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Contemporary Chinese Social Mentality and Human Buddhism Actively Guide Chinese Society: On the Internal Mechanism of the Adaptation of Religion to Socialist Society

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Abstract

The authors analyze the main manifestations and basic characteristics of contemporary Chinese social mentality, discuss the ways and characteristics of the human Buddhism nebula model to actively solve social problems, and the treatment of social morbidity and the guiding path of social mentality in the human Buddhist nebula model. The basic proposition of the social harmony and stable development of the meta-governance (culture and human heart) discusses the mechanism of the adaptation of religion to socialist society. The article believes that the issue of people's hearts still needs to be guided by the "holy" and "vulgar" culture. The governance and construction of society will be completed in a natural way, and social harmony will have a more solid internal foundation.

Keywords: Buddhism, Contemporary China, Social Mentality, Social Adaptation, Socialist Society, Religious Role

I. Introduction

Marxism believes that religion is the illusory reflection of real life in people's minds and is an inverted world view. It reflects the daily life that dominates people's daily lives in the form of supernatural and superhuman power, and is continually sanctified by people who believe in this supernatural and superhuman power, making it the dominant force that rules people's daily lives. This is not only the essence of religion, but also the basic feature of all religions. Lenin even regarded religion as "the opium of the anesthetized people." How to guide religion to adapt to the socialist society is a problem that the Chinese Communist Party and state leaders have attached great importance since the founding of the People's Republic of China. It is also a concern of atheists and religious believers.

Since China's reform and opening up, with the implementation of China's religious policies, Buddhism, Taoism, Islam, Catholicism, Christianity and other major religious venues have resumed activities or reconstruction, the number of religious beliefs has increased, coupled with the development of market economy and globalization. The influence of individual citizens in social development is increasing. Western hostile forces attempt to implement a "color revolution" through peaceful actions such as human rights and religious freedoms, or promote

peaceful evolution; or use religious freedom as an excuse to spread religious extreme ideas. Create terrorist activities and undermine our national unity and social harmony.

In recent years, ethnic separatist forces, religious extremist forces, and violent terrorist forces in Europe, Central Asia, West Asia, South Asia, and North America have penetrated China's Xinjiang and Tibet regions, posing a huge threat to China's social stability and national prosperity. The interweaving of religious issues and ethnic issues has made it more difficult for China to solve ethnic-religious problems, and it has also increased the difficulty of guiding religions to adapt to socialist society.

It is worth noting that the positive guidance of human Buddhism to the contemporary Chinese social mentality provides a reference for us to explore the mechanism of the adaptation of religion to socialist society. This paper intends to explore the internal mechanism of the adaptation of religion to socialist society by analyzing the social mentality of the human Buddhist nebula model.

II. Literature review and evaluation

Buddhism culture also plays an important role in the development of Chinese civilization. For a long period of time, people's understanding of Buddhism in mainland China mostly stayed in the historical cognition of Han Buddhism and Tibetan Buddhism, but there was not much attention to the relationship between Buddhism in Buddhism and Buddhism and Chinese culture. The knowledge is not the same.

Li Xiangping (2007) believes that the contemporary development of Chinese Buddhism is not a secularization tendency, but an inherent requirement of "socialization" with sociological significance. Put forward the "socialization" proposition of "human Buddhism" to truly discuss the socialization requirements of contemporary Chinese Buddhism. Li Xiangping (2008) explored the institutional change model of human Buddhism from the comparison of the four major temples in contemporary China. Gao Yongwang (2011) explained the important issues of Buddhism and humanism, sacredness and secularity, transcendence and humanity, and believed that Buddhism theory is not a contradictory structure of binary opposition, but a system of transcendence that transcends all opposites Yang Haiwen (2013) analyzed the relationship between "human Buddhism" and the modernization of traditional culture. Lai Yonghai (2013) believes that the "human Buddhism" developed in modern times inherits and carries forward the Zen tradition of paying attention to real life. An important aspect of *Taixu* masters' reform of Buddhism is to pay attention to "Buddha" in traditional Buddhism. Become a focus on "humanity." Jiang Jianyong (2015) proposed that strengthening Buddhism culture construction, strengthening Buddhism education, strengthening Buddhism's foreign exchanges, striving to practice "Human Buddhism" and actively serving the society and benefiting the people are important missions of contemporary Chinese Buddhist deeds.

Hong Xiuping (2017) believes that the theory and practice of contemporary human Buddhism originated in the process of human biochemistry and humanization of Chinese Buddhism since the Tang and Song Dynasties, while the human Buddhism in modern times began to advocate the master of *Taixu*, through the *Yinshun* Master. Zhao Puchu's layman, giant praise master, and net Hui master further developed. Zhao Cuicui et al. (2015) centered on the relevant theories of the three Buddhist thinkers of *Taixu*, *Guzan* and *Zhao Puchu*, and combed and discussed the basic concepts of "social construction" in the "human Buddhism" theory. Zhao Cuicui (2017) believes that the mode of promoting the Fa-life of the Fa-dharma, the resource mobilization model based on Buddhist associations, and the social belief model with human Buddhism as the link are the three major elements of contemporary human "nebula mode." It is the fundamental reason why Foguangshan's "human Buddhism" thought has been practiced and achieved great achievements. Yang Zengwen (2009, 2012) analyzed the relationship between human Buddhism and national development and progress and ecological civilization construction. Peng Xin et al. (2011) believe that "human Buddhism" appeared for the first time as a proper noun. It originated from the article "How to build human Buddhism" in *Taixu*. Buddhism in human world is now showing more and more vitality and becoming a commonplace among the Buddhist circles on both sides of the Taiwan Straits. High banner. Tan

Yuanfang (2013) discusses the theoretical evolution and multi-value orientation of "human Buddhism" from *Taixu* to *Nebula* in the past 100 years. Li Xingling (2017) reflects on the implicit ideology behind contemporary political order with the concrete practice models of contemporary Buddhism in Asian countries such as India, Tibet, Vietnam, Myanmar, Thailand, Japan and Taiwan. The violence of the state and the identity of the other.

In addition, Cheng Gongrang (2017) put forward the issue of the inevitability of human history in Buddhism, and according to the relevant ideas of Master Xingyun's "Buddhist Buddhism in the Human World", put forward the three major directions of Buddhism, Huahua, China, and globalization, which represent the development direction of modern human Buddhism. Important and basic spirit. Li Mingxuan (2018) believes that the contemporary development of Chinese Buddhism has brought about the convergence of human Buddhism and Zen Buddhism, which is the Zen of human religion and the modernization of Zen Buddhism. Lai Junxing (2018) believes that human Buddhism has become the mainstream of contemporary cross-strait Buddhism development. However, although the development of Buddhism in the world has injected new vitality into Buddhism, it has brought many doubts such as vulgarization and sanctification. How the future of human Buddhism should develop has become a subject worth pondering. Li Xiangping (2018) discussed the construction of the Buddhist order in the "Belt and Road" from the intrinsic relationship between the Buddhist system and the belief order. Yao Binbin (2019) explored the development of human Buddhism in contemporary Taiwan from the perspective of "secularization" and "vulgarization" (Li Xiaolong, 2017 ; Chen Erxiang, 2017).

In terms of works, Deng Zimei's (2017) "Contemporary Humanity Buddhism Lights Record (1949-2015)" (up and down) collected 113 high-ranking virtues from 1949 to the Chinese mainland, across the Taiwan Strait, and overseas. Life and career information. "Contemporary Human Buddhism" has explored from the modern trend of thought and the "humanization" of East Asian Buddhism, the contemporary Chinese Buddhist thoughts, the birth of human Buddhism and the wisdom of *Taixu*, the rise of Buddhism in the world, and the thoughts of Yinshun. (Deng Zimei et al. , 2009) The "Human Buddhism and Contemporary Ethics" edited by Xue Yu (2012), collected 24 papers and explored the issues related to human Buddhism and contemporary theory from two aspects: ethical thought and ethical practice. Xue Yu (2012) edited "Buddhism and Management" from the perspective of society, history and hermeneutics to explore the connotation of Buddhist tradition, explore the development of modern human Buddhism, and develop the modern significance of Buddhist tradition. The theory and practice of human Buddhism uses the theme of "the theory and practice of human Buddhism" to demonstrate and analyze the concept of human Buddhism from the aspects of classics, history and field investigations (Jue Ji, Xue Yu, 2007). "Buddhist Tradition and Contemporary Culture" explores the connotation of Buddhist tradition from the aspects of society, history and interpretation, and discusses the development of modern human Buddhism and the modern significance of developing traditional Buddhism (Fang Litian, Xue Yu, editor, 2006).

On the whole, scholars have done a lot of research on Buddhism and Chinese society, Buddhism and Chinese culture, as well as the secularization and modernization of contemporary human Buddhism, and have achieved fruitful results. However, it is not too much to discuss the theory of human Buddhism and the contemporary Chinese social mentality, as well as the adaptation of contemporary human Buddhism to the Chinese socialist society. It needs to be expanded and deepened.

III. Main manifestations and characteristics of contemporary Chinese social mentality

Strictly speaking, social mentality belongs to the category of social psychology. This article is more about discussing social mentality from the perspective of sociology, that is, studying social mentality as a social phenomenon or social problem, rather than as a social psychology.

1. The relationship between social mentality and social structure

The social mentality in the sociological sense emphasizes the social characteristics of the group. We know that society is not only layered but also structured. Social stratification and social mobility have both positive and

negative effects on social structure. In the process of social horizontal space flow, different social classes will be formed due to differences in academic degrees, industry occupations, jobs, economic income, and status. Of course, this horizontal social space (or horizontal) flow is shallow and visual, and the opening or solidification of social classes is easily perceived by people. However, the social stratification caused by the vertical (or vertical) flow of society caused by the horizontal social space (or horizontal) flow is deep and difficult to be perceived. However, whether the society is a horizontal flow or a vertical flow caused by horizontal flows, it will have an impact on the social structure. The impact of social mobility and social stratification on social structure can be measured by social mentality.

2. The main performance of contemporary Chinese social mentality

Different researchers have different dimensions of social mentality measurement. This paper mainly analyzes from three levels: individual citizens, social groups and countries.

(1) Contemporary society is a society marked by Internet information and big data storage, analysis and application technology. It is different from modern or modern society based on machine production. The Internet is not only a virtual community, but also a real space on some levels. Between virtual and real, people's "crowd," "watching," or herd mentality is more obvious when information is asymmetric. This kind of "crowd," "watching" or herd mentality is mainly characterized by personal characteristics.

(2) Contemporary society still carries the basic characteristics of industrial society. People's pursuit of material wealth and diversified secular life enjoyment have not changed, life is rich but happiness is not strong. People of the same class have different perceptions of contemporary society. The bottom-level people have higher satisfaction with the society. The middle class has a general sense of anxiety about the development of contemporary society, while the upper-class society is deliberately disappointed. These "satisfaction" diminishing phenomena reflect social (group) characteristics.

(3) The contemporary society is still a society in which the nation-state sovereignty is governed. The development of globalization and global governance encounter bottlenecks in the human and public spheres with countries, national borders, and supranational or borderless human borders. The mentality of blind big powers and the narrow social mentality of the widows coexist. Restrict the healthy development of contemporary Chinese society. This is the performance characteristic of contemporary Chinese social mentality at the national level.

3. The basic characteristics of contemporary Chinese social mentality

In August 2014, the "People's Forum" Questionnaire Center conducted an online questionnaire survey on "The current social morbidity in the eyes of the public." The results show that more than 80% of the respondents believe that the current Chinese society has a sub-health state, and that "below of faith," "visitor mentality" and "social anxiety disorder" are the three most prominent manifestations of today's society. In the past 40 years of reform and opening-up, China's social transformation has accelerated, and the values and social mentality of our people have become more open and diversified. However, China's original social and economic systems have lagged behind, social uncertainty has increased, and the reform dividend distribution has been uneven. And the influence of factors such as differences in attitudes towards life, the social mentality of our people have turned from positive to negative, and the overall performance has been positive before 2000. After 2000, especially after 2008, the negative mentality increased (Zhou Xiaohong, 2014: 21-23). Impetuousness, jealousy, flicking, hype, show off wealth, pretending to be poor, violence, and indifference have become eight unhealthy social mentalities in China. (Xia Xueluan, 2011: 48-50)

Some scholars also believe that the social mentality of the Chinese people at this stage is highlighted by the general sense of injustice and the anger of deviant wealth and rights corruption. The opposition between the rich and the poor still exists. Network accusations and criticisms become the norm, and it is necessary to face up to hot issues.

Form a consensus on social values, guide health network public opinion, and strengthen social psychological services (Zhu Li and Zhu Zhilin, 2014: 8-10; 2015: 16-20).

We believe that the changes in the mentality of contemporary Chinese society are not only manifested in the level of individual psychology and belief, but also in the moral and value aspects of social groups, and also in the level of national governance. To sum up, the contemporary Chinese social mentality has the following basic characteristics:

(1) Mental morbidity: It is prominently manifested in the loss of one's own disadvantages, the bad faith, the unbelief, the fear of fruit, the fear of not being faithful. Among them, the detriment of others is also manifested in gloating, dying, tormenting people, and harming others.

(2) Moral utilitarianism: It mainly shows that the industry emphasizes "*Dao*" and less "moral," while the profession says "morality" is more about "*Dao*," and there are "moral" and no "method" or "method" without "moral."

(3) Value diversity: Different classes have different values, and different professions or industries of the same class also have different values.

(4) Secular secularization: It mainly manifests in true faith and false beliefs, believes in ghosts but does not believe in people. In addition, with the enhancement of China's comprehensive national strength and the "centralization of the world stage," China has played an increasingly important role in global governance and international affairs. The "great state of mind" and the belief in Chinese civilization have attracted the attention of scholars. A major theoretical issue in rebuilding the contemporary Chinese mentality order with the Chinese civilization belief (Li Xiangping, 2018: 1-14).

IV. Human Buddhism actively enters the reality of the world to solve social problems

Buddhism originated in India, and light is greater than China. Through the development of modern *Taixu* masters and Zen genius six ancestors, Chinese Buddhism is increasingly integrated into real life. Master *Xingyun* has pushed human Buddhism to a new height of development, making Chinese Buddhism move from the traditional jungle system to the urban society, rooting Buddhism in the human world, making Buddhism a life, living in Buddhism, and creating Buddhism in Buddhism Nebula mode.

1. The main features of the human Buddhist nebula model

Since the mountain was opened on May 16, 1967, *Foguang* Mountain has passed through Master *Xingyun* (1967-1985), *Xinping* Monk (1985-1995), *Xinding* Monk (1995-2005), *Xinpei* Monk (2005-2013), Mindful Master (2013-present) and other nine abbots have established dozens of branches and established corresponding organizations around the world, through the establishment of universities, Buddhist colleges, libraries, publishing houses, translation centers, arts and literature. Centers, teahouses, nursery schools, homes for the elderly, high schools, newspapers, TV stations, and mobile-style clinics, etc., have constructed a relatively complete and unique Buddhist practice system in *Foguangshan* Temple, forming a human Buddhist nebula model. Its main features are as follows:

(1) The core concept: to make the cause of secular society in the spirit of transcending the world, so that Buddhism truly returns to the Buddha.

In the past, people viewed Buddhism from a negative level. The Master Nebula advocated that all four people should look at Buddhism from a positive perspective. He said: "Today Buddhism, we must explain from a positive side, not a ghost, not a superstitious, not a spiritual Buddhism, let it become a Buddhist life on earth, become a Buddhism that is being built, and become a fair and just Buddhism. Human Buddhism that allows people to settle down."(Master Nebula,2016:004) Buddhism in the world emphasizes that "actively entering the secular world is

more important than escaping the world, life is more important than life and death, and altruism is more important than self-interest. *Puji* is more important than self-cultivation." (Master Nebula, 2016: 020) If you do not reconcile the secular world and actively enter the secular world, you will not have the Bodhisattva heart; without the Bodhisattva, you will not be able to study Bodhisattva, and Bodhisattva is the intermediate link and practice that must pass through from "humanity" to "Buddha." Therefore, "Bodhicitta" and "Buddhist Road" constitute the foundation of human Buddhism belief and practice. Returning to the Buddha's heart and fulfilling the world's entry into the world, it constitutes the core concept of human Buddhism.

(2) The fundamental purpose is to promote Buddhism through culture, to cultivate talents through education, to charity and welfare society, and to cultivate people's hearts.

In order to promote the development of human Buddhism, Master *Xingyun*'s compassion for the relief of *Guanyin* Bodhisattva, the mundane of *Manjushri*'s great wisdom, the sacredness of the Samantabhadra, and the sacred bodhisattva "I am better than hell, who goes to hell" sacrifices self and saves The spirit of the willingness of all sentient beings has been carried forward. The title of "Four Holy Ghosts" of the original Buddhism and the "Four Vows of Mahayana Buddhism" have been combined with the "four sacred sacred prayers." Four points of the future: "The first is to promote Buddhism in culture, the second is to cultivate talents through education, the third is to charity and welfare society, and the fourth is to cultivate people's hearts." (Master Nebula, 2016: 021) He also said: "Although the world has the role of cultivating talents and maintaining social stability in all aspects of education, culture, and charity; but Buddhism's education, culture, charity, and meditation are acting beyond social secular, because Buddhism pays attention to no phase, no me, no, no demand, and presents an endless and boundless world. This is where Buddhism differs from ordinary society." (Master Nebula, 2016: 021-022) Of course, the starting point of human Buddhism is to promote the Dharma, but the foothold is still to purify the human heart, which seems to go the same way as secular education.

(3) The main creed: to say good things, to be good, to do good things; to give people confidence, to give people joy, to give hope, to give people convenience.

Buddhism pays attention to the cause and effect industry. The so-called "industry" means "behavior" and "report" means "retribution." Master *Xingyun* believes that "the fortunes and misfortunes of each of us are promoted, the fate of good or bad, the result of the city's own behavior, that is, the result of 'karma.' Therefore, for ordinary Buddhists who like to pray before the Buddha, I think 'Consumerism is more important than 'blessing.'" (Master Nebula, 2016: 011) The main way to "eliminate the industry" is that everyone must pursue "three goods" (that is, speaking good things, keeping a good heart, doing good things), and practice the "four givens" (that is, four infinite hearts: giving people confidence, giving people joy, giving hope, giving convenience). Why? Because "'confidence" naturally does not speak and hurt people, 'rejoicing people' will naturally admire with joy, this is 'speaking good words' (mouth purification); 'giving people hope' others have setbacks, will give encouragement, care Blessing, this is 'save good heart' (intentional purification); 'convenient for people', acting naturally will not 'bureaucratic' and actively help people, this is 'good things' (purification of the body), so 'three goods' and 'four givens' are the principle of thought that is human Buddhism." (Master Nebula, 2016: 011-012) These ideological principles are very "grounded," which is in line with Buddhist thoughts and can penetrate the secular society and constitute the main creed of human Buddhism.

(4) Development Goals: Promote human Buddhism, build a pure land of humanity, build a four-member religious group, and promote universality and compassion.

Master *Xingyun* believes that the goal of the Buddha Light Society is to "promote human Buddhism, build a pure land of Buddhism, purify the people of the world, and achieve world peace." (Master Nebula, 2015a: 117-120) In the direction of the development of the Buddha's Light Society, Master *Xingyun* emphasized that it is necessary to go from the monks to the believers, from the monasteries to the society, from self-study to other studies, from static to dynamic, from disciples to teachers, from home to the world. (Master Nebula, 2015a: 142-146) Now "the

activities promoted by the *International Fo Guanghui* in all parts of the world are to follow the example of the Buddha's original mission." (Master Nebula, 2016: 042) "Today's human Buddhism is in international exchange every day. Everyone does not distinguish between religion, nationality, and no distinction. You come to me, I come to you, symbiosis, mutual respect, and mutual respect. This is not the appearance of the pure land of the world. Yet?" (Master Nebula, 2016: 238-240) This shows that the power and influence of human Buddhism has transcended national boundaries. In a certain sense, it can be said that it has better played the role of civil public diplomacy.

(5) Basically carry forward the tradition of Buddhism: Basically carry forward the tradition of Buddhism: eight sects have both, and there is mutual trust; collective creation, respect for tolerance; learning to carry out, democracy, acting; religious sects, sacred equality; political and religious cooperation; Harmony; international exchange, the same symbiosis but not flow; human Buddhism is the pure land of Buddha.

The eight major sects of the Mahayana Buddhism in China (*Tiantaizong, Huayan zong, Sanshizong, Weizhizong, Jingshizong, Zen, Luzon, Tantric*) "all have a common place, that is, they have not left human life and have not left the people." (Master Nebula, 2016: 015) Only the various sectarian groups of Buddhism can combine one, the sects are mutually tolerant, and the mutual respect between the sects can promote the sects and the shackles, the life of the people, and so on, and can better learn to practice and promote Buddhism and achieve symbiosis. Not only that, human Buddhism also emphasizes the social law of the political and religious circles, international exchanges, advances with the times, and realizes the modern development of Buddhism.

Human Buddhism "must advance with the times and promote the Dharma in a way that is acceptable to modern people. Thus, human Buddhism must conform to today's human minds." (Master Nebula, 2016: 015) As early as the early 1990s, Master Xingyun summarized the Dharma "modern language culture," mission "modern science and technology," practice "modern life," and temple "modern schoolization" as the "four modernizations" of modern Buddhism. (Master Nebula, 2015b: 149-155)

After the establishment of the *International Foguang Society* in 1991, Master Xingyun was recommended as the president of the *International Foguang General Association*. He practiced his ideals of "Fo Guangguang's three thousand circles, the French waters and five continents," and also accelerated the internationalization of human Buddhism. Master Xingyun also pointed out that the hope of Buddhism today, "mainly in the Buddhism, there must be new ideas. These new concepts are to improve the system, self-reliance, welfare society, promote rich music, develop education, enterprising creativity, unity and cooperation, Talent." (Master Nebula, 2015b: 164)

Master Xingyun himself has devoted himself to promoting cultural, educational and charitable careers. He has created more than 200 temples and temples around the world, and established 16 Buddhist colleges at home and abroad to cultivate Buddhist professionals. He also founded 9 art museums, 26 libraries, publishing houses, 12 bookstores, more than 50 Chinese schools, as well as the United States West, Taiwan's Foguang, South China and the preparation of Australia's Nantian University, are worthy of being masters.

2. The main way of human Buddhism to solve social problems

(1) Through practice, we will solve people's inner greed and resentment and promote interpersonal relationship and social harmony.

The master of the nebula believes that "the heart of Buddhism is the most important thing." (Master Nebula, 2014: 99) Development is not indispensable. "Getting the heart is to build oneself; development is to build the world. Help yourself to be 'hearted'; help the world to 'develop.'" (Master Nebula, 2014: 99) The inner world and the outside world are built together, and people and society can be harmonious. In Buddhism, compassion is the foundation of Buddhism and a shortcut to Buddhism. Therefore, human Buddhism also emphasizes that people should be compassionate and resolve their hatred, arrogance and fear with compassion. In addition, Buddhism in

the world also advocates the promotion of the triumph of the heart, the spirit of the same body and the heart of Bodhi. This "three hearts" and the compassionate heart together constitute the "four verses of the Buddha's light members" in human Buddhism: "Compassion, love, and willingness are all within the Dharma, and the blessings are beneficial to the people and nature; Zen, quiet, equality, Tolerance and jealousy; and gratitude, great willingness"(Master Nebula, 2014: 99).

People are people in society. In real life, everyone is inevitably connected to family and others. Therefore, in addition to self-discipline, building your own inner world, you must build your own external world through "development." Therefore, in addition to self-discipline, building your own inner world, you must build your own external world through "development." (Master Nebula, 2014: 2) In this way, "Compassion, compassion, Bodhicitta and development and development" becomes "every modern person, not only for himself, for the family, for society, for the country, even for the human beings of the universe." (Master Nebula, 2014: 113) It can be seen that the importance of human Buddhism to the practice of the human heart is very emphasized.

(2) Use "truth" beyond politics to save sentient beings, improve society, eliminate human horror, hindrance, attachment, sadness, pain, etc., and seek the affiliation of life.

Marxism believes that the establishment of a country based on the class base is to achieve political rule through the martial arts of the rule of law. It is inevitable to use violent organs such as the army, the police, and prisons to dictate. In the view of human Buddhist believers, those who are "dictatorship" believe that they have karma. To remove their karma, it is necessary to use Buddhist Buddhism that transcends secular politics to transform them.

(3) The two are not equal to the nobles, the rich and the poor, men and women, occupations, races, and beliefs, giving equal treatment; breaking the solidified class hierarchy and resolving disputes.

Master Xingyun believes: "The Buddha of the world has always advocated ordinary, ordinary, dull, equal, living and humanized." (Master Nebula, 2016: 060) "Looking people and me as a state of no distinction, and respecting men and women and all things equally." (Master Nebula, 2016: 098) "In the teachings of Buddhism, people of different countries, races, classes, genders, and ages are best given respect and equal treatment." (Master Nebula, 2014: 34) "Human Buddhism believes that everything in the world is mine, and everything is selfless. I can blend with the Dharma world. That is to say, I am equal to all beings in the universe." (Master Nebula, 2016: 011) Human Buddhism emphasizes the return to the Buddha's heart, and the peace and tranquility of the people, the symbiosis of the same body, the impermanence, the ignorance of the Buddhism, the sect of the Buddhism, the sect of the sect, the sect of the sect of the sect of the sect.

(4) Attach importance to simplicity, attach importance to peace, attach importance to the integration of the world, and bring happiness and happiness to the world.

During the primitive Buddhism period, the Buddha often talked about bitterness, emptiness, impermanence, and no me. Some believers who did not recognize the Buddha's cultivating body "reported from the negative, the bitterness, emptiness, impermanence, and selflessness of the human being, making the general believers follow the negative Face to experience, people feel that there is no beauty and no brilliance in Buddhism." (Master Nebula, 2016: 063) On the positive level, Buddhism on earth understands the bitterness, emptiness, impermanence, and selflessness of human beings, attaches importance to simplicity, values peace, values symbiosis, values "three goods" and "four givens," attaches importance to harmony, attaches importance to perfection, and values happiness and happiness.

V. The active guidance of the humanistic Buddhist nebula model on the Chinese social mentality

1. The "treatment" and guidance of Human Buddhism on human morbidity

(1) Politics needs Buddhism to assist in education, and Buddhism needs political protection and communication.

Master Xingyun believes: "Buddhism and politics are closely related to each other and complement each other. Politics needs the auxiliary education of Buddhism. Buddhism also needs political protection." (Master Nebula, 2015c: 55) Specifically, Buddhism "especially can help the political deficiencies, prevent crimes in the first place, inspire people, and be good, have the characteristics of enthusiasm, equality, inclusiveness, mutualism, and harmony. Buddhism's contribution to national politics. There have been many records in the past, and there are too many enumerations." (Master Nebula, 2015c: 55-56) How does Buddhism help the country's politics? "In a place where political power can't be reached, Buddhism can make up for the inadequacy and exert its effects. Buddhism's compassion is far-reaching, and it can turn the savage frontier into a cheerful and courteous middle land; Buddhism's humiliation is invincible. It is possible to eliminate the hatred of generations from invisible; the gratitude of Buddhism is unwilling to fill the gap of desire; the wisdom of Buddhism has nothing to do, and it can influence the tenacity to be docile." (Master Nebula, 2015c: 73-74) To put it simply, it is to lead the way, to eliminate resentment, to be content-free and greedy, and to be tenacious.

The national politics in Buddhism's ideals should be "political and democratic politics," "a harmonious and respectful society," "choose a reasonable economy," and "optimistic and diligent life." (Master Nebula, 2015c: 74) In the relationship between politics and Buddhism, the Master Nebula summarized the following 12 aspects:

- 1) Politics is a group that manages all people and maintains society; Buddhism is to educate all beings and purify The power of society.
- 2) Politics hopes that everyone can live in peace and happiness; Buddhism requires everyone to be compassionate I am happy to be a man.
- 3) Politics is glaring at King Kong, and everyone must be disciplined; Buddhism is a low eyebrow of Bodhisattva Self-discipline.
- 4) Politics is to protect hair and demon and defend the country; Buddhism is to protect students from suffering and support the country.
- 5) Political attention to the ability to change, to force people; Buddhism attaches importance to discipline and cause and effect, to serve people.
- 6) Politics is the law of expediency, which is adapted to the time, the place, and the person; Buddhism is the real law, affirmed by religion, law and reason.
- 7) Politics is curvilinear, and the song is far-reaching, everyone is equal; Buddhism is straight, pointing straight People, seeing sex into a Buddha.
- 8) Politics attaches importance to effective implementation, and it is completed on the same day; Buddhism attaches great importance to the benefit of the future and saves all beings in the afterlife.
- 9) The political world is the universal world of reality and the ideal goal; the pure land of Buddhism is the wish Health.
- 10) Politics governs the country with financial and military power; Buddhism supports the country with virtue and *mana*.
- 11) Politics starts from the outside and asks the people to practice law and obey the law; Buddhism starts from the inside and asks people to cultivate their hearts and kept their way.

12) Politics requires everyone to pursue three classes and five regulars, four dimensions and eight virtues to repair the family and govern the country; Buddhism requires everyone to practice the conversion of the three treasures, five precepts and six degrees, to self-esteem and influence others.

It should be said that these generalizations of the Nebula Master may not be comprehensive, and some content may be debatable, but his views on the fact that Buddhism should actively serve secular politics are commendable. He said: "Today's Buddhists are prosperous and philosophical. They should not hold a school-level attitude toward politics. On the contrary, they should be more actively concerned and bear the burden. The society also needs the majority of Buddhists to join the ranks of politics." (Master Nebula, 2015c: 76) The teachings "purify the people, improve the atmosphere" and provide relevant "mental construction" for a harmonious society.

(2) Modern family ethical morbid treatment : everyone is doing it to me and loving each other.

The family is the basic cell of society, the relationship between parents and children, the relationship between husband and wife, husband-and-wife relationship, brother-sister relationship, property division and inheritance relationship, etc., "The latent morbidity is becoming more and more serious, and many family ethics have already turned red." (Master Nebula, 2015c: 129-130) To this end, Master Xingyun advocated the "prescription" of the treatment of modern family ethics from the Buddhist ideology and culture. He said: "Buddhism attaches great importance to human morality, especially the harmonious coexistence between the genus, and the mutual respect between people is very important in the people-oriented Buddhism." (Master Nebula, 2015c: 44) As everyone knows, the kinship in the family "is like a chain of chains, and it is inseparable. Everyone is doing it in me, loving each other, and family theory is happy." (Master Nebula, 2015c: 132) In other words, everyone in the family is also symbiotic with the same body, and needs to be happy, respectful, and equal and peaceful in order to be able to be at ease.

(3) Occupational morbid treatment of agricultural workers - stressing causal morality, self-discipline, diligence, and remorse.

In the process of rapid development and transformation of today's society, "because society has more money, pornography and violence, it lacks ritual, virtue and good knowledge" (Master Nebula, 2015c: 134), "Many problems are lack of adjustment, and many situations cannot be mastered. As a result, occupational dilemmas and mental emptiness are all kinds of morbidities." (Master Nebula, 2015c: 132) Therefore, "Today's society needs a cause and effect, needs five precepts, needs gratitude. Needs repentance, we need to use these to treat our inner sufferings and improve our lives." (Master Nebula, 2015c: 137)

(4) Illness treatment of educational ethics - instead of blaming by encouragement, love instead of resentment, care instead of indulgence, and colleagues instead of estrangement.

Since the reform and opening up, China's social transformation has accelerated, social uncertainty has increased, and many families have become distorted and utilitarian in the education of their children. To this end, Master Xingyun proposed a treatment plan for education morality: "We educate our children not only to teach them how to work hard to make exams, to make money, but also to teach them how to behave and how to do things. We must instill their causal ideas and teach them to understand their causes. Have a compassionate spirit and moral behavior, so that they learn to respect themselves, love others, and further love society and love the country." (Master Nebula, 2015c: 139)

(5) Illness treatment of modern healthy life - need proper diet, legitimate love, proper work, proper life; proper behavior, proper language, just being a human being, justified.

In today's society, many people "live the life of the morning faint, sleep late and get up late, play late at night, eat up late into the habit, breakfast instead of eating, so that the stomach can not get rest during the break, the time to eat To the nutrients, and hurt the body"; "Today's active life has improved, but spiritual life has not improved. Many people travel by car when they go out, making the streets suffocating, suffocating, affecting environmental quality and mental health. Weekend holidays are better at I wear bump slippers at home, step on the gym, or go to the lounge restaurant to listen to songs and dances, but I don't bother to go to the green mountains and green waters, so far away from nature, health and nature are going downhill. Many women are impatient to do housework, like Going out to dance, jogging, practicing yoga, eating supplements, or losing weights is really a way to keep your health." (Master Nebula, 2015c: 140) Need to return to the standard in diet, love, work, life, language, behavior, life and life. "In daily life, give more help to family, friends and people around, so that their minds can get some nutrition and increase some life. The good fortune, then, the social morbidity can naturally be reduced, and our society is more peaceful" (Master Nebula, 2015c: 142).

(6) Treatment of psychosocial abnormalities.

1) Illness treatment that harms people unfavorable : to be good with others, to give people convenience; and to be happy with people, to be happy with others; "Psychological morbidity that harms others and self-interest comes from the inner greed and vain, from the heart's reversal thoughts, the heart's deception. The heart disease still needs the medicine. Just insist on 'I hope that all beings will suffer, not for themselves. 'The Taoist thoughts, the Japanese repair month, naturally can break the greed, wash the heart and scale, become a big freedom." (Master Nebula,2015c:150)

2) I believe that the bad ill treatment is good. I want to go to the distance, look at the distance, and go to the same place. "Humans have a bad root of stupidity: everything believes bad, does not believe in good." (Master Nebula, 2015c: 151) Everything should be thought of in a good way. "There is no absolute good or bad in the world. It is a difference between different positions and different concepts. The heart is good, the world is beautiful; the heart is not good, the greed is blazing, It's not good to see the world. It's raining, people in the car think the rain is beautiful, but the people on the road are complaining; for any personnel, the benefits and the bad things can be different." (Master Nebula, 2015c: 153) In the same way, look at the distance, go to the truth, and go to the same place to solve the problem. Therefore, "we must work hard to be a person who believes in not believing in the bad, and the transfer of heaven and hell is between this thought" (Master Nebula, 2015c: 154).

3) Illness treatment without fear of fear - all evils, selflessness, no heart, no feelings. Buddhism said: "Buddha fears, all beings are afraid of fruit." As the saying goes: "The good and the evil are reported at the end of the day, only to come early and come late." Master Xingyun said: "We don't think that the cause and effect are invisible, invisible and invisible. Ignore the karma. The fear of the fruit is not a cause, it is a pathological condition." (Master Nebula, 2015c: 155-156) It is necessary to stay away from all evil causes and avoid causal barriers. It is necessary not only to know because of fear, but also to do more good deeds, fear and fruit, and to fear all the sufferings.

4) Believe it or not, believe that it is really like Nirvana; believe in geography and *feng shui*, it is better to believe in self-reliance; believe in eating and drinking gambling, it is better to believe in quiet and defensive; believe in money power, it is better to believe "truth "Faith; believe in healthy power, it is better to believe that life is impermanent; believe in people, right and wrong, it is better to believe that there is no equality." Therefore, it is necessary to use good faith to understand good or bad, to use prajna to judge true and false, to use print to choose right and wrong, and to use empty body to have nothing.

(7) Pathological treatment of social folklore.

1) Illness treatment of folklore numbers—To treat the digitally feared morbidity with the correct concept, any number in Buddhism is good and auspicious.

2) The pathological treatment of folklore weddings and funerals - not vain, not persistent, not extravagant, not superstitious, not allowing the deceased to compete with the living, cremation is best.

3) Pathological treatment of folk time and space - the time lag is a good time, the space is the good space, the right time and space is a good time.

4) The pathological treatment of folk beliefs - beliefs are natural and out of nature. True faith must have the conditions of faith. Believe in morality, ability, reality, and history.

2. The main features of the human Buddhism *Foguangshan* nebula model guiding the social mentality

(1) Buddhism in the world has entered the world with the spirit of being born, and has stepped out of the mountains and forests, integrated into the society, and kept pace with the times, adapting to the needs of social development. When Master Zhao Yunchu met with the former president of the late Chinese Buddhist Association, Zhao Puchu, he said: "In the future, when Buddhism develops on the mainland, it must have a benefit to the people and contribute to the country, that is, to promote the so-called 'human Buddhism.' The mainland generally welcomes Buddhism as outdated, superstitious, and devilish. Because human Buddhism advocates creating happiness and happiness for people, there are many places similar to communism." (Master Nebula, 2016) "Now the two sides of the strait have a recognition and tacit understanding of the promotion of human Buddhism. In particular, the newly appointed Chinese Buddhist Association president, Xue Cheng, is young and promising. He uses modern technology to spread the Fa and spread Buddhism in more than a dozen languages. Culture, I think, the promotion of Buddhism in the future, for example, is even more limitless." (Master Nebula, 2016)

Although Master Xuecheng resigned as the president of the Chinese Buddhist Association on August 15, 2018, the development of human Buddhism on both sides of the Taiwan Straits should not be greatly affected.

(2) Human Buddhism plays an important civil society force in the social governance of co-construction, joint governance and sharing, and can form a synergy with the new era of social governance forces led by the party and the government. The effect of Buddhism's "Humanization and Benefits" can make up for the shortcomings of secular politics in social construction. This is an important embodiment and illustration of the adaptation of religion and socialist society in the new era, and it is also the mechanism for the adaptation of religion to socialist society.

(3) Human Buddhism participates in social governance and social construction with its active spirit of joining the WTO. Through co-cultivation, self-quietness, self-management, self-education, etc., it prevents and resolves social conflicts from the aspects of cultural education and ethics, and stabilizes people's hearts. The peace of mind of the society provides a civil foundation for the coordinated development of social co-governance.

6. Conclusion: Culture and people's heart are the basic propositions of social harmony and stable development

Society is a society composed of people. The reason why society needs to be governed is because society is in the process of operation, due to contradictions or conflicts in cognitive deviations and interests, leading to social differentiation and disharmony (Liao Yang, Meng Li, 2018).

Culture is the glue of society. A society that leaves culture will not be formed into society; even if it exists, the social community will be in a dissipative structure. Therefore, social governance needs to return to its meta-governance, that is, return to culture and people's hearts. Culture has a layered structure. At the core of the core is the spiritual culture of values, ethics, beliefs, etc. Religious beliefs and their culture have a profound impact on society, culture and people. Therefore, the meta-governance of society should start from it.

For more than half a century, Master Xingyun advocated that human Buddhism walked out of the jungle and returned to the Buddha's heart. In the spirit of being born into the world, people and I are different, but all beings,

emphasizing the self-cleanness, self-management, and self-education of the public; Co-cultivation and assembly, "respect each other on the instrument, share the same in the mind, balance the economy, share in the society, praise the innocent language, and enjoy the meditation on the mind."

The Buddhist model of Buddhism in *Taiwan's Foguang Mountain* has played an active guiding role in the mentality of human society. It can provide "food and nutrients" for people in the real world, "filling the emptiness of the soul" and "improving the morality of life." "Stabilizing the hearts and minds of the society" can also help people "settle their lives," "promoting self-reliance, happiness, harmony between people and respect, family harmony, social harmony, world peace," which deserves attention and reference.

The *Foguang Mountain Buddhism* created by the Master of the Nebula is adapted to the social development of the society. The social governance and social construction model is formed in Taiwan, but it originated in mainland China. In the modern era, the masters of *Taixu*, *Yinshun*, and *Hui Neng Liuzu* The "Faith Buddhism" or "Human Buddhism" has been promoted, and the Master of the Nebula has further promoted the modernization and internationalization of human Buddhism.

Although some socialist countries such as Cuba and Vietnam have adopted a more tolerant attitude towards religion, they may even allow their own Communists to believe in religion(2013). However, this does not mean that the Chinese mainland will also liberalize the "Christian" belief in religion. The principle that "party members cannot believe in religion" cannot be shaken. However, our Constitution has clear provisions on the freedom of religious belief, and the articles directly related to religious issues are Articles 34 and 36. This "freedom of religious belief" is only for the majority of non-communist members and their reserve army (communist youth members). Communists and Communist Youth League members cannot believe in religion. Mainland China has a population of more than 1.3 billion, Communist Party members are only 890 million, and there are more than 100 million members of the Communist Youth League. Various religious believers and potential believers are several times or even ten times more likely to be united and led by the Communist Party and the Communist Youth League. Religious and potential believers are decisive in building a well-off society in an all-round way and successfully realizing the "Chinese dream" of the great rejuvenation of the Chinese nation. Obviously, it is necessary to further do a good job in united front.

Chinese President Xi Jinping stressed: "To do a good job in the united front under the new situation, we must master the law, adhere to the principles, and pay attention to the methods. The most fundamental thing is to uphold the party's leadership," mainly political leaders, but also "good at friendship and friendship." "(Xi Jinping, 2017) "To maximize the unity of the majority of religious and non-believing people. Actively guide religion to adapt to the socialist society." "Do a good job in the religious work of the party and adhere to the basic principles of the party's religious work. The key is to 'guide' I think deeply, see through, and get the right one. I want to be 'directed' and 'guide,' and the 'guide' is effective, and firmly grasp the initiative of religious work." (Xi Jinping, 2017) This has pointed out the direction for the religious work in the new era of China. In fact, the issue of people's minds still needs to be guided by the "holy" and "vulgar" culture. The governance and construction of society will come to fruition, and social harmony will have a more solid internal foundation.

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