

The Four Rationalities of History in the Ideological and Political Theory Course in Colleges and Universities: the Case of "Outline of Modern Chinese History"

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ABSTRACT

Under the new situation, ideological and political courses in colleges and universities are supposed to join value with knowledge, construction with criticism. It is necessary to resolve the innate contradiction in "historical theory" by clarifying the depth and thickness of the grand historical rationality. This article reviews the historical logic in the "Outline of Modern Chinese History" and finds that there are four levels of historical rationalities and their dynamics: Lance's view of history provides a solid historical material and factual basis for this course, avoiding using theory to harm history; The deep historical rationality of the Western tradition is mainly based on Thucydides' "restatement of major reasons" and Toynbee's "impact response" model, embedding modern Chinese features and events into a larger framework of civilization, and solving the internal tension of historical theory by building bridges and roads; The institutional framework of civilization evolution has brought the concept of history into a deeper argument of social change, and the traditional Chinese "Sima Qian's view of history" and its moral universe have placed the debate between the "revolutionary" paradigm and the "modernization" paradigm in a new physical causal closure. The four rationalities of history are flourished in a profound materialist view of history, where "people first" provides a creative transformation for the "relationship between heaven and man" in the traditional civilization, reaching a new form of human civilization based in a new dual ontology of society and nature.

Keywords: *Historical theory contradiction, Historical rationality, New forms of human civilization, Historical materialism.*

1. INTRODUCTION

Analyzing the evolution of major practical issues from a historical perspective can enable students to have a more real and specific contact with the basic principles of Marxism, more vividly and effectively accept the process of Sinicization of Marxism so as to deeply understand why the people and history chose today's China, establish a belief in Marxism as the guide, firmly follow the confidence of socialism with Chinese characteristics, and enhance the consciousness of supporting the leadership of the CPC. The course "Outline of Modern Chinese History" (hereafter "Outline") is a discipline that utilizes history to achieve the function of ideological and political

education. The teaching process should particularly reflect the characteristics and advantages of combining history and theory, and discussing the origin of history.

In recent years, significant progress has been made in the construction of ideological and political courses in Chinese colleges and universities, but it has focused on exploring teaching concepts, ideas, methods, and means, or paying more attention to teaching objectives, emphasizing theoretical analysis of the significance and value of course teaching, and also exploring the application and refinement of new teaching models in course teaching. Li Songlin, Liu Guojun, and others have preliminary thoughts on how to eliminate the

tension between "historical rationalities and historical materials" in the curriculum, but have not yet attempted to promote the achievement of "combining historical theories" from the perspective of social science philosophy. From the perspective of history, there are few achievements in observing and examining major practical issues, especially in sorting and optimizing teaching clues from several levels of historical perspective.

2. THE HIERARCHY AND MOVEMENT OF HISTORICAL RATIONALITIES IN IDEOLOGICAL AND POLITICAL COURSES

This article analyzes the in-depth movement of the four rationalities of history in the "Outline" course, and points out how to sort out the evolution of major issues in the contemporary international and Chinese social and political fields from the perspective of history in the textbooks, analyzes the historical framework behind difficult puzzles ~~problems~~, and explores effective paths and methods in specific teaching practices, reflecting a profound historical reasoning and improving teaching effectiveness. To balance the relationship between history and theory, examples and arguments, and to integrate the latest assertions of the party and Marxist programmatic texts into historical narratives, the internal context of the ideological and political curriculum system in colleges and universities determines that the historical perspective of the "Outline" course cannot be thin, single layered, and simple. The corresponding classroom should present a thinking movement trajectory that penetrates history through the "Three Whys" and "Four Choices".

General secretary Xi Jinping emphasizes the need to "embrace the overall strategy of the great rejuvenation of the Chinese nation and the unprecedented changes in the world in a century, establish a grand view of history, analyze the evolution mechanism and explore historical laws from the long river of history, the tide of the times, and the global wind and cloud, propose corresponding strategic strategies, and enhance the systematization, foresight, and creativity of work." [1]¹⁴ Ideological and political courses need to cultivate a grand view of history and establish a solid development view from the grand view. By comparing the content of the "Principles" course of ideological and political education with historical content such as the New Democratic Revolution, a

spatiotemporal coordinate can be obtained, which is not only the millennium encounter and mutual exploration of Eastern and Western societies, but also the material vortex, institutional vortex, and ideological vortex of ancient and modern evolution. The theoretical achievements of sinicization of Marxism such as Mao Zedong Thought, combined with socialist construction and reform and opening up, are driving China towards a new form of human civilization.

The so-called grand view of history requires a positive explanation of the process of the Chinese nation falling from the "Heavenly Kingdom" of the 19th century. Faced with the backwardness of modern China, it is necessary to study the humiliation of the nation, and the power of foreign rulers, who and how to solve the fundamental social contradictions, who transformed into a social force and how to struggle, and how to embark on the independent path of pursuing a better life. It is also necessary to compare from the opposite side the similar countries and regions that have been ravaged by colonialism and foreign powers, and why they have not achieved the achievements of China today. There is a must to focus on seemingly developed countries and regions, evaluate their international roles and national success or failure from a historical perspective, and explain Chinese characteristics and international comparisons thoroughly. The current affairs of world politics and economies are deeply rooted in the history of colonial powers and national resistance a hundred years ago, such as the struggle over the "National Security Law" and the assassination of Iranian nuclear scientists. Not only should teaching resources and case studies be extracted and incorporated into the classroom, but also the social changes, national construction processes, and ideological dialogue behind them should be systematically organized from a historical perspective, and the historical causes should be analyzed to cultivate students' ability to scientifically analyze history and reality. The phenomena in the "Outline" course cases can also be accurately embedded in the multi-dimensional movement sequence of "ancient, modern, Chinese, and Western", nourishing students' conscious recognition of the common values of all humanity, cultivating a solid sense of patriotism, and shaping a noble consciousness of the world.

Especially, it is necessary to explore how the historical perspective can solve the truth starting point, Hume's problem, and the separation between subject and object in the "historical theory

contradiction". This article reveals four historical narrative methods in the "Outline" that represent the positioning of "ancient, modern, Chinese, and western" and their continuous relationships. They have their own theoretical support and logical essence, as well as a dimension to solve the contradiction of "historical theory", facing another level of historical movement in their respective complete and complete layers. The four-historical rationalities the process of teaching design and curriculum implementation, gradually strengthening the logical focus and reasoning in dealing with the tense relationship between historical contingency and inevitability, and ultimately promoting the profound presentation of historical materialism in the entire textbook, classroom, and curriculum.

3. RANKE'S HISTORICAL RATIONALITY OF "WIE ES EIGENTLICH GEWESEN (WRITING DIRECTLY AS THE REALITY)"

Firstly, the "Outline" contains a large amount of "truthful and straightforward" knowledge. Constructing the movement chain of historical rationalities from a superficial contemporary perspective is the first step in the curriculum's transition from "historical materials" to "historical rationalities". What happened in modern China? Why did the imperial envoy, Qi Ying, give tariff sovereignty to the British people? What experiences did Sun Yat-sen have made him famous both domestically and internationally? What was the origin and development of the Long March? In order to accomplish the educational task of learning from history and promoting the deep integration of history and theory in students' minds, textbooks and teachers must first present the truth of history. The deep thirst for knowledge in human nature means that students are easy to accept but not necessarily accept the historical information they hear, and are easily trapped in the question of whether history is subjective or objective. At this level, the "historical view movement" must provide a starting point for truth, placing historical facts and truths in the chain of logical movement.

The Ranke Historical Rationality provides a positivist approach to the narrative of modern Chinese history, which is a superficial solution to how the authenticity or objectivity of history is described and defined. Since Max Weber, historical positivism has provided the most universal

theoretical and ideological choice for historical changes in the wave of modernity. Western historiography has always followed the tradition of "truthful recording" since Herodotus. The modern historian Lance's "wie es eigentlich gewesen" is particularly aimed at driving out all personal preferences of historians from the field of historiography. History is required to have the qualities of scientific clarity, objectivity, impartiality, and value neutrality [2]²⁷. From the perspective of students, textbooks and teachers should first "tell the truth" about past events, without making judgments, but only recording and telling them. From the perspective of educators, it is necessary to be vigilant to analyze history in abstract dogmas without genuine sympathy and understanding of history, and to avoid superficial thinking and a lack of dialectical and comprehensive analysis in teaching and learning. From the perspective of historical dynamics, political theory should not be allowed to intervene and dominate historical materials too directly. To solve the problem of "historical theory contradiction", this dimension requires opening up a space for the intersection of historical theories, and on the basis of a solid experience of "wie es eigentlich gewesen", leading students to control the subsequent historical movement, climb up the ladder, and enter a profound materialist historical view that accommodates different dimensions of ancient and modern China, the West, and the East.

At this level, teachers can emphasize that textbooks have a solid historical and factual foundation. By explaining some unique highlights in historical details, it lays the groundwork for theory. For example, why Liang Qichao was able to write an article worth 200,000 ocean, "Strange! The So-called National System Issue"; The first cooperation between the Kuomintang and the Communist Party adopted the "Snefrit Strategy" of the Dutch Java to illustrate the nature of the Chinese revolution, and explain under what circumstances have the united front and ethnic and religious work departments of New China become "shelters for ghosts and gods". Once students are prepared with the belief awareness endowed by superficial knowledge, teachers can take advantage of the situation by displaying original texts such as the "Treaty of Shimonoseki" and the "Letter to Friends from President Sun Yat-sen on the Establishment of the Republic of China", to educate students to understand the deception, exclusion, and plunder of Western international society from the truth of diplomatic negotiations and international

relations, to experience how Japan has gradually invaded Taiwan and stolen the Diaoyu Islands through force and loopholes in international law, and to experience the weakness of the Chinese bourgeoisie exposed during the process of Hankou HSBC seizing tariffs. The historical concept of "wie es eigentlich gewesen" maximizes the arousal of students' national conscience and sense of urgency, awakens the generally soft and weak will to live in peaceful times, and achieves emotional education that strikes the soul.

However, the complex appearance of history has both panoramic rationalities and countless details, and the historical view of "wie es eigentlich gewesen" is far from enough. For example, some students saw some American historians point out that during the Xinhai Revolution, Mao Zedong "bought water and drank" in the New Army, believing that it reflected Mao Zedong's privileged habits and using such colored glasses to understand the twists and turns and setbacks of the socialist construction period. Some students read the "Submit to Prime Minister Li" and believe that Sun Yat-sen's proposal to encourage farmers to learn how to grow opium by the court was like colluding with foreign colonizers, and thus associate it with historical regrets such as the forced "autonomy" of Outer Mongolia after the Xinhai Revolution. Students view the historical embellishments and even "stains" of these characters as powerful refutations of the textbook content and mainstream views, and even feel that the textbook is distorting the truth, being the "winners and losers" or lies of the strong, and falling into the hierarchical fallacy of the "historical view movement".

General secretary Xi Jinping reminds ideological and political course teachers to have the confidence to "speak up to problems", and the "Outline" course should especially resist distorting history in the fragmented reading of history, and speak out the path and logic behind the current reality and historical reality. Teachers must cleverly answer the fundamental question of "to what extent historical facts are true". The historical perspective of ideological and political courses in colleges and universities itself does not stop at the superficial view of "wie es eigentlich gewesen", but rather enters the great tradition of Chinese and Western historical narrative, providing a deep civilized narrative structure for modern Chinese history and providing students with clear and powerful ideological guidance. It can be seen that Ranke's view of history has deepened and transitioned

towards the movement and transition of Western traditional rationalities of history.

4. ENTERING THE DEEP HISTORICAL RATIONALITY OF WESTERN TRADITION

The characteristics of ideological and political courses determine the tense relationship between their political nature and academic rationality. Bloch raised a similar question when questioning Lance's historiography: "What is fair and selfless history?" Secondly, is the purpose of history to reproduce history or to analyze history?" [3]¹¹⁶ As a humanities science, history is destined to fail to provide absolute facts or truths in the sense of natural science. Under the premise that history can only be written by humans, the "facts" in the field of history are always screened and processed by the historians conducting research. The thoughts, viewpoints, emotions, and historical thinking concepts of researchers, as well as their environment, shape their views on history and the recognition and evaluation of historical facts. The truth of history exists in thoughts and narratives.[2]²⁹ The world of phenomena is constantly changing, and human cognitive abilities cannot be fully grasped. Therefore, what needs to be solved is why human cognition cannot be equally infinite and conform to external cognitive objects. A multi-level perspective on history is needed to deeply address the different dimensions of the "historical theory contradiction".

The endless exploration of history by humans lies in the process of subjective and objective games and intense struggles to approach reality. A scientific view of history not only lies in giving appropriate limits to subjective elements, but also in integrating the subjective and objective aspects of history. This process is a process of thinking movement, and the "Outline" course uses Thucydides' method of "restating major causes" and Toynbee's "impact response" model to guide Lanke's rationality of history into Western tradition, attempting to bridge the gap between facts and values through historical explanations, and to solve the "Hume's problem" in the field of human knowledge through the method of building bridges and roads. That is to respond to all ontological questions with the phrase "there is no green mountain beyond the history".[4]⁵² In this movement, the concept of history gradually reaches the level of civilization and social evolution,

moving further towards the "profound materialist view of history".

The deep historical perspective of the West is reflected in two gradually deepening teaching processes. The first is to use the important method established by Thucydides in the "History of the Peloponnesian War" for traditional historical theory — to "restate the major reasons". Thucydides pointed out the direct and fundamental causes of the war by recounting the political ceremonies and civic debates between the mother state and the colonies, as well as the internal turmoil and alliance changes during the war. These were the hegemonic behavior of Athens in intervening in the disputes between Corinth and its subsidiaries, and Sparta's fear of hegemony. The pursuit of the causal chain behind historical events has become the basic thinking framework of later historians. The chain of reasons endows history with a complete chain of meaning, adding meaning to the ultimate chain of existence.

The "Outline" course uses typical Thucydidean narratives. The Road Protection Movement and the mobilization of the New Army in Wuchang City were the triggers of the Wuchang Uprising and even the Xinhai Revolution, and the underlying reason was the total outbreak of social contradictions accumulated since the late Qing Dynasty's New Deal. Although the May Fourth Movement was a direct response to the diplomatic failure of the Paris Peace Conference, the profound changes in the Chinese spirit triggered by it indicate that the historical driving force behind it is a new cultural trend and a total breakthrough in national awakening since the Opium War. The direct reason why the Red Army was forced to carry out the Long March was the failure of the fifth anti-encirclement and suppression campaign, and the fundamental reason was that the "Left" errors within the Party had not been corrected for a long time. Behind this, there were also the detours in party building and deeper revolutionary lessons, which revealed that the success or failure of the party's leadership depended on the fundamental process of Marxist sinicization. From the "trigger" to the direct cause, from the obvious cause to the fundamental cause, the "Outline" course guides students to examine various evidence and materials for historical interpretation through thick historical scenarios, and cultivate a complex and speculative historical perspective. The improvement of the textbook's level of "wie es eigentlich gewesen" elevates knowledge and propositions into stories and theories.

The second aspect of this historical perspective is reflected in the origin of the theme of "the great rejuvenation of the Chinese nation". The textbook adopts a special and classic framework for analyzing the causes, highlighting the long-term and broad perspective of Toynbee's "impact response" model. In "Historical Research" [5], it is proposed that the origin and growth of civilization are the result of the interaction between "challenges and facing challenges". A civilization gradually faces internal challenges when facing external challenges, while macro challenges trigger micro social changes that impact the original order. Civilization is rebalancing in the midst of imbalance, reflecting on itself and welcoming the new. The textbook explores the dynamic changes in the rise and fall of Chinese and Western civilizations since modern times, and the thread of bottoming out and rebounding towards revival runs through most chapters of the book. The historical initiative of Chinese civilization provides a theoretical fulcrum for the new form of human civilization, especially for telling the "Chinese story" well.

The "Resolution of the CPC Central Committee on the Significant Achievements and Historical Experience of the Party's Centennial Struggle" clarifies that socialism with Chinese characteristics is a new form of human civilization. One origin of the new form is the impact and challenge of modern Western civilization. Taking the Opium War as the topic and the challenge of modern Western civilization and the international community to the Chinese dominated tribute order as the hidden line, the course aims to showcase the most tragic aspects of this impact, namely the military aggression, political control, economic plunder, and cultural infiltration of foreign powers towards China. The all-round impact has triggered strong resistance, reaction, and rebound among the Chinese people, with historical forces exerting themselves in reverse. In the wave after wave of people's struggle against foreign invaders, Chinese civilization has finally stopped the decline that has been going on for thousands of years, reversed the passive relationship between civilizations, and explored the path towards the "third civilization". The underlying spirit of Chinese civilization has been awakened, and the level of public awakening is increasing. At the dawn of the new path led by the Communist Party of China, the Japanese aggressors once again trapped the Chinese nation in a chapter of the story of "invasion impact reaction resistance creation". The "impact-response" model provides

the underlying logic of China's historical evolution since the Opium War and the underlying forces behind the events, explaining why the Qing government initially reacted extremely slowly in the face of the Western international system, why the Magarni incident and the controversy over etiquette, as well as ridiculous examples such as Ye Mingchen, the Governor General of the "Six Nos", were too numerous to mention. The advanced members of the Chinese proletariat, who integrate ancient and modern China and the West, proposed that if they engage in China's transformation without focusing on the transformation of the world, the transformation will be narrow and hinder the world. [6]¹" The resilience of civilization in responding to challenges has made the Chinese revolution a crucial link in transforming an unjust world order.

The introspection and innovation of Chinese civilization are particularly manifested in several ideological liberation movements, crystallized in the resounding response to "why Marxism works". The "impact-response" model explains why Li Dazhao sought a way out for Chinese civilization from the youth of China and the universe. Only the sinicization of Marxism provides a "Chinese plan" for the evolution of civilization. At first, the revolution led by the CPC seemed to surpass the Taiping Heavenly Kingdom Movement of "Christianity + farmers", the reform of "constitutionalism + landlords", and the revolution of capitalist republic, reaching a new height of civilized self-examination. It went through the process of copying and trying to correct mistakes. Only when the CPC insists on carrying out revolution or leading socialist construction independently can Chinese civilization enter a real rebirth. The ideological process of responding to the impact and achieving cultural consciousness among people with lofty ideals is an effective entry point for the integration of ideological and political courses with innovation in philosophy and social sciences. The rebirth of impacted civilizations in terms of ideology and spirit touches upon the historical positioning of "East West, ancient and modern". On the one hand, the "historical view movement" presents a dialectical movement of historical contingency and inevitability from the perspective of comparison between the East and the West and the continuity of ancient and modern times, proving the inevitability of the Communist Party and the path of socialism with Chinese characteristics; On the other hand, it reminds people of the new nature of time and the new

ontology of society contained in the new form of human civilization.

Following a similar pattern to the first "historical view movement," the "relationship between heaven and man" and the "changes between ancient and modern times" drive the curriculum towards a profound materialist view of history. As a living tradition of Chinese civilization, the "Sima Qian historical rationality" provides a solution to the separation of things and objects in the Western social sciences and cultural traditions,[7]⁶⁰ and provides a novel understanding of civilization and culture through two links.

5. THE "HISTORICAL VIEW MOVEMENT" FROM WEST TO CHINA

The ideological and political course leads students to experience innovative ways and methods in the era of Chinese culture, guiding them to recognize the creative transformation and innovative development of civilization. The Xi Jinping Thought of Socialism with Chinese Characteristics for a New Era is the essence of the era of Chinese culture and Chinese spirit. Mao Zedong Thought and Deng Xiaoping Theory are all creative transformations of Chinese excellent traditional culture by the Chinese people of the era. If the first and second steps of the "historical view movement" are the bold line value movement from "historical materials" to "historical views," in the third level of historical views, historical factual materials finally enter the laws of human social change through the attribution of historical events and the evolution of civilization. In this stage of the "historical view movement", the political legitimacy argument and moral philosophy dialogue within the framework of "ancient and modern China and the West" not only demonstrate the modernization and modernization of civilized traditions, but also transition from classical Chinese thinking to Marxist philosophy and sociology, and the integration of China and the West. In terms of resolving the "historical theory contradiction", Sima Qian's concept of history proposed in the "Records of the Grand Historian" has achieved an inherent echo with the materialist concept of history through the "reconstruction of civilization". The consistency of "people first" also bridges the debate between the "revolutionary paradigm" and the "modernization paradigm" in historical rationalities.

Sima Qian's theory of "exploring the relationship between heaven and man, connecting

the changes of ancient and modern times" nurtures a theory of social change and transformation, and its moral universe provides an explanatory line connecting the history of revolution, construction, and reform and opening up. The history of traditional China's "matching heaven with virtue" [8]³⁹ first appeared in the early Western Zhou Dynasty when He Zun inscribed "other places in China" [9]³⁸. The leadership group of the Zhou Dynasty proclaimed the value world and moral universe of "matching heaven with virtue". Mr. Yang Liansheng once pointed out that "competitions between dynasties" also illustrate this historical law, "the new monarchs of ancient Chinese royal dynasties who ascended the throne always compared their achievements with the previous generations". [10]³⁰⁻⁴⁰ One commonly used standard is where is the advantage of this dynasty compared to the "three generations" golden period. In ancient times, none of the "three generations" could completely monopolize all the elements of the so-called perfect society, but each had some proud characteristics. The problems and drawbacks that occasionally appeared in these societies were criticized by future historians and constantly proposed correction plans. The evolution of Chinese history has formed a complementary relationship between "quality" and "culture" in the process of one loss and one benefit [11]. The "five virtues" and "three unifications" together outline a picture of the rise and fall of civilization.

The logical premise of this historical rationality is that the Chinese believe that the "three generations" of the Chinese Empire achieved a significant breakthrough in the relationship between heaven and man. The ancient sage kings "matched heaven with virtue", and the subsequent dynasties, ritual and legal systems, and economic operations were mostly repairs to the perfect relationship between heaven and man of the "three generations". The evolution and transformation of the nature of modern Chinese society forced Chinese people to enter a new type of relationship between heaven and man. Whether it is "the people's desire for a better life is our goal of struggle" or the party's historical resolution "to seek happiness for humanity, to become an important force in promoting human development and progress...", they are all the latest achievements in the logic of civilization. The new type of relationship between heaven and man determines the internal unity of the entire modern history of China, providing support for the unity of subject and object, and the unity of historical theory in the moral universe.

At the beginning of the "Records of the Grand Historian", Sima Qian asked about the relationship between heaven and man, "He ranked Boyi at the top of his biographies and believed that goodness was not rewarded. In the Xiang Yu Annals, those who held high positions were not considered virtuous. And its preface, Qu Yuan and Jia Yi, the words have a restrained tone and being sad without hurting... "[12]¹³². This is a classic understanding of the laws of human social development: "Heaven" is a huge, collective, and external force that is not transferred by human subjective will. From the perspective of individuals and small events, there has always been a lamentation in history that "good people do not live long". The great empires and nations of modern times have suffered from the curse of heaven and have fallen. If the goodness of the heavenly way is the rationality of history, why do many individuals who engage in misconduct and commit crimes enjoy lifelong happiness and wealth? Why are colonization, massacre, oppression rampant, and even acting as the driving force behind the disillusionment and rebirth of other civilizations? The success or failure of history and the ups and downs of society are intricately intertwined. Which part belongs to "heaven" and which part belongs to human efforts?

The historical theory contradiction returns to its starting point, and study of the relationship between heaven and man" is to determine the boundary between "heaven" and "man", explore the law of harmony between heaven and man, and practice the unity of heaven and man. This historical rationality emphasizes the inherent justice of the heavenly way world, and justice must be achieved through human efforts. The efforts of human beings and the justice of "heaven" in social change crystallize in the practice chain of "awakening-exploration-achievement" of people with lofty ideals, and are reflected in the leadership of the CPC. Countless vivid stories in modern Chinese history require a new "relationship between heaven and man" to endow them with living value. People pursue the resolution of fundamental social contradictions in different ways, including the gap between purpose and means, the interaction between personal will and the environment of the times, and the integration of various social forces into the chain of chance and necessity, casting the historical experience of the great achievements of the century long struggle. As the General Secretary emphasized, the history of the party is a history of mutual affinity with the people and sharing weal and woe with them. Socialist revolution and construction are

the work of the people; the historical drama of reform and opening up was starring millions of people. It is precisely history that proves that country is the people and the people are the country. Modern history is the reconstruction of the ancient relationship between heaven and man, and the "new relationship between heaven and man" is the continuation and rebirth of the "matching heaven with virtue".

Ultimately, it is necessary to understand the ancient and modern coordinates of historical materialism from a macro perspective. The Communist Party has changed the world and the earth, and "heaven" has gained a materialistic significance in Chinese history. Sima Qian's "study of the relationship between heaven and man" has transformed into a dialectical relationship between the people and social changes, while "the transformation between ancient and modern times" has the meaning of historical materialism's social revolution and social changes. The fundamental reason for the overthrow of the Qing Dynasty was the extreme opposition of the Qing Dynasty towards an ideal society. The historical stage where the big bourgeoisie was driven out of China was also due to the loss of the support of the people, which was worthy of the concept of "matching heaven with virtue". Key historical concepts, such as the progressiveness of the Communist Party of China, the three magic weapons, and the spirit of the reform and opening up era, are all creative transformations of "matching heaven with virtue". The "new relationship between heaven and man" means that people can stand in the "Sima Qian historical view" and gaze at the materialist historical rationality, from which the new form of human civilization can obtain a consistent rational origin. The sustainable foundation of China's century long struggle for a new form of civilization lies in the principle of "people first". The stories of modern times are integrated with the Chinese experiences of the ancient "three generations".

The above level of historical rationalities in the "Outline" course brings the resolution of "historical theory contradiction" into a grand value space. The historical theory contradiction is no longer a simple contradiction between subject and object. From the existence of historical knowledge to theoretical value, it is necessary to reconstruct the relationship between heaven and man through the chain of historical interpretation (evaluation, explanation, exploration). Even if the "past" in terms of time is an interpretation, history is still not subject to human subjectivity, because historical evaluation

and interpretation provide a physical inter subjectivity for history. From evaluating history to explaining history, and then to discovering history, the sequence and chain of the "historical view movement" strengthen the non-locality of real time, allowing people to use the "mind body duality" in history to transform the old self relationship and subject object relationship, [12]²¹⁵⁻²²⁷ nourish the creative transformation of traditional culture with modern history. The construction of cultural identity or shared spirit in history is not an epistemological issue, but an ontological one, defined not through the pure thoughts of the subject (Cogito, I think), but through the behavior of the subject (Facio, I do) to define the identity and meaning of an existence. [1]⁷⁻⁹

6. CONCLUSION: APPLYING THE "PROFOUND HISTORICAL MATERIALISM"

With the objective reality provided by Lanke's rationality of history, the model of civilization evolution by Toynbee, and the theory of social change under the traditional Chinese moral universe, Marxism has provided us with the historical "dynamics" that should have gained the thickness and depth in the new social and natural noumenon. The social dynamics of Marxism is not one of the many historical rationalities, but the most scientific one that humans have ever discovered, and it is the pinnacle and completion of all major historical rationalities. The "historical view movement" not only uses the paradigm of civilization driving force to solve the disputes between the "revolutionary paradigm" and the "modernization paradigm", but also clarifies what kind of historical view has been adopted in textbooks and courses: it is not a progressive historical view, not a chaotic historical view, nor a Western empirical historical view, but a new form of human civilization historical rationality, and also a new theory of heaven and humanity historical view.

Physical causal closure (CCP), also known as physical causal completeness, is a fundamental principle that is generally accepted by social science researchers. It indicates that social science and all disciplines are subject to the constraints of physical laws and must not conflict with them. However, when the research object transitions from macro to micro, or from existence to consciousness, this principle has not been taken seriously. For related discussions, see David Papineau, "The Rise

of Physics," in C. Gillett and B. Loewer, eds., *Physics and Its Discontents*, Cambridge University Press, 2001, pp. 2-36. The "mind body duality" and the non-locality of time can be a physical condition that supports the reality of historical interpretation.

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