

Journal of Advanced Academic Research and Studies (JAARS)

ISSN 3006-4007 (Print)

ISSN 3006-4015 (Online)

Aims

The Journal of Advanced Academic Research and Studies aims to Continuously promote meaningful and valuable outstanding academic achievements to serve the society, increase advanced academic knowledge for the world civilisation, and serve the progress of science and technology combined with human society.

Journal Title

The official title of the journal is “Journal of Advanced Academic Research and Studies (JAARS)” and the abbreviated title is “J. adv. acad. res. stud.”

Year of Launching

Journal of Advanced Academic Research and Studies was launched in 2023.

Availability of the Full-Text in the Web

Full text is freely available from: www.nlbaeai.org

Fund Support

This journal was supported by the NLBA Eurasian Institute Limited.

Index in Database

The articles published in this journal are may index and/or abstracted in EBSCO.

ProQuest, Ex Libris, and Google Scholar.

Subscription Information

All correspondences regarding membership, subscriptions and changes of address should be sent to the society addressed as below: NLBA Eurasian Institute Limited (E-Mail: edubscon@outlook.com , Homepage: www.nlbaeai.org). The annual subscription fees are free of charge.

Submission

The NLBA Eurasian Institute Limited operates an on-line submission system. Details of how to submit online and full author instructions can be found at:www.nlbaeai.org. Manuscripts should be submitted to the on-line submission system at:www.nlbaeai.org following all prompts on the screen. Other correspondences can be sent by e-mail to the editor at edubscon@outlook.com Peer review under responsibility of the NLBA Eurasian Institute Limited.

Journal of Advanced Academic Research and Studies Volume 1, Number 11

Published 1 November 2024

Publisher (Editorial Office)

E-Mail: edubscon@outlook.com, Homepage: www.nlbaeai.org

Hooijdonkseweg 3, 4823 ZD Breda, Nederland

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The Chinese Ideological and Cultural Roots Embedded in the Zhao Jin Spirit

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Received 28 April 2024, Revised 03 August 2024, Accepted 01 November 2024

Abstract

Purpose – The purpose of this study is to deeply analyze the three main connotations of the Zhaojin Spirit—“firm belief in loyalty to the Party,” “heroic spirit of tenacious struggle,” and “working style rooted in the masses”—and explore how these connotations reflect a revolutionary inheritance and innovation of traditional thought and culture. Additionally, the study aims to evaluate the academic value and practical significance of these connotations in a modern context.

Design/Methodology/Approach – The study employs a literature analysis method, combining historical data and relevant theories, particularly the integration of Marxism with Chinese traditional culture, to systematically examine the specific practices of the Northwest Communists in the Shaan-Gan Border Revolutionary Base. By studying the words, actions, and deeds of key figures such as Liu Zhidan, Xie Zichang, and Xi Zhongxun, the core elements of the Zhaojin Spirit are distilled, and its background and influencing mechanisms are analyzed.

Findings – 1. Firm Belief in Loyalty to the Party: This belief stems not only from the ideal of communism but is also deeply rooted in the concepts of “people-oriented governance” and “practical application for the betterment of society” found in traditional Chinese thought and culture. 2. Heroic Spirit of Tenacious Struggle: It demonstrates the spirit of sacrifice and self-improvement shown by the Communists under extremely difficult conditions, which resonates with the emphasis on moral cultivation and social responsibility in ancient Confucian and Taoist philosophies. 3. Working Style Rooted in the Masses: This reflects the principle consistently upheld by the Communists of “coming from the masses and going back to the masses,” embodying the Chinese philosophical idea of harmonious coexistence between humans, nature, and society.

Research Implications – It highlights the importance of continuing to promote the Zhao Jin Spirit in the new era, particularly in terms of strengthening ideal and faith convictions and adhering to the people-centered development philosophy, which holds significant practical guiding significance.

Keywords: Zhaojin Spirit, Thought and Culture, Revolutionary Inheritance, Root Characteristics

JEL Classifications: Z00

National Social Science Fund Project (23XDJ010) "Research on the Zhao Jin Spirit of the Shaanxi-Gansu Border Zhao Jin Revolutionary Base Area

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In the history of the Chinese revolution, the Northwest Revolutionary Base, renowned for its historic contribution of “Two Bases and One Preservation” (serving as dual strategic strongholds and preserving revolutionary forces), was a remarkable endeavor undertaken by Communists and revolutionaries, who armed themselves with Marxism-Leninism, revolutionarily inherited and carried forward the fine ideological and cultural heritage, studied and implemented Mao Zedong’s thought of “armed colonialism by workers and peasants (establishing localized revolutionary bases through armed struggle)”, and adhered to the Jinggangshan path—the CPC’s first rural revolutionary base. The Shaanxi-Gansu Border Revolutionary Base Area, centered on Zhaojin, pioneered a new chapter in worker-peasant armed independence across Shaanxi and Gansu provinces. Through trials of blood and fire, Communists’ noble convictions were forged and elevated, crystallizing into the Zhaojin Ethos. The core connotations of this spirit include unwavering loyalty to the Party, heroic perseverance in struggle, and a work style centered on the masses. This spirit embodies the faith, ideals, aspirations, revolutionary optimism, wisdom, capabilities, and ethos of Communists and revolutionaries in Zhaojin’s struggles, reflecting their original mission, commitment, and virtues. Rooted in China’s intellectual and cultural traditions, the Zhaojin Spirit vividly demonstrates the pragmatism and greatness of Communist ideals. Conducting an in-depth study of the ideological viewpoints and humanistic values inherent in the northwest revolutionaries’ struggles holds significant academic and practical value.

I. Unwavering Party Allegiance: The Zhaojin Ethos and Its Revolutionary Synthesis of Minben Governance and Pragmatic Statecraft from Chinese Political Cosmology

The harmonious coexistence of nature, humanity, and society reflects the worldview and philosophy of Chinese thought and culture, where humans should follow nature, cultivate virtue, and contribute to building a universally harmonious society. This serves as the intellectual and cultural foundation for the ideals and beliefs of Chinese Communists. The Communists and revolutionaries in Northwest China firmly believed that only under the leadership of the Communist Party of China, guided by Marxism-Leninism, could the Chinese people achieve victory in their great and just cause of striving for national independence and the freedom and happiness of the people.

Chinese thought and culture hold that heaven, earth, and humanity exist in harmonious unity, advocating the construction of a harmonious society based on moral cultivation, which Confucianism calls the “Great Unity” (Datong) society. It emphasizes the power of individuals, believing that virtuous and noble-minded people should cultivate their moral character and contribute, both individually and collectively, to establishing a well-ordered society and advancing civilization. Both Daoism and Confucianism recognize that nature operates according to its own laws, and humans should follow rather than defy them. Laozi’s *Dao De Jing* (Chapter 5) written by Laozi (Taoism Founder) warns that between heaven and earth, there exists a selfless and impartial Dao, much like straw dogs that are discarded after sacrificial rituals. This impartial Dao demands that

humans respect and conform to nature, just as rulers should respect and follow the capabilities of their people. Confucianism teaches that the workings of heaven and earth are selfless and natural—the cyclical progression of seasons and climatic changes influence the growth of all living things, reflecting natural laws. Thus, rulers should revere heaven and care for the people. These philosophies reflect an understanding of both natural and social laws. Furthermore, both Taoism and Confucianism stress moral self-cultivation. Taoism emphasizes “harmony” (hé) as a fundamental principle, proposing that “virtue (dé) is the cultivation of harmony.” Confucianism asserts that the “Way of Heaven” (Tiāndào) must be manifested through the “Way of Humanity” (Réndào), declaring that “humans can broaden the Dao” —meaning human effort can expand and illuminate the cosmic order. Confucianism outlines a progressive moral cultivation process: Investigating things (Géwù) Extending knowledge (Zhìzhī) Sincerity of heart (Chéngxīn) Rectifying intention (Zhèngyì) Cultivating the self (Xiūshēn) Regulating the family (Qíjiā) Governing the state (Zhìguó) Bringing peace to the world (Píng Tiānxià). These stages represent different levels and degrees of moral refinement. The concepts of “heaven and earth being selfless” and “cultivating virtue to broaden the Tao” became core tenets of the ancient worldview and philosophy of life, inspiring virtuous individuals to strive tirelessly for moral betterment and societal progress.

The concept of respecting people in Chinese thought and culture gradually evolved into the “people-oriented” (mínběn) philosophy. Guanzi emphasized “putting people first” (Guanzi·Baxing), advocating moral education to enrich the people and strengthen the nation. The Annals of Lǚ Buwei proposed “practicing virtue and loving the people,” stressing that the “foundation” (the masses) must live in stability, and that the people should be taught farming and weaving as essential duties. Mencius further developed Confucius’s “benevolent way” (réndào), establishing a theory of “unifying the world through benevolent governance” (wáng tiānxià), which fully reflected the people-oriented philosophy. In the early Han Dynasty, the Huang-Lao School of Taoism regarded the people as the foundation of the state, emphasizing “being close to the people” (qīnmín), frugality, and ruler’s benevolence. Huainanzi more prominently highlighted the principles of pacifying, following, benefiting, stabilizing, and civilizing the people. Dong Zhongshu believed that the heavenly duty of emperors was to “bring peace and happiness to the people” (ānlè mín). The people-oriented philosophy was strongly reflected in Sima Qian’s Records of the Grand Historian, which opposed tyranny and warned feudal rulers that those who govern with kindness would prevail, while those who ruled with cruelty would perish—asserting that governance must “follow heaven’s will and respond to the people’s needs” (shùn tiān yìng mín).

The concept that “Humanity can uphold the Way” gradually evolved into the philosophy of “Statecraft and Practical Application” in Chinese intellectual tradition. As noted in *The History of World Civilizations* co-authored by American scholars Edward Mcnall Burns and Philip Lee Ralph: “While Greek philosophers were probing the nature of the physical world and Indian thinkers were contemplating the relationship between soul and divinity, Chinese sages sought to discover the fundamental principles of enlightened governance for human society.” These “sages” refer to thinkers like Laozi and Confucius. Laozi’s “Discourse on the Tao” and Confucius’s “Doctrine of Benevolence and Ritual” constituted their foundational principles for establishing social order, governing society, and pacifying the populace. This tradition manifested in various historical

contexts: The “Huang-Lao School” nurtured national strength in the early Han Dynasty; the “Exclusive Veneration of Confucianism” policy consolidated centralized authority under Emperor Wu of Han; the Qian-Jia School pursued scholarship for political statecraft; the New Text Confucianism during the Jia-Dao period (in the period between the Jiaqing and Daoguang reigns in the Qing Dynasty) advocated applying classical knowledge to socio-political development; and the Guan School, profoundly influential in the Shaanxi-Gansu regions, exemplified this tradition. Its founder, Zhang Zai, and subsequent scholars were rooted in Confucianism while seeking pragmatic statecraft solutions; they emphasized ritual propriety, moral virtue, and personal integrity; they were committed to practical learning and social transformation; and they promoted broad scholarship and cultivated talents. And during the Ming-Qing transition, Li Yindu, the scholar of Guan School, epitomized practical learning. He conducted rigorous classical studies to derive governance principles, advocated “learning for statecraft application”, insisted that scholarship must illuminate state governance, and demanded that literary works address contemporary realities. This enduring tradition of deriving enlightened governance measures through practical statecraft became a defining feature of Chinese thought and culture. It was precisely this distinctive tradition that enabled China’s feudal society to progress despite its burdens.

Connected with concepts of harmony, people-centered governance, Great Unity, and upholding the Dao, the pursuit of freedom has been a consistent philosophical tenet and humanistic spirit in Chinese thought and culture, which manifested in social philosophy as resistance against autocracy. Daoist reclusion, epitomized by Zhuangzi’s spiritual “Free and Easy Wandering”. The Wei-Jin era’s intellectual rebellion, where scholars rejected Confucian norms through either extreme aestheticism or uninhibited behavior. The Neo-Confucian revolution during the Ming Dynasty aimed to liberate individuals’ thoughts from the confines of the classics of sages and sages’ teachings. By opposing traditional dogmas, it gave rise to an ideological trend of individualism and philanthropism with the pursuit of intellectual freedom as its ultimate goal, striving to avert an impending crisis. These successive waves of anti-traditional, anti-constraint, and anti-autocratic movements continuously renewed Chinese intellectual culture and propelled social progress.

The ancient ideals of harmony, people-centered governance, Great Unity, upholding the Dao (the fundamental principle of the universe in Chinese philosophy), and the pursuit of freedom, along with the pragmatic ethos of serving the people and applying knowledge to statecraft, find contemporary expression in the following aspects: the Communists’ “unwavering loyalty to the Party”; the supreme faith of the Northwest revolutionaries in communism; and the original mission of the Northwest revolutionaries to fight for national liberation under Party leadership. These aspects embody how traditional Chinese worldview and philosophy have evolved into the ideological foundation of the Communist Party of China, merging classical humanism with revolutionary praxis.

The connotation of the “unwavering loyalty to the Party” embodied in the Zhaojin Spirit truly reflects the beliefs, ideals, and pursuits of Communists and revolutionaries in northwest China. Firstly, they established a lofty communist faith and a firm belief in striving for it. Liu Zhidan resolutely declared upon joining the Party, “Joining the Party means fighting for one’s faith to the end. As a Communist Party member, fighting to the

end means fighting until death.”^① Xie Zichang exclaimed passionately during his Party induction oath, “I will devote my entire life to the cause of communism.”^② Xi Zhongxun joined the Party in prison^③ affirming, “The Communist Party is good; I will follow it to the end regardless!”^④ The communist goal guided the struggle for national independence and people’s freedom and happiness, firmly establishing the foundation of loyalty to the Party among Communists and revolutionaries in northwest China. Secondly, they pursued the goal of dedicating themselves to the people’s freedom and happiness under the Party’s leadership. Liu Zhidan aimed to “make all Chinese people live a good life.” “The most touching aspect is his unwavering belief in fighting for the people’s cause and his infinite loyalty to the Party and the people.”^⑤ Their infinite loyalty to the people and unwavering efforts for the people’s cause sincerely strengthened their value orientation of loyalty to the Party. Thirdly, they demonstrated political integrity with a sense of mission and responsibility. Xi Zhongxun summarized the Yaoxian Uprising by stating, “Revolution, especially in the life-and-death struggle during extremely harsh war conditions, cannot withstand severe tests without lofty revolutionary ideals and firm political integrity.”^⑥ Communists and revolutionaries with lofty revolutionary ideals and firm political integrity withstood severe tests, consciously tempering and enhancing their moral cultivation of loyalty to the Party. Fourthly, they adhered to scientific and practical ideological and theoretical guidance. In the revolutionary struggle, Communists and revolutionaries in northwest China accepted and disseminated Marxism-Leninism, effectively implemented Mao Zedong’s thought of “armed peasant insurgency,” wholeheartedly followed the Jinggangshan path, and adhered to “acting like Comrade Mao Zedong”^⑦, relying on “Shaolin” (dense forests) for struggle, “not blindly relying on superior instructions and abstract dogmas, but adept at integrating the Party’s guidelines with the actual situation in Shaanxi-Gansu, correctly assessing enemy and our situations. Deciding policies based on objective circumstances, independently handling major issues, demonstrating political maturity and originality.”^⑧ Pragmatically applying scientific ideological theories to achieve victory in revolutionary struggles effectively makes Communists and revolutionaries in northwest China practically implement and practice the action guide of loyalty to the Party.

^① Editorial Committee of Commemorative Collection of Liu Zhidan. Commemorative Collection of Liu Zhidan, Military Science Press, 2003:38.

^② Yin Sheng. Biography of General Xie Zichang, People’s Liberation Army Press, 1987:32.

^③ Yan Qiying. Illustrated Biography of Xi Zhongxun, Learning Press, 2013:29-30.

^④ Yan Qiying. Illustrated Biography of Xi Zhongxun, Learning Press, 2013:36-37.

^⑤ People’s Political Consultative Conference Zhidan County Committee, Huangtuqing Friendship Association. Shaanxi-Gansu: 1927-1936 (Zhidan County Cultural Materials Collection Vol. 24), 2019:876-879.

^⑥ Party History Research Office of Shaanxi Provincial Committee of the CPC, Party History Research Office of Gansu Provincial Committee of the CPC. Shaanxi-Gansu Border Revolutionary Base, Party History Press of the CPC, 1997:252.

^⑦ People’s Political Consultative Conference Zhidan County Committee, Huangtuqing Friendship Association. Shaanxi-Gansu: 1927-1936 (Zhidan County Cultural Materials Collection Vol. 24), 2019:4.

^⑧ People’s Political Consultative Conference Zhidan County Committee, Huangtuqing Friendship Association. Shaanxi-Gansu: 1927-1936 (Zhidan County Cultural Materials Collection Vol. 24), 2019:235.

In the Northwest Revolution, guided by Sinicized Marxism, the Communists and revolutionaries upheld lofty communist beliefs, tempered and cultivated a scientific worldview and outlook on life through revolutionary struggles, and became Party members and advanced individuals, making outstanding contributions to national independence and people's well-being.

II. Heroic Tenacity in Arduous Struggle: The Zhaojin Ethos and Its Revolutionary Reconfiguration of Confucian Moral Praxis from Self-Sacrifice to Ceaseless Cultivation

Chinese thought and culture emphasize righteousness, benevolence, moral cultivation, the supremacy of righteousness (regarding righteousness as the foremost principle and essence), the unity of knowledge and action, and perseverance, among other concepts, which are expressions of worldview and values. The excellent cultural traditions, such as the spirit of self-sacrifice for righteousness and unremitting self-improvement, have been revolutionarily inherited in the revolutionary struggles of Communists and revolutionaries.

Confucianism regards morality as the highest value pursuit and subordinates the pursuit of interests. When faced with the choice between righteousness and interests, Confucianism has consistently emphasized "righteousness" as its value orientation. Confucius explicitly advocated "righteousness as the supreme principle" (The Analects of Confucius: Yang Huo [Chapter 17]), teaching people to "consider righteousness when confronted with interests." At the same time, when discussing the interests of the people, he also attached importance to "interests," believing that one should "benefit the people in accordance with what is beneficial to them" (The Analects of Confucius: Yao Spoke [Chapter 20]). Mencius inherited and developed Confucius's view on righteousness and interests, believing that the greatest "profit" is life, while the essence of righteousness is morality. Both "life" and "righteousness" are what people pursue, but when the two cannot be obtained simultaneously, one should abandon the hope of life and seek the perfection of morality.^⑨ Mencius believed that people are inherently good, with a kind "original heart" of goodness. If this "original heart" is obscured by "profit" leading to forgetting righteousness for the sake of profit, it is considered "losing one's original heart" (Mencius 6A:1). "To lose one's original heart" is completely opposed to "sacrificing life for righteousness." Only by maintaining one's "original heart" and not losing it, as the "virtuous" do, can one avoid being driven by personal interests and achieve "sacrificing life for righteousness (yi)." He believed that the pursuit of "profit (li)," whether personal or collective, is undesirable, and the pursuit of personal profit is particularly alarming.^⑩ Moral ideals are the far-reaching pursuits advocated by Mencius. Later Confucian scholars continuously elaborated on Confucius's and Mencius's views on righteousness and profit, with an important point being

^⑨ Mencius 6A:1(Gaozi I): "Life is what I desire, and righteousness is also what I desire. If the two cannot be obtained together, I would abandon life and choose righteousness."

^⑩ Mencius1A:1 (King Hui of Liang I): "When those above and below compete for interests, the state is in danger."

the recognition of the unity of righteousness and profit, emphasizing the importance of both.^⑪ This “profit” mostly refers to national interests. This is influenced by Mohist thought^⑫ and the absorption of its reasonable components.

Another issue concerning values in traditional Chinese thought and culture is the relationship between “virtue” (de) and “power” (li, here referring to governance through laws and punishments). “Virtue” refers to the moral cultivation of the people, with the pursuit of moral elevation as the ultimate goal; “power” denotes the use of administrative decrees and punishments to regulate, restrain, and govern society, that is, the rule of law. The view that prioritizes virtue over power has been the mainstream, while the perspective that values both virtue and power holds a secondary position. Confucius emphasized virtue,^⑬ advocating “governing through virtue,” whereby the people of the world will naturally follow. This is because governing through virtue enables the people to develop a sense of shame and to submit from the heart.^⑭ He believed that moral cultivation and ritual education can prevent problems before they arise.^⑮ Mencius advocated “winning people through virtue” (Mencius 2A:1, Gongsun Chou I), and thus proposed the governance method of “gaining the people through good education.”^⑯ In contrast, Mozi of the Mohist school believed in the unity of virtue and power, while Han Fei of the Legalist school believed in their opposition. The views of the Mohist and Legalist schools had some influence on later thinkers. Wang Chong of the Han dynasty synthesized the viewpoints of his predecessors and, in Lunheng: “Critique of Han Fei”, developed a relatively correct understanding of virtue and power, considering the balance of both as the way to govern the country. However, this did not become the dominant perspective. Instead, it was the Confucian emphasis on virtue over power that played a more significant role in Chinese feudal society. Moral norms became political tenets, and moral cultivation became an important means of governance. Feudal politics placed great importance on utilizing the inherent constraints of morality to achieve social stability, and to promote social progress and development.

The perspectives on righteousness versus material gain (yi vs. li) and virtue versus power (de vs. li) in traditional Chinese thought and culture have influenced the Chinese philosophical view of knowledge and action. “Knowledge” (zhi) refers to understanding or awareness, and by extension, to correct views and insights; “action” (xing) denotes behavior or conduct. Emphasizing practice and gaining correct cognition through

^⑪ Zhang Zai (Song Dynasty), Zhengmeng: Dayi: “Righteousness governs the benefits of all under heaven.” Yan Yuan (Early Qing Dynasty), Rectifying Errors in the Four Books: “Rectify righteousness to pursue benefit.”

^⑫ Mozi 35:1(Fei Ming I): “The profit of the state, the people, and the populace.”

^⑬ The Analects of Confucius: Xianwen, Confucius vividly elaborates on the issue of virtue and power by discussing the “steed” (a thousand-mile horse), believing that the value of a thousand-li horse (ji) is measured not by its stamina to gallop miles (li), but by its exceptional moral character (dé).

^⑭ The Analects of Confucius: Weizheng, “Guide them with virtue, unify them with ritual, and they will have a sense of shame and will be well-regulated.”

^⑮ In The Book of Rites: Jingjie: “The subtle influence of ritual education corrects deviations before they become crimes, causing people to unconsciously move towards goodness and away from evil.”

^⑯ Mencius: Jin Xin I: “Good governance makes the people fear it; good education makes them love it. Good governance gains wealth, but good education gains the people’s hearts.”

practice is a value pursuit in Chinese humanistic culture. The concept of “the unity of knowledge and action” was proposed by Wang Shouren in the Ming dynasty. Its correct aspect lies in recognizing the interdependence of knowledge and action, while its flawed view is the confusion of the concepts of knowledge and action. “The unity of knowledge and action” has profound ideological origins. Confucius, Mencius, and Xunzi all valued “knowledge” but placed even greater importance on “action.” Confucius believed that adhering to correct insights and applying them successfully was the highest state of attainment: “Knowing something is not as good as loving it; loving it is not as good as delighting in it.” (The Analects of Confucius: Yong Ye [Chapter 6]) Mencius regarded “walking the great path of the world” as a lofty life pursuit (Mencius 3B:1, Teng Wen Gong II). Xunzi believed that only through “acting” could one “understand,” and that “understanding” was as great as being a “sage.” (Xunzi: Ru Xiao [The Efficacy of the Ru] [Chapter 8]) Chinese thought and culture recognized the relationship between cognition and practice relatively early, emphasizing the importance of putting knowledge into practice. As the saying goes, “It is not difficult to know; the challenge lies in doing.” (Zuo Zhuan [Zuo’s Commentary]: The 10th Year of Duke Zhao [532 BCE]) “It is not difficult to know; it is only difficult to put it into action.” (Shangshu (Old Text): The Charge to Yue, Part 2 [Apocryphal Chapter]) This is precisely what is meant.

The theory of knowledge and action in Neo-Confucianism during the Song and Ming dynasties further evolved and developed. On the one hand, there was a recognition of the guiding role of knowledge in action. Cheng Yi stated: “One must possess knowledge before one can truly delight in it; therefore, to diligently practice, one must first acquire knowledge.” On the other hand, it was acknowledged that correct ideological theories marked the attainment of the highest spiritual realm (Chengshi Yishu (Surviving Writings of the Cheng Brothers), juan 18). In response to Wang Shouren’s tendency to blur the boundary between knowledge and action, Wang Fuzhi of the late Ming and early Qing dynasties explicitly proposed the proposition of “knowledge and action mutually supporting” (zhi xing xiang zi), gaining a clear understanding of the interdependent and mutually transformative relationship between knowledge and action.

The phrases “self-improvement without cessation” (zì qiáng bù xī) and “cultivating abundant virtue to sustain all things” (hòu dé zài wù) are among the most resonant expressions in Chinese thought and culture, epitomizing the spirit of relentless progress and moral striving. Confucianism emphasizes: “As heaven moves with vigor, a noble person strives ceaselessly to strengthen oneself (Xiang Zhuan [Commentary on the Symbol] of the Qian Hexagram, The Great Treatise of the I Ching [Yì Zhuàn]).” The natural world is in perpetual motion and change, and a person of virtue should emulate nature by being self-reliant, striving for self-improvement, and acting with vigor and purpose. Daoism, on the other hand, views nature as characterized by simplicity, selflessness, desirelessness, inclusivity, and harmony, advocating Wu Wei (a state of unforced harmony between human intention and the natural order). However, Daoist “Wu Wei” does not imply complete inaction but rather requires weighing the pros and cons, acting when the benefits outweigh the drawbacks, and refraining from acting when the drawbacks are greater. Confucianism posits that there is “universal harmony” between nature and humans, as well as among humans, with “benevolence” (ren) and “sincerity” (cheng) being the essence of both nature and humanity, reflecting a profound understanding of the authenticity and morality of material

existence. Confucius' teachings to his students demonstrated an attitude of self-reliance, striving for self-improvement, and acting with vigor and purpose, which influenced later scholars, all of whom believed that the spirit of striving ceaselessly should permeate one's entire life. This spirit is "a vivid and accurate portrayal of the Chinese national character"¹⁷ Its extensive and far-reaching impact lies in the fact that for thousands of years, it has educated and inspired virtuous individuals and people of noble aspirations to be self-reliant, strive for self-improvement, act with vigor and purpose, devote themselves wholeheartedly to the pursuit of truth, dedicate themselves to serving the world and improving society, confront corrupt officials with unwavering integrity, and resist foreign aggression with indomitable will, thus becoming a profound aspect of the Chinese national character and quality.

"The symbolic attribute of Kun (Earth Hexagram) lies in its receptive capacity; accordingly, the junzi (exemplary person) cultivates abundant virtue to bear and nurture all things. (The Great Commentary on the Zhouyi [Yizhuan])." The earth is expansive, and a person of virtue should encompass all things with a generous and inclusive demeanor. "Virtue" here refers to morality, which early Confucian scholars believed distinguished humans from other animals. Chinese ideological culture generally encompasses three dimensions of morality: first, the meaning of life; second, how to discern good from evil and choose goodness over evil; and third, the integration of inner moral sentiment with external ritual norms, i.e., "refined in both substance and form." These constitute the main content of moral theory and ethical standards. Confucius proposed an overarching moral principle and standard called "benevolence" (ren). Mencius spoke of "noble spirit" (hao ran zhi qi) and "uprightness" (zheng qi), as well as the concept of "a true man".¹⁸ In summary, moral cultivation should aim for breadth and depth. Only then can one possess a broad-mindedness, far-reaching aspirations, and noble ideals, enabling one to draw on the strengths of others, innovate, and forge ahead resiliently, continuously achieving progress and development. The "debate on harmony and uniformity" in the late Western Zhou Dynasty emphasized understanding things from a holistic perspective, where different elements come together to achieve coordination, harmony, complementarity, and coexistence, i.e., unity amidst diversity. Confucius summarized this debate as "The He-Tong Debate (Harmony through Diversity vs. Superficial Conformity)": "The noble person (junzi) harmonizes (he) without conforming (tong); the petty person (xiao ren) conforms (tong) without harmonizing (he)" (The Analects: Zilu [Book XIII, named after Confucius' disciple Zhong You]). This means that a person of virtue values "harmony," listens to diverse viewpoints, thinks deeply, synthesizes information, absorbs strengths, and arrives at correct conclusions while upholding truth, without being narrow-minded or blindly conforming. Confucius encouraged his students to debate and persist in correct conclusions, even if they differed from his own, stating: "When it comes to benevolence, one should not yield to one's teacher" (The Analects: Wei Ling Gong [Duke Ling of Wei, Book 15]). The manifestation of "cultivates abundant virtue to bear and nurture all things" in "harmony without uniformity" has had profound and far-reaching impacts on the

¹⁷ Zhang Qizhi. Chinese Humanistic Spirit, Northwest University Press, 1996: 44-45.

¹⁸ Mencius. Teng Wengong II: "Wealth and high station cannot corrupt him; poverty and low station cannot shake him; authority and force cannot subdue him — this defines a da zhangfu (a person of unyielding moral integrity)."

development of Chinese thought and culture.

Traditional Chinese thought and cultural perspectives on human nature, norms of social and moral conduct, aspirations for social ideals, as well as the unity amidst diversity and the relationship between science and philosophy, have provided rich and profound theoretical nourishment for the sinicization and popularization of Marxism, fostering a unity between the history and reality of Chinese thought and culture. The philosophical concepts of ancient Chinese moral exemplars—such as righteousness versus utility, virtue versus power, knowledge versus action, and self-strengthening versus magnanimous virtue—along with their ethos of “sacrificing life for righteousness” and “ceaseless self-improvement,” are profoundly embodied in the Zhaojin Spirit. This spirit crystallizes the “heroic spirit of tenacious struggle” that defined the Communists and revolutionaries of Northwest China, manifesting as selfless dedication and joyful perseverance—a revolutionary optimism that has shaped the core values and social ideals of Chinese intellectual culture and humanistic tradition.

The connotation of the “heroic spirit of tenacious struggle” embodied by Communists and revolutionaries in northwest China is a true reflection of their revolutionary optimism. Firstly, it is manifested in the righteous force supported by the people. The revolutionary struggles were all for the freedom and happiness of the toiling masses, earning widespread response and support. The growing mass base and the flourishing development of the revolutionary base areas mutually reinforced each other, enabling the Communists and revolutionaries in northwest China to continuously achieve victories and forge ahead with indomitable spirit. Liu Zhidan firmly and proudly stated, “Our cause is just, and the oppressed masses stand firmly with us!”¹⁹ Many intellectuals, especially those with credibility, decisively joined the revolution. People said, “The Communists have great skills, and people are willing to follow them.”²⁰ All social strata generally aligned with the Party organizations and revolutionary forces, believing in the Party, loving the Red Army, and consciously following them. This is the source of confidence for the heroic spirit of the Communists and revolutionaries in northwest China! Secondly, it is characterized by rational and resilient courage. The Communists and revolutionaries in northwest China came from the common people and were deeply influenced by Chinese thought and culture, especially the Guan School (Guanxue, a Neo-Confucian philosophical tradition founded by Zhang Zai during the Northern Song Dynasty, which emphasizes the unity of principle [li] and material force [qi], as well as ethical cultivation through practical learning). Particularly tempered through revolutionary struggles, they possess not only revolutionary courage, daring, wisdom, and perseverance, but also a rationality forged in the crucible of revolutionary conflict. This is a trait of Communists and revolutionaries. Wang Shitai addressed the perils of revolutionary armed struggles, declaring: “We stake our lives for the revolution. Without dauntless courage,

¹⁹ Shaanxi Academy of Social Sciences, CPC Zhidan County Committee, and Zhidan County People’s Government. Liu Zhidan and the Northwest Revolutionary Base Area, Shaanxi People’s Publishing House, 2003:34.

²⁰ Shaanxi Academy of Social Sciences, CPC Zhidan County Committee, and Zhidan County People’s Government. Liu Zhidan and the Northwest Revolutionary Base Area, Shaanxi People’s Publishing House, 2003:214.

unyielding perseverance, and self-sacrificing audacity, victory is utterly unattainable.^{②①} Xi Zhongxun's life motto, "Fight for a lifetime, be happy for a lifetime, strive every day, and be happy every day"^{②②}, is a concise expression of the revolutionary optimism of the Communists and revolutionaries in northwest China. Thirdly, it is demonstrated by their decision-making competence enriched with dialectical thinking. The Communists and revolutionaries in northwest China were influenced by the traditional education and impact of the Pre-Qin Zhou culture, Chang'an culture, and official learning culture, as well as the dialectical thinking and practical learning style of Guanxue. The dissemination, study, and application of Marxism-Leninism helped them form scientific dialectical thinking. Therefore, when the 26th Red Army was fighting bloody battles in Zhongnan Mountains and there was no hope for the main force of the Red Army to return, the CPC Shaanxi-Gansu Special Committee held the famous "Chenjiapō Conference" on August 14, 1933 to discuss and formulate the strategic policy of rebuilding the main force of the Red Army, widely launching guerrilla warfare, and opening up base areas. Liu Zhidan, who had returned to the Zhaojin Revolutionary Base Area after enduring great hardships, highly praised this decision, and the establishment of the Nanliang Revolutionary Base Area in the Shaanxi-Gansu Border Region was inseparable from the correct decision made at this meeting. Later, Zhou Enlai also spoke highly of the Chenjiapō Conference, remarking, "In my view, this exemplifies the Marxism of Northern Shaanxi."^{②③} Fourthly, it is embodied in their heroic sentiment of fearing no sacrifice and striving for victory. During the battle to defend Xuejiashai, more than 400 guerrilla fighters, as well as personnel from the armament repair workshop, clothing factory, Red Army hospital, and logistics unit stationed at Xuejiashai, engaged in fierce fighting that lasted for five days. The female guerrilla fighters detonated hand grenades to perish together with the enemy, and more than 20 female guerrilla fighters leaped off cliffs.^{②④} The Communists and revolutionaries in northwest China demonstrated great revolutionary courage and a selfless spirit of fearing no sacrifice and striving for victory in the revolutionary struggles.

Today, under the guidance of Marxism, we have established new and correct values, gaining profound insights into the relationship between righteousness and profit, as well as between virtue and power. We prioritize meeting the ever-growing material and spiritual interests of the people as our highest objective, combining moral governance with legal governance. This fully demonstrates the progress of our thought and cultural development. The Marxist perspective on the relationship between cognition and practice, as well as theory and reality, when integrated with China's excellent traditional culture, encompasses profound insights from Chinese philosophy. More importantly, it provides us with a scientific understanding and serves as a guiding principle for our cognitive and practical endeavors.

^{②①} Editorial Group of The Revolutionary Career of Xi Zhongxun. *The Revolutionary Career of Xi Zhongxun*, China Literature and History Press, 2002:50-52.

^{②②} Xi Zhongxun. *Zhaojin Revolutionary Memorial in Shaanxi-Gansu Border Region*.

^{②③} History and Chronicles Office of CPC Tongchuan Municipal Committee. *Xi Zhongxun and Zhaojin*, Approval Number of Shaanxi Internal Resource Books BT-26 (2015), 2018:73.

^{②④} Editorial Committee of Red Stories of Zhaojin. *Red Stories of Zhaojin*, Compiled and Printed by the Memorial of the Zhaojin Revolutionary Base Area in the Shaanxi-Gansu Border Region, 131-133.

III. The Zhaojin Ethos: Revolutionary Synthesis of Traditional Governance Wisdom and Dialectical Praxis in Mass-Rooted Statecraft

The “humanistic” thought that emphasizes human affairs is a core issue in Chinese intellectual and cultural heritage. It originates from discussions on natural philosophy and the relationship between humanity and the cosmos, and also serves as the foundation for the Communist Party’s historical materialism and mass viewpoint.

In Chinese intellectual and cultural traditions, the correct understanding of the fundamental principles governing the changes in nature, humanity, and society is regarded as the highest attainment of personal cultivation. And people are advised to adapt to the evolving circumstances of things and consciously initiate transformations. This is a crucial understanding of the relationship between humanity and nature, as well as between humanity and society. The Great Treatise (Xi Ci) of the Book of Changes affirms the natural order from the heavens and earth to human society, explaining how the myriad things in the universe undergo diverse transformations through the interplay of yin and yang, the two fundamental forces. It posits that the dynamic interplay and unity of opposites between yin and yang constitute the most essential principle. By aligning oneself with this principle in one's conduct and life, one can fully manifest one's inherent nature. Moreover, it is believed that gaining profound insights into the intrinsic nature and transformative principles of things represents the pinnacle of moral and intellectual accomplishment. The Commentaries on the Yi (Yizhuan) admonish humanity about the significance of change and transformation in the opposing aspects of Yin and Yang, extending this insight from the natural world to human society. It advises individuals to adapt to the trends of change in things and consciously initiate transformations to achieve moral perfection and realize their ideal life goals.

When exploring the origin of the universe, Laozi, the founder of Daoism, stated that the “Dao” (“the Way”), which “existed before heaven and earth” (Chapter 25 of Laozi), gave rise to yin and yang. The interaction between yin and yang then generated the complex and diverse world (Chapter 24 of Laozi). Laozi’s “Dao” is a real existence, serving as the foundation for the generation and development of all things. In this sense, the “Dao” is “being” (“You” in Chinese). However, the “Dao” is also distinct from concrete objects, as it cannot be perceived like tangible things. Therefore, it is also considered “non-being” (“Wu” in Chinese). “Being” and “non-being” are opposite yet unified in the “Dao”.²⁸ This is a generalization of the laws of things, reaching a level of scientific abstraction. Laozi also posits that when things reach their extreme, they transform into their opposites and eventually return to their original state (Chapter 40 of Laozi). The method to prevent things from transforming in a negative direction is the “gentle and yielding” approach, which means adhering to the principles of nature without coercion, or “non-action” (“Wuwei” in Chinese). Laozi’s theory of the “Dao” first reveals that things have been in motion and change since their inception, indicating that Chinese philosophy, from its very beginning, recognized the world’s origin as change. Meanwhile, it also reveals the law of

²⁸ representing two complementary natural forces. In Laozi, in addition to yin and yang, being and non-being, there are also pairs such as difficulty and ease, long and short, high and low, sound and voice (Chapter 2 of Laozi), disaster and blessing (Chapter 58 of Laozi), strength and weakness (Chapter 76 of Laozi).

opposition and transformation of things, suggesting that returning to the origin is the result of opposition and transformation.

Confucianism and Daoism both place great importance on exploring the origin and operation of the universe. Confucius proposed the requirement of “zhong” (moderation, balance) and the methods of “inquiring into both extremes” and “harmony in diversity” for correctly understanding things. He advocated that people should “speak with precision” and believed that “going too far is as bad as falling short” (The Analects: Xian Jin [The Progressive Disciples, Book 11]). To achieve “zhong” and avoid “going too far,” one must draw on the strengths of others and synthesize various perspectives to form correct views and opinions. This requires “inquiring into both extremes” (The Analects: Zi Han [The Master’s Reserved Discourse, Book 9]), that is, grasping the two opposing aspects of a contradiction, and “harmony in diversity,” which means being adept at listening to others’ viewpoints while presenting one’s own correct insights. From an epistemological perspective, Confucius “applied the principle of ‘harmony in diversity’ to the field of epistemology and created the method of ‘inquiring into both extremes.’ ‘Harmony in diversity’ gradually became a proposition advocated by Confucianism in the Pre-Qin period for handling cultural issues.”²⁶ It also influenced other schools of thought and the political sphere.

Confucian humanistic thought is profound and systematic. Confucius believed that the essence of human beings lies in “righteousness” . “Righteousness” is the most worthy pursuit. For a virtuous person, righteousness is the most important principle in conducting affairs and interacting with the world, which should be practiced in accordance with the requirements of profit, reflected in a modest attitude, and genuinely embodied in actions (The Analects: Wei Ling Gong [Duke Ling of Wei, Book 15]). “Taking righteousness as the supreme principle” (The Analects: Yang Huo [The Discourse on Subversion and Moral Cultivation, Book 17]), righteousness is also the highest principle in handling affairs and shaping one’s worldview. “A person can propagate the Dao.” Transmitting and upholding righteousness should be the core and most noble pursuit of human beings. The correct life is one that strives to realize one’s life value and significance, manifests one’s social role, rather than pursuing material gains. As recorded in Zuo Zhuan (24th Year of Duke Xiang), the classic Chinese historical text articulates the “Three Imperishables”: “establishing moral exemplars”(li dé), “achieving meritorious deeds”(li gōng), and “formulating enduring teachings”(li yán). These principles later became foundational to Confucian ethics on immortality through legacy. An individual or group’s endeavors should aim to establish virtue through ideological and institutional innovations that broadly benefit the people; to achieve merit by rescuing the nation from crises, resolving difficulties, and facilitating overall positive development; and to leave behind words by formulating practical and concise theories that have immediate and long-term impacts.

Mencius inherited Confucius’s viewpoint of regarding righteousness as the essence and paramount virtue, further developing the Confucian “humanistic” thought and elaborating on the issues of human “heart” and “nature.” He believed that the human “heart” and “nature” constitute the distinctiveness that sets humans apart

²⁶ Zhang Qizhi (ed.). Research on Confucius and Confucianism at the Turn of the Century, Collection of Essays on Chinese Thought History Guangxi Normal University Press, 2000, Volume 1:349.

from all other creatures, making them the quintessence of existence. According to Mencius, the essence of a human lies in the “heart”; without qualities such as “compassion,” “a sense of shame and righteousness,” “modesty and deference,” and “a sense of right and wrong,” one cannot truly be considered human (Mencius: Gongsun Chou [Chapter 1]). “Compassion” embodies the cultivation of benevolence and empathy; “a sense of shame and righteousness” embodies the cultivation of self-awareness and self-discipline; “modesty and deference” embody the cultivation of knowing when to yield; and “a sense of right and wrong” embodies the cultivation of discernment. These various aspects of the “heart”—the cultivation of one’s inner self—form the content of “nature,” which is one’s moral capacity. By “fully cultivating the heart,” one can “know one’s nature,” and since “nature” is bestowed by heaven, knowing one’s nature is akin to knowing heaven. In Mencius’s philosophy, heaven and humanity are interconnected, almost indistinguishable. Xunzi articulated a clear distinction between Heaven (tian) and Humanity (ren), recognizing their fundamental differences while asserting that humans’ defining characteristic lies in “righteousness” (yi)—a moral principle governing ethical conduct. Simultaneously, he acknowledged the interconnectedness and interdependence of Heaven and Humanity, proposing that humans possess the capacity for “dynamic participation” (neng can) in cosmic processes through ritual and moral cultivation (Xunzi: Discourse on Heaven). Furthermore, Xunzi believed that “the operations of heaven follow a constant pattern” and that humanity can “harness the destiny of heaven and utilize it” (Xunzi: Discourse on Heaven), emphasizing that humanity can transform nature through wisdom and effort. To summarize the above analysis: The inherent “heart” and the manifested “nature” of humans are intertwined, synergistic, and mutually reinforcing, endowing humans with cognitive, thinking, and practical abilities, as well as a worldview, outlook on life, and values. They also instill in humans ideals, beliefs, a sense of mission and responsibility, agency, creativity, lofty aspirations, a spirit of dedication, cognitive capabilities, and a fighting spirit. Liu Yuxi of the Tang Dynasty proposed the view of “heaven and humanity each prevailing in their respective domains,” believing that the combination of “the way of heaven” and “the way of humanity”²⁷ is the driving force behind social development, emphasizing humanity’s proactive spirit towards nature. Zhang Zai (1020-1077), founding philosopher of the Guan School in the Northern Song Dynasty, prominently put forward the proposition of “unity of Heaven and humanity,” acknowledging not only the unity of heaven and humanity but also the distinction between “the way of heaven” and “the way of humanity.” Cheng Hao of the Song-Ming Neo-Confucianism emphasized “being one with all things”²⁸, while Cheng Yi emphasized the identity of “the way of heaven” and “the way of humanity”²⁹, urging humans to fully follow objective laws. Overall, Chinese philosophy places more emphasis on heaven-human unity and only to a certain extent explores the idea of “heaven prevailing over humanity” or vice versa. Mencius’s “doctrine of heart and nature,”

²⁷ On Heaven: “The way of heaven lies in nurturing life, its function in determining strength and the way of humanity lies in weakness; establishing laws and regulations, its function in discerning right and wrong.

²⁸ Cheng’s Collected Works, Volume II, Part I: “Scholars must first recognize benevolence; a benevolent person is harmoniously one with all things... The functions of heaven and earth are all my functions.”

²⁹ Cheng’s Collected Works, Volume XXII, Part I: “There was never a distinction between the way of heaven and the way of humanity; it is the way of heaven when in heaven, and the way of humanity when in humanity.”

Xunzi's "theory of the distinction between heaven and humanity," Liu Yuxi's "view of heaven and humanity each prevailing in their respective domains," and Zhang Zai's "proposition of heaven-human unity" all explore, from different angles and to varying degrees, human agency.^{③⑩} This is the shining aspect of Chinese thought and culture.

During the Song and Ming dynasties, when there was profound interaction and integration between traditional culture and foreign cultures (mainly Buddhism) and when science and technology were relatively advanced, the Chinese philosophical epistemology witnessed new developments. Wang Anshi, a thinker and statesman of the Northern Song dynasty, not only acknowledged the motion and change of the world but also affirmed that the characteristic of motion and change was the replacement of the old by the new, a process of new emergence and old extinction. Zhang Zai, another thinker, proposed the ideas of "A single entity with dual aspects" (*Yi wu Liang ti*) (Zhang Zai: *Correcting the Ignorant—Chapter on Dialectical Duality*) and "existence of opposites." "Where there is a phenomenon, there are opposites, and opposites necessarily act in contrary ways (*You xiang Si You Dui, Dui Bi Fan Qi Wei*) (Zhang Zai: *Correcting the Ignorant—Chapter on Supreme Harmony*)." He believed that all objective phenomena are characterized by opposition and conflict, and that the "existence of opposites" in things determines their characteristics.^{③⑪} It is also because of the "existence of opposites" that there is unity, and unity contains opposites.^{③⑫} This was Zhang Zai's discourse on the relationship between opposition and unity, to a certain extent integrating materialism with dialectical thinking. Shao Yong (1011-1077), a thinker of the Northern Song dynasty, referred to the "existence of opposites" as "one divides into two" (Shao Yong: *Supreme Principles Governing the World—Outer Chapter on Observing Phenomena*). Zhu Xi (1130-1200), a thinker of the Southern Song dynasty, explicitly stated that people should analyze things starting from the "existence of opposites" (Zhu Xi: *Classified Dialogues—Chapter 95: On Principle and Material Force*). During the transition from the late Ming to the early Qing dynasty, social upheavals inspired thinkers with a strong sense of social responsibility. They delved deeply into social issues and made new developments in the study of the "existence of opposites." Wang Fuzhi concluded that every stage of the process

^{③⑩} Sun Wu, a general and military strategist of the late Spring and Autumn Period in the State of Wu, who preceded Mencius and Xunzi, provided a relatively comprehensive argumentation on the relationship between the objective laws of war and human agency. Sun Wu believed that the objective conditions of both sides in a war could only indicate the possibility of victory or defeat. Good objective conditions increased the likelihood of victory, while poor ones decreased it, but they could not determine the certainty of the outcome. In military practice, effective exercise of subjective agency and correct command could compensate for inadequate objective conditions and lead to victory, while poor exercise of subjective agency and faulty command could undermine advantages and result in defeat. Sun Wu's discussion of human consciousness illustrates the foundation upon which Mencius's and Xunzi's discussions of human agency are built.

^{③⑪} Zhang Zai. *Zhengmeng*: Chapter on Living Beings, "Nothing exists in isolation by its inherent principle. Unless similarity and difference, contraction and expansion, beginning and end mutually manifest it, even a "thing" would not be a thing. Events attain completion through initiation and conclusion. Unless shared by the people and through interaction between presence and absence, their completion remains unseen; if completion is unseen, even a "thing" would not be a thing. Therefore it is said: "Through mutual resonance of contraction and expansion, benefit arises."

^{③⑫} Zhang Zai (Song Dynasty), *Zhengmeng*: Chapter on Supreme Harmony: If the Two Forms are not established, the One cannot be perceived. If the One cannot be perceived, the function of the Two ceases. These dual aspects are void and solidity, movement and stillness, convergence and divergence, clarity and turbidity — yet ultimately, they are unified in the One.

of change in things is characterized by “opposites,” that “opposites” are inherent in things, that “all motion is motion,” and that “stillness is also motion” (Commentary on Zhang Zai’s *Correcting the Ignorant*, Volume 1), further theoretically affirming truths such as “all things have opposites” and that things are in motion and development. Moreover, he had a new understanding of the “Dao” theory in *The Great Treatise (Xi Ci)* of the *Book of Changes*, believing that while specific objects are diverse, the characteristic of “opposites” is universal, and all specific objects embody the “Dao” (laws). Thus, Wang Fuzhi organically unified the dialectical thought of “opposites” with materialism. The developmental history of the “existence of opposites” doctrine shows that the dialectical thinking of “opposites” for exploring the origin and essence of the world is an exploratory spirit of seeking truth from reality (nature and society). Concepts related to “opposites” include “hui tong”: “The sage perceives the movements of the world and observes their convergence and transformation to apply rituals and norms (*The Book of Changes—The Great Commentary*).” “Huitong” means observing the convergence and transformation of things, that is, harmonizing and reconciling different interpretations and meanings to resolve contradictions, thereby clarifying their meanings and achieving correct understanding. Other related concepts include “no evidence, no belief (*wuzheng buxin*)” and “seeking truth from facts (*shishi qiu shi*)”.

The philosophical concepts of ancient Chinese noble-minded individuals and men of virtue—such as “the nature of human conscience,” “righteousness as the highest principle,” “righteousness as the essence,” “yin-yang opposition,” “harmony without uniformity,” “examining both extremes,” and “exploring the profound to understand transformation”—along with their pragmatic, wisdom-driven approaches to governance that emphasized human affairs and dialectical reasoning, are reflected in the Zhaojin Ethos. This ethos manifests as a working style deeply rooted in the masses, embodying the mass-line methodology upheld by Communists and revolutionaries in northwest China. Through this, the Zhaojin Ethos embodies the philosophical foundations of historical materialism and dialectical materialism, merging traditional Chinese ethical wisdom with revolutionary practice.

The work style of the Zhaojin Ethos, which is deeply rooted in the masses, truly reflects the wisdom, capability, and style of Party members and revolutionaries in northwest China. Firstly, the Party organization serves as a strong organizational guarantee. The Party organization “acts as the spark of revolution”^③, establishing “a strong Party organization”^④. Party organizations at all levels have strong cohesion and combat effectiveness, fostering a robust organizational system that forms an organizational guarantee for being rooted in the masses. The 26th Red Army, the Zhaojin Yuyuan Guerrilla Force, and the General Headquarters of the Guerrilla Forces in the Shaanxi-Gansu Border Region established Party committees and organizational systems, exploring and improving organizational structures and work mechanisms to ensure Party leadership over armed and revolutionary forces. Secondly, there is a consistent commitment to unity and reliance on the masses. Party

^③ Shaanxi Academy of Social Sciences, the CPC Zhidan County Committee, and the Zhidan County People’s Government. Liu Zhidan and the Northwest Revolutionary Base, Shaanxi People’s Publishing House, 2003:215.

^④ Shaanxi Academy of Social Sciences, the CPC Zhidan County Committee, and the Zhidan County People’s Government. Liu Zhidan and the Northwest Revolutionary Base, Shaanxi People’s Publishing House, 2003:127.

members and revolutionaries in northwest China have always been “of one heart with the common people”^{⑤⑤}, with all work “closely relying on the masses”^{⑤⑥}. They shared hardships and joys with the masses, embodying the path and principles of a work style rooted in the masses. Liu Zhidan said, “Relying on the people, raising armed forces, and establishing base areas will surely lead to the vigorous development of the revolution.”^{⑤⑦} Xi Zhongxun carried out revolutionary struggles in the Niucun area of Zhaojin, and Li Miaozechai did the same in the Yuyuan Village area of Zhaojin, “expanding guerrilla zones in a planned manner.”^{⑤⑧} Furthermore, there is the promotion of public awareness and education to foster consensus. The struggle in the Zhaojin Revolutionary Base Area in Shaanxi-Gansu and the broader Northwest Revolutionary Base Area adhered to the guiding ideology of “proletarian revolutionary armed struggle combined with peasant struggle and the creation of revolutionary base areas,” promoting, educating, and uniting the masses to win their support. Relying on and mobilizing the masses to carry out mass-based people’s guerrilla warfare embodies the guiding principles of a work style rooted in the masses. The Shaanxi-Gansu revolution adhered to the guidance of Mao Zedong’s concept of “proletarian revolutionary armed struggle combined with peasant struggle and the creation of revolutionary base areas”^{⑤⑨}, unifying the understanding of the revolutionary forces and the people to foster consensus. The 26th Red Army established political committees and soldiers’ committees, forming a political work system and ensuring democratic rights for soldiers. Revolutionary armed forces such as the Red Army, guerrilla forces, and Red Guards continuously improved intra-Party democratic life and regular ideological and political education systems and measures. Fourthly, there is the establishment of the broadest united front, reflecting the extensive and in-depth characteristics of a work style rooted in the masses. Liu Zhidan said, “Revolution requires the establishment of a united front. The fewer enemies, the better; the more friends, the better. Every increase in our strength reduces the enemy’s strength by one.”^{⑥⑩} During the revolutionary struggle, the policy of winning over, transforming, and uniting was adopted to strategically handle relations with various armed forces and gain the initiative. During the period of the Shaanxi-Gansu Guerrilla Force, relations with the Miaowan Xia Yushan militia were properly managed, facilitating the actions of the newly established revolutionary armed forces. When the 26th Red Army operated in the Qinling Mountains, the united front also

^{⑤⑤} Shaanxi Academy of Social Sciences, the CPC Zhidan County Committee, and the Zhidan County People’s Government. Liu Zhidan and the Northwest Revolutionary Base, Shaanxi People’s Publishing House, 2003:217.

^{⑤⑥} The People’s Political Consultative Conference Zhidan County Committee and the Loess Affinity Association. Shaanxi-Gansu: 1927-1936 (Zhidan County Cultural Materials Volume 24), 2019:7.

^{⑤⑦} Shaanxi Academy of Social Sciences, the CPC Zhidan County Committee, and the Zhidan County People’s Government. Liu Zhidan and the Northwest Revolutionary Base, Shaanxi People’s Publishing House, 2003:215.

^{⑤⑧} Party History Research Office of the Shaanxi Provincial CPC Committee and Party History Research Office of the Gansu Provincial CPC Committee. Shaanxi-Gansu Border Revolutionary Base, Party History Publishing House, 1997:109.

^{⑤⑨} Party History Research Office of the Shaanxi Provincial CPC Committee and Party History Research Office of the Gansu Provincial CPC Committee. Shaanxi-Gansu Border Revolutionary Base, Party History Publishing House, 1997:2.

^{⑥⑩} Editorial Committee of the Memorial Collection of Liu Zhidan. Memorial Collection of Liu Zhidan, Military Science Press, 2003: 61-62.

played a role.

Party members and revolutionaries inherited traditional thought and cultural concepts such as the “harmony between heaven and humanity,” “humanistic studies,” the philosophy of “recognizing contradictions and striving for synthesis,” the approach of “integrating diverse ideas,” and dialectical thinking such as “no proof, no belief” and “seeking truth from facts.” In the course of revolutionary struggle, they tempered the Marxist worldview, social outlook, and mass viewpoint, achieving a high level of organic unity between materialism and dialectics, as well as between the materialist view of nature and the materialist view of history. This enabled them to gain ideological guidance, spiritual motivation, and a pillar of support, thereby solidifying the ideological foundation for a lifelong struggle for communism. Contemporary Marxist dialectical materialism and historical materialism have become the latest and greatest scientific achievements of humanity.

Conclusion In the early 20th century, Party members and revolutionaries in northwest China, who strived and fought for national independence and the freedom and happiness of the people, acutely and perceptively embraced and disseminated Marxism-Leninism during their struggles in the Shaanxi-Gansu Border Zhaojin Revolutionary Base Area and even the broader Shaanxi-Gansu Revolutionary Base Area. They inherited the moral cultivation of the sages and virtuous individuals of the Chinese nation, tempered their own cultivation as Party members, and forged the great Zhaojin Spirit, making immortal contributions to the cause of national liberation. Their revolutionary inheritance of thought and culture transcended regional and historical limitations, reflecting the profound characteristics rooted in excellent thought and culture, and vividly demonstrating the practicality and greatness of the Party members' spirit tempered through the fires of revolutionary struggle. When we examine traditional thought and culture from a philosophical perspective, it becomes clear: in the revolutionary and constructive practice of spreading Marxism-Leninism and integrating it with Chinese practice, the main ideas and fundamental spirits of profound Chinese thought and culture have radiated timeless value, becoming a precious reservoir of thought and culture.

Today, we must deeply appreciate the contemporary value of the Zhaojin Spirit: during the revolutionary struggle, Party members in northwest China learned and practiced Marxism-Leninism, cultivating excellent qualities in Party members to strive for communism, and infusing new humanistic elements into Chinese thought and culture aimed at achieving national liberation and the freedom and happiness of the people. Specifically, firstly, there is the emphasis on scientific theoretical armament. During the Zhaojin revolutionary struggle, Party members and revolutionaries prioritized arming their minds with Marxism-Leninism, studying Mao Zedong's works, comprehending the concept of “proletarian revolutionary armed struggle combined with peasant struggle and the creation of revolutionary base areas,” and firming up their belief in “unwaveringly following the Jinggangshan Road.” This led to strong Party leadership, the growth and development of the Red Army, and the consolidation and expansion of the base areas. Secondly, there is the adherence to the people-oriented principle. During the Zhaojin revolutionary struggle, Party members and revolutionaries, committed to the Party's principle of serving the people, always stood on the side of the overwhelming majority of the masses. Through the tests of revolutionary struggles and the fires of hardship, they accumulated experience, gained practical insights, strengthened their Party spirit, enhanced their Party cultivation, remained loyal to the

Party's cause, and continuously advanced from victory to victory. Thirdly, there is the adherence to the mass line. During the Zhaojin revolutionary struggle, Party members and revolutionaries consistently adhered to the principle of doing everything for the people and relying entirely on the people, delving into reality, taking root among the masses, maintaining close ties with them, fostering consensus, and leading the broad masses to work together to advance the struggle against the enemy and the work in the base areas.

Research on the Innovation and Entrepreneurship Environment and Policy Support System Construction for Technology-Based Small and Medium-Sized Enterprises in Henan Province

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Received 28 April 2024, Revised 03 August 2024, Accepted 01 November 2024

Abstract

Purpose – Technology-based small and medium-sized enterprises (SMEs) are pivotal in driving high-quality economic development and play a critical role in regional economic transformation and upgrading. As a major economic province in central China, Henan has been actively fostering a favorable environment for innovation and entrepreneurship among technology-based SMEs.

Design/Methodology/Approach – This paper analyzes the current development status and challenges faced by these enterprises in Henan, delving into their innovation and entrepreneurship environment from the perspectives of policy, finance, talent, and technical services.

Findings – Drawing on advanced experience, it proposes an overall framework and specific recommendations for constructing a policy support system to enhance their innovation and entrepreneurship ecosystem. This includes improving policy frameworks, optimizing fiscal and financial support, strengthening talent development, enhancing technical service capabilities, and fostering an innovation and entrepreneurship ecosystem.

Research Implications – Finally, it looks ahead to future optimizations in Henan's innovation and entrepreneurship environment and policy support system, aiming to provide references for policy formulation, promote the healthy development of technology-based SMEs, and drive high-quality economic development in Henan.

Keywords: Technology-based SMEs, Innovation and entrepreneurship environment, Policy support system, Henan Province, Innovation and entrepreneurship ecosystem

JEL Classifications: O38,L26,R11

Funding Source: Henan Province Soft Science Research Program: Research on the Construction of the Mass Entrepreneurship and Innovation Environment and Policy Support System for Technology-Based SMEs in Henan Province (Grant No. 242400410432).

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I. Introduction

Innovation is the primary driver of development, and entrepreneurship is a key engine for economic growth. Technology-based SMEs, as the most innovative and dynamic group of enterprises, play an irreplaceable role in promoting technological innovation, economic growth, and employment expansion. In recent years, China has emphasized “mass entrepreneurship and innovation” as a strategic measure to drive economic transformation and high-quality development. Henan, as a major economic province in central China, is at a critical juncture of industrial restructuring and upgrading. Developing technology-based SMEs and fostering a favorable environment for innovation and entrepreneurship are of great significance for enhancing Henan’s independent innovation capabilities, building a modern industrial system, and achieving high-quality economic development (Ministry of Science and Technology of the People’s Republic of China, 2021; People’s Government of Henan Province, 2018).

Currently, while Henan has achieved notable success in the development of technology-based SMEs, there is still a significant gap compared to developed regions. The innovation and entrepreneurship environment needs further optimization, and the policy support system is not yet complete. Therefore, in-depth research on the innovation and entrepreneurship environment and policy support system construction for technology-based SMEs in Henan holds important theoretical and practical significance for promoting their healthy development and driving high-quality economic growth in the province.

II. Current Development Status and Challenges Faced by Technology-Based SMEs in Henan Province

1. Current Development Status

In recent years, the entire country has vigorously implemented the innovation-driven development strategy (Qian Liu, 2024). Henan Province has actively responded to this policy and has achieved remarkable success in promoting mass entrepreneurship, innovation, and the development of technology-based small and medium-sized enterprises.

Rapid Growth in Quantity and Scale: Henan has continuously increased its efforts in cultivating technology-based SMEs, resulting in a rapid growth in their numbers. By the end of 2022, the number of technology-based SMEs in Henan exceeded 80,000, representing a growth of over 40% compared to the previous year and maintaining rapid growth for several consecutive years.

Gradual Improvement in Innovation Capabilities: Technology-based SMEs in Henan have continuously increased their R & D investment and gradually improved their innovation capabilities. In 2022, R & D expenditures of industrial enterprises above designated size in Henan exceeded 200 billion Chinese yuan (CNY), with technology-based SMEs contributing a significant share. A number of technology-based SMEs have made

breakthroughs in key core technologies, emerging as innovative enterprises with independent intellectual property rights and core competitiveness(People's Government of Henan Province, 2017; People's Government of Henan Province, 2021; Department of Science and Technology of Henan Province, 2021; Development and Reform Commission of Henan Province, 2021; Chinese Academy of Science and Technology for Development, 2022).

Continuous Expansion in Industrial Fields: Technology-based SMEs in Henan are widely distributed across multiple strategic emerging industries, including new-generation information technology, high-end equipment manufacturing, new materials, biopharmaceuticals, new energy, and energy conservation and environmental protection. They have become an important force driving the industrial transformation and upgrading of Henan.

Increasing Policy Support: Henan has introduced a series of policy measures to support the development of technology-based SMEs, covering fiscal subsidies, tax incentives, financial support, talent introduction, technological innovation, and platform construction, providing strong support for their development.

2. Challenges Faced

Despite the achievements, there is still a significant gap compared to developed regions, and several challenges persist in the development of technology-based SMEs in Henan.

2.1. Overall Weak Innovation Capabilities: The overall innovation capabilities of technology-based SMEs in Henan are relatively weak, with a lack of key core technologies, few independent intellectual property rights, and weak core competitiveness. Most enterprises are still at the low end of the value chain, mainly engaged in processing and manufacturing, lacking core technologies and brands.

2.2. Difficulties in Financing: Due to their characteristics of being asset-light and high-risk, technology-based SMEs face difficulties in obtaining traditional financing channels such as bank loans. The development of venture capital, equity investment, and other financing channels is relatively underdeveloped, failing to meet the diversified financing needs of these enterprises.

2.3. Severe Talent Shortage: There is a relative shortage of innovation talents in Henan, especially high-level innovative and compound talents, which cannot meet the rapid development needs of technology-based SMEs. The difficulties in attracting and retaining talents are prominent, restricting the innovative development of enterprises.

2.4. Inadequate Technical Service Support System: The construction of public technology service platforms in Henan is relatively lagging, with dispersed technical service resources and insufficient service capabilities, failing to meet the diversified technical service needs of technology-based SMEs. The cooperation between industry, universities, and research institutes is not close enough, and the conversion rate of scientific

and technological achievements is not high.

2.5. Ineffective Policy Implementation: Despite the introduction of a series of support policies, there are gaps in their actual implementation, with ineffective policy results. Some policies lack specificity and operability, making it difficult to truly benefit enterprises.

III. Analysis of the Current Innovation and Entrepreneurship Environment for Technology-Based SMEs in Henan Province

The innovation and entrepreneurship environment refers to the sum of various external factors affecting innovation and entrepreneurship activities, including policy, financial, talent, technical service, market, and other environments. A favorable innovation and entrepreneurship environment is a crucial guarantee for the healthy development of technology-based SMEs.

1. Policy Environment

1.1. Gradual Improvement in Policy System: Henan has attached great importance to the development of technology-based SMEs and has introduced a series of policy documents to support innovation and entrepreneurship in recent years, such as the “Implementation Opinions of the Henan Provincial People’s Government on Accelerating the Construction of Innovation and Entrepreneurship Platforms to Create an ‘Innovation and Entrepreneurship’ Upgraded Version” and the “Implementation Opinions of the Henan Provincial People’s Government on Strengthening the Implementation of the Innovation-Driven Development Strategy to Further Promote the In-Depth Development of Mass Entrepreneurship and Innovation”, initially forming a relatively complete policy system.

1.2. Comprehensive Policy Content: The policies supporting the innovation and entrepreneurship of technology-based SMEs in Henan cover a wide range of aspects, including fiscal subsidies, tax incentives, financial support, talent introduction, technological innovation, platform construction, and more, providing relatively comprehensive policy support for their development.

1.3. Gaps in Policy Implementation: Despite the introduction of a series of support policies, there are gaps in their actual implementation, with ineffective policy results. Some policies lack specificity and operability, making it difficult to truly benefit enterprises. The policy publicity efforts are insufficient, and the awareness and utilization rates of policies among enterprises are not high.

2. Financial Environment

2.1. Continuous Improvement in Financial Service System: Henan has actively constructed a multi-level capital market, promoted the integration of technology and finance, and continuously improved the financial service system for technology-based SMEs. It has established a provincial-level innovation and entrepreneurship investment guidance fund to guide social capital towards technology-based SMEs and promoted the development of specialized institutions such as technology branches, technology guarantees, and technology insurance to provide specialized financial services for these enterprises.

2.2. Relatively Single Financing Channels: The financing channels for technology-based SMEs in Henan are still relatively single, mainly relying on traditional financing methods such as bank loans. The development of direct financing channels such as venture capital and equity investment is relatively underdeveloped, failing to meet the diversified financing needs of these enterprises.

2.3. High Financing Costs: Despite the implementation of a series of measures to reduce corporate financing costs, the problems of difficult and expensive financing for technology-based SMEs are still prominent. Bank loan thresholds are high, approval processes are long, and loan interest rates are relatively high. Guarantee agency fees are high, increasing corporate financing costs.

3. Talent Environment

3.1. Continuous Optimization of Talent Policies: Henan has attached great importance to talent team construction and has introduced a series of talent policies in recent years, such as the “Zhongyuan Elite Talent Plan” and the “Henan Provincial High-Level Talent Introduction Plan”, to increase the introduction and cultivation of high-level talents. It has implemented the “Famous University Talents to Henan” plan to attract graduates from universities outside the province to start businesses and innovate in Henan.

3.2. Progress in Talent Team Construction: Henan has made progress in talent team construction, with a growing high-level talent team and an optimized talent structure. By the end of 2022, Henan had 23 academicians of the Chinese Academy of Sciences and the Chinese Academy of Engineering, and the number of national-level high-level talents such as recipients of the National Science Fund for Distinguished Young Scholars and the National Science Fund for Excellent Young Scholars continued to increase.

3.3. Persistent Talent Shortage: Despite the progress, there is still a relative shortage of innovation talents in Henan, especially high-level innovative and compound talents, which cannot meet the rapid development needs of technology-based SMEs. The difficulties in attracting and retaining talents are prominent, restricting the innovative development of enterprises. The talent structure does not match the industrial development

needs, with high-end talents mainly concentrated in universities and research institutes, while enterprise talents are relatively scarce.

4. Technical Service Environment

4.1. Progress in Public Technology Service Platform Construction: Henan has actively promoted the construction of public technology service platforms and has established a number of national-level and provincial-level key laboratories, engineering technology research centers, and enterprise technology centers to provide technology research and development, testing and detection, technology transfer, and other services for technology-based SMEs.

4.2. Relatively Dispersed Technical Service Resources: Technical service resources in Henan are relatively dispersed, lacking effective integration and sharing mechanisms. The service capabilities of public technology service platforms are insufficient, failing to meet the diversified technical service needs of technology-based SMEs.

4.3. Insufficient Cooperation Between Industry, Universities, and Research Institutes: The cooperation between industry, universities, and research institutes in Henan is not close enough, and the conversion rate of scientific and technological achievements is not high. The docking between the scientific research achievements of universities and research institutes and the technology needs of enterprises is insufficient, and the channels for conversion of scientific and technological achievements are not smooth.

5. Market Environment

5.1. Growing Market Demand: With economic development and industrial upgrading, the demand for new technologies, new products, and new services in Henan is constantly growing, providing a broad market space for the development of technology-based SMEs.

5.2. Increasingly Fierce Market Competition: With the rapid growth in the number of technology-based SMEs, market competition is becoming increasingly fierce. Technology-based SMEs are facing competitive pressures from both domestic and foreign large enterprises and similar enterprises.

5.3. Market Order to Be Regulated: The market order in Henan needs further regulation, with the need to strengthen intellectual property protection and eliminate fake and inferior products, which affect the healthy development of technology-based SMEs.

IV. Construction of the Policy Support System for Innovation and Entrepreneurship of Technology-Based SMEs in Henan Province

Constructing a complete policy support system for the innovation and entrepreneurship of technology-based SMEs is the key to optimizing the innovation and entrepreneurship environment and promoting their healthy development. Drawing on advanced experiences from both domestic and international contexts and combining with the actual situation in Henan, this paper proposes the following overall framework and specific recommendations for constructing the policy support system.

1. Overall Framework

Guided by Xi Jinping Thought on Socialism with Chinese Characteristics for a New Era, we will deeply implement the innovation-driven development strategy, adhere to the principle of “government guidance, market leadership, enterprise main body, and social participation”, focus on enhancing the innovation capabilities of technology-based SMEs, prioritize optimizing the innovation and entrepreneurship environment, and ensure the construction of a complete policy support system. We will strive to build an innovation and entrepreneurship ecosystem characterized by “policy support, financial support, talent gathering, technological leadership, and efficient services”, drive the high-quality development of technology-based SMEs in Henan, and provide strong impetus for the economic transformation, upgrading, and high-quality development of Henan(Li, 2019; Gao, 2020; Zhang, 2020).

2. Specific Recommendations

2.1. Improve the Policy and Regulatory Framework and Optimize the Innovation and Entrepreneurship Atmosphere

2.1.1. Strengthen Top-Level Design and Improve the Policy System: Formulate a development plan for technology-based SMEs in Henan, clarify development goals, key tasks, and safeguard measures. Strengthen policy coordination to form policy synergy. Regularly evaluate the implementation effects of policies and timely adjust and improve relevant policies.

2.1.2. Implement Tax Incentive Policies and Reduce Corporate Burdens: Fully implement national tax incentive policies for technology-based SMEs, such as additional deductions for R&D expenses and preferential corporate income tax rates for high-tech enterprises. Simplify the procedures for handling tax incentives and improve policy implementation efficiency.

2.1.3. Improve the Intellectual Property Protection System and Stimulate Innovation Vitality:

Strengthen intellectual property protection efforts, severely crack down on intellectual property infringement behaviors. Establish a rapid intellectual property rights protection mechanism to reduce corporate enforcement costs. Strengthen intellectual property public services to improve corporate intellectual property management capabilities.

2.1.4. Promote "Streamlining Administration, Delegating Powers, Improving Regulation, and Enhancing Services" Reform and Optimize the Business Environment: Deepen the “streamlining administration, delegating powers, improving regulation, and enhancing services” reform, simplify administrative approval procedures, and improve the efficiency of government services. Promote “Internet + government services” to achieve “one-stop” government services. Strengthen in-process and post-process supervision to create a fair competition market environment.

2.2. Optimize Fiscal and Financial Support and Alleviate Corporate Financing Difficulties

2.2.1. Increase Fiscal Support and Guide Capital Investment: Increase fiscal investment in technology-based SMEs, establish a provincial-level special fund for the development of technology-based SMEs to support corporate R&D activities, achievement transformation, talent cultivation, and more. Optimize the use of fiscal funds by adopting methods such as post-event rewards and subsidies and loan interest subsidies to improve fund use efficiency.

2.2.2. Improve the Technology Finance Service System and Broaden Financing Channels: Encourage banking financial institutions to establish technology branches, innovate financial products and services, and increase credit support for technology-based SMEs. Develop specialized institutions such as technology guarantees and technology insurance to provide credit enhancement services for technology-based SMEs. Establish a provincial-level technology entrepreneurship investment guidance fund to guide social capital towards technology-based SMEs. Promote the listing and financing of technology-based SMEs on multi-level capital markets such as the Science and Technology Innovation Board and the New Third Board.

2.2.3. Develop Technology Finance Service Platforms and Improve Financing Efficiency: Build a provincial-level technology finance service platform to integrate resources from financial institutions, investment institutions, guarantee institutions, and more to provide one-stop financial services for technology-based SMEs. Establish a credit evaluation system for technology-based SMEs to lower corporate financing thresholds.

2.2.4. Reduce Corporate Financing Costs and Alleviate Corporate Burdens: Encourage banking financial institutions to offer preferential loan interest rates to technology-based SMEs. Lower the fee schedule

of guarantee institutions to reduce corporate guarantee expense burdens. Provide loan interest subsidy support to eligible technology-based SMEs.

2.3. Strengthen Talent Team Construction and Lay a Solid Foundation for Innovative Development

2.3.1. Implement More Open Talent Introduction Policies and Attract High-Level Talents: Implement an upgraded version of the “Zhongyuan Elite Talent Plan” to increase the introduction of top talents and leading talents such as academicians of the Chinese Academy of Sciences and the Chinese Academy of Engineering and recipients of the National Science Fund for Distinguished Young Scholars. Implement the “Henan Provincial High-Level Talent Introduction Plan” to focus on introducing high-level talents urgently needed for Henan’s economic and social development. Implement the “Famous University Talents to Henan” plan to attract graduates from universities outside the province to start businesses and innovate in Henan.

2.3.2. Strengthen Talent Cultivation Efforts and Cultivate Innovative Talents: Deepen the reform of the education system, strengthen innovation and entrepreneurship education, and cultivate high-quality talents with innovative spirits and entrepreneurial capabilities. Support universities and research institutes to jointly cultivate graduate students with enterprises to provide high-level innovative talents for enterprises. Implement the “Henan Provincial Innovative Science and Technology Talent Cultivation Plan” to focus on cultivating a group of young and middle-aged leading talents in scientific and technological innovation and outstanding young science and technology talents.

2.3.3. Improve the Talent Incentive Mechanism and Stimulate Talent Innovation Vitality: Establish and improve a science and technology talent evaluation system guided by innovation capabilities, quality, and contributions to break the “four only” (only papers, only titles, only degrees, only awards) tendency. Improve the achievement transformation income distribution system to increase the proportion of achievement transformation income sharing for scientific researchers. Encourage enterprises to implement equity incentives, option incentives, and other incentive measures for core technical personnel.

2.3.4. Optimize Talent Service Guarantees and Create a Favorable Talent Environment: Improve service guarantee policies for talent housing, medical care, children's education, and other aspects to solve the concerns of talents. Strengthen the construction of talent apartments to provide comfortable living environments for talents. Establish a “one-stop” service platform for talent services to provide convenient and efficient services for talents.

2.4. Enhance Technical Service Capabilities and Support Corporate Innovative Development

2.4.1. Strengthen the Construction of Public Technology Service Platforms and Improve Service Capabilities: Integrate existing scientific and technological resources to build a number of national-level and provincial-level key laboratories, engineering technology research centers, and enterprise technology centers to provide technology research and development, testing and detection, technology transfer, and other services for technology-based SMEs. Support the construction of a number of specialized, market-oriented, and networked public technology service platforms to improve platform service capabilities and levels.

2.4.2. Promote Deep Integration of Industry, Universities, and Research Institutes and Facilitate Achievement Transformation: Encourage universities and research institutes to carry out cooperation with enterprises in industry, universities, and research institutes, jointly establish R&D institutions, jointly conduct technological breakthroughs, and jointly cultivate talents. Establish an achievement transformation docking mechanism to promote effective docking between scientific and technological achievements and corporate needs. Improve the achievement transformation incentive mechanism to increase the efficiency of scientific and technological achievement transformation.

2.4.3. Strengthen the Construction of Science and Technology Service Institutions and Improve Service Levels: Cultivate a number of specialized and market-oriented science and technology service institutions to provide enterprises with technical consultation, technology transfer, technical services, intellectual property agency, and other services. Strengthen the training of practitioners in science and technology service institutions to improve service levels.

2.4.4. Promote Open Sharing and Improve Resource Utilization Efficiency: Promote the open sharing of large-scale scientific instruments and equipment, scientific research facilities, and other scientific and technological resources to improve resource utilization efficiency. Establish a scientific and technological resource open sharing service platform to provide convenient scientific and technological resource sharing services for enterprises.

2.5. Construct an Innovation and Entrepreneurship Ecosystem and Stimulate Corporate Innovation Vitality

2.5.1. Build Innovation and Entrepreneurship Carriers and Create Highlands for Innovation and Entrepreneurship: Support the construction of a number of national-level and provincial-level high-tech industrial development zones, economic and technological development zones, university science parks, science and technology enterprise incubators, maker spaces, and other innovation and entrepreneurship carriers to create highlands for innovation and entrepreneurship. Improve the service functions of innovation and

entrepreneurship carriers to provide one-stop services for enterprises.

2.5.2. Cultivate an Innovation and Entrepreneurship Culture and Create an Innovation and Entrepreneurship Atmosphere: Strengthen innovation and entrepreneurship publicity and education, promote the spirit of innovation and entrepreneurship, and create a social atmosphere that encourages innovation and tolerates failure. Hold innovation and entrepreneurship competitions, forums, and other activities to stimulate the enthusiasm for innovation and entrepreneurship throughout society.

2.5.3. Strengthen International Cooperation in Innovation and Entrepreneurship and Expand Development Space: Support technology-based SMEs to carry out international cooperation, introduce advanced foreign technologies and management experiences. Encourage enterprises to participate in the “Belt and Road” Initiative and open up international markets. Support enterprises to participate in international science and technology exhibitions to enhance their international influence.

2.5.4. Strengthen Industry Self-Regulation and Regulate Market Order: Guide technology-based SMEs to strengthen industry self-regulation and regulate corporate behaviors. Strengthen intellectual property protection, crack down on fake and inferior products, and maintain a fair competition market order.

V. Optimization Outlook for the Innovation and Entrepreneurship Environment and Policy Support System for Technology-Based SMEs in Henan Province

In the future, Henan should continue to deeply implement the innovation-driven development strategy, continuously optimize the innovation and entrepreneurship environment for technology-based SMEs, improve the policy support system, and drive the high-quality development of technology-based SMEs.

1. Further Strengthen Policy Synergy and Form Policy Synergy:

Strengthen policy coordination and coordination among departments such as science and technology, finance, taxation, finance, and human resources and social security to avoid policy fragmentation. Establish a policy evaluation mechanism to regularly evaluate the implementation effects of policies and timely adjust and improve relevant policies.

2. Further Improve the Technology Finance Service System and Broaden Financing Channels:

Further improve the technology finance service system and broaden financing channels. Vigorously develop specialized institutions such as technology banks, technology insurance, and technology guarantees to innovate

financial products and services. Guide social capital towards technology-based SMEs and promote the listing and financing of technology-based SMEs on multi-level capital markets.

3. Further Strengthen Talent Team Construction and Stimulate Talent Innovation Vitality:

Further strengthen talent team construction and stimulate talent innovation vitality. Implement more open talent introduction policies to attract more high-level talents to start businesses and innovate in Henan. Strengthen talent cultivation efforts to cultivate more innovative talents. Improve the talent incentive mechanism to stimulate talent innovation vitality.

4. Further Enhance Technical Service Capabilities and Support Corporate Innovative Development:

Further enhance technical service capabilities and support corporate innovative development. Strengthen the construction of public technology service platforms to improve platform service capabilities and levels. Promote deep integration of industry, universities, and research institutes to facilitate achievement transformation. Strengthen the construction of science and technology service institutions to improve service levels.

5. Further Optimize the Innovation and Entrepreneurship Ecosystem and Stimulate Corporate Innovation Vitality:

Further optimize the innovation and entrepreneurship ecosystem and stimulate corporate innovation vitality. Build a number of high-level innovation and entrepreneurship carriers to create highlands for innovation and entrepreneurship. Cultivate an innovation and entrepreneurship culture and create an innovation and entrepreneurship atmosphere. Strengthen international cooperation in innovation and entrepreneurship to expand development space.

VI. Conclusion

Technology-based SMEs are a crucial driving force for high-quality economic development, and their innovation and entrepreneurship activities play a key role in regional economic transformation and upgrading. As a major economic province in central China, Henan has been actively fostering a favorable environment for innovation and entrepreneurship among technology-based SMEs in recent years. This paper has delved into the current status and existing issues of the innovation and entrepreneurship environment for technology-based SMEs in Henan from the perspectives of policy, finance, talent, and technical services,

and drawn on advanced experiences from both domestic and international contexts to propose an overall framework and specific recommendations for constructing a policy support system for their innovation and entrepreneurship.

In the future, Henan should continue to deeply implement the innovation-driven development strategy, continuously optimize the innovation and entrepreneurship environment for technology-based SMEs, improve the policy support system, drive their high-quality development, and provide strong impetus for the economic transformation, upgrading, and high-quality development of Henan. It is believed that with the joint efforts of the government, enterprises, and society, technology-based SMEs in Henan will surely embrace a brighter future.

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Exploration of Educational Management Approaches for Art Students from a Humanistic Perspective

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Received 28 April 2024, Revised 03 August 2024, Accepted 01 November 2024

Abstract

Purpose – The purpose of this paper is to explore educational management approaches for art students from a humanistic perspective, aiming to improve management effectiveness.

Design/Methodology/Approach – Based on the characteristics of art students in Chinese higher education institutions, such as their energetic yet lacking discipline, idealistic yet lacking rational understanding of life, independent yet lacking teamwork spirit, and strong artistic skills yet neglecting comprehensive literacy, this paper analyzes the problems existing in the education and management of art students. It further proposes solutions by applying humanistic theory, emphasizing the development of students' emotions, interests, motivations, and other non-cognitive factors.

Findings – This paper studies the application of humanistic theory, emphasizing counselors' professional alignment, affinity, and the role of online education.

Research Implications – Adopting a humanistic approach can better suit art students' characteristics, promoting their comprehensive development and highlighting the need for universities to reform educational management methods.

Keywords: Humanism, Art student, Educational management

JEL Classifications: I20, I21, I23

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I. Introduction

The globalization of the economy has driven the prosperity of cultural industries and a surge in the creative economy, leading to increasing and diversified demands for artistic talents. In response, the number of art students in China's higher education system has grown, reflecting improvements in educational adaptability and alignment with the cultivation of practical artistic talents. However, the "artistic" characteristics of these students pose new challenges for educational management.

1. Application of Humanistic Theory in Education

Humanistic theory, a significant school of contemporary American psychology founded by A.H. Maslow and further developed by C.R. Rogers, emphasizes human dignity, value, creativity, and the pursuit of self-actualization. With strong interdisciplinary relevance, humanistic psychology has been applied to education, social work, and other fields. In education, it focuses on nurturing students' emotions, interests, motivations, and other non-cognitive factors. Teaching should align with individual differences and needs to stimulate students' potential and foster interactions between cognition and emotion, thereby promoting holistic development. Applying humanistic theory to the educational management of art students exemplifies the integration of theory and practice.

II. Characteristics of Art Students in Chinese Higher Education Institutions

1. Energetic yet lacking discipline and self-restraint

Art students, influenced by their professional qualities, often leave a "contradictory" impression of being "outwardly active in thought, enthusiastic and generous, full of vitality, but also showing respect for themselves, being independent and stubborn". And this kind of "contradiction" is manifested in the lack of discipline in collective life, scattered living habits, susceptibility to environmental influences, and full of idealistic feelings. This "contradiction" leads to a lack of reverence for rules among art students, a certain degree of resistance to school rules and behavioral norms, and a lack of sustained motivation for academic pursuit, yearning for a "free and unrestrained" self state.

2. Idealistic yet lacking rational understanding of life

Art students are known for their unique insights and innovative vitality, but at the spiritual level, they sometimes lack a deep understanding of life. Although they have a deep understanding and perception of the superficial world, they are somewhat lacking in shaping a deeper sense of social responsibility and moral

standards. Especially when society is in a special period of globalization and local cultural integration, art students exhibit vague ideal goals, weak moral concepts, and some even deviate from their values. They are immersed in their professional passion, but their attention to social dynamics is relatively limited; They are enthusiastic about practical exercise, but easily fall into the misconception of being self-centered. In the era of information explosion, if they lack critical thinking to discern the authenticity of online information and the ability to see through the essence of complex events, they are more likely to become victims of misinformation, which will have a profound negative impact on their worldview, outlook on life, and values.

3. Independent yet lacking teamwork spirit

Under the influence of art education, art students focus on exploring their individual talents and have a relatively weak understanding of teamwork spirit. They are enthusiastic about individual growth and expression, neglecting the power of the collective, and the spirit of teamwork has not been fully cultivated. The characteristics of art majors encourage them to unleash infinite innovative thinking and rich creative imagination to shape unique artistic personalities. But this tendency can also lead to them showing isolation, poor communication, indifferent collective consciousness, lack of a global perspective, and difficulty in coordinating and balancing the relationship between personal achievements and collective interests, which can have a certain impact on their social life.

4. Strong artistic skills yet neglecting comprehensive literacy

The selection method for the art college entrance examination is mainly based on professional skill tests, adopting a "specialized ranking" approach, which leads to art students investing a lot of time and energy into professional training. Under this admission principle, the grades of professional courses play a decisive role, while the score line for cultural courses is relatively lower compared to non art majors. This situation indirectly affects the insufficient attention of art students to cultural courses, resulting in an unreasonable knowledge structure, shallow thinking, and generally low English proficiency among art students. However, the essence of art is culture, and culture is the root of art. The height of culture determines the height of art (Zhong, 2023). It is gratifying that the admission principle for art students in the 2024 college entrance examination has been reformed from the original "ranking of arts and majors" to "equal distribution of arts and majors", which is crucial for comprehensively improving the comprehensive quality of art students.

III. Problems in the Education and Management of Art Students in Chinese Higher Education Institutions

1. Lack of long-term career planning mechanisms

Related research data shows that art students generally lack practical career planning and have a negative mindset of "taking one step, watching one step". Of course, this is also a common problem among college students, but art students are particularly prominent in their performance. Art students often have a strong idealistic color towards the future, their dreams are poetic, and their career goals often go beyond the realm of reality, resulting in a disconnect between their career vision and the actual situation. This is because art students have distinct personalities, pursue themselves, lack lasting persistence in their ideals, and are easily influenced by their surrounding environment (Tursunjan & Aliyagul, 2021). In addition, the employment guidance departments of universities also lack a long-term mechanism for targeted career planning for art students, especially in comprehensive colleges.

2.Emphasizing the seriousness and authority of the system, lacking the practice and application of humanistic educational concepts

Independent thinking is a prominent hallmark of contemporary students. Especially for art students, their way of thinking is unique, they have their own independent opinions on both academics and life, and firmly maintain their personal views, which is not easy to compromise. This is a positive reflection of their growth. However, this trait may also solidify their personality shaping and leave stereotypes in others. On the other hand, art students have to learn both cultural and professional courses from a young age, and their parents take care of all the trivial matters in daily life, resulting in poor life skills. After entering college, they often find it difficult to adapt to the new living environment. Furthermore, due to the self-centered nature of art students, they lack the ability to think from a different perspective in collective life, which may affect their harmonious coexistence with classmates. The university student education management department only emphasizes the seriousness and authority of the system in daily education management, lacking patient and practical humanistic care and education.

3.Lack of a long-term mechanism for comprehensive quality improvement that balances the complementary effects of culture and art

The enrollment system for art majors in Chinese higher education institutions tends to emphasize the expression of artistic expertise, with relatively relaxed requirements for cultural courses. This often leads students to marginalize cultural courses in the pursuit of artistic achievement. There has also been a misconception in society that 'science is not good for learning humanities, and humanities are not good for

learning arts'. According to a questionnaire survey of art students, most respondents did not fully value the study of cultural courses during high school, and were only satisfied with passing the passing line. Some students even misunderstood the value of cultural courses, believing that they were irrelevant to their career and employment. After entering university, this biased understanding and phenomenon have not changed (Xie & Ziqiu, 2023). Furthermore, the teaching management departments and student education management departments of universities operate independently and do not integrate with each other, without forming a joint force to promote the common improvement of art and culture.

IV. Analysis of the Reasons for the Problems in Education and Management of Art Students in Chinese Higher Education Institutions

1. The inherent characteristics of art course teaching

Compared to cultural courses, art courses have unique teaching characteristics. Cultural courses emphasize interaction and communication, encouraging in-depth discussions between students, peers, and teachers to enhance learning outcomes. However, art disciplines such as painting, with their foundational training in sketching, watercolor, and sketching, tend to cultivate students' concentration, requiring them to immerse themselves in the exploration of artistic beauty in a quiet environment, in order to focus on creation without external interference (Yao, 2021). This learning path may shape students' dependence on peaceful and independent spaces, causing discomfort in noisy environments, and may also weaken their willingness to accept external assistance. In the long run, this may lead to an increase in their individual independence, while the spirit of collective cooperation is relatively weak, which poses certain challenges to students' team management and social skills.

2. The objective motivation for art students to choose the path of art

Objectively speaking, some art students choose the art path mainly for the practical consideration of further education, rather than due to their love for art itself. However, these students do not have a true passion for art, and their learning motivation mainly comes from exam requirements rather than intrinsic interests. In addition, the academic performance of art major students in cultural courses is often poor, leading to a decrease in self-efficacy among some students. They tend to only focus on teaching content that they are interested in, and may choose to avoid parts that they are not interested in, which poses significant challenges for student management. On the other hand, due to social prejudice against art exams and their survival, art students have a weak sense of self-identity, and some even have inferiority complex, which will lead to a series of problems in the education and management of art students (Song, 2020).

3. The differences in educational management concepts for art students

The teaching and student education management departments of universities do not start from the characteristics of art students themselves, but only rely on their existing experience and inherent methods to carry out preaching style ideological and political education and strict institutional management for art students, which causes students' resistance and "non cooperative" attitude. In addition, the education and management of art students lack theoretical guidance, and there is only simple business cooperation between departments, lacking systematic thinking and overall pattern.

V. The Application of Humanistic Theory in the Education and Management of Art Students

In the field of education, humanism emphasizes the development of non cognitive factors such as students' emotions, interests, and motivations in education and teaching. It advocates that teaching should conform to students' individual differences and needs, in order to stimulate students' potential and the interaction between cognition and emotion, and promote students' comprehensive development through this "interaction". The most difficult job in the world is being a human, and human work still requires people to do it. And the counselor is the initiator and engine of this "interaction", which is also the key to the application of humanistic theory in the education and management of art students.

The Ministry of Education's Order No. 43 "Regulations on the Construction of Counselor Teams in Ordinary Higher Education Institutions" clearly stipulates the nine major responsibilities of counselor work, namely ideological and political education, party and class building, academic guidance, daily affairs management, mental health education and consultation, online ideological and political education, crisis response, career planning and employment guidance, and theoretical and practical research. It can be seen that each of the nine functions of counselors must be people-oriented.

1. Enhancing counselors' professional alignment

A survey of art students found that when asked "Which role do you think is most suitable for the position of counselor in art schools?", as many as 51.63% of students strongly prefer to choose "field expert status". Similarly, in the question of "Who are the key figures in personal development?", 36.28% preferred "professional guidance teachers". The outstanding abilities of professional teachers make them play an irreplaceable role in educational management, like a catalyst that can significantly improve teaching efficiency. The relatively small size of art classes provides excellent opportunities for professional teachers to establish deep connections with students. They can better understand students' inner worlds, resonate with their viewpoints and needs more easily, and optimize educational management strategies (Jing, 2019). Therefore,

given the above advantages, if conditions permit, professional teachers should be actively advocated and encouraged to play a role in the ideological and political education and educational management of art students. Of course, hiring individuals with a background in art as full-time counselors for art students is the best choice, allowing professionals to do their professional work.

2. Enhance the affinity of counselors in educational management

Art students have rich creativity and endless imagination space. Counselors should encourage them to join various art related student clubs, showcase and improve their professional skills through extracurricular activities, and also enhance the cohesion and attractiveness of the class. In this participation process, students not only gain practical experience and inspiration, but also gradually transform their personal characteristics into unique personality charm. For individual students, counselors should adopt customized guidance strategies, avoid using overly tough management methods, and strive to understand and approach students, persuade them with rational arguments, and touch their heartstrings with sincere emotions. In addition, the peer effect should be fully utilized, allowing students with good character and strong social skills to interact with them and participate in cultural activities together, which will unconsciously shape their concept of health (Quantong & Ke, 2024). The affinity of counselors stems from respect and understanding of students. On the premise of understanding students' growth background and winning their trust, counselors can touch students' emotions, stimulate their inner resonance, and engage in sincere spiritual communication in the process of educational management, becoming an educational manager who is both a teacher and a friend.

4. Fully leverage the role of online ideological and political education in the management of art students' education

The information transmission in traditional education systems often manifests as one-way and lagging, making it difficult to cope with rapidly changing social dynamics. In today's digital society, network platforms such as Tiktok, Weibo and WeChat are gradually becoming the main windows for students to learn knowledge and interact. The popularity of the Internet has greatly facilitated the communication and learning process between students. In this online environment, the traditional teacher-student relationship tends towards equality, which helps to cultivate a more harmonious teaching atmosphere and encourages students to actively receive education (Shen, 2019). In order to adapt to this change, ideological and political education and educational management should reform their teaching framework, build a network education ecosystem that adapts to modern needs, integrate the internet into various aspects of students' lives, establish dynamic working mechanisms, and strengthen information sharing and interactive communication between schools, teachers, and students through online discussion forums, online activities, and other forms, thus opening up diversified educational paths. Therefore, counselors should actively explore new work models and technological applications, pay attention to new trends and emerging groups, and develop more targeted and effective

strategies to improve work efficiency and educational outcomes.

VI.Conclusion

In summary, art students in higher education institutions are often labeled as "difficult to manage", which is inconsistent with the facts. The real crux of the problem lies in the lack of practical and effective educational management methods. The application of humanistic theory in the education and management of art students is undoubtedly the fundamental approach to solving this problem. It can not only explore and enhance the unique talents and advantages of art students, but also accurately understand, comprehend, and grasp their inner world and behavioral patterns. As an "engine" counselor, it guides their growth while continuously strengthening their professional abilities and personality charm. Through management and education, humanistic theory is implemented in practice, thereby promoting the comprehensive development of art students.

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Comprehensive Performance Analysis of Silk Comforters in High-End Star-Rated Hotel Environments: A Comparison with Down and Synthetic Comforters

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Received 28 April 2024, Revised 03 August 2024, Accepted 01 November 2024

Abstract

Objective – This study aims to analyze the advantages of silk comforters in high-end star-rated hotels' controlled temperature and humidity environments, with a focus on temperature regulation, humidity regulation, antibacterial and anti-mite properties, and noise reduction, compared to down and synthetic comforters. The research highlights how silk comforters improve sleep quality through superior temperature control performance.

Design/Methodology/Approach – The study combines laboratory testing data and actual environmental simulations, referencing SGS reports (2023) and related literature, to comprehensively compare the performance of silk, down, and synthetic comforters in high-end hotel environments. The four key indicators evaluated are temperature regulation, humidity regulation, antibacterial and anti-mite properties, and noise reduction.

Findings – The results indicate that silk comforters perform significantly better than down and synthetic comforters in temperature and humidity regulation, making them especially suitable for high-end hotel environments with controlled temperatures (18-22°C in winter, 24-28°C in summer) and humidity (40%-60%). Furthermore, silk comforters also excel in antibacterial and anti-mite properties, as well as noise reduction, making them the ideal choice for high-end hotels.

Research Implications – This study provides scientific guidance for selecting bedding in high-end hotels, particularly highlighting the advantages in environmental sustainability, customer comfort, and health. The findings offer valuable recommendations for bedding choices in high-end hotels and contribute to academic research in related fields.

Keywords: Silk comforter, down comforter, synthetic comforter, temperature and humidity regulation, antibacterial and anti-mite properties

JEL Classifications: M31, N75, L81

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I. 引言

随着消费者对高端酒店服务需求的不断升级，床品的质量已经成为影响客户体验的关键因素。在高端酒店中，温湿度调节能力、舒适性以及卫生标准等方面对床品的选择起着至关重要的作用（Amit & Schoemaker, 1993; Chandler, 1990）。尤其是在恒温恒湿的室内环境下，床品的表现直接影响到客户的睡眠质量和整体体验（May & May, 2001）。例如，研究表明，床品的湿度控制功能直接影响着客人的舒适度，尤其是在防尘螨和防菌方面（Wilson, 2015）。在高端酒店中，舒适性和健康环境已成为消费者最为关注的因素之一，而这些因素的好坏与床品的质量密切相关。

蚕丝被，作为一种天然的高端床品，凭借其独特的物理和生物特性，在高端酒店中逐渐取代了传统的羽绒被和化纤被。蚕丝被不仅具备良好的温度调节能力，使其适应冬暖夏凉的特点，还具备卓越的湿度调节功能，能够保持适宜的睡眠微环境（May, 2020）。此外，蚕丝的天然抗菌防螨性能以及静音效果也为其增添了更多优势，使其成为高端酒店床品选择的理想之选（Gislason, 2018）。随着研究表明，蚕丝被能够有效减少过敏反应，提升酒店的健康氛围（Wilson, 2015）。这些特性使得蚕丝被在高端酒店中更受欢迎，成为许多酒店床品选择的首选。

随着高端酒店对环保和绿色认证要求的提升，蚕丝被还凭借其可降解、环保的特性，满足了酒店对可持续发展的需求（May & May, 2001）。在这种背景下，蚕丝被不仅满足了消费者对舒适性和卫生的要求，还符合了酒店对环境友好和可持续发展的标准（May, 2020）。因此，了解蚕丝被在恒温恒湿环境中的综合性能，并与羽绒被、化纤被进行对比，具有重要的现实意义。研究指出，环保和健康的床品材料将成为未来高端酒店发展的关键趋势（Wilson, 2015）。

II. 理论背景与概念框架

根据 Lazonick（2001）提出的创新企业理论，企业的创新能力和产品的性能优化密切依赖于企业资源的配置、技术创新和市场需求的动态交互。Lazonick 指出，创新不仅仅是技术层面的突破，它还涉及企业在资源配置、研发投入、生产能力和市场响应等方面的协调与整合。随着信息透明化和科技进步，企业面临着高效的模仿竞争和价格战的挑战，导致许多行业难以通过产品差异化在市场中脱颖而出（Tianjian Zhao, 2024）。特别是对于高端酒店而言，床品的选择不仅是简单的产品功能需求，更涉及到酒店品牌形象、顾客满意度、环保标准以及可持续发展等多方面因素。

1. 资源配置

企业的资源配置，特别是在原材料的选择、生产技术和供应链管理等方

2. 技术创新

技术创新指的是在生产工艺、材料创新以及产品设计方面的改进。在床品领域，技术创新表现为温湿度调节技术的应用、抗菌防螨技术的引入以及静音技术的提升。蚕丝被通过天然的丝胶蛋白抗菌和防螨功能，在技术创新方面具有天然优势。此外，随着消费者对环保的重视，越来越多的高端酒店选择符合绿色认证标准的床品，进一步推动了技术创新的应用。

3. 市场需求

市场需求决定了产品的功能和特性。高端酒店对于床品的需求通常不仅关注舒适度，还特别重视其环保性、可持续性和卫生标准。因此，床品的温湿度调节能力、抗菌防螨性以及静音效果，成为高端酒店在选择床品时的重要考量因素。尤其是在恒温恒湿的室内环境下，床品的这些特性对客户的舒适度和睡眠质量至关重要。蚕丝被在这些方面的独特优势使其成为高端酒店的首选。

4. 创新企业框架的应用

在高端酒店床品的选择过程中，Lazonick 的创新企业理论为我们提供了一个多维度的框架，通过资源配置、技术创新和市场需求之间的交互，分析蚕丝被、羽绒被和化纤被的综合性能表现。我们可以看到，蚕丝被凭借其优越的性能和可持续性在高端酒店市场中占据了竞争优势。

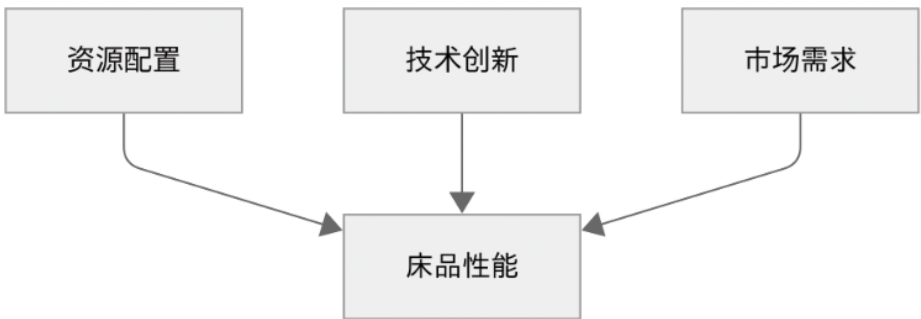


图 1. 床品性能优化的创新企业理论框架

资料来源：Lazonick (2010)

图 1 展示了床品性能优化的创新企业理论框架。根据 Lazonick (2001) 提出的创新企业理论，图中的三大要素——资源配置、技术创新和市场需求——共同作用于床品的综合性能，推动其在高端酒店中的应用和优化。

首先，资源配置是床品性能优化的基础。高端酒店对于床品的选择，首先考虑的是原材料和生产

资源的配置，包括蚕丝、羽绒或化纤等材料的采购、生产工艺的选择以及供应链的管理。合理的资源配置不仅确保了床品的高质量，还能保证其符合酒店的舒适性和卫生标准。其次，技术创新在床品性能的提升中起着至关重要的作用。随着科技进步，床品的功能性不断得到创新，例如温湿度调节技术、抗菌防螨技术以及静音效果的应用。特别是蚕丝被等天然材料的引入，其独特的生物特性使床品在舒适性、卫生和健康方面更具优势。这些技术创新使得床品不仅满足了顾客的基本需求，还能为高端酒店提供更高的附加值。最后，市场需求是决定床品选择的关键因素。高端酒店对床品的需求，已不再仅限于舒适性，更多地开始关注环保性、可持续性 & 健康因素。随着绿色酒店认证和环保标准的提升，市场需求对于床品的选择产生了深远的影响。因此，床品不仅要具备良好的舒适性，还需要符合环保要求，满足消费者对于健康、环保的多重需求。

这三者的交互作用共同推动了床品性能的提升。通过优化资源配置、推动技术创新以及满足市场需求，床品的综合性能得以提升，最终在高端酒店中取得了广泛应用。

III. 研究方法

本研究旨在通过实验室测试与用户调查相结合的方式，系统评估蚕丝被、羽绒被和化纤被在高端酒店环境中的表现，尤其关注其在温度调节、湿度调节、抗菌防螨性等方面的性能差异。为了确保研究的科学性和客观性，实验数据来源于权威的 SGS 实验室的检测报告（2023），同时结合用户的实际使用反馈，全面考察不同类型床品的综合适配性。

1. 实验室测试

实验室测试主要通过对床品材料的物理特性进行测量与分析，以确定其温度调节、湿度调节和抗菌防螨能力的实际表现。SGS 实验室通过多项标准化测试，评估了各类床品在恒温恒湿环境中的表现。具体测试项目包括：

- （1）温度调节能力：通过测量床品的导热性能，评估其在不同温度条件下的保温和散热能力。
- （2）湿度调节能力：测试床品的透气性和排湿性，以评估其在潮湿环境下的舒适性。
- （3）抗菌防螨性能：通过检测床品的抗菌率和防螨率，验证其对细菌和螨虫的抑制能力。

这些实验为后续的用户调查提供了定量的数据支持，确保了研究结果的准确性和可靠性。

2. 用户调查

为了进一步了解不同类型床品在实际使用中的表现，本研究还通过用户调查收集了高端酒店住客的使用反馈。用户调查的主要内容包括：

- （1）舒适度评估：调查高端酒店住客在使用不同类型床品后的舒适度体验，特别是在温湿度调节和舒适度方面的感受。

- （2）卫生感知：询问用户对床品卫生状况的感知，特别是其抗菌防螨性能对睡眠质量的影响。

(3) 静音效果：调查用户对不同床品翻动时噪音水平的评价，特别是在安静环境中的适配性。

通过对用户反馈的分析，能够深入理解不同床品在高端酒店环境中的实际表现，并根据用户的需求与偏好，进一步优化床品选择策略。

3. 数据分析与比较

在数据收集后，本研究采用定量与定性相结合的方法，对实验室测试数据和用户调查结果进行综合分析。通过对比蚕丝被、羽绒被和化纤被在温度调节、湿度调节、抗菌防螨性、舒适度、卫生感知以及静音效果等方面的差异，得出各类床品在高端酒店环境中的适配性评估。

(1) 温度调节性能

不同被服材料的温度调节性能已在受控条件下进行分析。实验数据显示，在恒温（20° C）条件下，蚕丝被内的微环境温度波动约为 0.6° C，明显优于羽绒被（约 1.0° C）和化纤被（约 1.5° C）（国际睡眠产品协会 [ISPA], 2023；SGS 测试实验室, 2023）。在夏季最佳睡眠室温环境（24–28° C）下，人体的平均皮肤温度保持稳定在 32.7–32.8° C 之间。睡眠一小时后，使用蚕丝被、羽绒被和化纤被的皮肤温度分别为 32.7° C、34.6° C 和 35.8° C。使用蚕丝被时皮肤温度最低，其次是化纤被，羽绒被的皮肤温度最高。最大体温差达 3.1° C。化纤被和羽绒被均导致皮肤温度超过人体最佳体温范围（32–34° C）。因此，夏季使用蚕丝被最为凉爽，且测得的体温保持在最佳范围内。

在冬季最佳睡眠室温环境（18–22° C）下，人体的平均皮肤温度稳定在 31.6° C。睡眠一小时后，使用蚕丝被、羽绒被和化纤被的皮肤温度分别上升 2.2° C、2.27° C 和 2.33° C，达到 33.8° C、33.87° C 和 33.93° C。体温差异不超过 0.13° C，且均在人体最佳体温（32–34° C）范围内。

综上所述，在夏季和冬季最佳睡眠室温环境下使用不同被服时，体温的变化充分体现了蚕丝被冬暖夏凉的特性（张露杨等, 2024）。

(2) 湿度调节性能

SGS 实验室数据显示，蚕丝被单位时间排湿量为 52.3 g/m² · h，约为羽绒被（28.7 g/m² · h）的 1.8 倍，为化纤被（15.0 g/m² · h）的 3.5 倍（SGS Testing Laboratories, 2023）。这表明蚕丝被在湿气排出效率方面具有显著优势，有助于维持干爽的睡眠微环境。蚕丝被在实验过程中可将微环境相对湿度稳定在约 50%，而羽绒被和化纤被的湿度则分别提升至 55%–60% 以上（SGS Testing Laboratories, 2023）。用户反馈显示蚕丝被的湿度舒适感评分最高（9.1/10），认为其干爽透气性明显优于羽绒被（8.0/10）和化纤被（7.0/10）。（ISPA, 2023）

(3) 健康性能（抗菌防螨）

实验室检测结果表明蚕丝填充物天然抗菌率达到 99.5%，防螨率 100%（SGS Testing Laboratories, 2023）。羽绒和化纤填充物抗菌率分别约为 85% 和 70%（SGS Testing Laboratories, 2023）。用户在卫生和过敏感知的反馈中，蚕丝被的卫生满意度最高（9.1/10），羽绒被次之（8.0/10），化纤被最低（7.4/10）。（ISPA, 2023）

(4) 静音性能

静音性能实验数据显示，蚕丝被在翻动时噪音声压级 ≤ 15 dB，羽绒被约 25–30 dB，化纤被约 30–35 dB（国家纺织品质检中心, 2023）。用户反馈的静音满意度调查结果与实验结果吻合，蚕丝被评分

最高（9.5/10），羽绒被次之（8.5/10），化纤被最低（7.9/10）。（ISPA, 2023）

（5）环保性能比较

从生命周期分析角度，蚕丝被完全生物降解，碳排放最低（LEED 认证 /OEKO-TEX 标准），羽绒被部分可降解，碳排放较高，而化纤被不可降解且碳排放最高（《绿色酒店政策指南》，2023）。用户对于环保价值的主观认可度，蚕丝被最高（9.2/10），羽绒被次之（7.8/10），化纤被最低（6.5/10）。（ISPA, 2023）

表 1. 三种材质床品综合性能对比

性能指标	蚕丝被	羽绒被	化纤被
温度调节能力	冬季暖和 33.8℃，夏季凉爽 32.7℃	冬季暖和 33.97℃，夏季酷热 35.8℃	冬季暖和 33.87℃，夏季较热 34.6℃
湿度调节能力	排湿 52.3 g/m ² · h，最佳	排湿 28.7 g/m ² · h，中等	排湿 15.0 g/m ² · h，较差
抗菌防螨性	抗菌率 99.5%，防螨率 100%	抗菌率 85%，防螨率一般	抗菌率 70%，易滋生螨虫
静音效果	≤ 15 dB，几乎无噪音	25–30 dB，轻微噪音	30–35 dB，明显噪音
环保性	完全生物降解，低碳排放	部分可降解，中等排放	不可降解，高碳排放

资料来源：根据实验作者自行整理

如表 1 所示，蚕丝被在所有关键性能指标上都表现出明显的优势，这使其在高端酒店环境中的适配性远超其他材料床品。

蚕丝被凭借在温度稳定性、湿度排放效率、天然抗菌防螨特性、静音表现及优异的环保性能上明显领先于羽绒被和化纤被。这使其尤其适合追求舒适性、卫生标准及环保价值的高端酒店环境(Lazonick, 2001; Wilson, 2015)。

这些分析结果不仅为高端酒店在选择床品时提供了科学依据，也为床品生产商提供了改进和创新的方向。

IV. 结果与讨论

1. 温度调节能力

蚕丝被在温度调节能力方面表现最为优异，尤其在酒店设定的夏季（室温 24 – 28° C）与冬季（室温 18 – 22° C）最佳睡眠环境中尤为突出。夏季睡眠一小时后皮肤温度变化中，蚕丝被使用者的皮肤温度维持在初始值 32.7° C 不变，而化纤被和羽绒被则分别上升至 34.6° C 和 35.8° C。最大体温差达 3.1° C。蚕丝被所维持的体温恰好处于人体最佳皮肤温度范围（32 – 34° C），因此在炎热季节中，

蚕丝被提供了最佳的凉爽体验。

冬季实验中，三种被子使用者初始皮肤温度均为 31.6° C。睡眠一小时后，蚕丝被使用者皮肤温度升至 33.8° C，羽绒被升至 33.93° C，化纤被升至 33.87° C。三者温差仅 0.13° C，且均稳定在人体理想的体表温度范围内，说明即便在寒冷环境中，蚕丝被同样能提供充足保暖效果。

此外，依据恒温测试（20° C 环境）结果，蚕丝被的微环境温度波动范围仅为 $\pm 0.6^{\circ}\text{C}$ ，明显优于羽绒被（ $\pm 1.0^{\circ}\text{C}$ ）与化纤被（ $\pm 1.5^{\circ}\text{C}$ ）。温度波动越小，表明恒温性能越强。蚕丝被因此能显著减少夜间冷热交替带来的干扰，维持睡眠过程中的温度稳定性，提升舒适度。

综上，无论在高温还是低温环境下，蚕丝被均能有效调节体温，体现出“冬暖夏凉”的天然优势，尤其适合追求恒温恒湿睡眠体验的高端酒店使用。

2. 湿度调节能力

蚕丝被在湿度调节方面同样表现出色。其湿度调节能力是羽绒被的 1.8 倍和化纤被的 3.5 倍，能够迅速排除人体和被内的湿气，有效保持干爽舒适的睡眠微环境。测试表明，蚕丝被在高湿环境下依然能够保持较高的透气性和排湿性。这使得它在潮湿的高温环境中依然能提供舒适的睡眠体验，这对于高端酒店的顾客尤为重要。

公式：

湿度调节能力可通过材料的透气率和排湿量来衡量。排湿量可由以下公式计算：

$$\text{排湿量} = \frac{m}{t}$$

其中：

m 为排除的湿气质量 (g)

t 为时间 (小时)。

3. 抗菌防螨性

蚕丝被天然具备抗菌和防螨性。根据 SGS 检测，蚕丝被的抗菌率为 99.5%，防螨率为 100%，明显高于羽绒被和化纤被。这一特性有效提升了床品的卫生质量，尤其适合高端酒店对卫生的严格要求。蚕丝被的天然丝胶蛋白能够抑制细菌和螨虫的生长，保障用户的健康。

公式：

抗菌率可通过以下公式计算：

$$\text{抗菌率} = \frac{\text{抑制的细菌数量}}{\text{初始的细菌数量}} \times 100\%$$

防螨效果通常通过防螨测试进行评估，类似于抗菌测试。

4. 静音效果

蚕丝被的静音效果优于羽绒被和化纤被。由于蚕丝纤维光滑且超细，翻动时产生的噪音几乎为 0 dB，远优于羽绒被（25–30 dB）和化纤被（30–35 dB）。这一特性为高端酒店的顾客提供了更安静的睡眠环境，减少了翻身时因床品摩擦产生的噪音。

公式：

静音效果通过测量声压级 (dB) 来评估，计算公式为：

$$L=20\log_{10}\left(\frac{P}{P_0}\right)$$

其中：

L 为声压级 (dB)

p 为测量声压 (Pa)

p₀ 为参考声压 (20 μPa)

5. 温度调节能力

温度调节能力是床品舒适性的重要因素，尤其是在高端酒店环境中，恒温效果直接影响顾客的睡眠质量。根据模拟测试结果，在酒店常见的恒温环境下（冬季 18–22° C，夏季 24–28° C），蚕丝被可有效维持稳定的被内微环境温度，实现“冬暖夏凉”的调节效果。

在夏季最佳睡眠室温环境（24–28° C）下，人体的平均皮肤温度保持稳定在 32.7–32.8° C 之间。睡眠一小时后，使用蚕丝被、羽绒被和化纤被的皮肤温度分别为 32.7° C、34.6° C 和 35.8° C。使用蚕丝被时皮肤温度最低，其次是化纤被，羽绒被的皮肤温度最高。最大体温差达 3.1° C。化纤被和羽绒被均导致皮肤温度超过人体最佳体温范围（32–34° C）。因此，夏季使用蚕丝被最为凉爽，且测得的体温保持在最佳范围内。

在冬季最佳睡眠室温环境（18–22° C）下，人体的平均皮肤温度稳定在 31.6° C。睡眠一小时后，使用蚕丝被、羽绒被和化纤被的皮肤温度分别上升 2.2° C、2.27° C 和 2.33° C，达到 33.8° C、33.87° C 和 33.93° C。体温差异不超过 0.13° C，且均在人体最佳体温（32–34° C）范围内。

此外，依据恒温测试（20° C 环境）结果，蚕丝被的微环境温度波动范围仅为 ±0.6° C，明显优于羽绒被（±1.0° C）与化纤被（±1.5° C）。温度波动越小，表明恒温性能越强。蚕丝被因此能显著减少夜间冷热交替带来的干扰，维持睡眠过程中的温度稳定性，提升舒适度。

此外，依据恒温测试（20° C 环境）结果，蚕丝被的微环境温度波动范围仅为 ±0.6° C，明显优于羽绒被（±1.0° C）与化纤被（±1.5° C）。温度波动越小，表明恒温性能越强。蚕丝被因此能显著减少夜间冷热交替带来的干扰，维持睡眠过程中的温度稳定性，提升舒适度。

这使得蚕丝被能够更好地维持恒温环境，确保床品能够在不同季节提供理想的温度。无论是寒冷的冬季，还是炎热的夏季，蚕丝被都能为顾客带来理想的睡眠体验，减少温差带来的不适感，在高端酒店恒温恒湿的环境中表现得尤为出色。

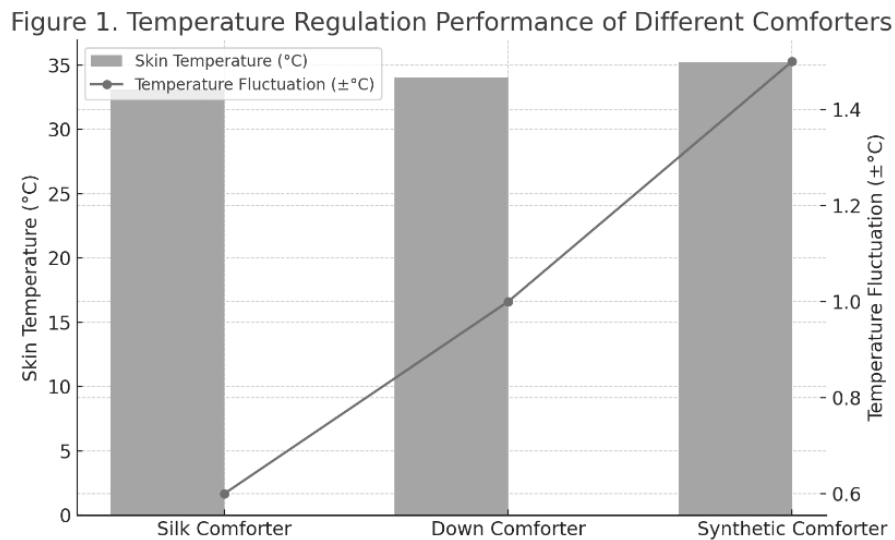


图 1. 蚕丝被、羽绒被与化纤被在恒温环境下的温度调节能力对比 (Temperature Regulation Performance of Different Comforters)

资料来源：作者实测，作者自行整理绘制

图 1 展示了三种被芯在恒温环境（20° C）下的被内微环境温度波动情况。蚕丝被波动范围仅为 $\pm 0.6^{\circ}\text{C}$ ，明显优于羽绒被（ $\pm 1.0^{\circ}\text{C}$ ）与化纤被（ $\pm 1.5^{\circ}\text{C}$ ）。温度波动越小，表明恒温性能越强。蚕丝被因此能显著减少夜间冷热交替带来的干扰，维持睡眠过程中的温度稳定性，提升舒适度。因此，在高端酒店恒温恒湿的环境中，蚕丝被是更为理想的选择，它能提供更为舒适的睡眠体验。

6. 湿度调节能力

湿度调节是影响睡眠质量另一个重要因素。蚕丝被的湿度调节能力是羽绒被的 1.8 倍 和化纤被的 3.5 倍，能够迅速排除人体与被内的湿气，保持干爽舒适的睡眠微环境。测试数据显示，蚕丝被在高湿环境下表现出色，具有更好的透气性和排湿性，这使得它在潮湿气候条件下依然能够提供舒适的睡眠环境，避免湿气对睡眠的干扰。

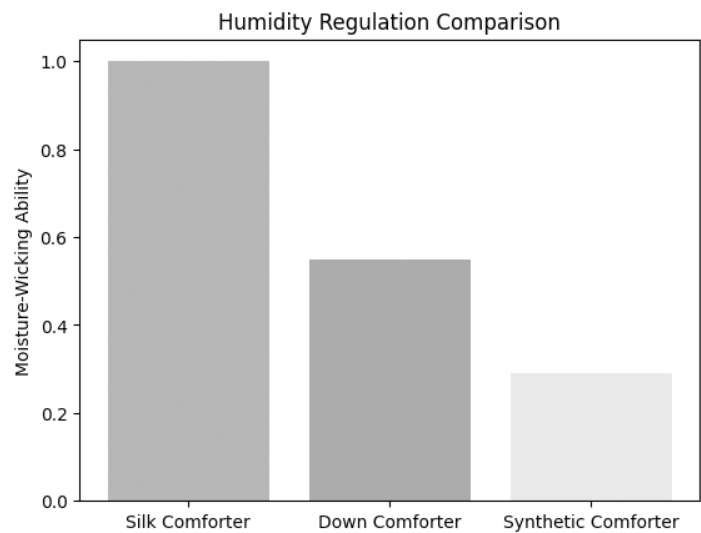


图 2：湿度调节能力对比 (Humidity Regulation Comparison)

资料来源：作者实测，作者自行整理绘制

图 2 展示了蚕丝被、羽绒被和化纤被在湿度调节能力上的差异。蚕丝被的湿度调节能力明显优于羽绒被和化纤被，其湿气排除能力是羽绒被的 1.8 倍 和化纤被的 3.5 倍。这一优异表现使蚕丝被能够有效维持干爽舒适的睡眠微环境，尤其在高湿环境下，它仍然能够保持良好的透气性和排湿性。相比之下，羽绒被和化纤被的湿度调节效果较差，容易出现湿气积聚的问题，影响睡眠质量。

7. 抗菌防螨性

蚕丝被的天然抗菌和防螨性是其另一大优势。根据 SGS 检测，蚕丝被的抗菌率高达 99.5%，防螨率为 100%，显著高于羽绒被和化纤被。蚕丝中的天然丝胶蛋白有效抑制了细菌和螨虫的生长，从而减少了过敏源和细菌对睡眠质量的影响。羽绒被和化纤被则依赖于化学处理来达到抗菌防螨效果，但效果通常不如蚕丝被持久和有效。

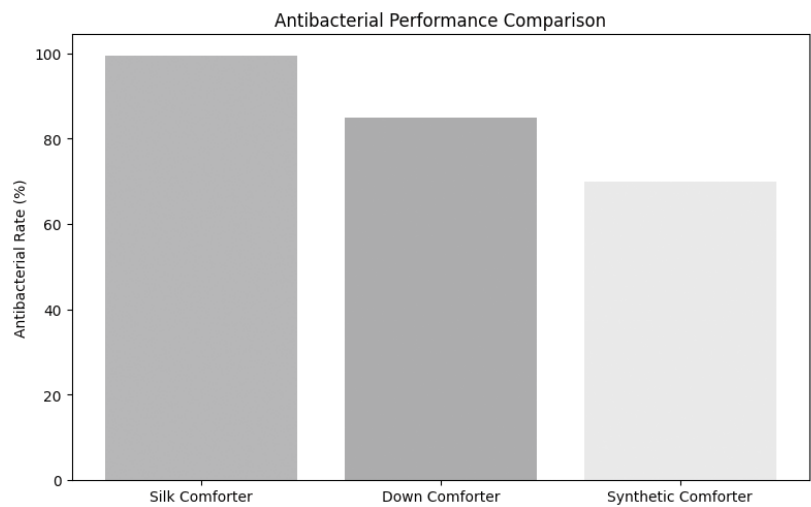


图 3. 抗菌对比 (Antibacterial Comparison)

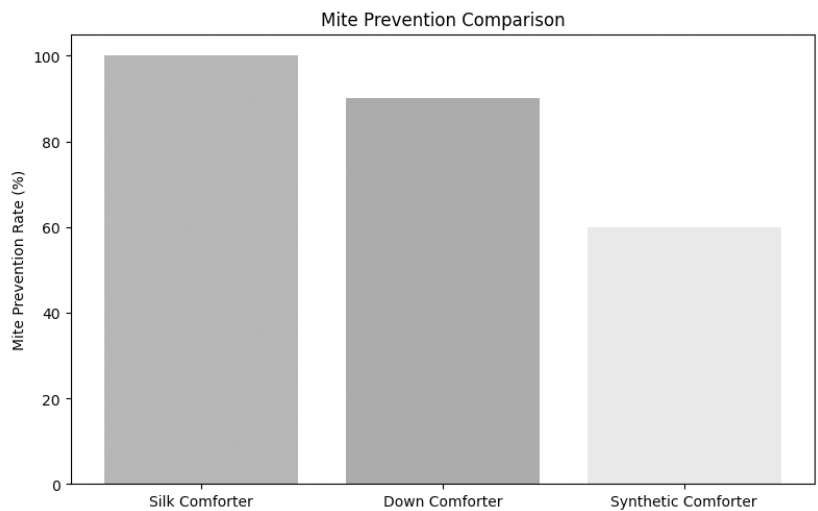


图 4. 防螨性对比 (Mite Prevention Comparison)

资料来源：作者实测，作者自行整理绘制

图 3、图 4 展示了蚕丝被、羽绒被和化纤被在抗菌防螨性能方面的对比。蚕丝被具有天然的抗菌和防螨性，其抗菌率高达 99.5%，防螨率为 100%，显著优于羽绒被和化纤被。蚕丝中的天然丝胶蛋白能够有效抑制细菌和螨虫的生长，减少过敏源和细菌对睡眠质量的干扰。羽绒被和化纤被的抗菌防螨性能虽然较好，但需要依赖化学处理或外部添加剂，效果通常不如蚕丝被自然持久且有效。

4. 静音效果

床品的静音效果对于提供优质睡眠至关重要。蚕丝被因其纤维光滑且超细，翻动时的噪音几乎为 0 dB，远低于羽绒被（25–30 dB）和化纤被（30–35 dB）。这一特性使得蚕丝被成为高端酒店理想的床品选择，尤其适用于追求安静睡眠环境的顾客。

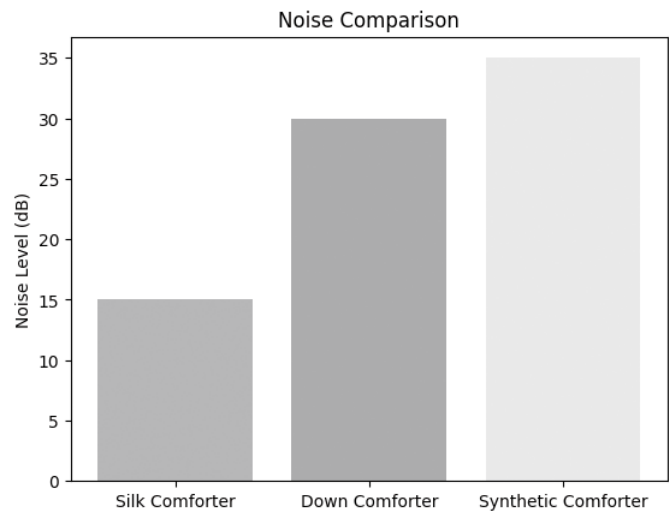


图 5. 静音效果对比 (Noise Comparison)

资料来源：作者实测，作者自行整理绘制

图 5 展示了蚕丝被、羽绒被和化纤被在静音效果方面的对比。由于蚕丝被的纤维光滑且超细，翻动时的噪音几乎为 0 dB，显著优于羽绒被（25–30 dB）和化纤被（30–35 dB）。在高端酒店的环境中，安静的睡眠环境对于客户体验至关重要。蚕丝被的静音效果使其成为理想的选择，特别适用于追求宁静和舒适的酒店客人。羽绒被和化纤被虽然在舒适性上也表现良好，但翻动时的噪音较大，影响睡眠质量。

表 2. 蚕丝被与羽绒被、化纤被的综合对比

性能指标	蚕丝被	羽绒被	化纤被
温度调节能力	优越	良好	一般
湿度调节能力	最佳	中等	较差
抗菌防螨性	99.5% 抗菌	85% 抗菌	70% 抗菌
静音效果	≤ 15 dB	25-30 dB	30-35 dB

资料来源：作者自行整理绘制

表 2 对比了蚕丝被、羽绒被和化纤被在各项性能指标上的表现。首先，在温度调节能力方面，蚕丝被表现最为优越，其低导热系数使其能够有效保持恒温环境，从而为用户提供更加舒适的睡眠体验（Lazonick, 2001）。相比之下，羽绒被和化纤被的温度调节能力较为一般，尤其是在恒温恒湿的环境中，蚕丝被明显占优。

在湿度调节能力上，蚕丝被的表现最为突出，它能够迅速排除湿气并保持干爽舒适的睡眠环境，远超羽绒被和化纤被（Chandler, 1990）。这一特性使其特别适用于高湿环境下的高端酒店。

在抗菌防螨性方面，蚕丝被由于其天然的丝胶蛋白，具有高达 99.5% 的抗菌率和 100% 的防螨率，显著优于羽绒被（抗菌率 85%）和化纤被（抗菌率 70%）。这使得蚕丝被在卫生方面具有更强的优势，特别适合高端酒店对卫生质量的高要求。

最后，在静音效果方面，蚕丝被由于其超细纤维结构，翻动时几乎不会产生噪音（≤ 15 dB），而羽绒被和化纤被则产生较大的噪音（25-30 dB 和 30-35 dB），这对于需要安静睡眠环境的高端酒店客人而言，蚕丝被无疑是更佳选择。

5. 环保价值

随着环保意识的提升，越来越多的高端酒店在选择床品时将环保价值作为重要考量因素。蚕丝被在环保性方面具有显著优势，尤其是在其生产过程中的低碳排放和完全生物降解特性。蚕丝被不仅满足了高端酒店对舒适度和卫生的要求，还符合酒店在可持续发展方面的战略目标。通过符合绿色认证标准，如 OEKO-TEX®和 LEED 认证，蚕丝被帮助高端酒店提升品牌形象，并满足顾客对环保的高标准要求。

表 3. 蚕丝被、羽绒被与化纤被的环保性能对比

性能指标	蚕丝被	羽绒被	化纤被
可降解性	完全生物降解	部分可降解	不可降解
绿色认证	OEKO-TEX ® /LEED	需额外环保处理	无主流绿色认证
碳足迹	低	较高	高

资料来源：作者自行整理绘制

表 3 对比了蚕丝被、羽绒被和化纤被在环保性能方面的差异。首先，在可降解性方面，蚕丝被是完全可生物降解的天然材料，而羽绒被的降解性较差，并且可能在处理羽毛的过程中使用化学物质；化纤被则主要依赖于石油基原料，通常不可降解，并且生产过程中会产生更多的环境污染。因此，蚕丝被在可降解性方面具有明显的优势，使其在环保需求较高的高端酒店中成为更受青睐的选择。

其次，在绿色认证方面，蚕丝被通常具备 OEKO-TEX ®和 LEED 等环保认证，这证明了其生产过程中的低环境影响，符合可持续发展的标准。相比之下，羽绒被通常需要额外的环保处理，而化纤被则缺乏主流的绿色认证，这使得它们在环保方面的表现相对较差。高端酒店对绿色认证的重视，使得蚕丝被成为符合现代环保要求的理想选择。

最后，在碳足迹方面，蚕丝被的生产过程具有较低的碳排放，符合低碳环保的趋势；羽绒被和化纤被则因为其生产工艺中涉及更多的能源消耗，碳排放量较高。因此，蚕丝被的低碳排放特点进一步增强了其在高端酒店中的市场竞争力。

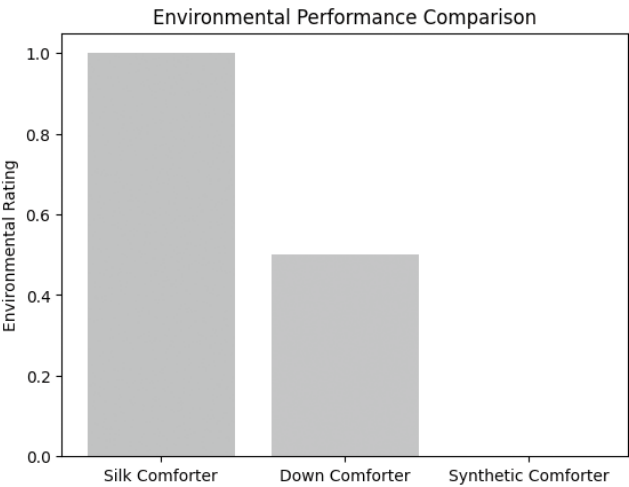


图 6. 环保性能对比（Environmental Performance Comparison）

资料来源：作者实测，作者自行整理绘制

图 6 展示了蚕丝被、羽绒被和化纤被在环保方面的差异。蚕丝被由于其完全生物降解和低碳排放的特性，获得了最高的环保评分，而羽绒被和化纤被则在可降解性和碳排放方面表现较差。

V. 结论

本研究发现，蚕丝被在高端酒店的应用中，展现了明显优于羽绒被和化纤被的多项性能。尤其在温湿度调节、抗菌防螨性和静音效果等方面，蚕丝被通过其独特的天然优势，提供了更为舒适和健康的睡眠环境，完全符合高端酒店对床品的高标准要求。

首先，蚕丝被在温度调节方面表现卓越。在模拟酒店典型恒温环境（冬季 18–22° C，夏季 24–28° C）中，蚕丝被能够维持更稳定的被内温度。实验数据显示，在 20° C 环境下，蚕丝被睡眠 1 小时后的皮肤温度为 33.1° C，波动仅为 $\pm 0.6^{\circ}\text{C}$ ，明显优于羽绒被（34.0° C， $\pm 1.0^{\circ}\text{C}$ ）和化纤被（35.2° C， $\pm 1.5^{\circ}\text{C}$ ）（国际睡眠产品协会 [ISPA], 2023；SGS 测试实验室, 2023）。在夏季最佳睡眠室温环境（24–28° C）下，使用蚕丝被的皮肤温度最低，为 32.7° C，其它材料如羽绒被和化纤被的皮肤温度分别为 34.6° C 和 35.8° C，最大体温温差达 3.1° C。冬季最佳睡眠室温环境（18–22° C）下，蚕丝被的温度表现同样优异，皮肤温度上升 2.2° C，始终维持在最佳的 32–34° C 范围内。因此，蚕丝被在高端酒店恒温恒湿环境中表现得尤为出色，展现出其冬暖夏凉的天然特性。

其次，蚕丝被在湿度调节方面也有着显著的优势。其湿气排除能力是羽绒被的 1.8 倍，是化纤被的 3.5 倍，能够迅速排除人体和被内的湿气，保持干爽的睡眠环境。这一特性对于湿气较重的地区尤为重要，能够有效避免湿气积聚带来的不适，并保持适宜的湿度水平，确保顾客在任何气候条件下都能享受舒适的睡眠。

在抗菌防螨性方面，蚕丝被的天然丝胶蛋白使其具备 99.5% 的抗菌率和 100% 的防螨率，远超羽绒被（85% 抗菌）和化纤被（70% 抗菌）。这种天然的抗菌防螨特性不仅有效减少了细菌和螨虫对顾客健康的威胁，还提升了床品的卫生质量，为高端酒店提供了更加安心的保障，特别适合过敏体质的顾客。

此外，蚕丝被在静音效果上也有着无可比拟的优势。由于蚕丝纤维的超细结构，翻动时几乎不会产生噪音（ $\leq 15\text{ dB}$ ），显著低于羽绒被（25–30 dB）和化纤被（30–35 dB）。这使得蚕丝被成为高端酒店的理想选择，特别是对于那些重视睡眠质量、追求安静睡眠环境的顾客而言，蚕丝被无疑是最佳选择。

随着环保和可持续发展意识的不断提升，越来越多的高端酒店在选择床品时把环保作为重要标准。蚕丝被具有完全生物降解的特点，且其生产过程中的碳排放极低，远优于羽绒被和化纤被。蚕丝被不仅满足了高端酒店对舒适性和卫生的要求，还完全符合现代酒店在环保方面的战略目标。越来越多的酒店选择符合绿色认证的床品，而蚕丝被凭借其低环境影响和绿色认证（如 OEKO-TEX ■ 和 LEED）成为市场上的领先选择。

总体来说，蚕丝被在高端酒店床品选择中展示出了显著的综合性能优势，尤其是在温湿度调节、抗菌防螨、静音效果和环保价值等方面，全面超越了羽绒被和化纤被。随着顾客对环保和高品质生活要求的不断提高，蚕丝被无疑将成为未来床品选择的主流趋势，成为高端酒店客户体验和可持续发展

的完美结合。

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Rural Governance under Cultural Discontinuity: Why are local youth "absent"?-A qualitative study based on N City, Henan Province

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Received 28 April 2024, Revised 03 August 2024, Accepted 01 November 2024

Abstract

Purpose – The purpose of this paper is exploring the causes of cultural discontinuity in response to the current situation of low willingness among rural youth to participate in rural governance.

Design/Methodology/Approach – Based on a cultural perspective, This paper constructs an analytical framework of "cultural disconnection—identity erosion—participation weakening," using City N in Henan Province as a case study to explore the mechanisms by which dual disconnections between modern and traditional culture, individual and collective culture affect youth participation in rural governance.

Findings – This paper studies that these dual disconnections erode young people's emotional, value, and identity attachments to rural areas, leading to three transmission pathways: "cultural conflict—identity weakening—participation indifference," "social disconnection—resource scarcity—participation obstruction," and "rule opposition—legitimacy skepticism—participation withdrawal."

Research Implications – In the management of this paper, this study deeply reveals the internal logic of the absence of local youth in rural governance, provides new ideas and solutions for breaking the gap between youth and rural governance and reconstructing the governance relationship between local youth and rural areas, and helps to ensure the steady progress of rural revitalization strategy.

Keywords: Cultural Rupture, Local Youth, Rural Governance, Rural Identity, Participation Weakening

JEL Classifications: Z13,R23,J61

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I. 引言

乡村振兴是推动农业和农村现代化发展、繁荣老村经济的关键（Zhaojun Meng 等人，2024）。乡村振兴，而其中关键在人。习近平总书记指出，“要推动乡村人才振兴，把人力资本开发放在首要位置”。人才振兴是乡村振兴的基础，党的二十届三中全会审议通过的《中共中央关于进一步全面深化改革、推进中国式现代化的决定》提出，“实施更加积极、更加开放、更加有效的人才政策，完善人才自主培养机制”。加快推进乡村人才振兴，需要多措并举，培养造就更多懂农业、爱农村、爱农民的“三农”工作人才。目前在乡村治理中，依然存在治理结构不合理、青年参与意愿低等问题。在现代化浪潮的冲击下，乡村社会经历着剧烈的文化变迁，“文化断裂”现象愈发显著。本文围绕“文化断裂”这一核心概念展开，深入探讨在现代化进程中，乡村社会出现的文化解构现象，以及其对在地青年参与乡村治理的作用机制。本文期望能从文化视角切入，深度揭示乡村治理中在地青年缺位的内在逻辑，为打破青年与乡村治理之间的隔阂、重构在地青年与乡村的治理关联提供全新的思路与解决方案，助力乡村振兴战略行稳致远。

II. 青年参与乡村治理的既有研究及反思

1. 制度主义视角：

强调治理结构与政策供给的作用。聚焦国内研究，袁金辉、乔彦斌（2018）发现乡村治理存在制度保障不足、参与渠道狭窄等问题，王红卓、朱冬亮（2021）主张通过流程再造、技术赋能（如大数据应用）提升青年参与。已有文献详细梳理了新中国成立以来农村基层社会治理制度的演进，分析了各阶段制度对治理的影响。李梅（2021）探讨了当前农村基层社会治理制度存在的问题，如乡村治理制度执行低效等问题。同时廖志辰（2021）阐述了青年人才通过制度嵌入参与乡村基层工作的情况，国家从顶层设计保障选调生参与乡村治理的合法身份，以及制度嵌入对乡村治理的成效和影响。国外研究则关注民主制度、社区服务对青年参与的影响，认为制度环境与主体赋能存在联动效应。在主体赋能层面，强调出青年创新能力对城乡融合的适应性价值，其次从乡村振兴层面探析乡村变革对个体生活的深层影响，得出指出区域繁荣需依赖群体协同的结论。

2. 文化主义视角：

关注价值观念与社会认同的作用。黄博琛（2022）从文化层面强调文化氛围薄弱与自治机制缺陷是在地青年参与乡村治理的关键障碍；王兆萍（2007）提出文化断裂会引发制度失意、制度创新和制度排斥等现象，体现了文化对制度选择和乡村发展模式存在影响；吴宗友（2017）探讨了中国社会转型过程中的文化断裂问题，以及文化传统与现代文明的冲突与融合，强调重建社会转型的人文基础的重要性。但既有研究对乡村文化断裂的具体维度及其对青年认同的影响机制尚未充分展开讨论。

3. 研究述评

综上所述，国内外学者在青年参与乡村治理研究方面均进行了大量的探索，并取得了丰硕的研究成果。而既有研究的局限在于：其一，侧重宏观制度分析，忽视了微观文化心理机制；对于制度在乡村治理青年参与中的作用分析较为深入，但在制度的动态调整和适应性方面研究不足，制度的实施机制和监督机制也有待进一步研究。其二，对青年群体的主体性关注不足，未揭示文化断裂如何通过认同消解影响青年参与行为。已有研究群体多为乡村弱势群体，即乡村治理的主要参与群体多为老年人与妇女群体。实际上，在地青年也应是乡村治理参与的关键组成，而现有研究对青年群体关注不足。本文引入“文化断裂”概念，以N市作为案例对象，从现代文化与传统文化、个体文化与集体文化的双重断裂出发，构建“文化断裂—认同消解—参与弱化”的分析框架，尝试挖掘背后所隐含的影响机制，试图填补这一研究缺口。

III. 研究呈现：在地青年的文化困境及其生成机制

本文基于质性研究方法，通过深度访谈、案例剖析与文本分析，系统揭示了双重文化断裂现象的内在机理与多元表现形态，为文化断裂理论框架的构建提供了丰富的质性证据。本文归纳出：“文化断裂”对于在地青年不愿意参与乡村治理的影响机制主要表现在两个方面——一是现代文化与传统文化的断裂；二是个体文化与集体文化的断裂（孙立平，2003）。

1. 现代文化与传统文化的价值断裂

1.1 从“安土重迁”到“逐梦都市”的生存选择

在当代社会，马斯洛需求层次理论在青年群体中有着鲜明的现代演绎，这与传统集体主义价值观之间形成了显著的张力。80%的受访者将关注重点聚焦于经济收益与职业前景，这与传统文化所倡导的“乡土责任”观念产生了明显的断裂（韩玉祥，2021）。通过深入访谈发现，青年群体普遍持有“参与乡村治理对个人发展帮助不大”的观点，这一现象深刻凸显了青年自我实现需求与传统责任意识之间的激烈冲突。从社会学理论视角来看，这种冲突反映了社会变迁过程中价值体系的重构与碰撞，现代社会的个体化趋势使得青年更加注重个人的发展与成就，而传统集体主义价值观所强调的对乡土的责任和奉献在这一背景下受到了冲击。

1.2 从“差序格局”到“原子化社交”的关系重构

费孝通先生笔下的乡村“差序格局”，在当下青年群体中正演变为“线上圈层”。互联网时代的线上社交方式与乡村传统差序格局下的线下社交模式之间形成了明显的代际鸿沟。从传播学和社会学的理论来看，线上社交打破了传统社交的时空限制，构建了一种全新的社交关系网络，但同时也削弱

了基于地缘和血缘的传统乡村社交关系（高卫星、张慧远，2021）。这种变化使得在地青年在参与乡村治理时，难以借助传统的社交资源和关系网络，从而影响了他们参与乡村治理的积极性和有效性。

2. 个体文化与集体文化的内在冲突

2.1 从“集体主义”到“自我实现”的目标位移

集体主义曾是乡村治理的核心价值，在个体主义价值观的主导下，当代青年在乡村治理中更倾向于注重个人目标的实现。集体主义导向的乡村治理目标，诸如公共事务协调、集体资源分配等，与青年个体目标之间存在明显的错位，这直接导致在地青年参与乡村治理的动力严重不足（李成龙，2020）。从社会心理学和组织行为学的理论角度来看，个体在行为决策过程中往往会基于自身的目标和利益进行优先考量。当乡村治理目标与青年个体目标不一致时，青年会认为参与乡村治理无法满足自身的需求，从而降低参与的积极性。

2.2 从“义务奉献”到“成本核算”的理性选择

传统乡村的“义务治理”模式，在现代青年的成本收益计算中难以为继。在当前乡村治理中，个体理性算计逐渐替代了集体奉献精神。在进行访谈过程中，“有偿参与才愿意，无偿参与没动力”的功利化心态也普遍存在。这种现象反映了集体文化中“义务奉献”的传统规范与现代个体利益诉求之间的断裂，使得乡村治理参与缺乏内在的驱动力。从经济学和社会学的理论来看，个体在参与社会活动时 would 进行成本——收益分析。在乡村治理中，如果青年个体认为参与治理的成本大于收益，且缺乏相应的激励机制来弥补这种差距，他们就会选择减少或放弃参与。

IV. 研究分析：从文化断裂到参与弱化的传导路径

借助 Nvivo-12 工具对访谈文本的深度扎根分析，本文清晰梳理出文化断裂影响在地青年参与意愿的具体路径。

1. “文化冲突→认同弱化→参与冷漠”链：

现代社会的价值观念与传统乡村价值体系之间存在诸多矛盾与冲突，最为典型的便是个人发展与集体责任之间的矛盾（崔玲玲，2021）。在现代市场经济环境下，青年个体更加注重个人职业发展、经济收入等自我实现目标，而传统乡村强调集体利益优先、互帮互助的集体责任观念与之形成鲜明对比。这种文化冲突首先导致在地青年对乡村既有的价值体系认同逐渐弱化，他们不再将乡村传统价值观念作为行为准则和判断依据。“我觉得我们村里就是那种做什么都要靠关系的，后来我就渐渐不愿意参加了，最后还是选择外出务工”（被访对象汪女士在实地访谈中所说），

这便是这一路径的生动体现。随着在地青年对乡村价值体系认同的弱化，在地青年对乡村治理事务表现出明显的冷漠态度，不再积极参与乡村公共事务的讨论与决策。

2. “社交断裂→资源缺失→参与受阻”链：

互联网技术的普及使线上社交成为青年个体主要社交方式之一，这对传统乡村基于地缘、血缘关系形成的差序格局造成了巨大冲击（宗成峰、朱启臻，2020）。在费孝通先生笔下传统的差序格局中，乡村社会关系紧密，邻里之间相互信任，信息传播主要依靠口口相传的代际网络，这种关系网络可为在地青年参与乡村治理提供丰富的社会资源，如信任关系、信息渠道等。然而，线上社交的盛行打破了传统社交的时空限制，使在地青年社交范围虽得以扩大，但社交关系趋于表面化、松散化、冷漠化。“俺知道那个目前的村电商项目还挺火咧，也有心参与参与，但俺哪有认识的人哎，没有人介绍，没有村里面大队的人介绍弄不成，后来不就放弃了吗？”（被访对象李先生在实地访谈中所说），这充分说明线上社交在一定程度上导致在地青年在乡村治理中丧失了必要的社会资源，进而阻碍了他们参与乡村事务的实际行动。

3. “规则对立→合法性质疑→参与退出”链：

乡村传统治理规则在长期历史发展过程中形成，具有一定的历史惯性和地域特色，但部分规则可能存在与现代法治精神、民主理念相悖的情况（费广胜，2021）。部分青年群体接受现代教育，具有较强的民主法治意识，当他们发现乡村治理规则存在不合理之处，如村规民约修订不透明、政策措施落实不到位等问题时，便会对乡村治理体系的合法性产生质疑。“有时候吧，我发现那些颁布的村规民约修订其实并没有公开，有些政策措施落实也不行，只考虑自己的利益，并没有把村民的利益看得很重，所以我个人也不会去参与这种没意义的事”（被访对象张女士在实地访谈中所说），这种对治理体系合法性的质疑直接导致在地青年主动退出乡村治理参与，使乡村治理失去了在地青年群体的活力与支持。这种传统规则与现代法治的对立，呈现出来的即是在地青年对于乡村治理参与意愿的逐渐式微。

V. 对策与建议

1. 完善激励机制：政策支持激活治理内生动力

实施参与绩效量化考核，建立治理绩效与发展资源挂钩机制，对青年在乡村治理中的工作表现、创新举措、实际成效等进行科学评估，实施治理绩效与资源获取正向关联，通过政策、技术手段多措并举建立长效激励。利用区块链不可篡改特性记录青年在矛盾调解、活动组织等治理行为，生成“贡献积分”，明确将贡献积分纳入村集体收益分配机制，将积分与宅基地分配、子女入学等福利挂钩，形成“多劳多得”的治理生态。优化青年返乡创业扶持政策，贯彻落实《国务院办公厅关于支持返乡入

乡创业的意见》，从资金、技术、场地等多方面给予全方位支持。依据《关于推动返乡入乡创业高质量发展的意见》，提升青年创业贷款额度，同步推广“创业失败补偿险”，设立返乡创业专项基金；组织农业、科技等领域专家与返乡创业青年结对帮扶，提供技术指导与咨询服务；建设返乡创业园区，提供免费或低价的办公场地、生产设施等硬件支持。

2. 促进代际合作：“以老带新”实现代际社交融合

传统乡村社会依赖宗族网络与面对面协商的治理模式，与青年群体惯用的数字化、契约化社交方式形成结构性冲突，代际文化断裂导致的社交模式差异，已成为制约青年参与乡村治理的关键障碍。为此，需构建代际协同治理机制，通过“制度性对话平台”与“文化转译机制”实现传统治理智慧与现代治理技术的有机融合。一方面，依据《关于加强基层治理体系和治理能力现代化建设的意见》建立“跨代际治理委员会”，既保留乡贤“情理化约”的传统调解方式，又引入青年主导的区块链合同存证技术，形成“情理—法理”双重保障机制。另一方面，依托《数字乡村发展战略纲要》开发“代际文化转译数字平台”，通过 AI 技术将方言俗语、传统谚语转化为标准化治理术语，并建立“老带新”技能传承积分制度，鼓励青年向老一辈学习农耕技艺、民俗礼仪，将其纳入乡村治理人才考核体系，促进传统—现代社交模式融合，消解代际认知鸿沟，激活传统治理资源在现代语境下的新生命力。

3. 重构教育体系：改革机制培育新型复合人才

文化断裂造成的代际断层、传统乡村发展目标导向模糊化等问题，极大的影响当代青年参与乡村治理的素养和能力。面对现有教育体系与乡村治理实际需求脱节的现状，必须切实推进职业教育课程模块化转型，打破传统教育壁垒，培养“治理+技能”双核人才。依据《国家职业教育改革实施方案》《职业教育提质培优行动计划》等政策文件要求，在职业院校开设“乡村治理实务”“文化遗产保护”等模块化课程，对接教育部“1+X”证书制度；推行“课堂+田间”双导师制，加强职业教育与乡村产业发展、社会治理的融合，培养一批懂农业、爱农村、爱农民的高素质专业人才。同时，强化在地人才培养与回流机制。依据《关于加快推进乡村人才振兴的意见》，搭建乡村人才信息平台，促进人才与乡村的精准对接；建立乡村人才培养基地，定期组织在地青年开展农业技术培训、基层治理能力培训；建立“返乡人才库”，通过政策倾斜吸引在外求学、工作的青年人才回流，形成人才汇聚乡村、服务乡村治理的良好局面，修复文化断裂对乡村人才结构造成的破坏。

VI. 结论

通过分析河南省 N 市 F 县在地青年参与乡村治理的基本情况，本文对“乡村治理中青年治理‘缺位’”这一现实问题做出回应。本文揭示出乡村治理中在地青年治理缺位的文化机制——现代文化与传统文化、个体文化与集体文化的双重断裂。从当代在地青年的生存选择、关系重构、生活差异，结合质性访谈资料文本，诠释出现代文化与传统文化断裂的深层含义。而个体文化与集体文化的断裂则是从在

地青年的目标位移、理性选择、身份转换三方面结合访谈文本展开具体论述。基于对文化断裂生成机制的深度剖析,本文发现,文化断裂的形成受到宏观驱动与微观变迁的双重因素的影响。具体来看,宏观层面的城市化“虹吸效应”与微观变迁的乡村社会“空心化”与代际传承“中断化”是导致文化断裂形成的深层次原因。本文从完善参与激励机制、促进代际合作、重构教育体系三方面尝试给出可能优化路径,助力实现乡村人才振兴和农业农村现代化。

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Ethical Guidelines

Chapter 1. General Rules

Article 1 (Purpose)

The purpose of the following rules is to present the basic ethical principles and direction needed to ensure the research ethics of editorial board members, peer-reviewers, and authors who examine or submit articles to the Journal of Advanced Academic Research and Studies (JAARS). NLBA Eurasian Institute publishes these rules to present the procedure and actions for research misconduct.

Article 2 (Object of the Study and Scope)

The research is subject to sanction, investigation and judgement to determine whether research ethics were followed when any of the following occurs:

- i. The study was submitted to the Journal of Advanced Academic Research and Studies,
- ii. The study was confirmed to be published in the Journal of Advanced Academic Research and Studies,
- iii. The study has already been published in the Journal of Advanced Academic Research and Studies.

Chapter 2. Honesty and Social Responsibility of the Research

Section 1. Honesty in the Research

Article 3 (Honesty of the Research)

- a. Researchers must conduct every research behavior (proposing research, researching, reporting and presenting research, investigating and judging) honestly and sincerely.
- b. Researchers must describe the content and the importance of the study clearly and objectively, and must not delete or add results arbitrarily.
- c. Researchers must carry out every study without any bias or prejudgment.

Article 4 (Ethics for Researchers)

- a. Researchers must not commit research misconduct during any part of the research process.
- b. A study must not be submitted if it has been published in other journals, and researchers must not request review of the study to different journals at the same time. However, a thesis or a paper presented in a conference as a working paper shall be exceptions.

Article 5 (The Record, Storage, and Report of Research Data and its Disclosure)

- a. All research information must be clearly and precisely recorded, processed, and preserved so that it may be accurately analyzed and confirmed.
- b. Researchers shall use proper research methods and statistics, and those shall be available to the public if necessary.

Section 2. Fairness in Researchers' Contributions

Article 6 (Collaborative Research)

Researchers must make the roles and contributions of all contributors clear if they conduct a joint study with other researchers, and shall take full responsibility for establishing this. Prior to conducting research, mutual agreement and understanding shall be made with regard to property rights and ownership issues, research director selection, authorship and the standard of order. the data collection method. individual role in the study. and expectations and objectives of the study.

Article 7 (Responsibility and Duty, Order of Authors)

- a. Researchers are responsible only for the study that they carry out or are involved in as an author, and are recognized for that achievement.
- b. Authors must accept requests for proof of their contributions.
- c. The order of authors must accurately reflect the academic contribution by each author to the research contents or results, regardless of the authors' relative positions.

Article 8 (Corresponding Author)

- a. Corresponding authors shall take overall responsibility for the results of the study and proofs.
- b. Corresponding authors shall have the burden of proof with respect to the order of the author and co- author(s).

Article 9 (Affiliation of Author)

When indicating the affiliation of author(s), the author's current status in principle shall be given. However, it is possible to follow the customs of the author's academic field if their field of affiliation follows a different custom.

Chapter 3. Research Misconduct and Unethical Research Conduct

Section 1. Methods and Principles of Citation

Article 10 (Methods and Principles of Citation)

- a. The author may cite a part of other researchers' studies in his/her research paper using their original text, or the translated version by introducing, referring to or making a comment on the original.
- b. The author shall take all possible measures to ensure the accuracy in stating sources and making the list of references. The author must confirm all elements of a citation (author's name, number/volume of the journal, page and published year) not depending on the secondary source but solely on the original work. However, when inevitable, the author can include with acknowledgment.
- c. The author must cite in a reasonable manner and use the good faith principle, so that uncited works can be clearly distinguished from cited works.
- d. The author must cite published works only. However, in the case of citing unpublished academic materials that have been acquired through personal contact, paper review or proposal review, the author must acquire consent from the relevant researcher(s).
- e. When the author introduces ideas or theories in his/her work that have been presented in another study, the source must be stated.

- f. The author must distinguish his/her own ideas from cited materials when borrowing substantive parts from one source, so readers can clearly recognize the author's work.
- g. If a reference has a significant impact on the direction of the research or can help the reader understand the contents, the author must include all such works on the list of references, except in such cases where the relevant research can theoretically and empirically be inferred.

Article 11 (Method of General Knowledge Citation)

- a. If the author uses someone else's idea or a fact provided by them, the source should be provided. However, general knowledge or material that general readers will already recognize shall be an exception.
- b. If the author is unsure whether any concept or fact qualifies as general knowledge, it is recommended to cite the original text.

Section 2. Research Misconduct

Article 12 (Definition of Research Misconduct)

“Research misconduct” refers to any instances of forgery, falsification, plagiarism, failure to give proper credit to co-authors or redundant publications that may emerge during the entire research process (research proposal, conduct of research, report and presentation of research, investigation and judgement).

- a. “Forgery” refers to the act of presenting non-existent data or research results.
- b. “Falsification” refers to the acts which artificially manipulate research processes, randomly modify, or delete data resulting in distorted research content or research results. (Here, “deletion” refers to the act of using only favorable data and intentionally excluding the data that might cause unexpected or undesired results.).
- c. “Fabrication” refers to the act of intentionally creating a document or record that does not exist.
- d. “Plagiarism” refers to the acts which pirate other's work, ideas or research, using ideas, hypotheses, theories, research contents, or research results without justifiable approvals, citation, or quotations, as if those were his/her own.
 - i. “Idea Plagiarism” refers to the act of using someone else's ideas (explanations, theories, conclusions, hypothesis and metaphors) in full, substantial proportions or in a fragmented revised form without giving appropriate credit to the originator of the words and ideas. Authors have moral responsibility to indicate the source of ideas through a footnote or a reference. Authors must furthermore not steal other's ideas which are known through peer review of research proposals and submitted articles.
 - ii. “Text plagiarism” refers to the act of copying text from another's work without clarifying the original author.
 - iii. “Mosaic plagiarism” refers to the act of combining a part of a text with a few words added, inserted or replaced with synonyms, and others without clarifying the source or the original author.
- e. “Redundant Publication” refers to the act of publishing a paper that is identical or highly similar text to one that has already been published in the past in another academic journal without alerting the editors or readers of the fact that this work was previously published elsewhere. If the contents of the paper are almost the same as his/her previously published paper, the later paper is regarded as a redundant publication even if the text has a different point of view or perspective, or including a different analysis based on the same data that has been previously published. In the case in which the author would like to publish a paper using a previously published paper, he/she must acquire permission from the chairperson after providing the information about the publication and double-checking whether it is a redundant publication or duplication of a publication.

- f. “Self-plagiarism” refers to the act of using images, graphs or part of one's own research already published without identifying the source, and it is regarded as redundant publication.
- g. “Failing to give proper credit to co-authors” refers to the act of failing to list those who have contributed academically to the research process or results as a co-author or conversely to the act of listing those who have not made any academic contribution as co-authors.

Article 13 (Research Misconduct and Copyright Infringement)

- a. Generally, the copyright of all papers and instances published through NLBA Eurasian Institute is assigned to the author. However, if they are utilized for public objects like education, NLBA Eurasian Institute owns the right of use.
- b. The full term of copyright is assigned to the academic journal publisher in all papers published in academic journals.
- c. It should be noted that “Redundant Publication” may cause copyright violation.
- d. It should be noted that the author should use proper quotation marks when widely citing text from copyrighted sources, and even if the text is properly cited, it could infringe copyright.

Section 3. Inappropriate Writing

Article 14 (Inappropriate Writing)

The following are regarded as inappropriate writing:

- i. Inappropriate citations
- ii. Distorting references
- iii. The act of depending on abstracts when citing the published paper
- iv. Citing papers that the author did not read or understand
- v. The act of partially citing despite intensively borrowing from a single source
- vi. The act of reusing text

Article 15 (Prohibition of Distortion of References)

- a. References must only include documents that are directly related to the article content. Unrelated references for the purpose of intentionally manipulating the citation index of the paper or academic journal should not be included.
- b. As a moral responsibility, the author should not only cite the references which will be favorable to his/her data or theory, but also cite references which may contrast with his/her point of view.

Article 16 (Reuse of Text)

- a. “Reuse of Text” refers to the act of re-using a part of the manuscript that he/she has used in a previous paper.
- b. Text reuse is an act contradictory to ethical writing, so the author must avoid re-using text already used. In case of unavoidable text re-use, the author should not violate copyright infringement by following standardized reference practices including the use of quotation marks or proper indication.

Chapter 4. Ethical Rule Enforcement

Section 1. Research Ethics Committee

Article 17 (Ethical Rule Pledge)

New members who have enrolled in the research pool of NLBA Eurasian Institute shall acquaint and pledge to abide by these research ethics when submitting to the “Journal of Advanced Academic Research and Studies” and conducting research. Current members shall be regarded as having pledged to abide by these research ethics when initiated.

Article 18 (The Announcement of Violation of Ethical Rule)

If a member learns that another member has violated any ethical rules, he/she should endeavor to correct the mistake by helping make him/her be aware of the rules. However, if he/she does not correct the violation or the ethical violation is obviously unveiled, the member must report to the committee immediately.

Article 19 (Organization of the Research Ethics Committee)

NLBA Eurasian Institute shall establish a Research Ethics Committee (hereinafter referred to as the “Committee”) mandated to deliberate on matters falling under each of the following sub-paragraphs:

- a. Matters concerning establishment and revision of these rules.
- b. Matters concerning acceptance and handling of misconduct.
- c. Matters concerning beginning actual investigation and decision, approval, and re-deliberation of investigation results.
- d. Matters concerning protection of informant and examinee.
- e. Matters concerning investigation of research integrity, handling of investigation results and follow up measures.
- f. All the matters concerning operations of other committees.

Article 20 (Organization of Research Ethics Committee)

- a. The Committee shall consist of one chairperson and members of no less than five but no more than nine persons.
- b. The chairperson and the members shall be appointed by the chairman of NLBA Eurasian Institute.
- c. The members of this committee shall hold a one year term and they may be reappointed.
- d. The chairperson and the members of this committee shall maintain independence and confidentiality with respect to the details relating to deliberations and decisions.

Article 21 (Organization of Research Ethics Committee)

- a. The chairperson of the committee shall convene any meeting and preside over such meetings.
- b. The committee's meetings shall open with the attendance of a majority of the total members including the chairperson and resolve with the concurrent vote of a majority of those present.
- c. No meeting of the committee shall be open to the public. [The meeting shall not be open to the public in principle, but whenever deemed necessary, the committee can ask the related party and hear their opinions.]
- d. Whenever deemed necessary, the committee can ask the related party and hear their opinions.
- e. Any member who is involved in the research subject to an investigation will not be permitted to attend the concerned meeting due to a conflict of interest.

Article 22 (Authorities and Responsibilities of the Committee)

- a. The committee can summon for attendance and data submission any informants, examinees, witnesses and testifiers, in the process of an investigation.
- b. When the examinee refuses to attend the meeting or data submission without a justifiable reason, it could be presumed as an indication that he/she has acknowledged the allegations.
- c. The committee can take substantial measures to prevent any loss, damage, concealment or falsification of research records or evidence.
- d. The committee members should comply with confidentiality concerning deliberation-related matters.

Section 2. Research Integrity Investigation

Article 23 (Reporting a Fraudulent Act)

An informant can report a fraudulent act using any means available when reporting using their real name. However, when reporting anonymously, he/she must submit the title of the paper, and the evidence and detail of the misconduct in writing or by e-mail.

Article 24 (Confidentiality and Protection of Rights of Examinee and Informant)

- a. The committee should not reveal the personal information of the informant unless it is necessary.
- b. The committee must take action to protect the informant if the informant experiences illegitimate pressure or threats due to reporting the fraudulent act.
- c. Until the investigation of a fraudulent act is completed, the committee must be careful not to infringe upon the rights or reputation of the examinee. If the person turns out to be innocent, the committee must make efforts to recover the reputation of the person.
- d. The identity of the informant, investigators, testifiers, and consultants should not be disclosed.
- e. All facts relating to research ethics and authenticity investigations must remain confidential and the people involved in the investigation must not reveal any information obtained during the process. If there is a need to disclose related information, the committee can vote to make such a decision.

Article 25 (Raising an Objection and Protection of Defense Right)

- a. The committee must ensure the informant and examinee have equal rights and opportunities to state their opinions and objections. Such procedures must be informed to them beforehand.
- b. An examinee or informant may require the avoidance of deliberation and decision after explanation in case he/she expects an unfair decision.
- c. The research ethics committee must give the examinee a chance to submit their opinion and clarify any fact revealed during the first report or any additional report.

Article 26 (Preliminary Investigation of Research Misconduct)

- a. The committee must investigate the presence of misconduct if there is a considerable doubt about legitimate conduct or detailed information about misconduct.
- b. The chairperson can officially carry out the investigation (hereinafter referred to as the "preliminary investigation") which is a procedure to decide whether the suspected misconduct should be investigated after consultation with the chairman of NLBA Eurasian Institute.

- c. The committee shall form the preliminary investigation committee consisting of no more than five members within 30 days of reporting.
- d. The committee shall inform the informant and examinee of the formation of such a committee, and give the examinee a chance to clarify within 30 days.
- e. A preliminary investigation is initiated within 30 days of the formation of the preliminary investigation committee and the investigation should be completed within 30 days of the start of the investigation except in unavoidable circumstances.
- f. If it has been more than five years since a misconduct was committed, the reporting is not handled in principle even if the reporting is accepted.
- g. Through preliminary investigation, the following is reviewed:
 - i. Whether the reported instance qualifies as research misconduct
 - ii. Whether the reporting is specific and clear enough to lead to an actual investigation
 - iii. Whether more than five years has passed since the reported misconduct was committed

Article 27 (Report and Notice of the Preliminary Investigation Result)

- a. The result of the preliminary investigation shall be notified to the informant and examinee within ten days of the committee's decision, and reported to the chairman of NLBA Eurasian Institute.
- b. The result report of the preliminary investigation must include the following:
 - i. Specific information regarding the alleged misconduct
 - ii. Facts regarding the alleged misconduct
 - iii. Grounding for decision on whether to conduct an actual investigation

Article 28 (Raising an Objection and Protection of Right of Defense)

- a. The committee must ensure that the informant and examinee have equal rights and opportunities of opinion statement and objection. Such procedure must be informed beforehand.
- b. The informant and examinee can make an objection within ten days from the day of being notified of the preliminary investigation.

Article 29 (Beginning and Duration of an Actual Investigation)

- a. The actual investigation begins within 30 days after a positive result from a preliminary investigation. During the period, the actual investigation committee consisting of no more than nine persons (including the preliminary investigation committee) must be formed to conduct an actual investigation.
- b. The actual investigation must be completed within 90 days from the beginning date.
- c. If the investigation committee decides that it cannot be completed within the specified period, it can explain the reason to the committee and request a 30 day extension (one time only).

Article 30 (Formation of an Actual Investigation Committee)

- a. An actual investigation committee is composed of no more than nine members.
- b. Formation and duration of an actual investigation committee is determined by the committee. The chairperson of the actual investigation committee is elected among the actual investigation members.
- c. The investigation committee shall include at least two members with specialized knowledge and experience in the relevant field.
- d. A person who has a stake in the investigated matter must not be included in the actual investigation committee.

Article 31 (Request for Appearance and Document Submission)

- a. The actual investigation committee can request the examinee, informant(S), and testifiers to appear for testimony and the examinee must comply.
- b. The actual investigation committee can ask the examinee for submission of a document, and retain and store the relative research materials about the person involved in the misconduct after the approval of the head of the research organization in order to preserve evidence relating to the investigation.

Article 32 (Exclusion, Avoidance and Evasion)

- a. The examinee or informant(s) can require exclusion by identifying the reason if there are reasons to believe that a committee member is unable to maintain fairness. When such request for exclusion is recognized, the member subjected to the request shall be excluded from the concerned investigation.
- b. If the committee member is directly related to the corresponding matter, he/she shall be excluded from all deliberation, decisions and investigation of the matter.
- c. The chairperson can suspend the qualification of a member who is related to the corresponding matter in connection with the corresponding investigation.

Article 33 (Investigation Report Submission)

The actual investigation committee must submit the result to the committee within the actual investigation period, and the result must include the following:

- i. Specific details of the alleged misconduct
- ii. Facts regarding the alleged misconduct
- iii. Evidence, witness list and affidavits
- iv. Investigation results
- v. Other data useful for decisions

Article 34 (Decision)

- a. The decision must be made within six months from the beginning of the preliminary investigation.
- b. The committee shall make the decision confirming that the examinee committed research misconduct after reviewing the result report.

Section 3. Action after Investigation

Article 35 (Action in accordance with Investigation Result)

When a decision is made confirming the research misconduct, the committee can sanction the author with applicable punishment to each of following, or impose corresponding retribution.

- i. The publication is postponed until the final decision of the research ethics committee is made even if the paper has been confirmed to the author that it will be published.
- ii. The publication of the paper to which the research misconduct is related is to be canceled and deleted from the article list of the journal even if the volume has already been published.
- iii. The author found to have committed such misconduct is prohibited from submitting papers to the journal for three years, and these facts are made public on the homepage of the journal (<http://www.nlbaei.org>).

- iv.If there is an author found to have committed plagiarism or redundant publication, the editorial board stores the relevant investigation details for five years.
- v.The chairperson of the organization with which the author(s) is affiliated is notified of the final decision.

Article 36 (Investigation Result Notification)

The chairperson of the committee shall immediately notify the related persons such as the informant and examinee of the committee's decision regarding the investigation result in writing.

Article 37 (Investigation Result Notification)

- a.If the informant or the examinee refuses the committee's decision, he/she must submit a re-deliberation request to the committee within 15 days from receipt of the result notice as prescribed in Article 37.
- b.The committee must decide whether re-deliberation is necessary within 10 days of the receipt of the re-deliberation request.
- c.The committee will decide there-deliberation procedure and method.

Article 38 (Follow-ups such as Recovery of Author's Honor)

If the results of the investigation confirm that no research misconduct has been identified, the committee must take follow-up steps to recover the reputation of the examinee.

Article 39 (Storing the Record and Confidentiality)

- a.All records regarding the preliminary and actual investigation are stored for five years from the date of the investigation's conclusion.
- b.All facts relating to research ethics and the investigation must remain confidential and the people involved in the investigation must not reveal any information obtained during the process. If there is a need to disclose investigation information, the committee can vote to make such decision.

Article 40 (Etc.)

Matters that are not determined by these rules are to be decided by the editorial board.

Article 41 (Date of Effectiveness)

These regulations shall be effective as of January 1, 2024.

Editorial Regulations

Journal of Advanced Academic Research and Studies (JAARS)

Chapter 1. General Roles

Article 1 (Purpose)

The purpose of the following rules is to prescribe matters regarding the editorial work and standards for the Journal of Advanced Academic Research and Studies (hereinafter referred to as “JAARS”) published by NLBA Eurasian Institute.

Chapter 2. Editorial Committee

Article 2 (Editorial Committee)

The editorial committee (hereinafter referred to as “committee”) is established in order to accomplish the purpose of Article 1.

Article 3 (Formation of Editorial Committee)

- a. The editorial members shall be appointed by the chairman of NLBA Eurasian Institute, and the committee shall consist of no more than 50 members.
- b. The chief editor shall be appointed by the chairman of NLBA Eurasian Institute and is in charge of all editing.
- c. The editorial committee shall be composed of two chief editors, one editor, and one managing editor. The editors are appointed by the chairman of NLBA Eurasian Institute among editorial members.
- d. The term for the chief editor is three years, and the term for the editorial members is two years, and editorial members may be reappointed.
- e. This committee makes decisions with a majority attendance of the members and a majority agreement of the members present.

Article 4 (Qualification of Editorial Members)

The editorial members shall meet the following qualifications:

- i. Being at least an associate professor in a domestic/international university or a person equally qualified
- ii. Someone who studies in an area within the JAARS's specialty and who has published at least 3 articles in a journal (or 1 article in an SCI, SSCI and/or SCOPUS indexed journal) within the last three years

Article 5 (Responsibilities and Obligations of Editorial Members)

- a. Editorial members are fully responsible for the decision to publish JAARS-submitted papers, confirm their integrity during the deliberation process, and observe candidates during the editing process.
- b. Editorial members should respect the author's person and independence as a scholar, and make the process of the evaluation of the research paper public if there is a request.
- c. Editorial members should handle submitted papers only based on the quality and submission guidelines, not based on the author's gender, age, or affiliation.

- d. Editorial members should request a reviewer with specialized knowledge and fair evaluation ability in the relevant field to evaluate submitted papers. However, if evaluations of the same paper are remarkably different, editorial members can acquire advice from an expert in the relevant field.
- e. Editorial members should not disclose the matters of the author and the details of the paper until a decision is made pertaining to the publication of the submitted paper.

Chapter 3. Paper Submission and Peer Review Committee

Article 6 (Qualification of Submission and Submission)

- a. All the paper submitters must be members registered with JAARS.
- b. All papers should be submitted through the JAARS's online submission system (<http://www.nlbaei.org/>) and Email: edubscon@outlook.com, and can be submitted at any time. English-language papers from authors outside of the United States of America may also be submitted using e-mail.

Article 7 (Formation of Peer Review Committee)

- a. Peer reviewers are appointed by the chief editor, and selected based on the field of the reviewer's expertise. (According to circumstances, a peer reviewer who is not a member of JAARS may be appointed.)
- b. Editorial members for each content subject such as international economy, international management, or practice of trade can also serve as peer reviewers.
- c. The chief editor represents editorial members, handles all the matters relating to review, and reports the results of peer review to the committee.
- d. The managing editor is in charge of the procedure relating to review.
- e. The classification and selection of submitted papers is decided by the chief editor and the managing editor, and they report it to the committee.

Article 8 (Qualification of Peer Reviewers)

Peer reviewers shall have the following qualifications:

- i. Being at least an associate professor in a domestic/international university, or a person who is as equally specialized as the person above.
- ii. Someone who studies an area within the JAARS's specialty and has published at least 3 articles in a journal (or 1 article in an SCI, SSCI and/or SCOPUS indexed journal) within the last three years.
- ii. Someone who presents a paper, chairs a session or serves as a discussant at an academic conference at the same level of the institution, or has served as a reviewer of a study which has been indexed in a domestic or international journal within the last three years.

Article 9 (Responsibility and Duty of Peer Reviewers)

- a. Peer reviewers should evaluate papers and report the results of the evaluation to the committee within the time period set by the committee. However, if he/she believes that they are not appropriately qualified to review the paper, they should notify the committee without delay.
- b. Peer reviewers should respect the author's person and independence as a scholar. Peer reviewers may request for revision of the paper with detailed explanations if needed in the evaluation of the research paper.

- c. Papers are reviewed confidentially using a method in which the name and affiliation of the author is confidential to the public. Showing the paper and/or discussing the contents of the paper with a third party is not desirable unless a consultation is needed for purposes of review.

Article 10 (Unethical Behavior in the Review Process)

- a. Peer reviewers must not manipulate either directly or indirectly the related research-specific information contained in the research proposal or review process without the consent of the original author.
- b. Peer reviewers must be careful of the following since it could be regarded as unethical research practices in the review process:
- i. The act of handing over a requested paper to students or a third party
 - ii. The act of discussing the details of a paper with colleagues
 - iii. The act of obtaining a copy of the requested material without shredding it after review
 - iv. The act of disgracing the honor of others or fabricating a personal attack in the review process
 - v. The act of reviewing and evaluating a research paper without reading it

Article 11 (Personal and Intellectual Conflict)

- a. Peer reviewers must fairly evaluate using an objective standard regardless of personal academic conviction.
- b. Peer reviewers must avoid personal prejudice when reviewing a paper. If there is a conflict of interest including personal conflict, it must be notified to the committee.
- c. Peer reviewers must not propose rejecting a paper due to a conflict in interpretation or with the point of view of the reviewer.

Chapter 4. Principle and Process of Paper Review

Article 12 (Papers for Peer-review)

Review shall proceed based on the writing and submission guidelines. If the submitted paper substantially diverges from the writing and submission guidelines, the paper may not be reviewed.

Article 13 (Request for Review and Review Fee)

- a. The chief editor discusses the selection of reviewers with editorial members and selects two reviewers for each paper after submitted papers pass the eligibility test.
- b. The chief editor immediately requests the two selected reviewers to review the relevant submitted paper.
- c. Papers are reviewed by confidential method in which the name and affiliation of the author is confidential to the reviewer, the name of the reviewer is confidential to the author.
- d. The chief editor requests a review after deleting the name and the affiliation of the author from the submitted paper, so that the reviewer cannot obtain the identity of the author.
- e. A review fee shall be paid to the reviewer.

Article 14 (Review of Paper and Decision)

- a. Reviewers shall submit a decision report via the JAARS's online submission system (<http://www.nlbaeai.org/>) and Email: edubscon@outlook.com within two weeks after they are asked to review a paper.

- b. The reviewer shall decide whether the paper should be published based on the following standard. However, if the paper receives less than 30 points in the suitability and creativity of the topic, it will not be published.
- The suitability of the topic (20 points)
 - The creativity of the topic (20 points)
 - The validity of the research analysis (20 points)
 - The organization and logic development of the paper (20 points)
 - The contribution of the result (10 points)
 - The expression of the sentence and the requirement of editing (10 points)
- The reviewer must give one of the following four possible marks within the two week period: A (90~100 points, acceptance), B (80~89 points, acceptance after minor revisions), C (70~79 points, re-review after revision), F (Rejection), and write an overall review comment concerning the revision and supplementation of the paper.
- c. In an instance where the reviewer does not finish the review within the two week period, the chief editor can nominate a new reviewer.

Article 15 (Correction of Papers according to the Editing Guideline)

- a. Before holding an editorial committee meeting, the chief editor shall request editorial staff correct those papers that receive “acceptance” or “acceptance after minor revisions”, using the journal's paper editing guidelines. However, if there is a paper that receives “acceptance” after the editorial committee meeting, the chief editor will request the editorial staff to correct the paper after the meeting.
- b. The chief editor shall notify each author of the result of his or her paper review after receiving the corrected version of the paper from the editorial staff. However, papers which receive a “rejection” shall not be notified of their result.

Article 16 (Decision of Paper and Principle of Editing)

- a. The chief editor shall call an editorial board meeting and make publication decisions after receiving finished papers from reviewers.
- b. The editorial board will make decisions to publish based on the following chart. The editorial board should respect reviewers' decisions on relevant papers, but can make decisions based on the editorial policy of the JAARS.

Results of 2 peer-reviews	Overall evaluation(average)	Decision to publish
AA	A	Acceptance
AB, AC, BB	B	Acceptance after minor revisions
AD, BC, BD, CC	C	Re-evaluation after revision
CD, DD	F	Rejection

- c. The paper that is awarded “acceptance” should receive a “B” or higher from reviewers or the level of overall evaluation (average) should be “B” or higher, and the paper that is awarded “acceptance after minor revisions” should have its satisfactory revisions and/or developments confirmed by the initial reviewer after re-submission.
- d. The editorial board shall confirm that papers in consideration for publication are suitable to the writing and submission guideline of JAARS, look through detailed matters, and decide particular issue policies such as the number of papers and the order of them.

e. In the case where a paper was presented or submitted for review previously, it cannot be published in JAARS.

f. In the case where an author submits two or more papers for consideration, only one paper that receives “acceptance” shall be published in the same issue.

Article 17 (Notification of the Result)

a. The chief editor shall notify an author of the review result after the initial evaluation or re-evaluation is finished, but can request the author to revise and develop the paper based on the evaluation report. If the editorial board makes a final decision on publication, the author should be notified.

b. The author must be notified of the review result within one month from the day of receiving the paper or revised paper (or the deadline of submission). If it is impossible to notify the author within one month, the reason and the due date of notification must be notified to the author.

c. Unless there is a specific reason, the author must submit a file including a response to the evaluation report, revision to and/or development of the paper to the chief editor after editing the paper within the period the editorial board suggests when he/she is asked to edit the paper. The changed details must be confirmed by the editorial board as well. In case the author does not submit the revision and development to the editorial board within the period, it shall be automatically postponed until this process is finished.

d. A paper that receives a “C” in the overall evaluation (average) shall be re-evaluated after the chief editor sends the revised article and revision report to the initial reviewer(s).

e. In cases where the evaluations of the same paper are remarkably different among reviewers, the chief editor can nominate a third reviewer and request a re-evaluation. In this case, the chief editor shall send the evaluation report to three different reviewers and have them submit the final evaluation report based on the details of the paper, and the paper can be published after revision only if the final mark awarded the revised paper is higher than a “B” in the overall evaluation.

f. The chief editor will issue an acceptance letter for the papers confirmed to be published.

Article 18 (Proofreading and Editing)

a. The chief editor shall request domestic/international members to proofread and edit papers confirmed to be published.

b. Proofreading and editing members shall be recommended by the chief editor and appointed by the chairman of NLBA Eurasian Institute.

c. The chief editor shall send the results of proofreading and editing to the original author and request the author to edit the paper appropriately.

d. The author, unless there is a specific reason, must submit the revised paper and revision report to the chief editor after editing the paper within the period the editorial board suggests when he/she is asked to edit the paper. The changed details must be confirmed by the editorial board as well.

e. Even if a paper is confirmed to be published, it will be rejected if it has not fulfilled the editing procedure following the result of proofreading and editing, or has been found to have committed research misconduct of any kind.

f. If an editing member finds plagiarism, inadequate form, or low quality in the process of editing a paper that the journal has confirmed to be published, he/she must notify the chief editor. and can suggest proper responses to the findings. g. The chief editor suggests whether to avoid publication of a paper or have the author re-submit the paper after revision and development according to the guidelines stipulated in Article 5. In the case of a paper requested to be revised and developed, publication can be postponed based on the degree of completion and the schedule of revision and development.

Chapter 5. Editing and Publication

Article 19 (Editing and the Date of Publication)

JAARS is published twelve times a year in principle. However, if there is a reason such as the number of submitted papers, the committee can increase or decrease the number of issues.

Article 20 (Notification of Editing)

- a. The chief editor shall acquire publication consent from the authors of the confirmed papers before printing.
- b. The chief editor shall report to the chairman of NLBA Eurasian Institute when the editorial process following editorial policy is completed, and shall further follow the outlined process for printing and editing.

Article 21 (Sanction on Plagiarism and Redundant Publication)

If the ethics committee finds that a submitted paper or a published paper contains plagiarism or was published in another journal, the following sanctions will be taken:

- a. Distributing after deleting the relevant paper in the journal if the journal has not been distributed yet,
- b. Notification of paper deletion on the website if the related issue has already been distributed,
- c. Notification of the plagiarism or redundant publication of the relevant paper on the website,
- d. Banning the relevant author from submitting papers to all journals published by JAARS for two years from the date when plagiarism and redundant publication is found and from presenting in conference,
- e. Notifying the author's affiliated organization or institution of the fact of the plagiarism or the redundant publication, if necessary.

Article 22 (Transfer of the Rights of Publication, Duplication, Public Transmission, and Distribution)

- a. The right of publication of the paper is owned by NLBA Eurasian Institute unless specified.
- b. The author(s) shall transfer the right of duplication, public transmission, and publication to NLBA Eurasian Institute. If they do not agree, the relevant paper cannot be published in JAARS.

Article 23 (Notification of Paper on Homepage)

Papers published in JAARS shall be publicly notified on the JAARS homepage (<http://www.nlbaei.org/>)

Article 24 (Etc.)

The matters that are not decided in these rules are either subject to the submission guidelines or decided by the editorial board.

Article 25 (Date of Effectiveness)

These regulations shall be effective as of January 1, 2024.

Author's Check List

Journal of Advanced Academic Research and Economics (JAARS)

Title of Manuscript: _____

Manuscript ID: _____

Please check ☒ to confirm fulfillment of instructions below before submitting your manuscript.

1.General guidelines

- ☐ The submission contains an original manuscript, a checklist, and a copyright transfer agreement.
- ☐ The manuscript follows the journal template, using MS Word.
- ☐ The manuscript consists of a title page, abstract, keywords, JEL Classifications, acknowledgement (if any), main text, references, appendix (if any), tables and figures.
- ☐ The pages are numbered consecutively beginning with the title page.

2.Title page

- ☐ The manuscript consists of title, author(s)name(s), and affiliation(s).
- ☐ The lower area of the title page includes the name(s)of the author(s)and e-mail of the corresponding author only.

3.Abstract, Keywords and JEL classifications

- ☐ The Abstract is less than 250 words for an original article.
- ☐ Includes no more than six keywords.
- ☐ Includes no more than five JEL classifications.

4.Main text

- ☐ Subtitles are ordered according to the journal template.
- ☐ All figures and tables are cited in numerical order as they are first mentioned in the text.
- ☐ All figures and tables are referenced within the text.

5.Tables and figures

- ☐ The titles of figures and tables are set flush left above them, capitalizing the first letter of each word in these titles except for prepositions and articles.
- ☐ Vertical lines are avoided in tables.
- ☐ Pictures or photos are supplied in high resolution (minimum 300 dpi) .
- ☐ Pictures or photos are supplied at a reasonably legible size for printing if they may be affected by resizing in the printing process.

6.References

- ☐ References follow KITRI style.
- ☐ Each entry in the reference list is cited in the main text.
- ☐ All references are listed in alphabetical order followed by the year published.
- ☐ The title of books and journals is expressed in italics.
- ☐ Complete references are included with the full title of the article and up to six author names. Where there are seven or more authors,they are identified as “et al.”
- ☐ Journal articles have been double-checked as to whether the author name, (published year), title, journal name, volume (issue number) and pages are correct.
- ☐ Books have been double-checked as to whether the author name, (published year), title of book (editions, if any), place of publication, publisher's name, and pages are correct.

Copyright Transfer Agreement

NLBA Eurasian Institute

Title of Manuscript:

All Authors:

All authors of this manuscript must agree to the following:

- 1.All authors certify that the manuscript does not violate any copyright and confirm its originality.
- 2.All authors have made an actual and intellectual contribution to this manuscript and hold responsibility for its contents.
- 3.This manuscript has not been published or will not be submitted to another journal for publication.
- 4.The “Journal of Advanced Academic Research and Studies” has rights in legal action against the infringement of copyright of this manuscript without authors’permission.
- 5.All authors of this manuscript confirm the transfer of all copyrights in and relating to the above-named manuscript, in all forms and media, through the world, in all languages, to “Journal of Advanced Academic Research and Studies”.
- 6.If each author's signature does not appear below, the signing author(s)represent that they sign this Agreement as authorized agents for and on behalf of all the manuscript authors, and that this Agreement and authorization is made on behalf of all the authors.

In order for my manuscript to be accepted for publication in the Journal of Advanced Academic Research and Economics (JAARS), I hereby assign and transfer to the NLBA Eurasian Institute all rights, title, and interest in and the copyright in the manuscript, entitled.

Date:

Corresponding Author:

Signature:

*Submission:You must submit a scanned file (file type: jpg, gif, or pdf) of this signed confirmation and final manuscript file (file type:MS Word) online after the manuscript has been accepted for publication.

Call for Papers

Journal of Advanced Academic Research and Economics (JAARS)

The Journal of Advanced Academic Research and Economics (JAARS) is the official publication of the NLBA Eurasian Institute publishes manuscripts of significant interest that contribute to the theoretical and practical basis of business, economics, and international trade studies. JAARS's broad scope and editorial policies create accessible, thought-provoking content for the general academic community of business, economics, and international trade. The goal of JAARS is to publish insightful, innovative and impactful research on business, economics, and international trade. JAARS is multidisciplinary in scope and interdisciplinary in content and methodology.

Subject Coverage

JAARS is an interdisciplinary journal that welcomes submissions from scholars in business, economics, and trade disciplines and from other disciplines (e.g. political science) if the manuscripts fall within the JAARS domain statement. Papers are especially welcome which combine and integrate theories and concepts that are taken from or that can be traced to origins in different disciplines.

JAARS is a methodologically pluralistic journal. Quantitative and qualitative research methodologies are both encouraged, as long as the studies are methodologically rigorous. Conceptual and theory-development papers, empirical hypothesis-testing papers, and case-based studies are all welcome. Mathematical modeling papers are welcome if the modeling is appropriate and the intuition explained carefully.

Notes for Prospective Authors

Submitted papers should not have been previously published nor be currently under consideration for publication elsewhere. All papers are referred through a peer review process.

All manuscripts should follow the submission guidelines on the JAARS homepage (<http://www.nlbaeai.org/>).

JAARS operates an on-line submission system. Manuscripts should be submitted to the on-line submission system at <http://www.nlbaeai.org> following all prompts on the screen.

There is no firm submission deadline for papers and the submitted articles will be evaluated on a rolling basis. Any queries should be sent to the Editor of JAARS at the following address: edubscon@outlook.com

Guidelines for Authors (In Brief)

[Journal of Advanced Academic Research and Studies (JAARS)]

How to submit the paper

The authors submit their manuscripts (in MS Word Format) to the on-line submission system at <http://www.nlbaei.org>

Blind Review Policy

The journal follows double blind peer review policy. The paper is sent to two reviewers appropriately qualified experts in the field selected by the editor to review the paper in the light of journal's guidelines and features of a quality research paper. For papers which require changes, the same reviewers will be used to ensure that the quality of the revised paper is acceptable.

Manuscript Preparation Guidelines

The author(s) must follow the Manuscript Preparation Guidelines in preparing the manuscript before submission.

1. Language

The language of the manuscript must be English (American English, e.g. "color" instead of "colour").

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The length of the paper should not exceed 30 pages (Times New Roman, 12 Font) excluding tables, figures, references and appendices (if any). Articles should be typed in double-space (including footnotes and references) on one side of the paper only (preferably Letter size) with 1 inch margin. Authors are urged to write as concisely as possible, but not at the expense of clarity.

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The title page should include: (i) A concise and informative title, (ii) The name(s) of the author(s), (iii) The affiliation(s) and address(es) of the author(s), and (iv) The e-mail address, telephone and fax numbers of the corresponding author.

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Please provide an abstract of 200 to 250 words. The abstract should not contain any undefined

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Divide your article into clearly defined and numbered sections. Sections should be numbered in Roman numerals (e.g., I, II). Subsections should be numbered using the decimal system (e.g., 1., 1.1., 1.1.1., 1.1.2., 1.2., ..., 2., 2.1.). The abstract is not included in section numbering.

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Present tables and figures within the article, not at the end of the article. Please note that the article will be published in black and white (print), although online version will contain the colorful figures (if any). However, the color print will be available in extreme cases as per the request of the author.

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Reference to a chapter in an edited book:

Bomhoff, E. J. (1998), "Introduction". In E.

M. Rogers and S. Taylor (Eds.), *The Global Leadership Mindset* (2nd ed.), Oxford, UK: Oxford University Press, 12-25.

Reference to a web source:

Liu, Chengwei (2005), *Price Reduction for Non-conformity: Perspectives from the CISG*. Available from <http://www.cisg.law.pace.edu/cisg/biblio> (accessed January 11, 2016)

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Manuscripts will be initially reviewed by the Editor within two weeks from submission.

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Typically, the blind review process takes approximately six to eight weeks.

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