

The Exploration of the Origin of “Moral Governance” Ideology

Guizhen Liu¹, Liuying Cao², Xiang Yuan^{3*}

¹Doctor of Public Administration of Lyceum of the Philippines University, Batangas 4200, Philippines

²Ph.D. Candidate in Public Health at the Our Lady of Fatima University, Valenzuela, Metro Manila 1440, Philippines

³School of Philosophy, Renmin University of China, Beijing 100872, China

*Corresponding author: Xiang Yuan, 675941148@qq.com

Copyright: © 2024 Author(s). This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0), permitting distribution and reproduction in any medium, provided the original work is cited.

Abstract: This study explores the origins and evolution of the Confucian concept of “moral governance”, a central tenet of Confucian political thought emphasizing that effective leadership and societal harmony stem from the moral integrity of rulers. Rooted in ancient Chinese philosophy, “moral governance” is defined as governing through the moral influence of leaders, inspiring ethical behavior among the populace. Historical sources, such as Shangshu and The Records of History, highlight the role of virtuous monarchs like Emperors Yao, Shun, and Yu in establishing moral governance as a cornerstone of national stability and prosperity. The development of this ideology is traced through key historical periods. In the Shang dynasty, the Mandate of Heaven underscored the ruler’s moral obligations and its misuse by tyrants like King Zhou led to the loss of legitimacy. The Western Zhou dynasty institutionalized moral governance through virtuous leaders like King Wen and King Wu, whose personal cultivation of virtue and ethical administration solidified the nation’s foundation. During the Warring States period, the transition from a clan-based society to regional states further refined the principles of moral governance, integrating them into Confucian philosophy. Modern scholarship explores the relevance of moral governance in contemporary society, while foreign research has been limited to its intersections with law and morality. This comprehensive analysis highlights the enduring significance of moral governance in ancient China as a model for ethical leadership and its influence on Confucian political theory.†

Keywords: Moral governance; Confucianism; Virtue; Mandate of Heaven; Social order; Political legitimacy

Online publication: December 31, 2024

1. Introduction

In the core of Confucian political thought, “moral governance” is a concept where effective leadership and societal order are the results of rulers with high moral integrity as they inspire the people to behave morally as well. Defined in *Cihai* (a major Chinese dictionary and encyclopedia) as “ruling the people with the moral

sensification of the ruling class”, which highlights the importance of morality in governance. The study of Confucianism’s “moral governance” in modern academic circles not only covers traditional discourses but also explores its application in modern society. “Chinese Moral Governance Thought and Political Practice” edited by Ren Fuquan, Wu Deyi, and Zuo Shouqiu summarizes the formation of ancient Chinese moral governance thought and its evolution in modern society ^[1]. The “Discussion on Confucian Moral Governance Thought” edited by Cai Fanglu and Shu Dagang focuses on analyzing the relationship between Confucian moral governance thought and modern society, and explores its connotation, historical evolution, and limitations ^[2]. These studies provide a rich perspective on a comprehensive understanding of Confucianism’s moral governance. However, there is relatively little foreign research on this concept. Foreign scholars focus narrowly on the relationship between morality and law rather than examining the comprehensive ethical framework Confucianism promotes. For example, Hegel mentioned the importance of morality in ancient China in the *Philosophy of History* ^[3]. Max Weber discussed the role of moral indification in his book *Confucianism and Taoism*. He called Confucianism “adaptation to the world” ^[4]. Domestic research is more in-depth and meticulous, covering many aspects of tradition and modernity, while foreign research mainly focuses on the relationship between morality and law. These studies show the extensive influence and applicability of Confucianism’s idea of “virtuous governance” in different cultural and historical contexts.

1.1. The origin and models of moral governance in ancient China

According to Xiong Shili’s *The Origin of Chinese Culture*, because of the importance placed on life, it has gradually formed a tradition of valuing morality. In Tang Jing’s research *In the Development of Human History*, he stated that morality is an ancient force that emerged earlier than politics and law, and once regulated social life together with religion ^[5]. Han Feizi’s *Records of Ancient Times*, which focused heavily on morality, shows that the concept of moral governance predates the rule of law ^[6]. Researchers can summarize that “Morality is regarded as the main force that regulates society” ^[7]. It plays an important guiding role in the self-cultivation of individuals and the security and development of the country. Therefore, if the “ruler” wants to ensure that the group he leads can live and work in peace, the way to prosperity often needs to be guided by morality ^[8]. The importance of morality has been repeatedly mentioned and verified in history. At the same time, the study also recognizes that Confucianism’s moral governance thought can be traced back to the earliest ancient China.

This concept is reflected in many historical records, including *Shangshu* or *The Records of History* (sometimes called *Book of Documents*), China’s ancient compilation of historical records compiled by Confucius. One example from this book is Emperor Yao’s practiced moral governance of the ancient ideal monarch. Qin, Ming, Wen, Si, and An summarize the five virtues of Emperor Yao’s style in ruling the country, which are: respectfulness, brightness, elegance, thoughtfulness, and generosity ^[9]. They also wrote that Emperor Yao emphasized the importance of valuing virtue and reusing talented individuals ^[10]. Yao’s principle “The light is covered with four tables, and the grid is up and down” signifies that virtue not only reaches all directions but every corner ^[11]. Emperor Yao was able to unite various ethnic groups he governed through cultivating morality. “Cultivating morality to unite all the nine ethnic groups has promoted the harmony within. After the reconciliation of the nine ethnic groups,” the people are clear and harmonious with all counties; the people of Li are in a time of change ^[12]. It can be seen that Emperor Yao promoted the people’s harmony and kindness gave unity to various tribes, and finally made the world peaceful with customs and pure beauty ^[13]. He stimulated harmony and prosperity in society through moral governance, reflecting the ancient ideal of governing the

country with morality first.

Secondly, in *The Records of History*, there are accounts of Emperor Shun's accomplishments in governing the country through virtue and extending his influence to distant regions. The record states that Emperor Shun "Ordered the twelve governors to discuss the emperor's virtue, practice high virtue, and draw distant lands, and the barbarians." This suggests that by promoting high moral standards, the emperor inspired remote and foreign tribes to willingly follow his leadership. He practiced *Hou Deyuan*, a form of compassionate governance that appealed to people across regions^[14]. As a result, tribes in the four corners — south, east, west, and north — submitted to Emperor Shun's leadership, moved by his virtue^[15]. Yu Naixing's "Nine Moves caused foreign objects to fly like the wind." This reflects how Emperor Shun's moral governance helped foster a sense of prosperity, harmony, and even auspicious events, as if nature itself responded positively to his leadership, symbolizing cultural exchange and the prosperity of the country^[16]. "The world has been virtuous since the beginning of Emperor Yu" and continued by Emperor Shun, they are the pioneer models of moral governance that have laid the foundation for the moral governance politics of later generations highlighting the core position of virtue in the rule of ancient monarchs^[17].

Lastly, the dialogue between Gao Tao and Emperor Yu focused on moral governance and a people-centered approach. Gao Tao emphasized that a monarch must cultivate personal virtue, act with caution, and maintain harmony within his family and society to establish long-term stability^[18]. Emperor Yu agreed with Gao Tao but also expanded on this idea. He believed that moral governance also includes selecting wise and ethical officials, who "Know people, able to be an official"^[19]. It is emphasized that rulers should first pay attention to the cultivation of their morality and set an example of governing the country through moral cultivation then choose subordinates that have the same moral standards as them. Additionally, the phrase "Anmin is beneficial, and Limin cherishes it" means that a leader who cares and protects their people will earn their loyalty and support^[20]. It further shows that rulers can only win the hearts and support of the people by implementing moral government and benefiting the people. This also preliminary shows the ideological rudiment of "cultivating oneself and peace with others", that is, to achieve social stability and harmony through self-cultivation, and "Destiny has virtue, five services, and five chapters"^[21]. It closely links morality with destiny, indicating that only a monarch with virtue can obtain destiny and thereby have a legitimate right to rule.

1.2. The formation of Confucianism's moral governance thought

Judging from the records of classic documents such as *Shangshu*, morality is not only a core of personal cultivation but also the foundation of national governance. The exemplary behaviors of ancient monarchs such as Emperors Yao, Shun, Tao, and Yu demonstrate that moral governance can lead a nation toward peace and prosperity^[22]. This gradually becomes the leading ideology of national governance. Confucianism inherited and carried forward this concept of morality-first governance, and systematized it into a theoretical system combining morality and politics.

1.2.1. Shang (also known as the Yin) Dynasty and the idea of moral governance

According to Qian Xun, the history of written records in China can be traced back more than 3,000 years to the Shang dynasty where much of the recorded thought was centered on the Mandate of Heaven (天命). During this time, decisions were guided largely by divination and signs, showing an early belief that the belief of Mandate of Heaven shaped human affairs and that people looked to oracles for guidance in both personal

and political decisions ^[23]. The ideological characteristics of this period can be explored in Zhou Yi (I Ching or Book of Changes) and more specifically in Shangshu (Book of Documents).

One passage from Zhou Yi discusses the fundamental principles of the universe's creation and how they can guide moral governance ^[24]. Zhou Yi's two core concepts—*Qian* and *Kun*—symbolize heaven and earth. *Qian* represents heaven which symbolizes creativity, strength, and the active principle. *Kun*, representing earth, symbolizes receptivity, nourishment, and the passive principle. This idea reflects the interaction of yin and yang and the harmonious view of nature produced by heaven and earth. Applying this to governance, rulers are encouraged to emulate these forces. Directly translated in Chinese, “Heaven is good, healthy. Gentlemen (君子, *jūnzǐ*) are self-improvement” ^[25]. This reflects a central idea in Confucianism and the *Zhou Yi*: humans should emulate the virtues of Heaven—its strength, creativity, and goodness—by constantly improving themselves to fulfill their moral responsibilities in society. Therefore, a monarch should be as virtuous and just as the sky, embracing wisdom and foresight to build a prosperous and enduring reign. At the same time, they must ensure that their governance is grounded in moral integrity, securing the well-being and harmony of the people ^[26]. Inclusivity and morality are essential for achieving and improving all aspects of society. The idea of the universe's complementarity emphasizes that rulers should possess not only pioneering wisdom but also the virtue of nurturing and cultivating all things. This balance ensures the long-term stability of the nation and the harmonious development of society. The Way of the Universe in Zhou Yi not only reveals the laws of the universe but also provides a theoretical foundation for ancient political thought. According to the ideas in the *Zhou Yi*, by understanding and aligning with the natural laws of Heaven and Earth, and applying wisdom and virtue in their actions, monarchs can govern effectively and maintain harmony within their realms, thereby aligning with the Mandate of Heaven.

The *Shangshu* (Book of Documents) emphasizes that rulers must align their conduct with the Mandate of Heaven through virtuous governance. It portrays Heaven as a moral authority that grants or revokes a ruler's legitimacy based on their actions. This highlights that only a morally upright and just ruler can ensure the stability and legitimacy of their reign. If a ruler fails to maintain moral integrity or meet the needs of the people, Heaven may revoke the mandate and transfer it to another. History provides examples of dynasties failing to adhere to this principle and suffering the consequences of the fall of their nation.

For instance, the people of the Shang dynasty ruled by Emperor Zhou expressed their despair, they say: “Why does Heaven not revoke your power?” ^[27]. This reflects the people's doubts and frustrations about Heaven's failure to display majesty and uphold justice, raising the question of whether the monarch still had the legitimate right to rule.

King Zhou responded, saying, “Am I not born with the Mandate of Heaven?” ^[28]. In doing so, he questioned the Mandate of Heaven and sought to blame it for his failures on Heaven's will. However, the response states: “Is it because there are many sins that Heaven can be blamed?” ^[29]. This points out that the monarch's crimes, not heaven's will, are the real reason for the downfall of the country. The downfall should not be attributed to the Mandate of Heaven but rather to the immorality and tyranny of the ruler. The response further emphasizes: “The mourning of the Yin (Shang Dynasty) signifies its sins, not merit. Do these sins not bring about the destruction of the state?” ^[30]. This warns the monarch that failing to reflect on his own mistakes and boasting of his supposed merits will only lead to greater disasters for the nation.

King Zhou lost the Mandate of Heaven due to his tyranny, which caused Heaven's favor to shift to the State of Zhou. This illustrates that, in ancient China, a monarch's virtue was not only tied to their personal

legitimacy as a ruler but also to the fate of the entire nation. The transfer of the Mandate of Heaven reflects the divine judgment of the ruler's behavior and highlights the central role of morality in establishing political legitimacy.

1.2.2. Western Zhou Dynasty and the idea of moral governance in the period

The *Records of History* recorded: "The tyrant King Zhou of Shang was so corrupt and cruel that he killed his advisor, prince Bi Gan for criticizing him and imprisoned righteous officials, such as Ji Chang. It is also recorded that the sage Jiang Ziya found King Zhou's reign insufferable, and feigned madness so he fled with the ritual instrument (礼器) in his hands^[31]. "King Zhou's cruelty led to the loss of the people's support and the withdrawal of Heaven's favor." The ritual instrument Jiang Ziya carried to escape to the Zhou Dynasty symbolizes the preservation of ceremonial traditions and the transfer of the Mandate of Heaven to King Wen. Later generations of Confucianism, Mencius said "Those who subdue people by strength are not convinced by their hearts, but by force. Also; those who subdue people with virtue, the center is happy and dedicated"^[32]. Governing the country with virtue can win the hearts of the people and achieve lasting rule while relying on force can only obtain temporary obedience and cannot last. Mencius pointed out, "Those who pretend to be benevolent with strength are domineering, and those who are domineering must be great; those who practice benevolence with virtue are the king, and the king does not wait for the greatness"^[33]. This sentence shows that the hegemony of relying on force can temporarily achieve rule, but virtue is the key to winning truly long-term rule. Despite ruling over a small territory of only a hundred miles, King Wen of Zhou earned the loyalty and admiration of the world through his benevolence and virtuous leadership. This exemplifies the Zhou Dynasty's foundation on moral governance, where virtue was the cornerstone of royal authority and legitimacy.

The *Classics of Poetry (Shijing)*, particularly the section about King Wen, reflects the core idea of governing the country with virtue and highlights the close relationship between fate and virtue. As the founder of the Zhou Dynasty, King Wen gained the support of Heaven through his personal virtue, granting him the mandate to rule the world.

Firstly, the line "King Wen is above, in alignment with Heaven" emphasizes that King Wen's virtue was recognized and sanctioned by divine will^[34]. Another phrase, "Although Zhou is an ancient nation, its destiny is renewed", illustrates that, despite the Zhou Dynasty's historical roots, it received a new mandate due to King Wen's virtuous governance^[35]. The statement "The descendants of King Wen will last for a hundred generations" conveys that his virtue not only brought prosperity to the nation but also established a moral and political foundation for future generations^[36].

The phrase "King of Literature stands modestly, on the left and right of the Emperor" reflects how, under divine guidance, King Wen acted with humility and prudence, maintaining harmony with Heaven's will^[37].

Secondly, the passage from the *Shijing* emphasizes King Wen's dedication to selecting talented and virtuous individuals to assist in governance^[38]. Through their support and his focus on moral leadership, he achieved stability and prosperity for the country^[39]. It further highlights the solemnity and prudence of King Wen in governance, and shows that he has won the trust and support of the world with his virtue.

The *Shangshu* (Book of Documents) contains relevant accounts of King Wen and King Wu, illustrating the Zhou Dynasty's core concept of moral governance. For example, the statement "Wang Jing's work, you can't disrespect morality" emphasizes that monarchs must prioritize morality in governance, with virtue as the fundamental principle of ruling a country^[40]. Another passage, "Shang Kexiu, the king of literature, and I have

Xia”, reflects Duke Zhou’s admiration for the virtues of the sage King Wen ^[41]. It advocates the importance of maintaining national harmony and stability through moral cultivation.

Additionally, the phrase “*Gongzuo respectful, from righteousness, wisdom, intelligence, far-sighted make a saint*” outlines five essential qualities for a monarch: respectfulness, adherence to righteousness, discernment, intelligence, and foresight, all of which are necessary to achieve justice and embody the qualities of a sage ^[42].

Minzi further highlighted, “No bias, no bias, follow the king’s righteousness” stressing that monarchs should practice impartiality, avoid selfishness or favoritism, and uphold fairness to ensure governance that is both broad and just ^[43].

Lastly, the statement “*The son of heaven is the parent of the people, thinking that he is the king of the world*” suggests that the monarch, as the “Son of Heaven,” has a duty to lead the people with virtue and guide them toward righteousness ^[44].

Overall, these ideas underscore two key principles of moral governance in ancient China: the monarch’s personal cultivation of virtue and adherence to fair governance. Together, these ensure the stability and long-term success of the nation.

Through the Western Zhou Dynasty, in the discussion of the concept of king, people can clearly see the core position of moral governance in ancient Chinese political thought. In the Western Zhou Dynasty, the concept of moral governance represented by King Wen and King Wu not only consolidated the foundation of national rule but also provided rich theoretical resources for Confucianism in later generations. Through the monarch’s cultivation, the selection of virtue and courtesy, and moral governance, the Western Zhou Dynasty realize it has become a model for the stability and prosperity of society and the successful practice of Dezhì in history.

1.2.3. The idea of moral governance in the Warring States Period

Li Zehou believes that “The Spring and Autumn Period and the Warring States Period was the period of transition from clan society to regional state system” ^[45]. The prominent feature of this transition is the decline of the Zhou royal family and the vassals.

“Poetry and scripture, through Zhou’s West Zhou Jiudi saw the scene of the abandoned palace of the temple and the rice melt, which expressed the king’s deep sorrow for the decline of the room” ^[46]. “The center shakes and the center is intoxicated” ^[47]. It reflects the pain and helplessness in the face of the past prosperity, hesitation, and unbearable to leave ^[48]. What is more, it questions the injustice of fate, showing the confusion and powerlessness of fate. This poem is not only about Zhou King’s emotion for the decline of the room but also reflects the deep concern about the collapse of the etiquette system and the collapse of political order, revealing the collapse of etiquette, the bittersweet end for the country, and the far-reaching impact of society.

In the context of a group of heroes scrambling for supremacy, the eventually rising princes not only depend on the kingly virtue and the way of governing the country”, Chu Jun asked Zheng, angry and mourning his humility. “Betray and defeat it, subdue it and give it up, morality and punishment are achieved. Cut down, betray, and punishment; soft clothing, virtue, both are established” ^[49]. “Painful king Zhuang pass virtue punishment BingShi consolidated the regime; It also depends on whether you can accept the sages and make good use of the auxiliary talents.” “Huan Gongjiuhe vassals, not with soldiers and chariots, the power of Guanzhong also. If it is benevolent” ^[50]. Qi Huan just relied on Guan Zhong’s strategy to achieve hegemony

through nine alliances of the vassals without moving the army, which fully illustrates the importance of virtue and virtuous ministers complementing each other. In this kind of political and social turmoil, dukes or princes under an emperor are used to enhance national strength and consolidate their position. The country has implemented different political, economic, and military reforms. These reforms require a new theoretical basis and ideological guidance, prompting thinkers to put forward various strategies to govern the country to meet the needs of the times, forming a situation of hundreds of schools competing.

Confucius is the founder of Confucianism's idea of moral governance. His core theories include "benevolence" and "rite." Confucius's thought on benevolence: "It is the highest morality that the ruler should have, advocating benevolent love and integrating it into the political life of the country. At the same time, as an external code of conduct, 'rites' aim to maintain social relations"^[51]. He advocated that rulers should have noble morality, implement "benevolent government", emphasize "morality first, then punishment", and oppose tyranny. Confucius believed that the ideal of "benevolence" could be realized through etiquette governing the country and instructing the people.

2. Conclusion

The formation of the idea of moral governance in Chinese politics stems from the core position of morality in ancient society. In ancient times, monarchs such as Yao, Shun, and Yu governed the country with virtue, showing the effectiveness of morality as a force for social regulation and governance. Since Chinese culture has emphasized the importance of life and human relations since ancient times, morality has gradually become the cornerstone of social governance. Confucianism inherited and carried forward this. He traditionally systematized the idea of moral governance and advocated inspiring the people through the morality of the rulers, to achieve a harmonious society and long-term security of the country. Dezhì is not only in line with the concept of destiny but also proves its effectiveness in maintaining social order and political legitimacy through successful practices in history, such as the governance of vassal states during the Western Zhou Dynasty and the Spring and Autumn Period and the Warring States Period. The idea of moral governance has had a wide and far-reaching impact, which not only shaped the political system and culture of ancient China but also became an important basis for future generations of national governance and personal cultivation. The lasting influence of this idea comes from its people-oriented concept of attaching importance to morality, which is in line with the values of harmony and stability in Chinese society.

Disclosure statement

The authors declare no conflict of interest.

Reference

- [1] Zhang MY, 2016, Research on Confucian Virtue Governance and Its Modern Value, thesis, Heilongjiang University, 3.
- [2] Jiao GC, Guo X, 2008, Research on the History of Chinese Ethical Thought in the Past Thirty Years of Reform and Opening-up. *Ethics and Civilization*, 2008(5): 17.
- [3] Zhang MY, 2016, Research on Confucian Virtue Governance and Its Modern Value, thesis, Heilongjiang University, 4.

- [4] Tu WM, 2017, Confucianism on Being a Man (I). People's Education, 2017(8): 77.
- [5] Mou ZS, 2005, Nineteen Lectures on Chinese Philosophy. Shanghai Ancient Books Publishing House, Shanghai, 36.
- [6] Tang J, 2007, Rule by Virtue in China: Outline of Ancient Chinese Thought on Rule by Virtue. China Literature and History Publishing House, Beijing, 3.
- [7] Tang J, 2007, Rule by Virtue in China: Outline of Ancient Chinese Thought on Rule by Virtue. China Literature and History Publishing House, Beijing, 3.
- [8] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 2–3.
- [9] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 2–3.
- [10] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 2–3.
- [11] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 2–3.
- [12] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 2–3.
- [13] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 2–3.
- [14] Han ZQ, 2010, Historical Records. Zhonghua Book Company, Beijing, 14.
- [15] Han ZQ, 2010, Records of the Historians. Zhonghua Book Company, Beijing, 15.
- [16] Han ZQ, 2010, Records of the Historians. Zhonghua Book Company, Beijing, 15.
- [17] Han ZQ, 2010, Records of the Historians. Zhonghua Book Company, Beijing, 15.
- [18] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 35.
- [19] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 35.
- [20] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 35–36.
- [21] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 37–38.
- [22] Tang J, 2007, Rule by Virtue in China: Outline of Ancient Chinese Thought on Rule by Virtue. China Literature and History Publishing House, Beijing, 3.
- [23] Qian X, 1991, Pre-Qin Confucianism. Liaoning Education Press, Shenyang, 3.
- [24] Guo Y (Translator), 2010, Zhou Yi. Zhonghua Book Company, Beijing, 287.
- [25] Guo Y (Translator), 2010, Zhou Yi. Zhonghua Book Company, Beijing, 2.
- [26] Guo Y (Translator), 2010, Zhou Yi. Zhonghua Book Company, Beijing, 8.
- [27] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 112.
- [28] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 113.
- [29] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 113.
- [30] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 113.
- [31] Han ZQ, 2010, Records of the Historians. Zhonghua Book Company, Beijing, 20.
- [32] Yang BJ, 1960, Mencius Translation. Zhonghua Book Company, Beijing, 74.
- [33] Yang BJ, 1960, Mencius Translation. Zhonghua Book Company, Beijing, 74.
- [34] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 746.
- [35] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 746.
- [36] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 747.
- [37] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 746.
- [38] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 748.
- [39] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 748.
- [40] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 204
- [41] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 248–249

- [42] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 129
- [43] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 133
- [44] Mu P (Translator), 2009, Shangshu. Zhonghua Book Company, Beijing, 133
- [45] Li ZH, 1999, On the History of Chinese Thought (Volume I, Middle and II). Anhui Literature and Art Publishing House, Hefei, 11.
- [46] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 195.
- [47] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 196.
- [48] Cheng JY, Jiang JY, 1999, Annotations on the Book of Poetry. Zhonghua Book Company, Beijing, 196.
- [49] Yang BJ, 1983, Notes on the Left Biography of the Spring and Autumn Period. Zhonghua Book Company, Beijing, 722.
- [50] Yang BJ, 1980, Translation of the Analects. Zhonghua Book Company, Beijing, 159.
- [51] Zhang MY, 2016, A Study on Confucian Virtue Governance and Its Modern Value, thesis, Heilongjiang University, 7.

Publisher's note

Bio-Byword Scientific Publishing remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.