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“天人合一”：二十一世纪人与自然关系的重建

The Philosophy of Tian Ren He Yi: Reconnecting

Man and Nature in the 21st Century

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Abstract

This thesis is a study of how the ancient Chinese philosophy of Tian Ren He Yi is relevant to and valuable for addressing environmental degradation and concomitant climate change. The framework built presents a schematic for utilization of Tian Ren He Yi to serve both China and the world, in meeting the challenges of a changing climate in the 21st century. The methodology utilized is both historical and theoretical, connecting philosophy, politics, economics, technological innovation and global governance in a discussion of this topic through an interdisciplinary approach and melding of perspectives. The structure of the research is divided into three primary areas: 1) the presence and influence of Tian Ren He Yi during the dynastic periods of Chinese history prior to 1911; 2) the waxing and waning of the philosophy of Tian Ren He Yi and its cultural significance between 1911 and 2011; 3) the value and practice of Tian Ren He Yi in the era of globalization.

The findings of the research indicate that the value choice based decision making that results from an adoption of the philosophical principles intrinsic to Tian Ren He Yi leads to less damage to the environment. Tian Ren He Yi is a treasure bequeathed to the whole world by history and its value is greater now than ever before. The Industrial Revolution placed tools in the hands of Man enabling him to destroy the environment in an unprecedented fashion. The philosophy of Tian Ren He Yi is such that it can bring balance to the current unsustainable relationship between Man and Nature, blunting the negative impacts of development. During the period of reform and opening up, the pre-eminence of economic gain as the determining factor in policy creation ignored the centuries of governance based on value choice, i.e. the philosophy of Tian Ren He Yi. Examination of the 12th Five Year Plan for National Economic and Social Development of the People's Republic of China (the 12th Five Year Plan) shows the re-emergence of the functional aspects of Tian Ren He Yi in national policy and the applicability of this philosophy for modern China.

Key Words: Tian Ren He Yi; Chinese Philosophy; Climate Change; Sustainability; the 12th Five Year Plan

摘 要

本文以中国古代“天人合一”的哲学理念为基础，探讨该理念在减缓环境恶化及气候变化方面的现代实用价值。本文尝试性地建立了一个分析框架，以便更好地理解并应用“天人合一”这一哲学理念指导中国以及世界其他地区的可持续发展，以应对二十一世纪气候变化对人类的挑战。该分析框架是建立在相关历史和理论文献综述基础之上的，以跨学科视角结合不同的观点展开讨论。所涉及的学科包括哲学、政治、经济、技术创新和全球治理等。研究主要包括以下三个方面：一、在中国历史上从王朝时期到 1911 年之前的天人合一这一哲学理念的存在和影响。二、从 1911 年到 2011 年，“天人合一”这一哲学理念在文化意义方面的变化。三、全球化时代“天人合一”的价值及实践。

研究表明，注重以价值选择为出发点的决策，以“天人合一”为主导的治理原则，无疑是可持续发展的正确选择。“天人合一”这一古人留下的瑰宝，在今天有着更大的实际意义。特别是在 19 世纪工业革命以后，人类在建设的同时对于环境毁坏的能力大大超过了以往，由漠视“天人合一”而造成的环境恶果比比皆是。在中国，特别是改革开放以来，以经济效益为中心的政策原则，并没有重视“天人合一”这一理念，使得中国在经济腾飞的同时，也付出了巨大的环境代价，造成了令人痛心的环境恶果。所以，遵循“天人合一”，重建人与自然之间的关系，以降低目前发展所带来的负面影响已成为必然。纵观《中华人民共和国国民经济和社会发展第十二个五年规划纲要》（简称“十二五规划”），可以看到“天人合一”这一哲学理念的再现，以及对于国家政策的影响及其在相关实践方面的应用。

关键词：天人合一；中国哲学；气候变化；可持续发展；“十二五规划”

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Introduction

“Are there elements in China’s cultural tradition which, not only for China but for the world at large-can continue to live today and retain their value?” Dirk Bodde^① asked this question in his 1957 book, *China’s Cultural Tradition: What and Wither?*^② Professor Bodde specifically noted that he, himself, would not try to answer his question, but rather would, by implication, leave it to future scholars to unravel. Is the ancient wisdom of Tian Ren He Yi^③ the answer? The answer given here is an unequivocal yes, and the most important of those elements are the cultural traditions that are intrinsic to Tian Ren He Yi. This paper will develop the basis for such an answer to that question and explore its relevance, within the context of today’s realities. The challenge of Bodde’s question calls for serious academic effort, due respect for its prescience and a grateful nod to the value of having a great question to strive to answer.

1.The Philosophy of Tian Ren He Yi

Tian Ren He Yi is the soul of Chinese philosophy, and as such, provided a firm foundation for the relationship between man and nature in China for thousands of years. This ancient set of guidelines, a philosophical framework, is the distilled wisdom held in the Confucian philosophy of Tian Ren He Yi (tiān rén hé yī). Tian Ren He Yi can be defined as the unity of heaven and humanity; specifically espousing the theory that man is an inseparable part of nature.

The basic concepts of Tian Ren He Yi predate all written records but are generally accepted as first coalescing into a philosophical theme during the 5 centuries spanning 770-221 BCE. These years covered the eras of Chinese history know as the Spring and Autumn and the Warring States. The Han Dynasty philosophers of the 4 centuries covered by the years 206 BCE-220CE added significantly to the development of the intrinsic concepts of Tian Ren He Yi, most

① Derk Bodde (1909-2003) was the translator of Feng Youlan's *History of Chinese Philosophy* and a pre-eminent Sinologist as well as a professor of Chinese Studies at the University of Pennsylvania.

② Bodde, Derk. *China’s Cultural Tradition* (New York: Holt, Rhinehart and Winston. 1957), 85.

③ Tiān Rén Hé Yī is the unity of heaven and humanity; the theory that man is an inseparable part of nature.

famously in the works of philosopher Dong Zhongshu. His theoretical contributions to the emergent structure, of the ancient precepts that would become Tian Ren He Yi, focused on the political expression of the relationship between man and heaven. Of particular note was his theory that extreme weather events reflected a dysfunctional political administration, including corruption of officials or misbehavior of the Emperor. This aspect of Tian Ren He Yi was more fully developed by later Confucian scholars, emphasizing that the morals and ethics of men, as expressed through their interactions with other men and nature, played an important role in the political arena. In fact, the codification of this philosophy into political practice was the crucial fundament of political and social stability in China until the middle of the 20th Century.

2.Domination of Nature

For most of the last 60 years, in China, man has virtually abandoned the concept of unity with nature, for that of attempting to dominate nature. Consider this quote from Mao Zedong:

Natural science is one of man's weapons in his fight for freedom. For the purpose of attaining freedom in society, man must use social science to understand and change society and carry out social revolution. For the purpose of attaining freedom in the world of nature, man must use natural science to understand, conquer and change nature and thus attain freedom from nature.^①

This perspective abetted the creation of the current climate crisis because the daily weather, which is an expression of basic change in climate, has become more extreme and dangerous. Nature does not negotiate. It does, however, change as a result of human activity. Further analysis of the fundamental nature of the relationship of man and nature as a complex issue is being researched in an important new way. An interdisciplinary and notable group of scholars: Jianguo Liu, Thomas Dietz, Stephen R. Carpenter, Carl Folke, Marina Alberti, Charles L. Redman, Stephen H. Schneider, Elinor Ostrom, Alice N. Pell, Jane Lubchenco, William W. Taylor, Zhiyun Ouyang, Peter Deadman, Timothy Kratz, and William Provencher, have led

^① Mao, Tse-tung. *Quotations from Chairman Mao Tse-Tung*. 2nd ed. (Peking: Foreign Language Press. 1966), 205. Press. 1966), 205.

the way in addressing the subject. They have co-authored a treatise and what follows is a particularly clear statement, from that paper, of their collective wisdom, and their sense of urgency about this topic.

Humans have continuously interacted with natural systems, resulting in the formation and development of coupled human and natural systems (CHANS). Recent studies reveal the complexity of organizational, spatial, and temporal couplings of CHANS. These couplings have evolved from direct to more indirect interactions, from adjacent to more distant linkages, from local to global scales, and from simple to complex patterns and processes. Untangling complexities, such as reciprocal effects and emergent properties, can lead to novel scientific discoveries and is essential to developing effective policies for ecological and socioeconomic sustainability. Opportunities for truly integrating various disciplines are emerging to address fundamental questions about CHANS and meet society's unprecedented challenges.^①

The greatest of these new challenges is anthropomorphic climate change, which can be briefly defined as human induced changes in the climate, not just weather, but broad climatic shifts.

Chu Ko-chen, in his 1972 opus, *A Preliminary Study on the Climatic Fluctuations during the Last 5,000 Years in China* made the following observation, If the laws of the climatic changes in the past can be grasped, they naturally will be of benefit to our long range forecasting of the future climate.^② Furthermore, he connected philosophy and the study of weather in a relevant context. The inconstancy of climate during historical times in China had long been suspected by Chinese philosophers and poets of the Sung (960-1279 A.D.) and the Ming (1368-1644 A.D.) Dynasties.^③ The speculation by those philosophers was, however disregarded because they could not prove their case. Today that is no longer the situation. Chu used phenological phenomena as his method for unraveling the mysteries of climate change over thousands of years in China. His groundbreaking work has solidly established the congruent relationship between philosophical and scientific methods for both

① Liu, Jianguo et al. "Coupled Human and Natural Systems". (Royal Swedish Academy of Sciences. *AMBIO: Journal of the Human Environment*, 36(8): 639-649. 2007), 639.

② Chu, Ko-chen. "A Preliminary Study on the Climatic Fluctuation During the Last 5,000 Years in China". (*Scientica Sinica*. Chinese Academy of Science. May 1973. Vol. XVI, no.2, 226-256), 253.

③ *Ibid*, 226.

understanding what is happening in the environment and charting ways forward for mankind.

There is increasing academic interest in this connection between history, philosophy and climate science. Fan gives an excellent example of this in the following:

The effects of climatic changes on human history have all too often been overlooked by historians. Scholars generally share the view that climate variation lies within the scope of scientific investigation and has little to do with humans. Traditional historians, unconcerned with scientific research, are at a disadvantage when it comes to longitudinal studies of environmental changes and do not often read studies about shifts in faunal composition...the need to re-conceptualize history (seeing it more broadly through cross-national studies, cross-cultural studies, and long duration studies) has begun to take hold, including greater attention to the role played by climate in human affairs.^①

The fickle, yet essential dynamics of nature, and its relationship to humankind, have made major climate change events pre-eminent in the historical and philosophical evolution of Chinese culture of which, those categorized as severe weather events are historical markers, and their impacts, measured by adaptive response, are uniquely important in the history of China. History of those times records events, provides lessons we can learn, and erects symbolic signposts we can read along the way, going forward, towards a healthy and stable society.

3.Challenges for Humanity

The greatest challenge for humanity in the past has always been, as it is today and will always be in the future, meeting that most basic of needs: survival. While that may seem obvious and quite unnecessary to state, in fact, many earthly species have gone extinct, are going extinct, or will go extinct in the future. In many cases the very near, future.

The impacts of climate change are indisputable and engender social disruption, lead to disease, create shortages of food and clean water, and undermine the economic

^① Fan Ka-Wai. Climatic change and dynastic cycles in Chinese history: a review essay. City University of Hong Kong: Hong Kong, 2010.

stability of the country. Philosophy guides the actions of leaders as well as citizens, and due to the connection between human activity and climate change the duality of the relationship is evident. Weather has always played an important role in the course of human events, and philosophy strives to make sense of it all. The historical chain of pivotal weather events in Chinese history link dynamic modern times with the dimmest of collective cultural memories, recollections rooted in the distant past.

A very real question can be posed at this point in human history: are we about to kill ourselves off as a species here on planet earth? Truth or consequences; face the truth (and deal with it) or suffer the consequences. The truth is that anthropomorphic climate change has manifested itself as a critical factor, in any comprehensive and objective consideration of the long-term prospects of humanity, as a viable species. Indeed, its viability within the shifting ecology of earth's environment can reasonably be questioned on the basis of the narrow environmental limits within which humans thrive. Humans require stable living environments, which, while potentially varying considerably in type, nevertheless exhibit relative constancy within their respective climatic zone type. Scientific research into climate change is replete with projections that cast serious doubt upon the likelihood of the future climatic conditions on earth being suitable for our species. Severe weather events, ones that range outside the norms associated with the history of man on earth, are ever more common, and increasing, both in frequency and intensity. Nature does not negotiate. Nature does not love or hate; but nature does exterminate. The future of mankind is powerfully linked to nature and mankind existing in harmony, united as one, and the responsibility for the successful maintenance of that relationship rests primarily upon the shoulders of mankind.

As previously noted, a simple translation of Tian Ren He Yi is Nature (Heaven) and Man (kind) United as One. More to the point, the potential it has to save mankind can hardly be overstated, and the dire need for its presence in the consideration of both national and global climate policy is certain. This is not about one policy, one decision or one nation; rather it is about the decision pool that all stakeholders contribute too. This paper is dedicated to examining the ways in which Tian Ren He Yi can, as a prime historical tool of political philosophy, change the tragic environmental trajectory of China, and perforce, in this era of globalization, the world.

We will begin at a point that marked an initially hopeful episode in the rather bleak history of global climate change negotiation.

During December 2009, there were protest banners outside Bella center at the United Nations Framework Conference on Climate Change (UNFCCC) COP15 in Copenhagen, Denmark that read, “System Change, Not Climate Change”. The converse of this slogan would be to forestall climate change, and thus help to maintain the basic systems of governance in place today (having obviated the need for radical system change). That is the crux of China’s dilemma, and one that has the entire world, as well, in its clutches today. Reality exists at all times, but the chimera of convenient delusion beguiles too many for the foresighted to easily prevail in policy. Governance is, rather unfortunately, in the hands of governments, and they are, in turn, in the hands of powerful agents whose shortsighted self-interests dictate less than optimal policy. The principles inherent in the classic “prisoner’s dilemma”^① preside, thus generating a move to decision making which eschews the consideration of moral values in policy formulation, looking instead to the gospel of market mechanisms and self-interest for inspiration and direction. Nowhere is this situation more critical than in China, and in this case also extends its reach into the struggle over the ultimate “tragedy of the commons”, global climate change.

Tian Ren He Yi is a philosophical framework for governing the commons. The final goal of Tian Ren He Yi is bringing order to the overall relationship of man and nature. Tian Ren He Yi is both a definite statement of fact, and a prescription for the Harmony of Man and Nature. The famous “tragedy of the commons”^② is based on the absence of Tian Ren He Yi. Ostrum works to elucidate the intricacies of the relationship of Man to Nature through the use of theory. She does this in order to extract generally applicable wisdom from empirical data recorded in a variety of case studies. Each case study uses standardized coding criteria for evaluation of the particular situational example. The standardized coding gives a means for seeking common aspects for all the case studies, but also highlights the unique characteristics, which add academic value to each case study in turn.^③

① The “Prisoner’s Dilemma” is a part of game theory in which two players would both gain if they cooperated but, due to a lack of trust and morals, both end up with less than optimal results.

② Ostrum, Elinor. *Governing the Commons*. (New York: Cambridge UP. 1990), 2.

③ Ibid, xvi.

China's leader, Deng, famously said, "It doesn't matter if a cat is yellow or grey, as long as it catches mice".^① This is roughly the same as saying "the ends justifies the means". Philosophically, this is representative of a rather dubious moral standard. Certainly it is in synchronicity with the post 1949 Chinese results based values, rather than the traditional Confucian values of proper form and morality based process. Ethics are in fact, nearly absent from this modern scheme. Instead of ethics, the market is counted on to regulate the political economy. An unaddressed issue therein is the inconvenient truth that throughout the entire history of capitalism, preservation of the natural world and human actions have been diametrically opposed, and on occasion in mortal conflict.

Deng's second famous quote is, "Some people in rural areas and cities should be allowed to get rich before others".^② This most certainly did happen, but some of the consequences were clearly not what he expected. Money is pure power; power over individual people, power over political organizations, power over the environment, power over opportunity and ultimately, power over the largest nation on earth. Growth at any cost has proven to be extraordinarily expensive and the price may indeed be simply too high. The combination of a dramatic increase in the income gap between rich and poor, the hijacking of opportunity by greedy local governments and the severe environmental degradation caused by market driven mechanisms may turn out to be too great a strain on China's social fabric for it to survive in its current form. There is however hope in the wings. A growing and influential number of individuals throughout China's governmental and private sectors recognize the pivotal nature of this time for China. The search for answers to China's dilemma is ongoing and increasingly public, and while some of the actions being taken are merely sloganeering, it appears that real, fundamental solutions are being sought. I propose that the wisdom of Chinese Philosophy holds the key to the solution; the cornerstone

① Deng Xiaoping, Vol. 1 (1938-1965) From a July 7, 1962 speech titled "Restore Agricultural Production" (Excerpt from a talk to all the comrades attending the Seventh Plenary Session of the Third Central Committee of the Chinese Communist Youth League.) 242.

② Deng Xiaoping, Vol. 3 (1982-1992) From a January 12, 1983 speech titled "Our Work in all Fields Should Contribute to the Building of Socialism with Chinese Characteristics" (Excerpt from a talk with leading members of the State Planning Commission, the State Economic Commission and departments in charge of agriculture.) 26.

of which is Tian Ren He Yi. Tian Ren He Yi means Heaven and Mankind are unified, in Harmony, as one. While the range of potential alternative interpretations is considerable, this paper will maintain a clear focus upon the philosophical values inculcated in historical usages of this term. The study will utilize the long and continuous tradition of multi-school Chinese philosophical thought, represented in the concept of Tian Ren He Yi, to organize a systematic analysis of the rise and fall of dynasties within China. Shapiro addresses the idea as follows:

Traditional China is associated with Tian Ren He Yi [Harmony between the Heavens and Humankind]; this core apothegm yielded in the Mao era to Ren Ding Sheng Tian [Man Must Conquer Nature]. In reform-era China, both have been largely supplanted by the popular saying, Yiqie Xiang Qian Kan [Look Toward Money in Everything], as commercialization and the market have become predominant.^①

The philosophy of Tian Ren He Yi is the remedy for the current malaise, which weighs so heavily upon Chinese society today. The essence of Tian Ren He Yi can be summarized as the concept of a unified, yet separated, relationship between man and nature. To be unified, things must by definition also be separate entities. Thus, while man is meant to be in harmony with nature, he has the rather unfortunate option of opposing, or worse yet, trying to control nature. For at least three thousand years, the successful continuity of Chinese civilization was predicated on real life expressions of the tenants of Tian Ren He Yi. The inculcated values of ethics, morals and harmony were of indisputable importance at every level of government, in all types of economic activity, within each of the schools of philosophy and at the very foundation of social norms.

The very existence of Chinese culture was rooted in Tian Ren He Yi, but in 1949, Tian Ren He Yi was discarded, thrown aside, and at that moment, the very heart of China stopped beating. The philosophical pulse of China went into cardiac arrest. The challenge of today is to restart that heart, to hear it beat once again; to feel the pulse of China's history and declare it strong and clear, not weak and erratic.

There is a truism that those who do not learn from history are doomed to repeat it. In China's case, the repetition of the dynastic cycle has occurred so many times that

^① Shapiro, Judith. *Mao's War Against Nature: Politics and the Environment in Revolutionary China*. (New York: Cambridge. 2001), 10.

its inevitability may seem unavoidable. This may well be so, but a concurrent lesson that can be learned, is that the several hundred-year longevity of the most successful dynasties shared common characteristics. They all existed in harmony with nature; they fell when nature changed, and each one ascribed to the principles of Tian Ren He Yi.

China must strike a new balance between the realities of the modern world and the immutable forces of nature. Morality must once again reign preeminent in policy and polity. A new course must be charted using ancient wisdom and current facts. First, among relatively equal points, is the maintenance of the physical environment. Second, but an unambiguously necessary requirement, is a strong moral and ethical foundation within every level of society; this will provide the motivation for implementation. These two are the fundamental basis for building a sustainable China for the future: a China that is not devastated by the results of climate change and moral bankruptcy.

4.Elements of China's Cultural Tradition

The remarkable resilience of the Chinese dynastic tradition is of particular significance in our consideration of what China's future may hold. The connection between the climate and the fate of various dynasties gives us clues as to the way in which China can escape what some pundits view as an inevitable fate. The changes in climate, which have accompanied major dynasty transitions, are documented in literature for thousands of years. More recently, scientists have discovered evidence of the climate change timeline recorded in stone, stalagmites in caves of northern China. This new evidence allows scholars greater latitude in connecting weather data with historical events.

In the late ninth century a disastrous harvest precipitated by drought brought famine to China under the rule of the Tang dynasty. By A.D. 907—after nearly three centuries of rule—the dynasty fell when its emperor, Ai, was deposed, and the empire was divided. One of the causes of that downfall may have been climate change.

According to a UMNews report, Paleoclimatologist Hai Cheng of the University of Minnesota said, "We think that climate played an important role in

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