

# Romanticism, Nationalism and Democracy: The Research About Political Thoughts of Zhou Taixuan

Muqiao Yang<sup>1</sup>

<sup>1</sup> School of Oriental and African Studies, University of London, London WC1H 0XG, United Kingdom

Correspondence: Muqiao Yang, School of Oriental and African Studies, University of London, London WC1H 0XG, United Kingdom.

doi:10.56397/JRSSH.2022.11.04

## Abstract

Since Chen Duxiu, one of the leaders of New Culture Movement claimed that the only thing which can rescue China from suppression and poverty were Mr. Democracy and Mr. Science. (Chen, 1917) Liberal Chinese enlighteners have believed that democracy and science are two wheels in one car for a long time. But the current nationalism and totalitarian tendencies of science and engineering students and scholars are far higher than those of the humanities. This seems to reveal to us a more complicated relationship between the two concepts: democracy and science. As a result, the research about intellectuals with both background about politics and science will be necessary. And I will choose three scientists as the examples to get in touch with this problem: Ding Wenjiang, Zhou Taixuan and Gao Shiqi.

Zhou Taixuan was a biologist with spiritual of romanticism. As an anarchist from 1919-1920, he turned to nationalism and statism since 1921 after he argued with his friends about religion and reading the work of social Darwinism. However, though he still tried to combine democracy with statism. By reading his works and analyzing the internal path of his thoughts, will get a deeper understanding about the problem with democracy and science.

**Keywords:** statism, anarchism, Chinese history, romanticism

---

## 1. Zhou as an Anarchist

Zhou was a typical anarchist from 1919 to 1921: he advocated staying away from government-related politics, starting from voluntary exchanges and autonomy, and gradually advancing from the basic human-to-human level to the overall level of society. Therefore, Zhou also appreciated the

self-government activities of the local Chinese community in France and participated in the local self-government. At the same time, in terms of value, Zhou was a typical cosmopolitan.

As Dirlik (1991) defined, anarchism advocated a systematic overthrow of the existed suppressive order, such as capitalism, authoritarianism, or

feudal patriarchy. Anarchists not only fight with the suppression social order, but also fight with the culture and which allowed the oppressed to voluntarily submit to the oppressive. As a result, anarchists would advocate to reconstructing the society by establishing autonomy groups on everyone's true free will (Arif Dirlik, 1991). Besides, after World War I, intellectuals from Europa to Asia treated nationalism as the one of the fundamental reasons of the war. As a result, nation state became part of the suppression social order which need to be overthrown for those anarchists in China. And all of those Zhou's thoughts meet the standard of anarchism.

The corruption and weakness of the Republic of China contrasted sharply with the participation enthusiasm of the students in the May 4th Movement. Therefore, intellectuals were full of expectations for the realization of the country's Qingming by means of creating society. Zhou (1920) was also full of confidence in the sanction of the masses: "I think in order to adapt to the trend of the new era, no matter what kind of organization and opportunity it is, we should preserve a democratic spirit, and at the same time have a sound sanctioning power of the masses. It is carried out by supporting the wings. Because anti-democratic organizations are bound to be eliminated by the times. Under democratic organizations, if there are no appropriate mass sanctions, democratic organizations cannot survive (Zhou Taixuan, 1920)."

However, although the self-organization movement was the product of anarchism, its ultimate goal was not necessarily anarchism. For example, Wang Guangqi and Zuo Shunsheng actively participated in the establishment of small organizations and the preparation of work-study mutual aid groups. But what they ultimately hoped to achieve is to rely on mutual aid movements to improve social cohesion and ultimately achieve national freedom and democracy. Although the means are the means underpinned by the idea of anarchism, the realization of liberal democracy in the country is still the goal of statism. What really distinguishes the two is whether they are aimed at the state or at more general values. As for Zhou, he pointed out in many articles that Chinese people lack organization, lack of willingness to take care of

each other and supervise each other. Zhou (1920) wrote in the article *The Consciousness of Overseas Chinese* which evaluates the characteristics of Chinese expatriates: "Although we have a large number of people, if we don't have organizations, we would not be many. If we have an organization, if we don't have strength, it is the same as if we don't have an organization. Our people's energy Limited, we are alone, and our weaknesses are the most likely to grow. The help of the group is the key to our progress (Zhou Taixuan, 1920)."

At the same time, Zhou also hated militarism. In January 1920, the Human Rights Council held a meeting on the return of Shandong to China and the independence of North Korea and invited representatives from China and North Korea to give speeches respectively introducing the specific situation of Japan's invasion of North Korea, the history of China, Japan and North Korea for more than 30 years, etc., and called for opposition to the military. Doctrine, justice for the weak and weak, and consider the issues of Vietnam, India, Egypt, and other places together. Later, Zhou (1920) commented on the meeting in the *European Weekly*: "The country was brought here for people, and later people came for the country. Human rights are inherently innate talents, but they are often eroded by fabricated group rights. It's indescribable. Yesterday's conference, which brought together people from China, France, Korea, and Annan, was all about bleak, worrying, and injustice. It's been 130 years since the Declaration of Human Rights, and it's still the same today (Zhou Taixuan, 1920). "In Zhou's view, the reason why declining nations such as China and North Korea are oppressed is because countries and groups have eroded human rights excessively, and ultimately shaped militarism, leading to the invasion of these countries. Militarism is not only the internal coercion of citizens to submit to the ideology of the state, but also the source of acts that harm natural human rights and harm weak and small countries.

Zhou's discussion of public life and the establishment of organizations at this time is to integrate the perspective of universalism into it, to see the relationship between man and all mankind was more important than the state, and at the same time, he also regards the universal concept of all mankind as the ultimate value destination of

individuals. Zhou's (1920) article *Public Training* shows some of his understanding of the political structure: the article first puts forward the point of view: the Chinese have wandered in the patriarchal society and family life for thousands of years, and they regard the life of the public as a priority. As a lonely, helpless, so lack of public training, lack of organizational ability, cannot complete the public vision. Next, Zhou commented: "Actually, among people, there is actually the closest connection. The interests, pains, and joys are all mutually influenced by each other. The country and the family are only in the middle of the connection. One is a product of the times in the history of human evolution. The relationship between people does not stop at the state and family. A woman does not weave or suffer from cold. This means that a person's behavior, the smallest and most subtle, affects all human beings (Zhou Taixuan, 1920)." Zhou's article clearly explained the political structure in his mind: the family and the country are nothing but the times. The product is a temporary necessity, and the individual is directly linked to the interests of the world. In the subsequent long-length serialization *Work Study and Life*, Zhou (1920) even proposed: "I am me, I am a human being, and I am a creature. This is my ego, and it is the ego. This human being is the big ego. This survival movement follows the method of equality and universal truth. It is to complete the ego. To strive to be a human being, to make human beings bright and happy, requires spiritual life and spiritual movement. This is the completion of the big self. The ego is to be happy and bright. When the earth is finished with my nature, the great self is to be eternal and immortal and stretch to infinity. We work hard for me and for others, in order to work and study, so work is to complete the ego, and reading is to complete the great ego (Zhou Taixuan, 1920)."

And the last question for Zhou was how to maintain an organization with globalism and universalism concern? The deep grammar in Zhou's spirit is a romantic grammatical structure. Zhou paid attention to people's spiritual freedom and independence, took the individual as the ultimate source of value, and judged things with aesthetics as the starting point, all of which are the embodiment of this romanticism, as Russell (1945)

defined (Bertrand Russell, 1945). The life of a laborer was hard and boring, but in Zhou's eyes, it was an adventure that breaks through the ordinary life and walks out of nothingness: "I imagined an imaginary laborer's life for them in my mind... Knowing that it is more difficult and simpler than what I imagined in my mind, and it is more open to the sea and sky, and boundless sand bars. What a scene this is, it is fascinating." (Zhou Taixuan, 1920) The elements that Zhou was thinking about at this time to maintain the survival and unity of the organization still finally fell on the emotions that he attached great importance to. As he believed: "The integration of this crowd was originally due to the principle of mutual benefit, and then natural love occurred. All the realization of a society or a group is due to the intricate latitude and longitude between molecules and individuals because of this love. It should not be regarded as inevitable, nor should it be treated as a machine. It should have been guided by the situation, so that this love can gradually develop and increase in strength, so that individuals and individuals, groups and groups can all live together on the basis of willingness, mutual assistance and assistance." (Zhou Taixuan, 1920) The final point of Zhou's political thought lied on the admiration of people's self-emotion and will. Zhou not only opposed the authority of the state, but also opposed the authority of reason. In his subsequent articles evaluating French literature, Zhou also criticized the naturalism that advocates objectivity and rationality with fierce prose: "Since Zola, the authors of naturalism have all used scientific methods, vicious tricks, and fire. Miscellaneous to write about the mechanical life—this is the naturalist view of life... and later young writers imitate too much, often with the problem of being too rough, too dry and too objective (Zhou Taixuan, 1921)."

During this period, Zhou's anarchism thought was composed of three elements: the rebellion spirit to reconstruct the society from the bottom level; universalism that convey individual autonomy to universal value and romanticism that demonstrated the independence of thought and will for every person. And in the following years, some elements were replaced and some still existed. All of the transferred elements composed Zhou's statism thought.

## 2. Transformation of Zhou

Zhou began to choose biology as his lifelong career in 1921. It was also during the gradual deepening of his understanding of scientific knowledge and his participation in the discussion of religion that Zhou began to rethink about universalism. In the process of learning biological knowledge, Zhou gradually introduced biological knowledge into his thinking about human society and began to re-understand the difference between Chinese and Western cultures and the social structure of China from the perspective of biological organisms. Zhou's transformation was closely related to the development of the inner context of his thoughts and his later study and thinking.

We can observe the transformation about Zhou's thought in the articles about the "religious argument", which started with the topic that whether religious believers were allowed to participate Youth China Academy. Young China had devoted three issues of religion to discuss the issue of religious beliefs. Zhou also took this opportunity to publish articles in these special issues of religion, systematically expounding his views on religion. Zhou's opinions on religion had an inherent continuity with the spiritual background of romanticism, which values people's spiritual independence and freedom of thought; at the same time, Zhou began to move towards opposing religions in the process of opposing religion with the perspective of romanticism. In July 1921, Zhou published *Religion and the Future of Humanity* in Youth China. This article mainly expounded the definition and origin of religion from the perspective of sociology theory, as well as Zhou's reasons for opposing religion based on the above theories, and from the perspective of the world. From the perspective of the trend, it is proposed that the world in the future must be a world without religion.

Zhou was very clear about the other he targeted when criticizing religion: the theory of freedom of belief. In Tian Han (1921)'s view, religious belief should also belong to the category of belief, and it should belong to the category of freedom of belief protection. Zhou's criticism of religion was heading to Tian's expression. In response to Tian Han's statement, Zhou sought resources for refutation from the anarchist discourse he held in

the past. In Zhou's view, religious beliefs were not completely consistent with ordinary beliefs. Religion is precisely the use of power and superstition to imprison people's freedom of thought and freedom of choice (Zhou Taixuan, 1921). Religion was the exact opposite of freedom of belief. The words used by Zhou here were based on the tone of anarchism to resist the oppression of authority, to pursue the return of human spirit to autonomy, and to achieve true liberation. Zhou's position here still showed the retention of some elements of his anarchist thought. When Zhou evaluated the concept of mystery, he started from the discourse of romanticism, and used the open mystery of philosophical concept against the closed mystery of religious concept. The origins of Romanticism had an element against the decisive and universal monism of the Enlightenment. The religion at that time happened to conspire with the Enlightenment, and together they constructed a decisive and closed world view (Berlin, 1965). Both Berlin and Zhou had grasped the secret relationship and subtle difference between science-religion-mystery. Zhou criticized the closedness and certainty of the combination of religion and enlightenment through the introduction of the romantic discourse of the mystery of philosophy. This line of thinking was the continuation of the spiritual background of its romanticism.

The article *Religion and the Future of China* published in the same period showed Zhou's subversion of the ideological elements of the past. In this article, Zhou not only repeated the above arguments, but also proposed to oppose the universality of religion with Chinese personality. In this article, Zhou (1921) pointed out: "The Chinese nation has an air of optimism about life, and a flexibility to adjust desires in life. It is to see real life very realistically; to see the aftermath of death casually, and to reveal an unbreakable self-confidence... So, the matter of relying on gods and relying on ghosts is mostly out of the mouths of scholar-bureaucrats. Since the Chinese nation has such a good concept in life, the religions introduced into China have been eliminated from the common concepts of ordinary Chinese people, and their forms and principles have been accommodated separately (Zhou Taixuan, 1921)."

Zhou's discussion of religion and China's status quo in this article was closely related to the external factor of the Chinese and Western thoughts at that time. Before the First World War, the West was an absolutely dominant and absolutely correct existence, and an overall anti-traditional tendency existed widely among Chinese intellectuals. However, the shortcomings of Western civilization exposed by the tragic battlefields of World War I gradually caused intellectuals in the East and the West to begin to reflect on Western civilization. Many of them began to reconsider the value of Eastern civilization and proposed to use the characteristics of Eastern civilization to make up for the deficiencies of Western civilization. At the same time, cultural conservatism itself, together with romanticism, was accompanied by modernity. In China, the road to modernity was also accompanied by a cultural shock of Westernization. Therefore, the issue of cultural conservatism in China integrated the two threads of modernity and nationalism. After the New Culture Movement, the intellectuals who received the new education were also differentiated in how to treat the tradition. The intellectuals who insisted on the traditional culture as the base and the Western method as the method began to gather. In the eyes of many of them, one of the most important factors in the reason why the East and the West have embarked on different historical paths was religion. For example, Liang Shuming (1921) pointed out in his book *Eastern and Western Culture and Its Philosophy* that the cultural development of the West is centered on religion, but China is centered on the non-religious Confucian education, and morality replaced religion to maintain people's peace and social harmony. So did Liang Chi-chao (1920), another influential intellectual since 1895. Although Zhou still admitted that religion, literature, and art were universal in human society, and because of the existence of universal human nature, there was a universal development logic as a tool to soothe people's hearts. But meanwhile, Zhou also sorted out the different relationships formed between China and the West in the development of such universal things as religion, literature and art: that was, China's religious power was weak, literature and art have their own independence, and can independently fulfill the

role of soothing people; It was closely related to literature and art, so the comfort of literature and art must be realized through religion. With the help of the facts, Zhou opposed the universality with the Chineseness of Chinese literature and art, and at the same time reduced the universality of religion to the West through this historical narrative. Finally, the reasons for opposing religion are expressed in the discourse that Chineseness and Westernness are incompatible.

Zhou's two anti-religion articles were somewhat unique on the anti-religious side of the debate on religious issues at the Juvenile China Society at the time. For example, Wang Xinggong (1921), Li Huang (1921), Li Shih-tseng (1921) had sorted out a series of major issues such as the origin and essence of religion, its constituent elements, the relationship between church and religion, religion and society, the history of religion, and the future destiny of religion. But we could find differences in the way these intellectuals think. In the eyes of Wang and Li, the opposite of religion was science, and their reason for opposing religion was their rationalist belief in the historical inevitability of religion's withdrawal and science becoming king. But for Zhou and Li Huang, the opposite of religion was will and emotion. In their view, religion used universality and inevitability to kidnap human emotion and free will. To some extent, religion and science are even integrated. In addition to demonstrating the inevitability of religion's withdrawal from the perspective of theory and macro narrative, Zhou also absorbed a certain attitude of cultural relativism from the debate between Eastern and Western cultures, downgrading the universality of religion to Western nature, and using Chinese the Orientality of literature and art justifies its incompatibility with religion. It was also here that Zhou began to show concern for national identity, and this concern for identity was an important step from romanticism to nationalism. Zhou's reflection on nationality at this time is to awaken his understanding of China's nationality step by step. At the same time, he gradually began to reflect on the Western nature of universalism. During this process, Zhou gradually broke away from the universalism of anarchism, frame, and gradually entered the ideological path from romanticism to nationalism. Since then, the element of

universalism had been replaced by culture comparison.

Beginning in the autumn of 1921, Zhou entered the biology major of the University of Montpellier and began to enter the college system to conduct systematic biology studies. The philosophical and political way of thinking since the 19th century was influenced by the biological revolution since Darwin, and gradually formed a set of organic theory of nationalism. The biological knowledge Zhou learned at this time gradually constructed his new concept of viewing the country and society.

Among German intellectuals, they viewed the way in which the state and society came into being, with a profound organicism. In their view, the formation of human society is a process of growth in which continuity is greater than discontinuity, as are the ideas and universal norms of human society. This organic theory is rooted in biological theory since the 19th century and developed by Herbert Spencer (1851) et al. as a way of looking at social formation. Darwin himself put forward the famous theory of the origin of species, which defined the evolution of organisms as a process from over-reproduction, natural selection to the realization of evolution. Darwin's influence was not limited to denying creationism from a scientific point of view, but the underlying narrative of the evolution of the universe had a greater impact later on. Behind Creationism represented a design theory, which regards intelligent design as the way the universe evolves, and the universe is in two completely different states before and after being designed by intelligence; and behind Darwin's theory of evolution is an organic and gradual narrative, in which the evolution of the universe does not have a point in time that clearly distinguishes before and after, and all evolution is gradually formed in gradual evolution (Roland N. Stromberg, 1966). Since the end of the Qing Dynasty, social Darwinism and the theory of state organisms were introduced into China through the hands of Yan Fu, Liang Chi-chao and others. Liang Chi-chao, Yang Du and others built a set of statist political theories based on the jungle worldview of the jungle, the survival of the fittest, the subjugation of the country and the extinction of the species by the unfit, as well as the organic theory

presupposed by Spencer's point of view. Liang Chi-chao (1906) synthesizes the state formation theory of the organic theory and the imagination of the jungle of the world and integrates the ideal of pursuing a modern state that is common in modern China, and finally puts forward the discussion of statism. These theories based on the state organism theory are inherently in conflict with Rousseau's social contract theory. Social contract theory regards the government as a tool for the people to fulfill the social contract. When the government violates the social contract, the people have the right and should overthrow the government and make a new contract. According to the radical-conservative binary, social contract theory and liberalism tend to be more radical political attitudes. In contrast, the National Organism Theory regards the national community as a closely connected organism formed over a long period of time, and therefore has reservations about fundamental political revolution.

Zhou read about the articles about social Darwinism in early time. In 1919, Zhou quoted American psychologist Stanley Hall in his article *Democratic and the School Curriculum*: education is the way to popularize democracy and change the world situation, and to popularize the spirit of democracy to children, it is necessary to Changes in the school curriculum (Zhou Taixuan, 1921). Stanley Hall himself was a cosmopolitan. He held an idealistic stance on issues involving the international situation to save the world by popularizing democracy. He was also deeply influenced by Darwin's theory of evolution and Haeckel's theory of recurrence and supported eugenics. Zhou clearly read these national theories based on the results of cell biology research, and even translated some of them into Chinese to share with the Chinese-speaking world. Jean Friedel, then dean of the Faculty of Botany at the Sorbonne University, took up Lamarck's evolutionary theory, compared the process of microbial community formation with the process of human organization of society, and published his book *Research on Humans* in 1909, discusses the fundamental characteristics and future trends of human society from the viewpoint of evolution (Thomas F. Glick & Elinor Shaffer, 2014). Zhou completed the translation of the book into Chinese in 1924. And he deviated the theory in the

following argument about church schools in that year.

### 3. The Road to Statism

After the previous debates on religious issues and the understanding and application of biological theories, the three elements that underpin Zhou's anarchism: rebellion against authority, and universalism have been replaced by cultural comparativism and organism. Those replacing elements, combined with Zhou's romanticism spirit base, contributed to Zhou's later statism thought. Zhou's statist stance was most evident in discussions on education.

Beginning in the 1930s, whether it was the Stalin model, which implemented a highly centralized system and planned economy, or Roosevelt's New Deal, which used state intervention to promote public construction and social welfare, they all showed a certain orientation to improve the state's ability to respond to its own social crisis. But in the 1920s, anarchists, Marxists, and liberals alike treated a strong state as a threat to violate individual rights and deprive individuals of their liberty. Instead, the only thing that paid attention to the issue of state capacity was the "Reactionary" statist. Even now, Francis Fukuyama (2011), who proposed the end of history, also added the important variable of nation building when reflecting on his theory. In Fukuyama's view, the ability to collect taxes, provide public goods, wage wars or the ability to resist aggression, like the rule of law and responsible government, is the final point of the development of each country's political order, that is, an important component of the end of history (Francis Fukuyama, 2011). What statism pursued at this time was the construction of the state on two levels: not only the integration of internal identity as a nation-state, but also the establishment of a modern state apparatus and a strong government. It was against such a general background that although statism has the elements of distinguishing between enemy and foe, excluding world cooperation, and to a certain extent despising individual freedom, it has a strong attraction to intellectuals on the issue of state capacity. And theoretically speaking, the issues of enhancing national capabilities and defending national individuality, which statism was concerned with, can be explained from the

biological theory of organisms. China and the West can be understood as different social organisms, mutually exclusive and incompatible with each other. The improvement of national capabilities was a means to achieve the self-immunity and defense of the organism. On the contrary, anarchism leans toward universalism and the idea of reorganizing social organization from the bottom, and it was difficult to provide a convincing and enforceable solution to these problems.

That was how Zhou explained his statism view about education in the argument about church schools. After the Boxer Rebellion, the Qing Dynasty signed the "Xin Chou Treaty" with various foreign powers, which included a huge amount of silver compensation. In 1923, France and Belgium, as China's allies during World War I, proposed to return the Boxer indemnity to set up education. However, most of the issues discussed in the Chinese domestic education circle at that time focused on the division and use of funds, while the statist educators were worried that the refund would become a tool of Western educational aggression, and they took this opportunity to emphasize the importance of education. Independence and nationality. Zhou (1923) charged: "It should be up to the citizens of the Republic of China to choose the education that is most appropriate to the history, habits, and requirements of our generation. It has been more than ten years since the founding of the Republic of China, and such a fundamental plan to cultivate people has not only been smeared in the branches but has not established a universal and solid foundation; but also, it has been based on people and places, and it is selfish, forming parties for selfishness, and not eliminating bad habits. In the outside world, it gradually turned into a fashionable policy of foreign invasion and a wonderful institution for church evangelism (Zhou, 1923)." The distinctive treatment toward nation and culture replaced universalism. And then Zhou stated: "In order to establish the fundamental plan of this new education, we must seek fundamental independence; in order to achieve true independence in fact, we must be able to achieve unity and concentration in fact (Zhou, 1923)." To explain his idea deeply, Zhou said: "Rising or new nations and countries must

realize their predetermined educational plans and goals within a short period of time, so there must be a universal and exact plan. In order for this plan to be fully implemented, there must be a uniform system. Therefore, for those who belong to this category, their educational system is of course organized. On the other hand, in a nation or country with a long history or a very gradual reformation, with long-term experience in education and established habits, there is no need to organize them and make them one by one... In terms of our country's situation, of course it does not belong to the latter. It needs a neat system of spiritual cohesion and careful assistance, and there is no doubt about it." A successful foundation can give future generations of rulers a precedent to follow, on which to grow organically into a healthy nation. Zhou hoped to change the soil of the country, so that the country can gradually form a healthy country on a healthy basis according to the way of generating organisms. In his heart, Zhou still agreed with the National Organism Theory, and according to this way of thinking, distinguishes the difference between Chinese and Western cultures and social systems. It is precisely because the organic structures in the East and the West are different that Western cultural elements cannot take root and survive in China and teaching Western beliefs and culture in China is not reasonable in China. When Zhou thought about the problem of missionary schools, he integrated the way of thinking of the state organism theory into the cultural attitude of separation between the east and the west, which became a distinctive feature of his nationalist thought.

So, what policies does a healthy soil need to cultivate? Zhou then raised the hidden danger of insufficient centralization and insufficient power in the education department. In the West, the popularization of statist education originated in the process of the formation of modern nation-states such as France, Germany, and other countries. The state gradually seized control from the church and popularized and popularized the elite education of the past. However, the modern Chinese intellectuals were deeply distressed by the weakness of the state and their inability to compete with foreign powers. At this time, the education of statism added another layer of

nationalism.

However, the statism education that Zhou agreed with was not like Li Huang, who opposed both cosmopolitanism and individualism at the same time. Zhou still inherited the temperament and spirit of the romanticism of the past and maintained a considerable emphasis on people's free will and uniqueness. Zhou opposed the "cold and strict" appearance of science but integrated profound romanticism and humanistic care into scientific research. Zhou devoted himself to scientific research in the spirit of the poet's desire for love and had a warm and pure emotional love for the truth of science. The value should belong to the parallel status. In the end, Zhou completed the construction of the theoretical basis for establishing a nationalist educational centralization and opposing church schools within the discourse resources of his spiritual characteristics and the theory of state organisms.

#### 4. Conclusion

When Chinese liberal intellectuals discussed the relationship between science and democracy, they all agreed that science has the gene of universalism, and universalism represents a certain idea of equality and rationality, and it has an innate affinity with popular democracy. This combination is good, and it was later re-emphasized in the New Enlightenment of the 1980s. However, Zhou shows us another possibility of combining the elements of thought. Zhou did not have a favorable impression of science and rationality from this universalism, but instead, from the perspective of free will and individuality, regarded universality as the suppression of free will. In the end, Zhou went to the process of thinking about religion. The opposite of universalism, becoming a champion of national and national identity. At the same time, the biological knowledge learned by Zhou can eventually lead to the theory of national organisms, which itself has the orientation of conservatism and relativism. In the end, Zhou established his own political concept of nationalism by relying on scientific knowledge and reflecting on the scientific thinking structure.

#### References

Zhou Taixuan. (1920, March 6). Sanctions by the Masses, *European Weekly*.



- Zhou Taixuan. (1920, January 17). The Consciousness of the Expatriates, *Traveling Europe Weekly*.
- Zhou Taixuan. (1920, January 17). Human Rights and Organizations, *Travel Europe Weekly*.
- Zhou Taixuan. (1920, February 28). Public Training, *Traveling Europe Weekly*.
- Zhou Taixuan. (1920, February 21). Work Study and Life (2), *Traveling Europe Weekly*.
- Zhou Taixuan. (1920, January 17). Fascinating, *Travel Europe Weekly*.
- Zhou Taixuan. (1920, May 1). Life of Love, *Travel Weekly*.
- Zhou Taixuan. (1921). The Trend of Modern French Literature, *Youth China*, 2(4).
- Zhou Taixuan. (1921). Religion and the Future of Humanity, *Youth China*, 3(01).
- Zhou Taixuan. (1921). Religion and the Future of China, *Youth China*, 3(01).
- Zhou Taixuan. (1921). Democratic and the School Curriculum, *Journal of Education*, (4), 1918.
- Zhou. (1923). Gengzi Indemnity and Education, *Education Magazine*, (06).
- Arif Dirlik. (1991). *Anarchism in the Chinese Revolution*, Berkeley, and Los Angeles: University of California Press.
- Bertrand Russell. (1945). *The History of Western Philosophy*, New York: Simon and Schuster.
- Roland N. Stromberg. (1966). *Intellectual History of Modern Europe*, New York: Appleton-Century-Crofts.
- Thomas F. Glick, Elinor Shaffer. (2014). *The Literary and Cultural Reception of Charles Darwin in Europe*, London: New York Bloomsbury Academic.
- Francis Fukuyama. (2011). *The Origins of Political Order: From Prehuman Times to the French Revolution*, New York: Farrar, Straus and Giroux.