



REVIEW

Discussion on the Integration of Musical Elements into the Classroom Teaching of “The Outline of Chinese Modern and Contemporary History”

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ARTICLE INFO

Article history

Received: 18 December 2019

Revised: 25 December 2019

Accepted: 24 January 2020

Published Online: 31 January 2020

Keywords:

View of history

Topic teaching

Case teaching

ABSTRACT

The modern and contemporary history of China is the history of exploration, struggle, entrepreneurship, and development of the “Chinese Dream” for the realization of the great rejuvenation of the Chinese nation by people of all ethnic groups. It contains rich cultural heritage, ideological nutrition and spiritual treasures. These main melody spirits are reflected in the fine arts programs of the mainstream media. They are valuable resources for colleges and universities to innovate the “Outline of Modern and Contemporary History of China” education and teaching, and are worthy of effective development and use by teachers. Teachers should introduce music elements into the classroom in accordance with the time sequence of historical development, and make full use of mainstream media’s excellent programs, taking the hard work and tortuous exploration of Chinese people for nearly 200 years as the context, the history of art and the art of history comprehensively show the great creation of the Chinese people, and answer “Four Choices” and “Four Self-confidences” in a pleasant way.

1. Introduction

On the eve of the 92nd anniversary of the founding of the Communist Party of China, Xi Jinping emphasized: “History is the best textbook”, “Learn-

ing the history of the party and the country is a compulsory course to adhere to and develop socialism with Chinese characteristics and continue to advance the cause of the party and the country.”^[1] In response to the spirit of Xi

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Fund Project:

The phased achievements of the 2019 Shanghai School Art Research Project—“Study on the Collaborative Education of Music Education and Ideological and Political Education” (Project No.: HJYS-2019-A02); the 2018 Ministry of Education Demonstrate Marxist College and the Excellent Teaching and Research Team Construction Project—“Study of the Early Marxists’ Understanding and Application of Chinese Excellent Traditional Culture” (Project No.: 18JDSZK075).

Jinping's instructions, the Ministry of Education requested that Party history, Chinese history, and Chinese learning be incorporated into music teaching. Therefore, incorporating the elements of music into the classroom teaching of "The Outline of Chinese Modern and Contemporary History" is to use music to show the great achievements of the Chinese people in the past two hundred years. Telling Chinese stories to people all over the world with music, showing the great achievements of China's road with music, it has been shown through music that China has gone through a struggle from standing up, getting rich, and getting stronger, making the positive results of Sinicization, epochization, and popularization of Marxism inspiring, and integrated into the bloodline.

2. Set Teaching Goals to Train High-quality Young Students

2.1 Interpret "Four Choices" and "Four Self-confidences" from the Perspective of the History of Music Development

"The Outline of Chinese Modern and Contemporary History" course relies on the latest research results of domestic and foreign historiography, music, and horse studies. It explores the difficult and painful exploration of Chinese people from the roots of culture, and uses fresh art materials to tell Chinese stories. Make reasonable use of musical works (including vocal music, instrumental music, dance, opera, Chinese folk art forms, film and television, etc.) to show the magnificent history of the Communist Party of China, and explore a long-term mechanism for collaborative education of music education and ideological and political education, music education and party history and national history. Based on a comprehensive understanding of the struggle history of the Chinese people, the core of party culture, and the musical revolutionary culture, students are guided to answer history and how the people chose Marxism, the Chinese Communist Party, the socialist road, and reform and opening up; Enhancing self-confidence in the road of socialism with Chinese characteristics, theoretical self-confidence, institutional self-confidence, and cultural self-confidence; cultivating students' values of patriotism, loving party, and socialism to implement the theme education of socialist core values.

The course makes full use of the excellent programs created by CCTV and combines text to artistically reproduce the party's generations of central leadership collectives centered on Mao Zedong, Deng Xiaoping, Jiang Zemin, Hu Jintao, and with the great leadership of Comrade Xi Jinping as the General Secretary of the Party Central Committee, the people of all nationalities and all ethnic

groups throughout the country are advancing the revolution, construction, and reform of our country from victory to victory, which enthusiastically sang the noble qualities of the Chinese people from birth to death, fighting hard, pioneering, and dedication, fully expressing that the people of all ethnic groups throughout the country adhere to the guidance of Mao Zedong Thought, Deng Xiaoping Theory, the important thinking of the "Three Represents," the scientific concept of development, and Xi Jinping's new era of socialism with Chinese characteristics with a firm conviction to march forward towards the beautiful future of the great rejuvenation of the Chinese nation. The course is divided into three chapters and fifteen topics.

On the basis of full investigation and early preparation, teachers fully explored the elements of moral education in music works, organically integrated music art and party lessons, and reproduced the struggle of the Chinese people. Through a variety of classic music works and original music, interpret the theme and main line of Chinese modern history, reproduce the struggle of the Chinese people, and praise the brilliant achievements of the Chinese people, make teachers and students experience Chinese learning, understand the history of the country, and accept the history of the party in music, and consolidate the students' national identity, national identity, theoretical identity, road identity, system identity, and cultural identity.

2.2 Explore the Integrative Development of Moral and Aesthetic Education with The Purpose of Guiding the Establishment of a Correct View of History

2.2.1 Establish of a Correct View of History

Xi Jinping emphasized in his "Speech at the Symposium on Literary and Art Work": "If literature and art reflect the voice of the people, we must adhere to the fundamental direction of serving the people and serving socialism."^[2] Teachers should use patriotic main theme works to guide students to establish and adhere to a correct view of history, nationality, country, and culture, and strengthen students' backbone and confidence as Chinese people; guide students to pursue the beauty of truth, kindness, discover the beauty of nature, experience the beauty of life and shape the beauty of the soul.

2.2.2 Spread the Main Melody of the Era

Chinese modern academic Liang Qichao believes that music can be used as a spiritual element to transform the national quality; at the same time, this spiritual transformation is also a means of its "revolutionary" activities. He said: "In the transitional era, there must be revolutions,

but revolutionaries must change their spirit and not their forms.”^[3] He also pointed out the integration of the educational and social functions of poetry and music, and this trend is also the reproduction of the main theme of the times in poetry and music works. “If you want to transform the quality of the people, poetry and music are an essential element of spiritual education.”^[4] Therefore, when teachers guide students to appreciate music works created in the new era, full of Chinese characteristics, Chinese spirit, Chinese style, Chinese style, and healthy, we must use our own actions to tell the Chinese story and publicize the Chinese road, and to reflect the positive results of the coordinated growth of moral and aesthetic education among young students in the new era.

2.2.3 Relieve Students’ Psychological Stress

The principle of music to relieve psychological pressure is to use music to regulate people’s physiological mechanisms and treat people’s biological effects. Different musical melodies, tunes and rhythms will constantly stimulate the human nervous system, and people will have different physiological and psychological reactions with the stimulation of different melodies. “When dealing with the stress of college students, college music teaching can combine a sense of relaxation and stress.”^[5] Because inspirational music conveys the power to work hard and explore the truth; patriotic concerts inspire students ‘national and national identity; and some music can respond to students’ psychological needs and achieve the effect of venting emotions and purifying the soul.

3. Design Teaching Framework to Embed Music Aesthetic Elements

3.1 Introduction and Overview

The Outline of Modern and Contemporary History of China is mainly composed of chapters. It consists of introduction, first review, middle review, and next review; each contains 3-4 chapters. It mainly uses the large-scale music and dance epic of “Struggle, Chinese Children!” broadcast on CCTV on September 29, 2019 to reproduce the history of the Chinese people from standing up, getting rich and becoming stronger.

For example, the review of the middle section takes the first article “Blood Struggle” of “Struggle, Chinese Children!” as a clue, and links the revolutionary war years of 1927-1949.

The opening symphony and dance of “Blood Struggle” will bring people’s memories back to the painful years of the Chinese nation. Then the intense song and dance “In-

ternational Song” and the song “Ship of the South Lake, the cradle of the party” reproduced the groundbreaking event of the founding of the Communist Party of China, symphony, chorus and dance “Nanchang Uprising”, “Xijiang Moon · Jinggang Mountain”, “Crossing the Snowy Mountains”, “Long March”, “Yanan Song”, “Roar! The Yellow River”, “Crossing the River”, etc., in the context of time, vividly shows the great process of the Chinese Communist Party uniting and leading the Chinese people to build a new China after 28 years of arduous struggle.

The “Blood Struggle” chapter also sang “Under the Bright Sunlight” with a clear and tender childish voice, gorgeous national songs and dances “Singing a Folk Song to the Party”, “Song Songs for the Party”, “Happy Flowers”, “Our Good Place in Xinjiang”, “Psalms”, and “People of All Ethnic Groups Love the Party”, the calm and resolute music scene poem recites “The Dawn of Dawn”, the majestic song and dance “Seven Rhythms · The Long March”, “Shan Dan Dan Blossoming Red and Gorgeous-Oriental Red”, “Protecting the Yellow River”, “Toward Victory”, “There is No New China without the Communist Party.”

The mid-length review will also cut into the teaching content with excerpts from classic operas and revolutionary modern Peking operas that are well-loved by the audience. For example, the operas “Hong Lake Water, Waves Hit the Waves”, “Coral Songs”, “Embroidered Red Flags”, model operas “all have a bright heart”, “Spring is changing,” “Wise Fight”, all this shows the fearless spirit of the brave and sacrificing history of the Chinese Communists leading the Chinese people to carry out the revolution.

3.2 Chapters and Knowledge Points

Each chapter cuts into 3-5 minutes of music works from the beginning of the introduction of the new class, and according to the specific content, cuts into the mainstream media authority video audio music works at the knowledge points suitable for the music works, and uses the school teachers and students’ singing and performers appropriately. The wonderful classics or original songs presented will enable students to further understand the teaching knowledge points in the music art and ensure that at least one suitable music piece per chapter is connected to a certain knowledge point.

Take “Ying Shan Hong” as an example to connect knowledge points. “The song” Ying Shan Hong “is an episode in the movie” Sparkling Red Star “. The beautiful and melody of the song tunes contains the people’s reverence for the heroes of the Red Army and looks forward to the Red Army’s early victory.”^[6] The teacher aims to use The notes of the song “Ying Shan Hong” spread out

the historical picture scrolls, using the song as a substitute and the song instead of the ink, to dig out the theme of the Acura Party, Acura Motherland, Acura People, and Acura Heroes.

3.2.1 Teaching Objectives

(1) Explore the Transmission of the Song

“Ying Shan Hong” was originally a folk song, but now it is presented in a variety of singing methods such as folk singing, bel canto, popular singing, pop, rock and so on. Welcome and love. The original singer Deng Yuhua believed: “Since the first singing in 1974, it has been 31 years and has sung thousands of times. But every time I sing, I am still much moved.”^[7] Therefore, for more than 40 years of “Ying Shan Hong”, although the historical background of the song has long ceased to exist, However, as the red classic melody that has been sung for a long time and has been passed on to this day, no matter how the art form has changed in the process of inheritance, its ideological spirit and basic tunes of music have not changed fundamentally. The classics of history always release endless appeal beyond time and space. The classic red song “Ying Shan Hong” will continue to be passed on.

(2) Dig into the Core Spirit of the Song

The teacher instructed the students to preach the singing song “Yingshan Red”, so that “the students will not only gain ears and rich musical knowledge, but also the baptism of the soul and the purification of the soul”.^[8] What is more, let the students understand that the Communist Party of China relies on the people and leads the people, always keeping in mind its original mission of seeking happiness for the people and rejuvenation for the nation; let students understand the historical facts of adhering to the party’s absolute leadership over the army, leading the Red Army to work hard and to persevere in opposing the Kuomintang reactionaries; allow students to realize that in the new era and new journey, young students must be in the same direction as the development of the times, and carry forward the spiritual power symbolized by the “Yingshan Red” rooted in the Chinese earth, the Red Army’s unyielding, indomitable and firm faith.

3.2.2 Case Import

(1) Docking Materials

Chapter 5. The New Road of the Chinese Revolution

Section 1. Hard Exploration of the New Revolutionary Road

Part 2. The Rise of the Agrarian Revolutionary War

(2) Situation Introduction

The red classic song “Yingshan Red” is one of the main

episodes of the movie “Sparkling Red Star”, composed by Lu Zhuguo and Fu Gengchen. The film was released on October 1, 1974 and was adapted from Li Xintian’s novel of the same name, directed by Li Ang and Li Jun. The film tells about a small mountain village in Jiangxi in the 1930s (the original prototype story of the novel took place in the Macheng area of the Dabieshan Revolutionary Base in Hubei, Henan and Anhui), the story of the homes of dozens of poor people under the white horror and the brutal rule of the big local tyrant Hu Hansan underscores the eight-year-old red child Pan Dongzi, educated by the party and revolutionary predecessors, in the face of landlords and returning home, cruelty, brave resistance, and finally the process of gradual growth with the help of the party and seniors’ education.

The song “Yingshan Red” is a metaphor for “the Chinese revolutionary red regime, and despite the arduous process of the revolution, it will eventually usher in the victory of the revolution throughout the country.”^[9] This song not only sang the strong aspirations of the Soviet people living in the dark longing for the return of the Red Army, but also the revolutionary will to fight the dark forces desperately.

(3) Live Observation

The teacher instructed the students to watch the movie “Sparkling Red Star”, especially the clips on the song “Ying Shan Hong”, or enjoy the singing video and audio of “Ying Shan Hong” song, and gained the knowledge of the Great Revolution and the contemporary ideals and beliefs.

(4) Questions Raising

① After observing the movie “Sparkling Red Star” and its series of songs “Yingshan Red”, “Red Star Song” and “Red Star Goes to Fight”, how did you understand Xi Jinping’s “The Republic is red, and you cannot dilute this color. Countless martyrs With our flag red, it is absolutely impossible for us not to build the republic they are looking forward to, fighting for and sacrificing. “What is the profound meaning of this sentence?

② What was the original intention and mission of the Communist Party of China? How do students understand the relationship between the historical mission of the Communist Party of China in the new era and the mission of the original heart during the Second Civil Revolutionary War? What are the new characteristics of the CPC’s historical mission in the new era?

③ When the revolution is in danger, what kind of life will the students choose? Is it as brave as Pan Dongzi to accept the baptism of the revolution, firm his ideals and convictions, and pursue revolutionary truth, or is he just seeking his own peace?

④ What is the spirit symbolized by “Yingshanhong”? As young college students in the new era, how can we inherit and carry forward the spirit of Yingshanhong?

The teacher instructs the students to discuss small and big, and guide students to understand after full discussion: The red gene was formed in the blood and fire struggle of the great rejuvenation of the Chinese nation since the 20th century. It is the soul of the party’s life, the root of existence, and the basis of development. It runs through all historical periods of revolution, construction, and reform, including Red Boat spirit, Jinggangshan spirit, Long March spirit, Yan’an spirit, Xibaipo spirit, “two bombs and one star” spirit, Lei Feng spirit, Jiao Yulu spirit, special zone spirit and so on.

4. Optimize the Teaching Structure of Special Topics and Expand Teaching Content

Take the “Datong Thought” lecture as an example. At present, the teaching steering committee of the Ministry of Education’s “Outline of Modern and Contemporary History of China” on the subject design of this course does not pay attention to the important content of “Datong Thought”, but it is very important.

The modern Datong thoughts in China include Tianping Tianguo Agricultural Socialism Utopia, Kang Youwei’s bourgeois subjective utopian socialism, and Sun Yat-sen’s bourgeois objective utopian socialism. Teachers focus on the early exploration of the country’s way out in Chapter Two, the early exploration of the storm of peasant-mass struggle, the rise and failure of the Second Movement, the third chapter, the Revolution of 1911, and the end of the monarchy. The content of Datong’s thought is discussed in depth. Datong thought originated from the classic “Book of Rites • Li Yun”, and based on it to improve and revolution.” The Book of Rites • Li Yun” describes the ideal blueprint for the world as: “A journey along the road, the world is public. Choose wise and capable, and believe in good faith. Therefore, people are not alone, they are not their own sons, they are old There is end, strong and useful, young and strong, all widows and loneliness are supported. Men have their part, women have their own homes. They will abandon the goods to the ground, they don’t have to hide in themselves; Also, you don’t have to do it for yourself. It’s because of treacherous and evil schemes, and the thief doesn’t do it. Therefore, it’s called Datong if you don’t do it.”^[10]

This thinking mode includes four aspects. First, social management. The entire society is managed by people who are elected by people. People believe in harmony and live in harmony. Second, social relations. Breaking the family

relationship of the blood relatives and pushing it into the whole society, transforming the small family love into the boundless love of all human beings. Third, social life. Social employment is sufficient to make the strong and useful; social welfare is universal, making the old and the old, young and prosperous, and widowed and lonely, those who have loneliness and waste have the dignity of life and the guarantee of life. Fourth, social order is in order. Due to the public philosophy of “when the evil is abandoned on the ground, it is not necessary to hide it; if the evil is not born from the body, it is not necessary to be for ourselves”, which makes the public security good, and people do not need to close their accounts when they go out.

The Confucian Datong thought that “the world is public” was inherited and developed by later thinkers. Hong Xiuquan, the founder and ideological guide of the Taiping Heavenly Kingdom, fully quoted the famous sentences in “Book of Rites • Li Yun” in his “Awakening of the World”. He said: “I miss the three generations of Tang Yu. There is no sympathy in the world, no need to be saved, no door closed, no secrets, no distinction between men and women, and election to Shangde... It’s why Kong Qiu said: ‘A trip to the road Also, the world is public ‘.”^[11]

Hong Xiuquan expounded the goals of Datong’s ideal society—the description and mode of the Book of Rites—the three generations of Tang Yu, and put forward his thoughts against the real society of chaos, darkness, and fighting. The design and implementation of Hong Xiuquan’s Datong ideal society is mainly reflected in the “Tian Chao Tian Mu System” promulgated in 1853. First, it solves the problem of farmers’ means of production. Abolish feudal land ownership, implement state-owned land, distribute land evenly according to population, and try to achieve the ideals of “farming with farmland, eating with food, wearing clothes with clothing, and using money with richness, uniformity and warmth everywhere” society.

Since then, various forms of general theory have emerged. There are Mo Datong sayings represented by Tan Kuntong, Tang Caichang, and Fan Chong; anarchic Datong sayings represented by Song Su and Chen Yong; Tianyan Datong doctrines represented by Yan Fu; Autonomous Datong doctrines represented by Huang Zunxian; and Buddhist Datongs represented by Sun Baodi Say. Among these doctrines, Kang Youwei’s Datongshu is the most detailed and systematic.^[12]

In the early years of the Republic of China, Kang Youwei once again emphasized his Datong thought because of his opposition to the Republic. Kang Youwei believed that: “Confucius said: the journey of the avenue, the world is public election and ability.”^[13] He believes that the Re-

publican government was established on the premise of extremely high social moral standards. Ignoring morals is mob politics, and its future is bleak.

Sun Zhongshan extended the Datong thought of “Book of Rites · Li Yun” and said, “What is the purpose of human evolution? That is to say, Confucius said that” the journey of the road is also the world, and the world is public. “ This human being hopes to turn the present painful world into a paradise of paradise. “[14] He believes that” the world is public” is the purpose of human evolution, the ideal that people pursue, and the hope of getting rid of pain.

Sun Yat-sen declared in the “Provisional Presidential Proclamation” on January 1, 1912, “At home and abroad, our friendship and pacifism will bring China to the forefront of the international community and the world is getting to Datong.”[15] And for China, it is the realization of livelihood. He said: “People’s livelihood is socialism, also known as communism, which is Datongism.”[16] He believes that there is a logical development process from “the world is public” to “Datong World”. Only when the entire society becomes an ideal society of freedom, democracy, peace, justice, openness, morality, and wealth, can we “build a people’s country and advance for unity”[17].

This way of thinking of modern thinkers was inherited and carried forward by later Communists. Xi Jinping used the classic sentence of “The journey of the road, the world is the public” more than ten times after the 18th National Congress of the Communist Party of China. [18] Xi Jinping combines the concept of “the world is for the public” in traditional culture with the fundamental purpose of serving the people wholeheartedly, the great ideals of communism and the international responsibilities of big parties and powers. It is a creative transformation and innovation of China’s outstanding traditional culture and a shining example of development.

The Song of Datong, composed by Xiao Youmei and Yi Shuzhai for Confucius, was a national anthem once during the Republic of China, and it had a great influence. Meng Wentao believes: “This is a good old song worth recommending to the world. Especially today. In recent years, I don’t know when to play, in my mind, it often appears in my mind that I sang at least 55 years ago. This song was completed. “[19] Combining the original mission of the Communists, the” Datong Song “was adapted into four mixed choruses, and the rehearsal recording became more than 5 minutes of audio or video as a teaching case.

Xi Jinping pointed out: “The highest state of art is to make people tempted, to subject people’s souls to baptism, and to let people discover the beauty of nature, the

beauty of life, and the beauty of the soul.” [20] Teachers instructed two through classroom teaching and inquiry learning. In the link, tapping the positive factors such as the mainstream ideology, the spirit of the times, historical consciousness, cultural heritage, and artistic appeal, can basically enable every student to master the basic processes and methods of music appreciation. They have personally experienced the results of Sinicization, epochization, and popularization of Marxism in a happy and pleasing way. They use their musical works to tell Chinese stories, spread Chinese culture, and use their musical works to discover truth, goodness, and beauty. These experiences will help to promote an attitude of life with emotion, temperature, and inner meaning, inspire them to strive for continuous exploration and awareness in their careers, and strive to pursue the beauty of the times, the beauty of the faith, and the beauty of the lofty!

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