



RESEARCH ON THE CONTEMPORARY VALUE OF HE FU CULTURE

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Abstract

This article first defines the meaning of “HeFu culture” and then analyzes its contemporary value as follows: political value; spiritual value; cultural value; ethical value; and military value. Finally, it discusses the significant importance of promoting hefu culture: it helps to reconstruct a natural worldview of harmony between heaven and humanity; it helps to reestablish an ethical outlook of family harmony; it helps to rebuild a moral outlook of interpersonal harmony; it helps to restore a health-oriented view of body-mind harmony; it helps to reconstitute a civilizational outlook of global harmony; and it helps to establish an orderly economic outlook of harmony.

Keywords : Conformity; Culture; Value

Introduction

Xi Jinping’s ideas—such as building a community with a shared future for mankind, fostering a harmonious world, and promoting the core socialist values—are deeply imbued with the wisdom of traditional Chinese culture, embodying the principle of “hefu”. General Secretary Xi Jinping possesses a profound theoretical foundation in traditional Chinese culture. He is both an inheritor and a practitioner of the “hefu” culture. In response to the U.S. “Rebalance to the Asia-Pacific Strategy,” Xi Jinping has employed the approach of win-win cooperation, working closely with countries along the Belt and Road to jointly build the Belt and Road Initiative. Drawing on the “harmony” and “conformity” wisdom of the “HeFu” culture, he has skillfully and prudently addressed a variety of international disputes, including the Diaoyu Islands dispute between China and Japan, the Huangyan Island dispute between China and the Philippines, the territorial disputes among various nations over the South China Sea islands, and the conflict in the Brahmaputra region along the China-India border.

The Huangdi’s Convergence at Fushan Mountain represents another great milestone in the dawn of Chinese civilization, following Fu Xi’s philosophy of harmony between heaven and humanity. It marks the official entry of the Chinese nation into a new historical era characterized by diversified unity and integrated development. Archaeological remains and historical sites related to the Convergence Culture are abundant in Zhuolu, Hebei Province. For example, In Zhuolu, Hebei Province, within a radius of 30 kilometers centered on the ruins of Huangdi City, there are 23 cultural sites—including Huangdi City, Huangdi Spring, Chiyou’s Three Fortresses, Chiyou Spring, Yan Emperor’s Camp, Fushan Mountain, Qiaoshan Mountain, Dingche Platform, Bagua Village, and Chiyou’s Tomb—whose richness, density, primordial nature, and completeness are unparalleled worldwide and truly unique. These sites represent an exceptionally precious historical and cultural resource and constitute an extremely important material cultural heritage. It is imperative that we carefully protect, preserve, and fully promote this invaluable cultural legacy in accordance with its cultural significance.

Promoting the culture of He Fu is an important path and means for enhancing the Chinese nation’s centripetal force, spiritual strength, cohesion, and pillar-like support. It serves as an extremely vital emotional bond and spiritual force for safeguarding the great unity of the Chinese nation and the country’s reunification. It carries profound political significance as a manifestation of the Chinese nation’s diversity within unity, broad social significance in fostering a sense of national identity, practical relevance in bringing together people from all corners of the globe, and far-reaching historical significance rooted in the harmony between humanity and nature. Therefore, the great spirit of the Yellow Emperor’s He Fu at Fushan deserves to be perpetuated forever by the Chinese nation.

I.He Fu Cultural Significance

The “Fu,” also known as Fu jie or Fu xin, were typically made from materials such as bamboo, wood, animal hides, jade, and bone. After being crafted, each fu was split into two identical halves, which were then handed to the parties involved for mutual verification—this process is called “He Fu.” The Fu itself served as a token of trust; originally, most fu were made of bamboo. The term “Qi,” on the other hand, refers to a contract or covenant. Thus, Fu Qi were tokens used by feudal lords—or multiple parties—to formalize relationships such as intermarriage, alliances, mutual assistance, tribute exchanges, boundary demarcation, and customs clearance. The practice of He Fu—a system of alliance tokens that has been passed down through China’s history for millennia—was commonly employed in significant political, administrative, ceremonial, and military activities even before the invention of writing. The event of the Yellow Emperor “He Fu at Fushan” is explicitly recorded in the first chapter of Sima Qian’s “Records of the Grand Historian,” titled “The Annals of the Five Emperors.” For this reason, Fushan came to be regarded as the place where the Yellow Emperor and representatives of various tribes performed the He Fu ritual—the site where they unified their Fu Qi and forged a common alliance. From that time onward, the large and small tribes of the Huaxia people rallied under the banner of the Yellow Emperor. The Yellow Emperor He Fu at Fushan event marked a major turning point in the history of the Chinese nation. From then on, ancient tribes began forming tribal alliances and embarked on the path toward ethnic integration and unity, playing an extremely important role in the formation and development of the Chinese nation.

2.Contemporary Value of Cultural He Fu

The founding ancestors of the Chinese nation—Emperor Huangdi, Emperor Yan, and Chi You—made outstanding historical contributions to the battles, integration, establishment of a capital, and development of enterprises in Zhuolu. In particular, they were responsible for major inventions and innovations such as weaving, writing, calendar systems, slash-and-burn agriculture, and metallurgy. The significance of Emperor Huangdi’s unification at Fushan is profound and carries numerous important values:

(1)The Political Value of He Fu Cultural

The core of the He Fu culture is the culture created by the three cultural ancestors—Emperor Yan, Emperor Huangdi, and Chi You. The Battle of Zhuolu resulted in Chi You’s defeat, triggering exchanges and development among the cultures of the Emperor Yan clan, the Emperor Huangdi clan, and the Jiuli clan led by Chi You. This fusion and unity among the three major tribes ultimately led to the unification of the nation and the integration of all regions under one rule. After Emperor Huangdi established the He Fu at Fushan, Chinese society began to shift from a tribal chieftain system toward a centralized bureaucratic system, and from a nomadic civilization toward an agricultural civilization.

The practice of He Fu embodies the political values of harmony among all nations, unification of the world under one rule, and universal peace and cooperation. The Yellow Emperor convened the He Fu at Fushan and held the grand ceremony marking the founding of the Huaxia civilization. “Within the bounds of ten thousand li,” this event encompassed a vast array of peoples—Yan, Huang, Man, Yi, Rong, and Di—and led to the unification, solidarity, friendship, and advancement of civilization among them, realizing the ideal of universal harmony and unity—a feat truly unparalleled in human history. The Yellow Emperor’s He Fu at Fushan carries the following significant political implications:①The He Fu at Fushan established the foundational structure of the Chinese nation as a community of shared destiny, spiritual identity, intellectual cohesion, and cultural unity, characterized by diversity within unity;②The He Fu at Fushan laid the foundation for a unified state in which diverse ethnic groups would mutually integrate and blend together;③The He Fu at Fushan became the spiritual bond of the big family of 56 ethnic groups;④The Huangdi’s alliance at Fushan strengthened the national consensus and ethnic identity of the Chinese nation as a unified multi-ethnic state.

(2) the spiritual values of the He Fu culture

The Yellow Emperor’s gathering at Fushan to confirm the alliance was hailed by various tribes as the establishment of a common ruler over all under heaven. He then built the city of Zhuolu, ushering in a new era in the history of Chinese civilization. The culture of the Alliance embodies the great unifying ideology of the Chinese nation—harmonious coexistence, united struggle, and hardworking entrepreneurship.

The Huangdi’s Convergence at Fushan has become a spiritual totem symbolizing the unity and diversity of the Chinese nation, as well as a symbolic representation of the nation’s integrated development. The Huangdi’s Convergence at Fushan ushered in a new era in which the Chinese nation united as one, with its members standing together in solidarity. This historic event has become a spiritual bond that ties together hundreds of millions of Chinese sons and daughters at home and abroad, strengthening their deep-rooted kinship and shared blood ties. It also embodies the Chinese nation’s spirit of courage in facing hardships and forging ahead with determination. By promoting The culture of the Convergence and fully recognizing Chi You’s historical contributions, we acknowledge

that Chi You holds an equally important historical position alongside Emperor Yan and Emperor Huangdi—both being descendants of the same ancestral roots and lineage. Chi You is the common ancestor of more than 30 ethnic minorities as well as a portion of the Han people. Restoring Chi You's true historical image, setting the record straight about him, and giving him his due recognition will exert immense spiritual power in uniting the Miao, Shui, Buyi, Yao, and other ethnic minorities, and in promoting the country's complete reunification. The Huangdi's Convergence at Fushan embodies numerous spirits, including collectivism, patriotism, ethnic unity, hard work, pioneering spirit, selfless dedication, courage in exploration, and a spirit of seeking truth and innovation. It represents a precious spiritual treasure endowed with profound spiritual value.

(3) Cultural value of HeFu culture

The Chinese nation has long been renowned as a land of etiquette and places great emphasis on proper conduct. The Huangdi's gathering at Fushan, where he united the realms through civilizational rites and etiquette, was a profound ideological education aimed at all the feudal lords across the land—a true embodiment of civilized governance. The true cultural baptism brought about by the integration of various ethnic groups from all four directions can also be seen as a genuine expression of national cultural confidence that emerged five thousand years ago.

When the Yellow Emperor convened at Fushan and harmonized the tribes, he achieved the first great fusion of cultures between the relatively barbaric nomadic culture of the Yan-Huang tribes and the advanced agricultural culture of the Jiuli tribe led by Chi You.

The Yellow Emperor's gathering at Fushan was not merely a union of bloodlines among tribal alliances; more importantly, it marked a profound convergence of ideas, spirits, and cultures—a cultural symbol that has united the Chinese nation into one cohesive whole.

The culture of the He Fu embodies the social value of civilized etiquette. When the Yellow Emperor convened the He Fu at Fushan, he laid the foundation for civilized etiquette in human society for the first time. Within the Huaxia region, living environments varied greatly from place to place, giving rise to diverse economic systems, lifestyles, customs, religious beliefs, totem worship practices, and governance structures among different ethnic groups. Although it was impossible for the nascent Huaxia state to achieve complete uniformity right from the start, as a unified nation, it was nonetheless essential—while preserving each group's unique traditional customs—to establish shared religious beliefs and deity worship, and to require all constituent units to jointly abide by certain moral principles, ritual norms, and standards of integrity. Otherwise, the central government's effort to "appoint Left and Right Supervisors to oversee all the states" would have been unworkable due to the lack of a unified system, and thus the goal of "harmony among all nations" could not have been achieved. Therefore, it can be inferred that when the Yellow Emperor convened the He Fu at Fushan, he must have established a set of institutional cultures and sacrificial ritual cultures that all parties were required to observe collectively.

(4) the ethical values of He Fu culture

The author believes that the Huangdi's unification of the tribes at Fushan was not merely a historical milestone marking the great unification of the Chinese nation; more importantly, it left an indelible imprint of ethical and moral principles that have sustained the Chinese nation through generations. Through the battles of Banquan and Zhuolu, Huangdi not only established the territorial foundation for the survival of the Chinese nation but also laid down its spiritual and ethical framework, defining the norms of conduct and moral standards, and establishing social order and rules—thus ushering in a new era of civilization for the Chinese nation. The early Yellow River civilization of the Chinese nation, initiated by the Yellow Emperor, was founded upon ethical principles linked by kinship ties and gradually expanded to establish an ethical order among tribal alliances.

The Yellow Emperor's unification at Fushan embodied the Confucian concept of "ZhongHe (Centrality and Harmony)"—the principle of balance and harmony. As stated in the *"The Doctrine of the Mean in the Book of Rites"* states: "Equilibrium (Zhong) is the great root of the world; Harmony (He) is the universally binding path of the world. When equilibrium and harmony are realized to the highest degree, heaven and earth will attain their proper order, and all things will be nourished and flourish." The idea of Zhong-He (Centrality and Harmony) became a vital component of China's traditional moral system and mode of thinking—it is both the way of human relationships and the way of the noble gentleman.

It calls upon individuals to exercise appropriate restraint in their emotions—joy, anger, sorrow, and pleasure—and to maintain inner integrity and fairness. One's conduct and actions should conform to rites and righteousness, embodying gentleness, kindness, humility, frugality, and deference. It seeks to prevent dishonest intentions, imbalanced passions, extreme behavior, and deviations from humanity. In dealing with others and navigating life, one must remain impartial and unbiased. The principle of Zhong-He (Centrality and Harmony) also represents the concrete application of the "HeFu" (harmony with the natural order) philosophy within the Confucian school.

Similarly, the Daoist advocacy of "Wuwei"—governance through non-action—is an expression of the unity of heaven and humanity, and it constitutes another specific application of the HeFu idea within the Daoist tradition. "Wuwei"—governance through non-action—does not mean abstaining from action altogether; rather, it means acting

in accordance with the laws of nature, social norms, and human ethics. It does not involve arbitrary or forceful action, but instead emphasizes "acting without acting."

For rulers, this means refraining from disturbing the people, avoiding formalism, eschewing vanity projects, and eschewing superficial displays. Instead, they should focus on restorative governance, regulating economic development according to economic laws and value principles, and evaluating officials based on green GDP standards. As Xi Jinping has emphasized, "We must cherish the environment as we cherish our own lives"; "Lucid waters and lush mountains are invaluable assets"; "We must not pursue large-scale development along the Yangtze River, but rather prioritize its comprehensive protection"; and "Let the skies be bluer, the waters clearer, and food safer"—all these views reflect the behavioral guidelines and moral norms that officials should follow in ecological construction, guided by the cultural philosophy of HeFu. Thus, it is evident that the HeFu culture continues to hold profound moral and ethical significance in today's society.

(5)The Military Value of He Fu Cultural

Before the Yellow Emperor united the tribes at Fushan, he had engaged in numerous wars among different tribal groups. After nine battles against Chi You without achieving victory, the Yellow Emperor left behind a rich treasure trove of military themes for future generations to explore.

Chi You was revered as the "Lord of War" and the "God of Battle" and his military thought was remarkably profound. The many large-scale tribal conflicts initiated by the Yellow Emperor surely yielded an equally abundant wealth of military insights waiting to be uncovered. Famous battles such as the Battle of Banquan and the Battle of Zhuolu are among the most classic military engagements—these battles served as the very origins of ancient Chinese military strategy, providing the raw material from which an immensely rich tradition of military thought subsequently developed.

For instance, works like "The Art of War by Sun Tzu" "The Art of War by Wu Qi" "The Methods of Sima" "The Art of War by Sun Bin" "Wei Liaozi" "The Six Strategies" "The Three Strategies of Huangshi Gong" "The Hundred Battles' Oddities" "The Art of War by Zhuge Liang" "The Classic of the Tiger Tally" "The Record of Defending Cities" "Dr. He's Comprehensive Military Treatise" "General Outline of Military Science" "Military Systems of Past Dynasties" and "A Treatise on Armaments and Military Preparedness" — all these treatises on ancient military thought represent concrete applications of the cultural ideas embodied in the "He Fu" tradition. Moreover, they reflect the gradual deepening and evolution of military thought that originated from the military strategies employed in the Battles of Banquan and Zhuolu. By integrating these ancient military texts, we can delve deeper into and rigorously study the military significance of the "He Fu" culture.

3.The Important Significance of Promoting Harmony-Compliant Culture

Looking around the globe, humanity today collectively faces five major conflicts: conflicts among individuals, conflicts between individuals and their families, conflicts between humans and nature, conflicts between individuals and society, and conflicts among different civilizations.

We also confront five major crises: the ecological crisis, the social crisis, the moral crisis, the spiritual crisis, and the crisis of values.

The humanistic spirit and value orientation of "harmonizing with culture" continue to hold profound practical significance for addressing today's and future conflicts and crises.

The core of the He Fu culture is "harmony" and "unity." The natural, harmonious square array of the Luo Shu's three levels became the origin of Fu Xi' the **Pre-Heaven (Xiantian)** Eight Trigrams.

(Figure 1) A third-order natural harmonious Luoshu magic square, with a constant sum of 15

4	9	2
3	5	7
8	1	6

The figure above(1)is the third-order harmonious and natural Luoshu magic square.

As shown in this figure, whether horizontally, vertically, or diagonally, any three numbers add up to 15, and the average of these three numbers 5 remains firmly centered. For example, the sums of the three numbers in each horizontal row are as follows: $4+9+2=15$; $3+5+7=15$; $8+1+6=15$. The sums of the three numbers in each vertical column are: $4+3+8=15$; $9+5+1=15$; $2+7+6=15$. Moreover, the sums of the numbers along both diagonals are: $4+5+6=15$; $2+5+8=15$. This clearly demonstrates that this third-order Luoshu magic square is a balanced, harmonious, and stable structure.

In the I Ching (Book of Changes), both the Pre-Heaven (Xiantian) and Post-Heaven (Houtian) Eight Trigrams follow the same generative sequence: Taiji giving rise to Two Principles, the Two Principles giving rise to Four Symbols, the Four Symbols giving rise to Eight Trigrams, and the Eight Trigrams, in turn, generating pairs that

give rise to 64 hexagrams. The number 64 is precisely the cosmic code. The human genetic code also consists of 64 elements.

The “Pu Zu Jing” the sacred scripture of the Pu people—the ancestors of the Gelao—states: “Harmony gives rise to One, One gives rise to Two, Two gives rise to Three, and Three gives rise to all things.” Building upon this foundation laid by the Pu Zu Jing, Laozi, in his “Tao Te Ching” further elaborated: “The Tao gives rise to One, One gives rise to Two, Two gives rise to Three, and Three gives rise to all things” But what exactly is the Tao? The Tao that can be spoken of is not the eternal Tao. Laozi himself did not offer a definitive definition.

However, the “I Ching” does define the Tao: “One Yin and one Yang together constitute the Tao.” In other words, the Tao is the harmony of Yin and Yang—their union, their interplay, their alternation, and their fusion. Heaven and Earth unite to give birth to all things; cold air and hot air combine to bring forth rain; and man and woman unite to conceive a child. Thus, the Pu people’s concept of “harmony giving rise to One” lies at the heart of the Chinese nation’s “He Fu Culture.” Consequently, the cultural symbol of “three-in-one” found within the Lao culture embodies the idea of three individuals working together in unity within the Lao royal court and this, too, is an expression of the He Fu culture. At the core of the Yelang culture also lies the principle of “He Fu culture”—the King of Yelang, in addition to a primary king, also had a deputy king who jointly governed the state.

China’s symbolism is that it is the center of the world. China itself is divided into nine provinces, with the central province—Zhongzhou—serving as the heart of these nine provinces. And at the very center of Zhongzhou lies Tianzhong, which is precisely Zhumadian. In Ru nan County, people have artificially created Tianzhong Mountain. In ancient times, the peoples living around Zhongzhou were referred to as “Man Yi lands,” meaning untamed and barbaric regions. To the east were the Dongyi; to the south, the Nanman; to the north, the Beidi; and to the west, the Xirong.

Laozi: “All things carry the Yin and embrace the Yang; harmony arises from the blending of opposing forces.” (Tao Te Ching, Chapter 42)

The Book of Changes states: “The unity of Yin and Yang is called the Dao; the immeasurable interplay of Yin and Yang is called the Divine” (Xici). The harmony of Yin and Yang—the union of one Yin and one Yang—is precisely what constitutes the Dao.

Among the Ten Heavenly Stems, there are pairs that harmonize in Yin-Yang relationships: Jia and Ji combine to form Earth; Yi and Geng combine to form Metal; Bing and Xin combine to form Water; Ding and Ren combine to form Wood; Wu and Gui combine to form Fire.

As for the Twelve Earthly Branches, there are six combinations known as “Six Harmonies”: Zi and Chou combine; Yin and Hai combine; Mao and Xu combine; Chen and You combine; Si and Shen combine; Wu and Wei combine.

Additionally, the Twelve Earthly Branches also feature three “Triple Combinations”: Shen, Zi, and Chen combine to form the Water Treasury; Si, You, and Chou combine to form the Metal Treasury; Yin, Wu, and Xu combine to form the Fire Treasury; and Hai, Mao, and Wei combine to form the Wood Treasury.

In the study of destiny through the Eight Characters, the balance of Yin and Yang and the Five Elements is also highly emphasized. By examining the mutual generation and destruction relationships among the Yin-Yang and Five-Element attributes of the Heavenly Stems and Earthly Branches, one can predict good fortune, misfortune, blessings, and calamities.

Confucius said: “The noble person seeks harmony without uniformity, while the petty person seeks uniformity without harmony.” “In the application of ritual, harmony is paramount.”

Mengzi said: “The favorable timing is not as good as favorable terrain, and favorable terrain is not as good as the harmony among people. A city three li in circumference and a surrounding fortress seven li in circumference—though encircled and attacked, it cannot be conquered. When a city is encircled and attacked, there must have been someone who seized the favorable timing; yet the failure to conquer shows that even the favorable timing was not as good as favorable terrain. The city is not low in height, the moat is not shallow, the weapons and armor are not lacking in strength and sharpness, and the grain and provisions are not scarce. But when the defenders abandon it and flee, it is because favorable terrain is not as good as the harmony among people. Therefore, it is said: ‘To govern the people, do not rely on the boundaries of territory; to secure the state, do not depend on the dangers of mountains and rivers; to awe the world, do not count on the superiority of weapons and armor. Those who follow the Way will have many helpers; those who lose the Way will have few. When one has so few helpers that even relatives and kin turn against him, then he is truly isolated. But when one has so many helpers that the whole world submits to him, then he is truly powerful.’ Thus, to rule the world. Wherever one follows the right path, one will win over even those relatives who are on the opposing side. Therefore, a noble person may choose not to fight—but when they do fight, they are sure to emerge victorious.”

Mencius’s above-mentioned argument demonstrates the extreme importance of the “harmonious conformity” culture. The fundamental difference between Chinese and Western cultures lies in this: the Chinese nation emphasizes “harmony” and “conformity.” For instance, harmony between humans and nature embodies the unity of heaven and humanity. Harmony holds that “harmony is paramount”; harmony between people and commerce means that harmony can generate wealth; harmony among different groups means peaceful coexistence; harmony

among different organizations means concerted collaboration for mutual benefit; and dialogue and exchange among different civilizations mean embracing diversity within unity—seeking common ground while respecting differences and maintaining neutrality amid similarities. The Confucian doctrine of the Doctrine of the Mean is also the highest form of wisdom.

(1) Promoting the He fu culture and conformity is conducive to reconstructing a natural worldview that integrates heaven and humanity.

The greatest difference between the Chinese civilization of the Yellow River basin and the ancient Egyptian civilization of the Nile River basin, the ancient Babylonian civilization of the Mesopotamian region, the ancient Indian civilization of the Ganges River basin, the Maya civilization of the Americas, the Trojan civilization of the Mediterranean region, and the ancient Greek civilization lies in the fact that Chinese civilization places great emphasis on “harmony” and “unity”—specifically, the idea of the unity of heaven and humanity.

The “Three Teachings” (Confucianism, Buddhism, and Taoism) and the “Nine Streams” (referring to various trades and professions) we often speak of both originate from the concepts of “Three Elements” and “Nine Periods.” The “Three Elements,” or “Three Powers,” refer to the three realms of heaven, earth, and humanity—human beings standing between heaven and earth. The ancient Chinese character for “heaven” itself embodies the idea that humans are situated between heaven and earth, thus reflecting the philosophical principle of the unity of heaven and humanity. Promoting the culture of harmony and conformity is conducive to reconstructing a natural worldview centered on the unity of heaven and humanity.

The propositions put forward by Xi Jinping—such as “Lucid waters and lush mountains are invaluable assets” and “We must cherish the environment as we cherish our own lives”—fully reflect the spirit of traditional Chinese culture and embody the natural worldview of “harmony between heaven and humanity.” To this end, Xi Jinping has proposed the Beautiful China strategy, placing great emphasis on ecological construction and protection, fostering harmonious coexistence between humans and nature, and jointly creating a beautiful homeland characterized by picturesque landscapes.

The Guangdong Chaoshan Chamber of Commerce plans to invest 37.5 billion yuan in the construction of Tibet’s largest geological and ecological park, located along the middle reaches of the Yarlung Tsangpo River—covering an area of 30 square kilometers in the Shannan region of Tibet, south of Gongga Mountain. As one of the experts on the Expert Committee for the Yarlung Tsangpo National Geological and Ecological Park in Tibet, I have participated in the project’s deliberations. Building on Xi Jinping’s slogan that “lucid waters and lush mountains are invaluable assets,” the Shannan municipal government has also introduced a new slogan: “High-altitude snowy mountains are also invaluable assets.”

However, since the first Industrial Revolution in the West, environmental pollution and ecological degradation have accompanied industrial development, leading to river pollution, air pollution, soil contamination, food contamination, chemical pollution, litter pollution from white plastic bags and other waste, noise pollution, and information pollution. These issues have triggered frequent landslides and floods caused by soil erosion, as well as ecological damage resulting from indiscriminate logging and deforestation—damaging forests’ ability to conserve water and purify the air. Moreover, massive carbon emissions have led to the melting of glaciers, rising sea levels, increasingly frequent extreme weather events, and severe desertification. London is renowned as the “City of Fog,” while Chongqing is known as the “City of Mist.” The “Four-Directional Haze” that emerged a few years ago represents an extreme level of air pollution. In such an environment of “Four-Directional Haze,” people can hardly breathe at all. The air is entirely toxic, making it impossible for anyone to take a breath. Even breathing fresh air has become a luxury! When China opened up to the outside world in 1978, the West brought its pollution along with it, inflicting upon China an extremely serious environmental disaster!

Today, vigorously promoting the culture of HeFu, will help reconstruct the natural worldview of “harmony between heaven and humanity,” restore the beauty of our mountains and rivers, and improve and rehabilitate soils contaminated by pesticides, fertilizers, catalysts, and herbicides. We will clean up polluted waterways and purify contaminated river waters. We will also effectively address air pollution, ensuring that toxic air is no longer a threat—so that ordinary people can breathe fresh, clean air once again.

(2) Promoting a culture of harmony and conformity helps to rebuild an ethical outlook that fosters family harmony.

The family is the cell of society. When families are harmonious, society will be harmonious as well. Xi Jinping attaches great importance to the building of family ethos, family rules, and family precepts, and calls for vigorously promoting family culture to foster social stability.

Since the reform and opening-up, due to some people’s worship of materialism, the issue of elderly people living alone has become severe; divorce rates have been steadily rising; premarital cohabitation has become commonplace; In subway stations, bus stops, train stations, and airports—and even in classrooms—people openly kiss and embrace as if no one else were around. Family ethics and morality have completely collapsed! What are the reasons behind family disharmony and the breakdown of ethical norms?

①Lack of filial piety

Among all virtues, filial piety comes first. Confucius taught that “Ren” means loving others—loving one’s parents is filial piety; loving one’s siblings is fraternal duty; loving one’s country is loyalty; loving one’s friends is righteousness; and loving the common people is benevolence.

Yet ironically, it is precisely in Qufu, Shandong—the hometown of Confucius, the founder of Confucian culture that places great emphasis on filial piety—that we find an administrative village, entirely absent from the map of the People’s Republic of China, spontaneously formed by elderly residents aged 60 and above who have gathered from all directions: the so-called “Runaway Village,” a stark reminder of the profound lack of filial piety.

Years ago, the Huaxi Metropolis Daily used the striking headline “Rich Sons Live in High-Rise Apartments, Poor Mothers Sleep in Pigsties” to report the appalling story of unfilial sons in Sichuan.

And just a few years ago, media reports highlighted a man in Shenzhen, over 70 years old, who imprisoned his 90-plus-year-old mother in a dark, cramped room, beating her mercilessly and frequently slapping her face. For decades, this elderly mother lived under the constant terror and abuse of her unfilial son, enduring countless acts of cruelty and humiliation.

②Family ethics are distorted

Married life has lost its due sense of mystery and dignity. Cohabitation before marriage and premarital pregnancy have become commonplace. The phenomenon of “fast-track” marriages and divorces is rampant, with lightning-fast weddings and quick divorces driving divorce rates to persistently high levels. The number of people choosing not to marry and the prevalence of casual multi-partner relationships, extramarital affairs, and the practice of keeping mistresses or lovers—whether third, fourth, or fifth—have severely disrupted family harmony and stability. Even more disturbing are teacher-student relationships, Relationships with extreme age gaps, such as grandfather-granddaughter or grandmother-grandson romances—these all represent serious violations of the moral and ethical. All these abnormal behaviors in marital and romantic relationships have contributed to social instability.

③Lack of development in family education culture

Family precepts, family rules, and family ethos together constitute the culture of family education. Family precepts represent a family’s core values; family rules are specific guidelines governing family relationships and behavioral conduct; and family ethos is a prevailing style of behavior that emerges and is passed down through daily family life. Since ancient times, the Chinese people have attached great importance to the development of family education culture. The earliest example can be found in the “Song of the Five Sons” from the Book of Documents, where the imperial ancestor’s instruction states: “Outside, one indulges in hunting and extravagance, indulging in sensual pleasures, reveling in sweet wine and music, adorning palaces with elaborate carvings and ornate walls—yet despite all this, they ultimately met their downfall”.

Liu Bei cautioned Liu Chan: “Do not commit even the smallest evil; do not neglect even the tiniest good.” In his “Admonition to His Son” .

Zhuge Liang advised his children: “The conduct of a true gentleman lies in cultivating oneself through stillness and nurturing virtue through frugality. Without detachment from worldly desires, one cannot clarify one’s aspirations; without tranquility, one cannot reach far-reaching goals.”

During the Northern and Southern Dynasties, Yan Zhitui of the Northern Qi dynasty composed the twenty chapters of “Yan’s Family Instructions” which profoundly influenced the development of family instruction and cultural norms in later generations.

The core principles of ancient family instructions and rules were to honor ancestors, filial piety toward parents, harmony among siblings, strict adherence to marital duties, proper guidance of descendants, strengthening family ties, fostering good relations with neighbors, encouraging diligent study, promoting diligence and frugality, and upholding integrity and honesty.

For example, the Su family instructions from Yongding, Fujian, state: “Be kind and upright in heart; be careful in speech; be dignified in actions; be fair in handling matters; be honest when holding office; be loyal to your ruler; be thrifty in spending; be benevolent toward others; and maintain harmony within the community.” Such family instructions underscore the importance of self-cultivation and moral refinement as the foundation for establishing oneself in the world.

In ancient times, people have always attached great importance to the cultivation of family education and the fostering of upright family traditions. For instance, the family precepts left by Pei Du, a chancellor during the Tang Dynasty from Zai Xiang Village in Xiwen County, Shanxi Province, helped the Pei family become an illustrious and prestigious clan.

Zhang Zai, the founder of the Guan School during the Northern Song Dynasty, emphasized self-cultivation through his “Six Constants”: “Speak with instruction, act with propriety, strive diligently during the day, gain something every night, rest with nourishment, and remain mindful in every moment.”

Zhang Zai’s “Ten Commandments”—“Refrain from associating with dissolute friends; avoid seeking fine clothes and delicacies; abstain from horse racing, swordplay, cockfighting, and dogfighting; refrain from excessive

drinking and wild singing; avoid staying up early and rising late; avoid relying on the authority of parents or elder brothers to resort to violence or harsh words; avoid taking pleasure in provocative and contentious activities; avoid befriending maidservants closely; avoid arrogance and refusing to yield to others; avoid spreading slander and adopting vulgar slang”—reflect the cultural beliefs held by Zhang Zai and his family, establishing clear guidelines for the conduct and moral principles of future generations of the Zhang clan.

Yuan Liaofan's "Four Instructions" from the Ming Dynasty also had a profound influence. Moreover, Kangxi's Eight Family Precepts and Zeng Guofan's family instructions exerted significant influence on later generations.

Over the past 40 years of reform and opening-up, many people have placed excessive emphasis on money, leading to rampant materialism and the supremacy of money-worship. As a result, the cultural development of family education has been seriously neglected, triggering one tragic family drama after another. Empty.

There are numerous family-related issues—such as elderly care, left-behind children, the unmarried population, Generation DINK, families who have lost their only child, and those who opt for quick marriages—each of which severely impacts social stability.

④Lack of patriotism and concern for the nation

history, the ancients have always attached great importance to patriotism and a deep sense of devotion to one's country and family. For instance, Huo Qubing asked, "If the Xiongnu are still not vanquished, how can I think of my own family?"

Fan Zhongyan wrote, "Do not rejoice in external gains, nor grieve over personal losses; when seated high in the imperial court, worry about the people; when living far away from the court, worry about the ruler. Whether advancing or retreating, one is always filled with concern. Then when exactly can one find true joy? It must be said: 'I will worry before others worry, and rejoice after others rejoice.'"

Lu You penned, "On the day the royal army pacifies the Central Plains, do not forget to tell your old father at home during the family rites."

Yue Fei proclaimed, "Serve the country with utmost loyalty." The unity of family and country—without the nation, where would the family come from?

Du Fu's poem, "For three months the beacon fires have burned, a letter from home is worth more than ten thousand gold pieces," vividly portrays the grim reality of a nation shattered and families destroyed, while also expressing the poet's profound concern for both the country and its people.

Zhang Zai of the Northern Song Dynasty articulated the sentiment of "Establishing a heart for Heaven and Earth, giving life to the people, carrying on the lost learning of the sages, and bringing lasting peace to all generations." This patriotic spirit became a core value for later generations of intellectuals, guiding them in their efforts to save the nation and its people, and has had a profound and lasting impact on posterity.

Over the past 40 years since the reform and opening-up, some have started from the perspective of "declaring the end of revolution," concocting historical nihilism and slandering traditional Chinese culture. In particular, Traditional Chinese Medicine has been relentlessly attacked by those with ulterior motives, who seek to vilify the Chinese government, belittle the Chinese people, attack the Chinese nation, defame the great leader Mao Zedong, sow ideological chaos, and strive to dismember China. Yet, some traitors and lackeys, colluding both inside and outside, have become accomplices and lackeys aiding the West in its predatory encroachment on China—completely devoid of any sense of national loyalty. This is truly cause for grave concern.

Rebuilding family harmony and promoting HeFu culture that aligns with it is urgently needed!

(3)Promoting a He Fu culture and conformity helps to rebuild a moral outlook that fosters interpersonal harmony.

Since the Yellow Emperor united the tribes at Fushan, the Chinese nation has placed the greatest emphasis on building human relationships and fostering harmonious interpersonal connections. Later, the Confucian school gradually developed a set of behavioral norms for managing and maintaining this order of human relationships. and moral principles. What is a human being? Confucius said, "A human being is driven by the desires for food and sex." Confucius's view stems from. Defining humans solely in biological terms—reducing them to mere animals like pigs and dogs that eat and mate—is clearly biased!

Marx's assertion that "man is the sum total of all social relations" offers a more accurate definition of humanity from the perspective of our social nature. Since we are all members of society, managing interpersonal relationships effectively is absolutely crucial.

For instance: marital relationships; romantic partnerships; parent-child relationships (father-son, father-daughter, mother-son, mother-daughter); sibling relationships; mother-in-law/daughter-in-law relationships; father-in-law/son-in-law relationships; kinship ties; relationships between elders and younger generations; teacher-student relationships; friendships; doctor-patient relationships; hometown connections; colleague relationships; neighborly relations; master-apprentice relationships; comrade relationships; superior-subordinate relationships; and even

relationships with strangers—all these types of relationships must be handled appropriately to ensure interpersonal harmony.

Yet in real life, we continually witness horrifying tragedies such as classmates killing classmates (as seen in the cases of Ma Jiajue at Yunnan University and the graduate student who poisoned others at Fudan University), Aren't these recurring, blood-soaked tragedies enough to teach us a profound lesson?

To manage interpersonal relationships effectively, we must vigorously promote a culture of harmony and mutual respect.

(4)Promoting the He Fu culture is conducive to rebuilding a health philosophy that fosters physical and mental well-being.

The educational policy proposed by Chairman Mao aimed at fostering well-rounded development in students across the dimensions of moral, intellectual, physical. Yet, if we take a broader look at today's education—from kindergarten all the way through university and graduate studies—serious problems have emerged.

For instance, there are an alarming number of obese primary-school students; girls in primary school have already begun to develop breast tissue; cram schools are proliferating; schoolbags are becoming heavier and heavier; physical fitness is declining steadily; and the academic workload and pressure faced by primary- and secondary-school students are deeply worrying! Back in his day, Lu Xun cried out, "Save the children!"The cries of despair are echoing even louder in everyone's ears today!

A particularly high number of college students suffer from depression and mental health issues. Every year during graduation season—from undergraduates to master's students and doctoral candidates—students keep jumping from buildings, one after another, with no sign of stopping! Each time I hear these news stories, my heart aches deeply! It's truly heartbreaking, tragic, and soul-crushing! All these cases involve individuals with severe mental illness who have taken their own lives.

In terms of physical health, some college students—due to frequent late nights, lack of exercise, unbalanced nutrition, and high psychological stress—often experience episodes of fainting and death during speech competitions, while running, or even in the classroom. Such incidents occur from time to time.

The incidence of chronic diseases in China is steadily rising, accounting for 86.5% of all deaths. Cardiovascular diseases in China are on the rise, with the number of affected individuals already reaching 290 million. In 2012, among Chinese citizens aged 18 and above, 25.2% were found to have hypertension, of whom 66% were aged 60 or older. The number of people with diabetes has reached 92.4 million, and an additional 148.2 million adults are in the pre-diabetes stage. There are fewer and fewer healthy people left. Every day, approximately 10,000 people are diagnosed with cancer—averaging 7 new cases per minute—of which 5 unfortunately die. The large population suffering from overweight and obesity has become increasingly prone to developing diabetes, coronary heart disease, and stroke.

To achieve harmony between body and mind, we must promote He Fu culture, maintain a balanced diet, eat nutritiously and reasonably, follow the principles of health preservation, develop excellent daily routines, keep our mindset and mental state in good shape, and always wear a radiant smile. We should face difficulties and setbacks with optimism, laugh at society, laugh at life itself, and smile as we fully embrace the brilliance of our existence!

(5)Promoting a He fu culture is conducive to reconstructing a vision of civilization that fosters global harmony.

Today's era is a new age characterized by economic globalization, political multipolarity, cultural diversity, information socialization, and cutting-edge technological advancement. Technological development is advancing at an extraordinary pace, and international relations. The world is complex and ever-changing, with constant conflicts among different civilizations. Although peace and development remain the dominant themes of our times, localized wars and conflicts persist unabated. Trends such as terrorism, extremism, religious fundamentalism, nationalism, populism, and unilateralism continue to strike relentlessly, further increasing global instability. Relying on its overwhelming military, technological, economic, market, financial, dollar, energy, and food hegemonies, the United States has been fueling regional conflicts and wars around the globe, meddling in the affairs of other countries, assuming the role of a "world policeman," promoting its own hegemonic ambitions, and aggressively pursuing unilateralism. From the rebalancing of its Asia-Pacific strategy to the rebalancing of its Indian Ocean strategy, the U.S. continually seeks to recapture its sense of being the world's dominant power. Fearing China's rapid rise, the U.S. launched a trade war starting on March 20, 2018. The ZTE incident and the Meng Xiaozhou case followed, and the U.S. has even gone so far as to viciously target Huawei. But why exactly? It's none other than an attempt to cripple China's high-tech sector! Setting obstacles to China's rise—that is the real underlying motive behind the U.S. trade war.

To this end, Xi Jinping has drawn upon HeFu cultural wisdom and demonstrated a sense of responsibility befitting a major country by redefining relations among major powers. Guided by the new vision of peaceful coexistence and mutual benefit, he is reshaping these relationships. In his efforts to build a harmonious world, Xi Jinping has proposed the "Belt and Road" initiative, as well as the concept of an Asian community with a shared

future and a global community with a shared future for mankind. All countries around the world should contribute to building a harmonious world. Only by promoting He Fu cultural can we create a more harmonious world.

(6)Promoting He Fu culture and conformity helps establish a view of economic order that is harmonious and balanced.

What are the indicators for measuring whether an economy is harmonious? In my view, they are: stable currency value, full employment, balanced international payments, and steady economic growth.

These four criteria represent the most important indicators for assessing a country's internal and external balanced development and overall economic harmony and stability. To elaborate further, we can examine the issue of economic harmony from the following perspectives:

①Harmonious industrial structure

What is industrial structure? One view defines it as the proportional composition of agriculture, light industry, and heavy industry. However, the more common perspective sees it as the mix of primary, secondary, and tertiary industries.

In China, however, the industrial structure is severely distorted: there's massive overcapacity, a huge backlog of low-quality products, and severe inventory buildup. Moreover, the real estate sector has been engaged in a frenzied land-grabbing spree—often described as “sheep eating people”—with vast tracts of farmland being seized, expropriated, and squeezed out. Driven by a relentless competition to acquire, speculate on, sell, and flip land and property, this land-finance game has led to sky-high vacancy rates in residential buildings, giving rise to numerous ghost cities. Chinese real estate has effectively taken the Chinese economy hostage, triggering a host of distorted and warped economic and social problems.

The secondary industry should ideally be underpinned by manufacturing as its pillar industry. Yet in 2004, the state made the erroneous decision to elevate the real estate sector as the country's pillar industry instead. As a result, from 2002 to 2012, housing prices soared unchecked, leaving countless ordinary citizens feeling utterly hopeless and unable to afford even a modest home. Many young people now find themselves prepared to devote their entire lives to earning enough money to buy an apartment in one of China's major cities—Beijing, Shanghai, Guangzhou, or Shenzhen. Because so many young people can't afford the exorbitant housing prices, they're unable to get married, leading to a growing number of unmarried individuals. Some even choose to marry without owning a home, becoming what's known as the “naked marriage” cohort. The soaring housing prices hang like a sword over young people's heads at all times. Even those who manage to rent face sky-high costs, forcing many young people to spend their days simply struggling to make ends meet, leaving little room for personal development or long-term planning—and thus triggering a youth crisis.

As the primary sector, agriculture faces alarming food safety concerns, leaving people anxious and uneasy about what's on their dinner tables. How soon will we finally tackle the pervasive issues of pesticide contamination, insecticide pollution, herbicide contamination, catalyst contamination, and soil degradation? In rural areas, large tracts of arable land have either been requisitioned or left severely fallow, leading to a serious phenomenon of “empty-shell villages.” There are also pressing issues such as (left-behind children) in rural areas, elderly people living alone in rural communities who face challenges in caregiving and medical care, and the widespread problem of genetically modified foods. In the future, who will still be willing to engage in agriculture?

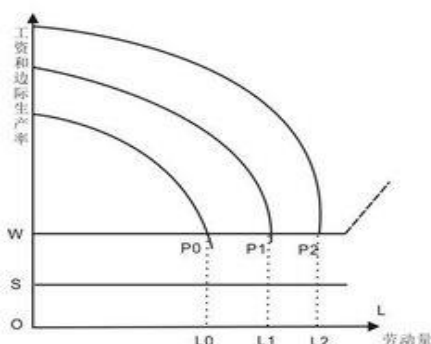
When Xi Jinping was in charge of Fujian and Zhejiang, he managed agriculture very well! For example, in Yucun County, Anji Province, under Xi Jinping's personal leadership, Yucun transformed from a polluted village into a beautiful and wealthy one with clear mountains and clean waters. After the 18th National Congress of the Communist Party of China, Xi Jinping addressed issues related to agriculture that were particularly prominent and serious. He has proposed the strategy of revitalizing beautiful villages to address the prominent and serious issues facing agriculture. We will vigorously develop rural areas, build distinctive small towns, and attract urban residents to these beautiful villages for vacations, leisure, and entertainment.

The above-mentioned issues—resulting from the distorted structure of industrial institutions—have given rise to serious social problems and are quietly brewing a profound youth crisis and a broader societal crisis. Today, China must promote He Fu culture that is in harmony with its traditions and swiftly foster a more balanced industrial structure!

②Harmonious urban-rural structure

The gap between urban and rural areas is widening more and more. Cities are becoming increasingly prosperous, resembling Europe more and more, while rural areas are steadily declining, looking more and more like Africa.

The dual economic structure proposed by Lewis stands out particularly clearly.



According to Lewis, the poor economist and 1979 Nobel laureate in economics, the fundamental reason why rural areas continuously supply labor to cities lies precisely in the wage disparities between urban and rural areas. Judging from China's current situation, the Lewis turning point has yet to appear.

As shown in the Lewis dual-economy model diagram left due to the significant wage gap between urban and rural areas, a large number of young rural workers are flocking to cities in pursuit of their aspirations and dreams, seeking greater opportunities for development and self-fulfillment. After a substantial influx of young and middle-aged rural laborers into cities, these workers have indeed contributed significantly to urban construction. While the migrant workers have made tremendous contributions, it's also undeniable that they have posed certain challenges to urban management and public security.

In rural areas, apart from the Spring Festival period, it's quite rare to see young people around on a regular basis. Even when someone dies in a village, there are often no young men available to carry the coffin—so villagers have no choice but to use tricycles to transport the coffin to the cemetery.

Since 2012, rural infrastructure has greatly improved; virtually every village now has access to paved roads, and the longstanding problem of farmers struggling to travel during rainy or muddy weather has been largely resolved. Even streetlights have been installed in many villages.

However, the gap between urban and rural areas in terms of teacher quality and educational standards continues to widen, leaving farmers with fewer and fewer opportunities for development. It's becoming increasingly difficult for young rural men to find work outside their villages and earn a living. Moreover, the exorbitant bride-price demands have made it ever harder for young rural men to get married. The phenomenon of school dropouts in rural areas is particularly serious.

Only by vigorously promoting the culture of harmony can we foster harmonious development between urban and rural areas.

③Harmonious population structure

Due to the family planning policy implemented in the late 1970s and early 1980s, which allowed couples to have only one child, coupled with the rural preference for male offspring—rooted in the traditional belief that "there are three unfilial acts, and having no heir is the gravest"—the sex ratio has become severely skewed. As a result, many young rural men find it extremely difficult to find partners and get married. In the future, tens of millions of rural young men may end up remaining unmarried.

China remains a country that is "aging before becoming wealthy." In 2014, the number of Chinese citizens aged 60 or older had already reached 212 million, accounting for 15.9% of the total population. Clearly, China's silver-aged peak has already arrived. Such a massive elderly population poses a significant challenge. Some experts predict that after 2030, India could catch up with—or even surpass—China. The primary reason is that Indian girls are less likely to undergo abortion, and India's population exhibits a more balanced age, gender, and occupational structure.

By contrast, young people in China face immense pressure: they not only have to struggle to buy homes and cars but also bear the responsibility of raising children and supporting their aging parents. Under such intense pressure, many young people have low resilience and crumble at the slightest difficulty or setback.

In 2018, the demographic dividend of the 40 years since China's reform and opening-up has already vanished, while the pension deficit reported by the Ministry of Human Resources and Social Security continues to grow. Who will support China in the future? This is undoubtedly a cause for serious concern!

Only by vigorously promoting He Fu culture that aligns with the needs of society can we gradually address the unreasonable state of our population structure, thereby promoting harmony in the sex ratio and age distribution, and ultimately helping to resolve China's increasingly prominent and severe demographic challenges.

Conclusion

Hebubu culture is also the root culture of the Chinese nation. The Chinese nation's concepts of "harmony in diversity", "family harmony brings prosperity to all undertakings", "peace and happiness", and "harmony fosters wealth", as well as its historical tradition of valuing unity and opposing aggression, all stem from the influence of He Fu culture. On the new journey of realizing the great rejuvenation of the Chinese nation, pursuing the path of Chinese modernization, and building a socialist cultural power, in-depth research into the contemporary value of He Fu culture holds extremely important historical, social, and political significance for maintaining a stable and united political situation, promoting harmonious interpersonal relationships, family harmony, and social harmony, and building a harmonious and stable world.