cibao, rooted in China and starting from tradition, also made significant contributions to the construction of historiographical theory. Chinese-centered historiographical theory refers to a historiographical theoretical form that consciously inherits tradition, responds to the times, and possesses a strong Chinese traditional academic style and charm, relying on local academic resources in academic stance, historiographical viewpoints, writing forms, and discourse systems. Although it never dominated the historiographical trend, it is an indispensable part of the modern historiographical theoretical landscape in China. Modern Chinese historiography has generally undergone a process of seeking innovation, change, and practical application. Observed from the perspective of the relationship between ancient and modern, it often gives the impression of abandoning and transcending tradition. However, the inspiration for constructing Chinese-centered historiographical theory still originates from traditional historiography. Many of the issues they explored can also be traced back to traditional historiography. Their historiographical writings largely follow old formats, vocabulary, and styles, reflecting their continuity and recognition of Chinese traditional historiography. They were not blind to foreign scholarship; they held a sense of confidence and respect for old historiography. Scholars often refer to them as “cultural conservatives”. In some contexts, “conservative” is often painted with negative, outdated tones, juxtaposed against a standard of “advanced” others. It is important to emphasize that Liu Xianxin, Song Cibao, and others did not simply praise old historiography; Chinese-centered historiographical theory is not a modern replica of traditional historiographical theory. They did not wander aimlessly in the kingdom of old historiography, losing themselves, but rather conducted conscious critiques of old historiography. Only with a Chinese-centered approach can there be true Sinicization. The proposal of Chinese-centered historiographical theory is not to deliberately elevate its academic status, deny the achievements of modern Chinese historiographical theory under the stimulus of foreign scholarship, nor to forcefully return to tradition. The achievements of Chinese-centered historiographical theory, in one aspect, demonstrate the tenacious vitality of

traditional historiography in the process of historiographical modernization, indicating that there has never been a complete break between old and new historiography, but rather a continuous connection. If external impetus is an important force in the birth of modern Chinese historiography, then the internal continuation of local historiographical ethos is the key factor that makes modern Chinese historiography “Chinese”. Contemporary Chinese historiographers are still exploring and building, and will find future directions and paths in such academic retrospection, constructing a Chinese-centered approach from the local and moving towards independence.

## **Learning from Others: A New Perspective of the Literary Historical Status of Sima Xiangru**

Lu Jie 173-183

Due to the critical traditions of “refined and substantial” and “knowing people and discussing the world”, domestic academia has long had mixed evaluations of Sima Xiangru and his works. However, Western sinologists have proposed different viewpoints from domestic scholars. Firstly, the Chinese academic debate on Sima’s “refinement or substance” is essentially a debate of being a “literary or Confucian”. Therefore, although the content and writing intentions of Sima’s *fu* do not typically reflect Confucian thought, this does not negate their literary aesthetic value, imagination, and creativity, nor does it provide a reasonable basis for undervaluing Sima’s literary historical status. Secondly, the ethical criticism of Sima by Chinese scholars using the method of “knowing people and discussing the world” actually falls into the trap of the “intentional fallacy”. Sima’s literary historical status should not be affected by his personal moral flaws or the ethical issues in his works. To sum up, under the concept of “world literature”, the understanding of Sima’s literary historical status needs to be determined by his position in both “national literature” and “world literature”, thereby establishing his place in the coordinate system of “literary classics”.

## **Bound Feet, Ladies, and Clever Maids: Depiction of Zhuo Wenjun’s Appearance, Morality and Personality in the Ming and Qing Dynasty Operas**

Wang Ze 184-191

The image of Zhuo Wenjun in existing Ming and Qing dynasty operas has a unique presentation. Her physical appearance is influenced by the aesthetic of bound feet, and her moralities highlight the chastity, filial piety, and virtue of a feudal lady. In addition, she was often accompanied by the role of a clever maid. Under the custom of foot-binding, Zhuo’s bound feet are associated with moral expectations and regulations for women. The textual disjunction between her altered image and the inherent plot gives rise to complementary personalities. The reshaping of Zhuo’s image in operas reflects the projection of social culture and the acceptance interests under cultural influence. It also leverages the developmental needs and artistic characteristics of the genre itself. The evolution of Zhuo’s image and her story with Sima Xiangru is the result of the combined effects of culture and literature. This narrative phenomenon strips the character’s story of its objective historical authenticity, yet endows it with the vitality of a literary creation, ultimately granting it the potential for continuous development across broader temporal and spatial dimensions.