

Postgraduate Assignment coversheet & feedback form

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Student Name: Kehan Dong		
Module code: SICH7028 Module title: Interpretation of the Four Books	Student ID number: 2016148	Educational support needs: Yes / No
Module tutor: Prof Ching-Chuan Chang Assignment due date: 31/10/2025		
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In the Age of Short-Form Video: Contemporary Reflections on the Classical Ideal of '*Si wuxie* 思無邪'

Module code: SICH7028

Module tutor: Prof. Ching-Chuan Chang

Student name: Kehan Dong

Student ID: 2016148

Date: 28 October 2025

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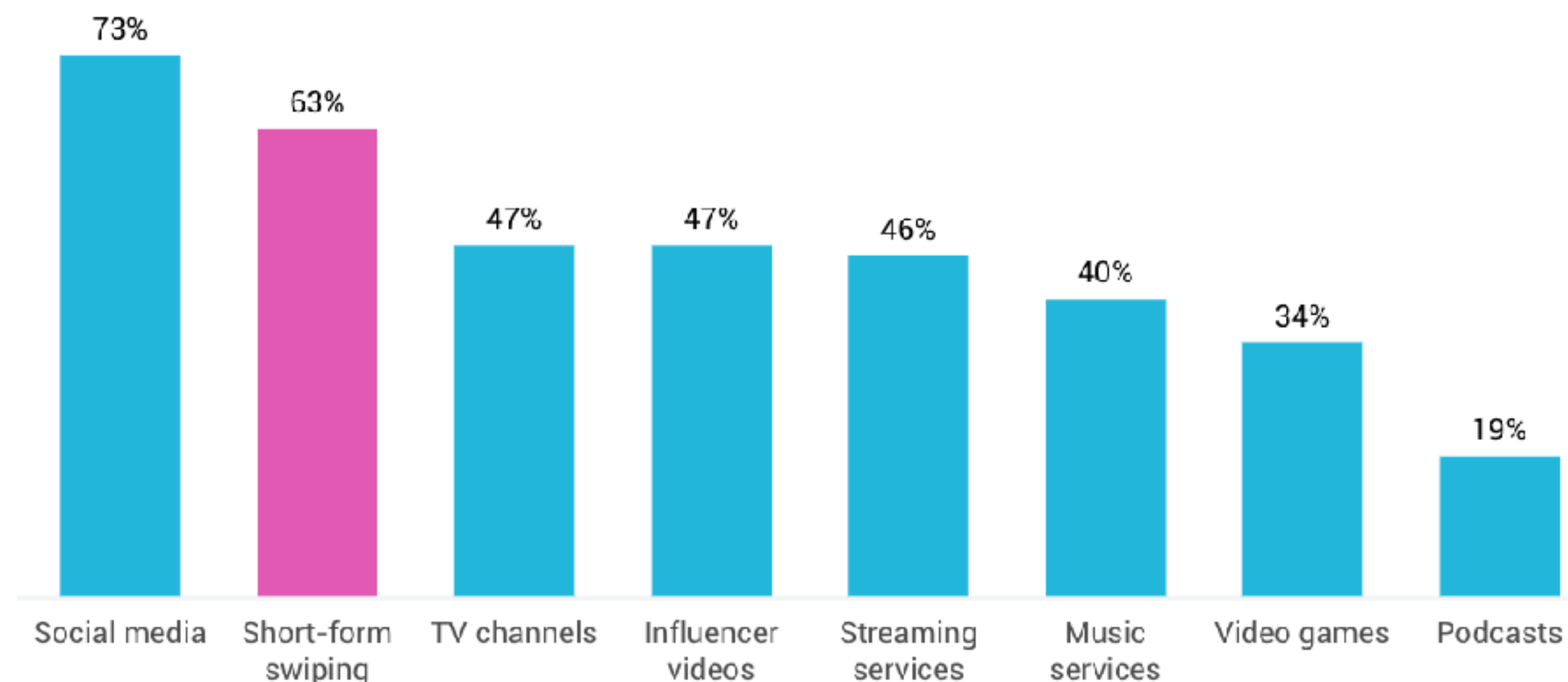
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30.06.2025 – SAM NURSALL

Daily use of short-form social media exceeds streaming, TV, and gaming

Over 60% of the global online population now watches ‘swiping’ short-form video content on platforms such as TikTok, YouTube Shorts, and Instagram Reels every day, according to new research from Ampere Analysis. Given the power of social media algorithms in predicting what content viewers will want to watch before they do, Ampere expects this figure to rise.

Global daily usage by media platform



Source: Ampere - Media: Consumer, 30 global markets

ORIGINAL RESEARCH article

Front. Hum. Neurosci., 27 June 2024

Sec. Cognitive Neuroscience

Volume 18 - 2024 |

<https://doi.org/10.3389/fnhum.2024.1383913>

This article is part of the Research
Topic

Emerging Talents in Human
Neuroscience: Cognitive
Neuroscience 2023

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Mobile phone short video use negatively impacts attention functions: an EEG study

Short-form videos, being self-stimulating and content-rich, capture attention with minimal psychological effort. Prolonged consumption of such content may primarily engage the lower-order cortical brain regions, such as those associated with emotional processing, and suppress activity in higher-order areas responsible for self-control and attention. This pattern may enhance the susceptibility to short video addiction, with a simultaneous decline in self-control.

Mobile phone short video use negatively impacts attention functions: An EEG study.

Impact of Short-Form Video Consumption



The Deep Thinking Crisis



Short-Form Video Addiction

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Confucius said: ‘There are three hundred poems in the *Book of Poetry*, but the meaning of them can be summed up in one sentence: “*Si wuxie*”.’

子曰：「詩三百，一言以蔽之，曰：『思無邪』。」

Analects 2.2

(Translation based on Gu Hongming's interpretation)

Definition of '*Si wuxie* 思無邪'

- ① *Xiangshi jiashuo* 項氏家說: '*Si* 思' is a function word. Hence, Bao Xian 包咸 only translated the term '*Wuxie* 無邪' and did not translate the Character '*Si*'. '*Si wuxie*' means 'return to what is right'.

項氏家說：思，語辭也。包注曰：「歸於正。」止釋「無邪」二字，不釋「思」字。

Definition of '*Si wuxie* 思無邪'

D.C. Lau: Swerving not from the right path.

Definition of '*Si wuxie* 思無邪'

- ② *Zhengshi shuyao* 鄭氏述要: The ancient meaning of the character *Xie* 邪 is the character *Xu* 徐. The Commentary on the *Book of Poetry* said, '*Xu* 虛 means *Xuxu* (*sham*, 虛徐).' Scholars interpreting the *Book of Poetry*, such as Hui Dong and Zang Lin, followed this commentary, holding that the characters *Xu* 虛 and *Xu* 徐 share the same meaning. Thus, *Xu* 徐 is equivalent to *Xu* 虛.

鄭氏述要:古義邪即徐也。

詩傳云：「虛，虛徐也。」釋詩者如惠氏棟，臧氏琳等即本之詩傳，謂「虛」、「徐」二字一意，是徐即虛。

Definition of '*Si wuxie* 思無邪'

②

- *Si wuxie* 思無邪 = *Si wuxu* 思無虛
- Sincere Thoughts and Being Straightforward.
- Ezra Pound: Have no twisty thoughts.

Definition of '*Si wuxie* 思無邪'

③

- Cheng Yi 程頤: *Si wuxie* 思無邪 means *Cheng* (Sincerity, 誠).

程氏曰：「思無邪，誠也。」

- Xu Qian 許謙(1270–1337) : *Cheng* is defined as the state where a person's thoughts are utterly free from the slightest corruptness and deviation, and this purity is maintained without interruption.

許謙：謂人心思無少邪僻，又無間斷，乃是誠也。

Definition of '*Si wuxie* 思無邪'

- Raymond Dawson: Let there be no depravity in your thoughts.
- Stephen Owen: In thought no straying.

Definition of '*Si wuxie* 思無邪'

To return
to what is
right

Cause

Thoughts
remain
consistently
sincere and
upright.

Effect

1. What should be guided back onto the right path?

Thoughts or Behaviour?

2. Who should be guided back onto the right path?

The poet or the reader?

(1) *Xie* (immorality, 邪) & *Wuxie* (morality, 無邪): binary opposition.

This is not to claim that all the intentions of those who composed the poems were themselves without immorality.....Even if the poems were composed with immoral intentions, yet *I read them with a mind free from depravity*. When the poet describes their dirty works, it becomes for us a source of caution and warning.

非以作詩之人所思皆無邪也.....彼雖以有邪之思作之，而我以無邪之思讀之，則彼之自狀其醜者，乃所以為吾警懼懲創之資耶。

(1) Xie (immorality, 邪) & Wuxie (morality, 無邪) : binary opposition.

Moreover, striving to interpret and force a sense of purity from the poets is less effective than seeking the purity within ourselves as readers. Cleverly disputing to attribute the purity to the poet is less meaningful than holding ourselves to that standard as readers.

而況曲為訓說，而求其無邪於彼，不若反而得之於我之易也；巧為辨數，而歸其無邪於彼，不若反而責之於我之切也。

(2) Xie (immorality, 邪) & Wuxie (morality, 無邪): non-binary opposition.

Wang Gangzhong 王剛中 said: 'The Way itself has neither uprightness nor depravity. When viewed by an upright person, everything is upright. When viewed by a depraved person, everything is depraved.'

王剛中曰：「道無邪正，自正人視之，天下萬物未始不皆正。自邪人視之，天下萬物未始不皆邪。」

(2) *Xie* (immorality, 邪) & *Wuxie* (morality, 無邪): non-binary opposition.

What is called 'not-good' acquires that name by contrast with what is 'the good'. Although immorality stands in opposition to goodness, *by nature* it is not truly 'not good', and in fact it is regarded as good.

不善對善而得名，雖與善相反，畢竟在本性上是絕無所謂不善，而可以謂之善的。

(2) *Xie* (immorality, 邪) & *Wuxie* (morality, 無邪): non-binary opposition.

Our Master read the nature of the *Book of Poetry* , so whether it was the harmony of the *Zhounan* 周南 and *Shaonan* 召南, the solemnity of the *Shangsong* 商頌, the grievances of the *Ya* 雅, the excessive display of emotion of the *Zheng* 鄭, the moderation of the *Tang* 唐, or the fortitude of the *Qin* 秦, he always considered these poems to be free from depravity.

吾夫子從他天理爛熟的理蘊去讀詩，所以不論他是二南之和，《商頌》之肅，以及《雅》之怨，《鄭》之淫，《唐》之嗇，《秦》之悍等等，夫子卻一概見為無邪思。

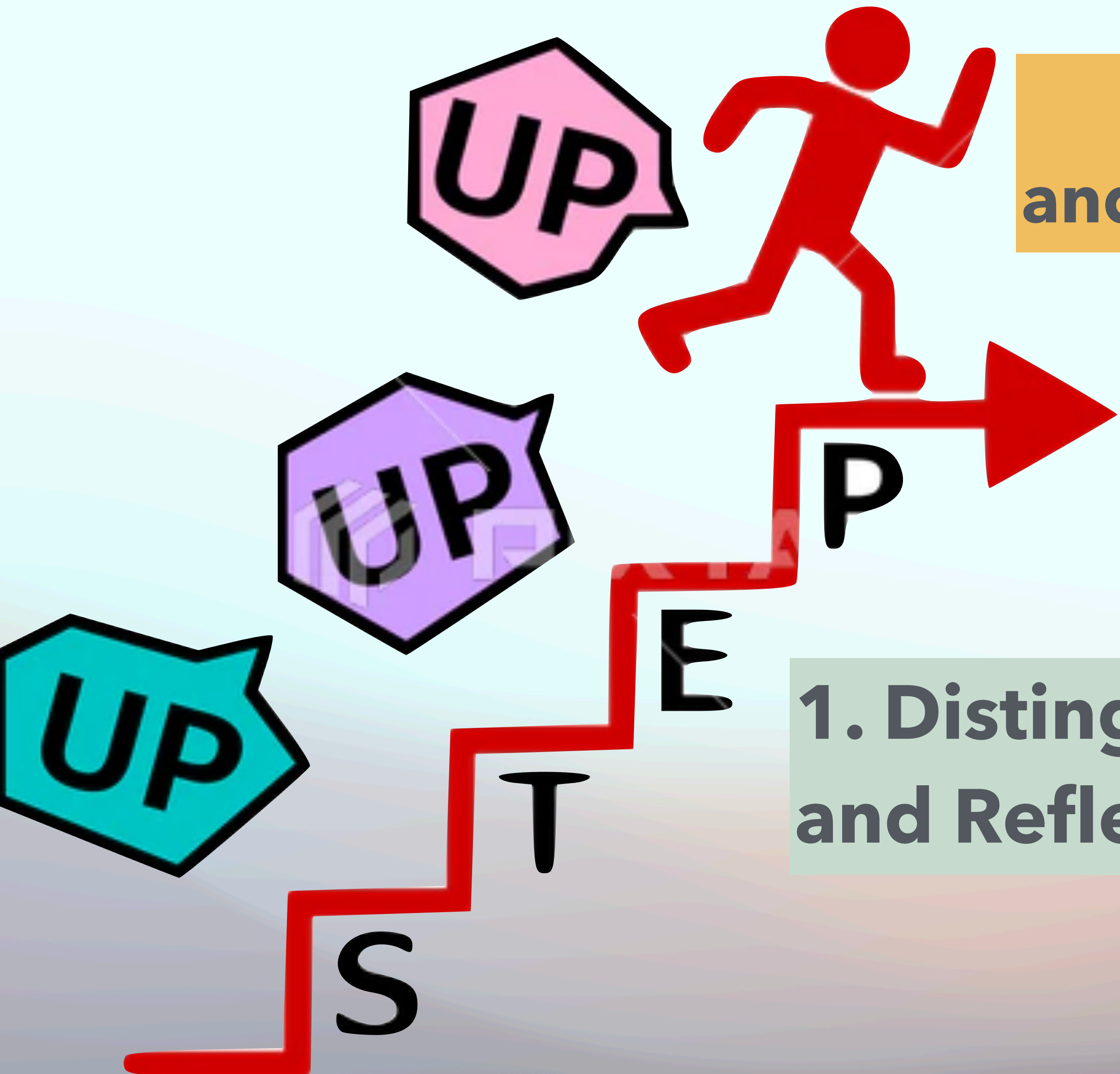
(2) *Xie* (immorality, 邪) & *Wuxie* (morality, 無邪): non-binary opposition.

Ultimately, all three hundred poems are natural expressions of human life. Whether the poem is one of praise or criticism, or deals with moral or immoral themes, *they all straightforwardly reveal genuine feeling, untainted by any affectation.* Taken together, Confucius got the original purity of human nature.

元來，三百篇都是人生的自然的表現，貞淫美刺的各方面，稱情流露，不參一毫矯揉造作，合而觀之，畢竟見得人生本來清淨。

**2. Read Poems With Sincerity
and Recognise the Nature of Poems**

**1. Distinguish Good From Evil
and Reflect on Ourselves (Readers)**



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Shangshu said, 'Regulate the seven emotions, focus on the nine reflections. If your thoughts are sincere, your actions will always be right.' The seven emotions are happiness, anger, worry, fear, hatred, love, and desire.'

書云：「檢七情，務九思。思無邪，動必正。」七情者，喜、怒、憂、懼、憎、愛、惡、欲者也。

The nine reflections are: In the use of your eyes, your object is to see clearly. In the use of your ears, your object is to hear distinctly. In the expression of your look, your object is to be gracious. In your manners, your object is to be serious. In what you say, your object is to be sincere. In business, your object is to be earnest. In doubt, your object is to seek for information. In anger, your object is to think of consequences. In view of personal advantage, your object is to think of what is right.

九思者，視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見利思義。

All these practices help to cleanse your heart and mind.
Moreover, it helps you remove what is immoral so you can
strive toward what is right.

此皆所以洗除胸懷，去邪務正。

The Practice of '*Si wuxie* 思無邪'

- Think Critically
- Notice our Emotions and Manage our Emotions. (Calm and Balanced)
- Reflect on our Behaviours.

It is in a beautiful soul that sensuousness and reason, duty and inclination are in harmony, and grace is their expression as appearance.

In einer schönen Seele ist es also, wo Sinnlichkeit und Vernunft, Pflicht und Neigung harmonisieren, und Grazie ist ihr Ausdruck in der Erscheinung.

Friedrich Schiller, *Über Anmut und Würde*
(Trans. *Stanford Encyclopedia of Philosophy*)

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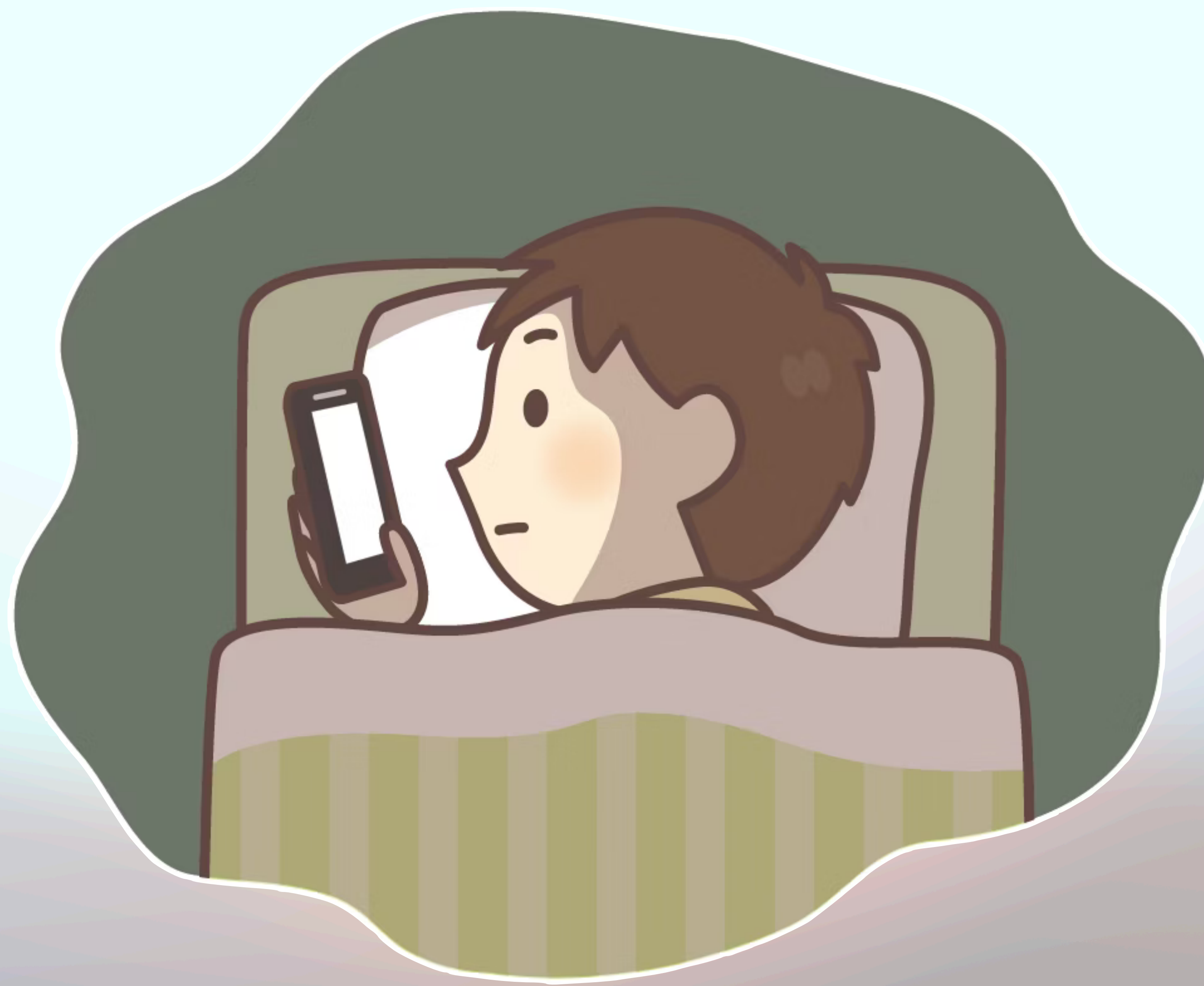
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Article

The Role of Critical Thinking in Mitigating Social Network Addiction: A Study of TikTok and Instagram Users

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Abstract: This study addresses the growing concern of social network (SN) addiction, with a focus on TikTok and Instagram. Guided by the Uses and Gratifications Theory (UGT), we explored the motivations (escapism and social interaction), attitudes (critical thinking), and states (flow and sense of belonging) that influence SN use. Our objective was to investigate whether critical thinking acts as a protective factor against SN addiction. A sample of 332 university students completed questionnaires assessing motivations, attitudes, states, and SN addiction. Critical thinking was measured using the Critical Thinking Attitude Scale (CTAS), and critical thinking skills were assessed through the Critical Reasoning Assessment (CRA). Statistical analyses revealed significant associations between motivations, critical thinking, states, and SN addiction. Specifically, critical thinking (CTAS scores) demonstrated a negative correlation with SN addiction ($r = -0.34, p < 0.01$), indicating that higher critical thinking is associated with lower SN addiction. Regression analysis further indicated that escapism ($\beta = 0.45, p < 0.01$) and social interaction ($\beta = 0.31, p < 0.05$) positively predicted SN addiction, while critical thinking negatively predicted SN addiction ($\beta = -0.28, p < 0.01$). Additionally, states of flow and sense of belonging showed significant positive correlations with SN addiction ($r = 0.42, p < 0.01$ and $r = 0.37, p < 0.01$, respectively). These findings highlight the potential of critical thinking as a safeguard against SN addiction. This study offers valuable insights into the intricate dynamics of SN use, with implications for promoting healthier digital engagement. Understanding the factors influencing SN addiction and the roles of motivations, dispositions, and states can inform interventions aimed at fostering responsible and mindful online behaviors.



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In the age of short-form video, *Si wuxie* 思無邪 tells us:

1. Every video can be a chance for us to reflect on ourselves.
2. Try to see everything sincerely and recognise the true nature of short videos
3. Keep a balanced and harmonious state while watching videos.
4. Always think critically.

THANK YOU
FOR
LISTENING

