

CONTENTS

Overview

1



PART

1

Philosophy & Religion, Literature, and Arts **21**

CHAPTER 1	Philosophy & Religion 22
CHAPTER 2	Literature 38
CHAPTER 3	Arts 63



PART

2

Education, Science & Technology, and Sports **87**

CHAPTER 4	Education 88
CHAPTER 5	Science & Technology 104
CHAPTER 6	Sports 122



PART

3

Folk Customs **139**

- CHAPTER 7 Traditional Festivals **140**
- CHAPTER 8 Culinary Culture **160**
- CHAPTER 9 Costume & Adornment
180
- CHAPTER 10 Architecture **197**



PART

4

Tourism **213**

- CHAPTER 11 Major Tourist Cities **214**
- CHAPTER 12 World Heritage Sites **236**

Key to Exercises

259

1

CHAPTER

Philosophy & Religion



Lead-in Questions

- ① How much do you know about Confucius?
- ② Do you know other influential Chinese philosophical schools (流派) in the pre-Qin times?
- ③ What is the homegrown Chinese religion?
- ④ Do you know any famous Buddhist mountains in China?

Philosophy

Chinese philosophy is the collective designation (总称) for the various schools of thought. It developed independent of European and other civilised countries, with its own distinguishing features, unique concept systems and expressive ways. Chinese philosophy has become one of the three philosophy systems in the world, the other two being Western philosophy and Indian philosophy.

Chinese philosophy is the soul of traditional Chinese culture and has developed over several thousand years. Its origin can be traced back to the Xia, Shang, and Zhou dynasties. It began to take definite shape during the Spring and Autumn Period and enjoyed thriving development because of the emergence of the “contention and flourishing of numerous schools of thought”.

contention and flourishing of numerous schools of thought: The Spring and Autumn and Warring States periods were a time of great social change. At the time, various schools of thought emerged such as Confucianism, Legalism, Taoism and Mohism and scholars wrote, lectured and debated vigorously, creating a lively academic environment later described as the “contention and flourishing of numerous schools of thought”. 百家争鸣, 春秋战国时代, 社会处于大变革时期。这一时期产生了各种思想流派, 如儒、法、道、墨, 他们著书立说, 互相论战, 出现了学术上的繁荣景象, 后世称为“百家争鸣”。

Development of Ancient Chinese Philosophy

In general, ancient Chinese philosophy progresses through the following periods.

Philosophy During the Pre-Qin Times (先秦子学)

The philosophy in the pre-Qin times was marked by the emergence of various ancient philosophical views. The most influential schools were Confucianism, Taoism, Mohism and Legalism.

Confucianism is a school of thought represented by Confucius and Mencius. The school takes the teachings of Confucius as its core of thought and regards the words and deeds of Confucius as its highest code (准则) of behaviour. It advocates benevolence and justice, allegiance and forbearance (仁、义、忠、恕), the doctrine of the golden mean and values the ethical (伦理的) relations of men. It

the golden mean: way of wisdom of the Confucian school. The so-called “mean” by Confucius doesn’t mean compromise but a “moderate” and “just right” way when understanding and handling objective things. 中庸, 儒家的一种主张。孔子所谓的“中”不是指折中, 而是指在认识和处理客观事物时的一种“适度”和“恰如其分”的方法。

emphasises the importance of family and societal order. Children must respect and be dutiful to their parents. The younger must obey the elder. The junior must follow the senior. The servants must serve their rulers. The influence of Confucianism is so predominant (显著的) that the word “Confucian” can directly represent traditional Chinese life and culture. Confucianism is not confined to (局限于) China. Neighbouring countries such as Japan and Vietnam also embrace (信奉) Confucianism in their national life and culture.

Taoism is a school of thought founded by Laozi and Zhuangzi. The school advocates the doctrine that Tao is the course, the principle, the substance, and the standard of all things, to which all people must conform (遵从). Based on the work of *Daodejing* (also named *Laozi*), Taoism promotes the belief that a person should live a simple life, not to strive for wealth, fame or power, which will only bring one worries and troubles. With proper behaviour and self-restraint, a person can achieve great inner strength and a prolonged (延长的) life.

non-action: letting things take their own course and doing nothing. It's the basic concept of Taoism, an attitude towards the world and political ideology held by ancient Taoists. 无为，意为顺其自然，不必有所作为，是道家的基本思想，古代道家的一种处世态度和政治思想。

The school favours the political principle of “achieving good government through non-action”.

Mohism, based on the teachings of Mozi, cherishes universal love which states that if all the people in the world loved one another, there would be no hatred, calamities (灾难) and hostilities. In politics and ethics Mohism advocates honouring virtuous people, opposing fatalism (宿命论) and aggressive wars, and upholding thriftiness and simple funerals.

Legalism, begun by Hanfeizi, believes that it is necessary to lay down laws to unify the thought of people, to promote agriculture to achieve affluence (富裕), to wage (发动) wars to gain strength and power, and to establish a system of bureaucracy (官僚制度). The Legalists also hold that contradiction is present everywhere, and the two sides of a contradiction are changeable.

Orthodox Philosophy During the Han Dynasty (两汉经学)

In the Han dynasty, Emperor Wudi instituted the campaign of “banning all schools of thought except Confucianism (罢黜百家, 独尊儒术)”. He ruled out various schools of thought and chose officials from those who were steeped (专心于) in Confucianism only. Consequently, Confucianism became an orthodox school that served as the ideological foundation of the feudal rule throughout the dynasties in China.

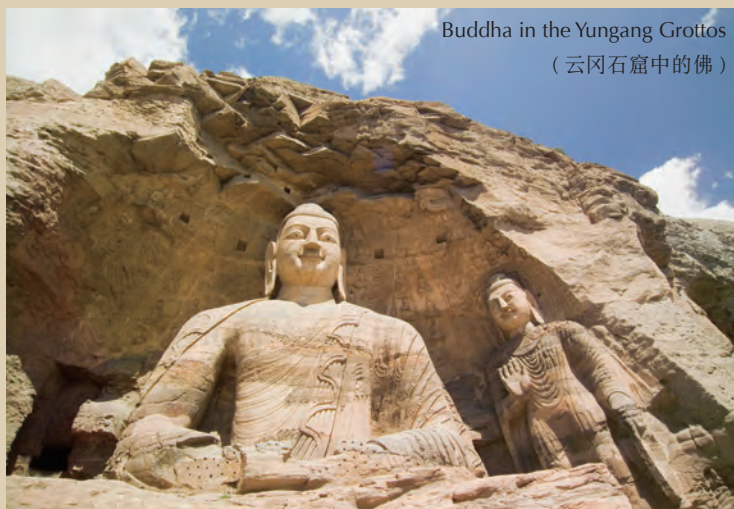
Orthodox philosophy advocates that Heaven affects human affairs and human behaviour finds responses in Heaven (天人感应) and that the power of the emperors are authorized by Heaven (君权神授). Natural disasters are Heaven’s punishment and condemnation of human behaviour. However, human moral conduct, and political and social upheaval (骚乱), in turn, will effect changes in Heaven. This theory, inspired by Dong Zhongshu, is at odds with Confucianism which holds that man is an integral part of nature (天人合一).

Metaphysics During the Wei and Jin Dynasties (魏晋玄学)

Metaphysics in China blended Confucianism and Laozi’s doctrines and was based on the famous classical works of *The Book of Changes* (《易经》), *Daodejing* and *Zhuangzi*, known as the “three profound studies (三玄)”. To explore the noumenon (本体) of the universe is the theme of metaphysics. It mainly discusses the propositions of “existence versus non-existence”, “essentials versus non-essentials”, “words versus ideas”, “fundamentals versus practice” and “ethics versus nature”, etc.

Buddhist Philosophy During the Sui and Tang Dynasties (隋唐佛学)

During the Sui and Tang dynasties, Buddhism reached its apex (顶点). The Buddhist philosophy became aligned with the wisdom of Chinese



Buddha in the Yungang Grottoes
(云冈石窟中的佛)

philosophers. It mainly discusses the relationship between the subjective and the objective. By analysing the spiritual phenomena and human rationality, it attempts to gain insight into the universe and human life.

Neo-Confucianism During the Song and Ming Dynasties (宋明理学)

During the Song and Ming dynasties, the rationalistic Confucian philosophy was of great influence. A new Confucianism developed by incorporating Taoism and Buddhism. It mainly discusses the relationship between human beings, between man and nature, and between man and society, as well as the nature of human beings.

Neo-Confucianism has two main schools, the School of Principle (理学), and the School of Mind (心学). The former was represented by Zhou Dunyi, Cheng Hao, Cheng Yi and Zhu Xi, who argued that “rationalism” was eternal and was a spiritual existence before the world existed and that all things in the world were derived from “rationalism”. The latter was represented by Lu Jiuyuan and Wang Shouren, who advocated that “there is nothing outside the mind and no rationalism (or reason) outside the mind” and that “subjective consciousness is the origin of all things in the world”.

Application Philosophy During the Ming and Qing Dynasties (明清实学)

During the Ming and Qing dynasties, philosophy focused on “self-examination”. The application philosophy stuck to the application of philosophy on the state affairs. People were searching for the answers to specific issues instead of abstract study. Creative ideas were encouraged.

Basic Features of Ancient Chinese Philosophy

Despite the varieties of schools of philosophy, basically, ancient Chinese philosophers share the following common features:

Stress on Spiritual Existence

Ancient Chinese philosophers studied different kinds of philosophical

problems based on reality and experience, but all of them paid attention to the study of existence. For example, Confucianism's knowledge of life through disposition and consciousness, Taoism's search for spiritual freedom and Buddhism's "Nirvana (涅槃)" all reflect their pursuit of complete spiritual happiness.

Stress on Practice

One of the most important questions that ancient Chinese philosophers were concerned with was the relationship between knowledge and practice. According to Confucius, "To prefer it is better than only to know it. To delight in it is better than merely to prefer it. (知之者不如好之者，好之者不如乐之者。)" "To delight in it" means "to put it into practice and gain pleasure from it".

Stress on Morality

Essentially, every school of ancient Chinese philosophy was a kind of moral philosophy. Almost all of them stressed moral practice. Through it, individuals could realise moral achievement and enjoy things a healthy social environment could provide—the monarch's benevolence and lower officials' loyalty, the father's kindness and son's filial piety (孝顺), the elder brother's friendliness and younger one's respect, and the mutual trust between friends.

Stress on Harmony

The consistent tradition of ancient Chinese philosophy has been its stress on harmony between man and nature, and also between man and man. Mencius said, "Opportunities vouchsafed (赐予) by Heaven are less important than terrestrial advantages, which in turn are less important than the unity among people. (天时不如地利，地利不如人和。)" This well expressed the idea that harmony was the highest principle. Confucius further explained how to realise harmony between man and nature, man and man, man and society, and man and Heaven through the golden mean.

Stress on Intuition

Ancient Chinese philosophy did not adhere to formal rules of structure and system in thought and often resulted in fragmented thoughts

Nirvana: (in Buddhism and Hinduism) enlightenment; a state of complete spiritual happiness beyond life and death, suffering and change 涅槃, (佛教和印度教中的) 觉悟, 一种超越生死, 悲欢变幻的境界

written on paper. It was through intuition and reflection on life experiences that philosophical ideas were formed.

Chinese Chan Buddhism (禅宗), which is the integration of Buddhist theology with Chinese traditional thinking, preaches epiphany (顿悟) and emphasises self-restraint and self-reflection by sitting still and reciting Buddhist scriptures (经文).

Characteristics of Chinese Ethics and Morality

Ethics is the moral principle for dealing with people. Morality is the social ideology which serves as the norm for people's life and behaviour. Morals keep social life in order and within boundaries through public opinion.

three obediences and four virtues: These were the moral standards imposed upon women in feudal society. The traditional ideal of a woman was that she was a dependant being whose behaviour was governed by the three obediences (to father before marriage, to husband after marriage, and to son after becoming a widow) and four virtues (morality, proper speech, modest manner, and diligence). 三从四德，封建社会强加于妇女身上的道德标准。传统的观念认为，妇女是一个依附体，其行为受到三从（未嫁从父、既嫁从夫、夫死从子）四德（妇德、妇言、妇容、妇功）的约束。

three cardinal guides and five constant virtues: These were the social norms prescribed by feudal morality. The three cardinal guides mean that a king should rule over his subjects; a father, his son; a husband, his wife. The five constant virtues refer to benevolence, righteousness, propriety, wisdom, and fidelity. 三纲五常，封建道德规定的社会标准。三纲指君为臣纲、父为子纲、夫为妻纲；五常指仁、义、礼、智、信。

Traditional Chinese ethics include both good and bad elements. Some reflect the high standard or moral pursuit of the Chinese people and embrace ethical wisdom of lasting value, while others are unsuitable in modern society. For example, the three obediences and four virtues and the three cardinal guides and five constant virtues have long been abandoned by the Chinese people.

Seeking Harmony and Maintaining Equilibrium (平衡)

To the Chinese people, "harmony" is a powerful word. There is nothing it cannot absorb and nothing it cannot cover. Harmony seeks peace, compromise, concord (一致), and unison (调和). Maintaining equilibrium is the ultimate purpose of harmony.

Collectivism over Individualism

Traditional Chinese values attach great importance to collective interest. The interest of the society, the country and the family has always been given top priority, while that of the locality, the part, or the individual is sometimes ignored. An individual's value can be realised only within society as a whole, as that is the groundwork of one's existence.

Spiritual Life over Material Life

Chinese people advocate morality in their behaviour. Self-cultivation in morals is emphasised, and is considered to be more important than one's material pursuit. It is fully characterised by showing filial obedience, being amiable (友善的) to others, respecting ordinary people and appreciating moral conduct.

Religion

China is a multi-religion country. There are indigenous Taoist religion and religions of foreign origin such as Buddhism, Islam, Catholicism and Christianity. Among the four religions of foreign origin, Buddhism and Islam are comparatively more influential in China.

Taoist Religion

Lu Xun once said, "The Chinese roots are deep in Taoism. If one tries to comprehend Chinese history and culture, he must first comprehend Taoism and the Taoist religion."

The Taoist religion evolved out of witchcraft and necromancy, and self-cultivation techniques. Its highest belief is called Tao and its bible is *Daodejing* by Laozi.

The Taoist religion was founded by Zhang Daoling in the Eastern Han dynasty and became very popular during the Southern and Northern dynasties. Early followers had to pay five *dou* of rice, so it was also called the "Religion of Five *Dou* of Rice (五斗米教)". Since

witchcraft and necromancy: rites and ceremonies to offer sacrifices and the practice of making pills of immortality 巫术和方术, 巫师祭祀鬼神和方士采药炼丹之术

dou: unit of dry measure, equal to 10 litres 斗, 容量单位, 一斗等于十升

the believers called Zhang Daoling “Tianshi (天师)”, which means “teacher or prophet (先知) from Heaven”, the religion became known as “Tianshi Religion (天师教)”. Taoists revered (尊崇) Laozi as the originator of the Taoist religion and called him “Taishang Laojun (太上老君)”.

From the Sui and Tang dynasties to the Northern Song dynasty, the Taoist religion was particularly under the protection of the royal court. Its social position improved, resulting in Taoism temples spreading nationwide. During the Ming dynasty, Taoism declined gradually.

Taoist Temples

Taoist temples are places for Taoist priests to carry out religious activities. The layout of Taoist temples evolves from the traditional square-shaped Chinese courtyard; it also resembles that of Buddhist temples in design.

During the early years of the Taoist religion, most Taoist ascetics (修道者) lived in huts and even caves in remote mountains. Today, Taoist buildings include those on mountain summits (顶) overlooking the sea, in a garden or park style, or in a “grotto heaven (洞天)” style. Many mountainous scenic locations and buildings have Taoist names, such as the Cave of Eight Immortals, the Immortal Bridge, the Heavenly Palace, the Incense Burner Peak, etc.

huabiao: paired ceremonial columns erected in front of a palace, tomb, etc., usually carved with dragon and phoenix patterns, with a transverse-engraved stone slab on its top 华表, 宫殿、陵墓等建筑物前面作装饰用的成对石柱, 柱身多雕刻龙凤图案, 上部横插着雕花的石板

In front of Taoist temples, there are usually mountain gates, *huabiao* and *fangan* (幡杆: a long, narrow flag hung vertically). Outside the *huabiao* is the earthly world, and inside is the celestial place.

The main halls usually stand on the central axis (中轴线), serving as places for people to worship Taoist gods and conduct Taoist rituals and ceremonies. In the main hall are enshrined (把……置于神龛内) the Three Pure Gods (三清) of Jade Pure (玉清), Upper Pure (上清) and Great Pure (太清). Followers worship them just as Buddhists worship Sakyamuni (释迦牟尼).



Eight Immortals Crossing the Sea
(八仙过海)

Eight Immortals in the Taoist Religion

The Eight Taoist Immortals were popularly worshipped by Taoist believers as well as ordinary people. They were Han Zhongli, Zhang Guolao, Lü Dongbin, Li Tieguai, He Xiangu, Lan Caihe, Han Xiangzi and Cao Guojiu. There is a famous saying about them: “When the Eight Immortals cross the sea, each demonstrates their divine power. (八仙过海，各显神通。)”

For most Chinese people, the Eight Immortals represent eight factors in their daily life: men and women, the old and the young, the rich and the poor, the noble and the lowly. In addition, the Eight Immortals held common, everyday items in their hands—fan, fisherman’s drum, sword, gourd (葫芦), lotus, flower basket, flute, and castanets (响板)—endearing them to Taoist believers as well as to ordinary Chinese people. This explains why stories about the Eight Immortals have been so popular and influential in China. Special halls have been dedicated to the Eight Immortals in most Taoist temples.

The Most Sacred Taoist Mountain—Dragon-Tiger Mountain

Taoists believed that the immortals lived in high mountains where they thought they would find elixirs (长生不老药) to attain immortality. And the Dragon-Tiger Mountain is recognised as the most sacred mountain of the Taoist religion.

The Dragon-Tiger Mountain is located at the southwestern suburb of Yingtan, Jiangxi province. It is the birthplace of the Taoist religion and a key scenic and tourist resort. It's said that the founder of the Taoist religion, Zhang Daoling, started to distill elixirs here. According to legend, when the elixirs were made, a dragon and a tiger were seen above the mountain. So, the mountain was renamed after those two celestial animals.

Buddhism

Buddhism originated in India in the sixth century BC. Sakyamuni is said to be the founder of Buddhism. As the story goes, he was a prince. When he was young, he sadly saw that people suffered from poverty, pain, sickness and death. Around the age of 29, he chose to abandon the material world and searched for enlightenment. Sakyamuni came to a bodhi tree (菩提树) and sat down, falling into deep meditation (冥想). Afterwards he achieved enlightenment and became a Buddha.

It is commonly believed that Buddhism was first introduced into China around the first century. During the Sui and Tang dynasties, Buddhism entered its golden age. Abundant Buddhist temples were built nationwide. In India Buddhism was declining at that time, so China became the centre of the Buddhist world. Buddhism has always co-existed with Confucianism and Taoism in China.

The theory of Buddhism is based on the theory of samsara (轮回), referring to the passage through many states of existence that is involved in the endless cycle of death and birth. The path of a Buddhist is to achieve enlightenment.

One Buddhist doctrine is that everything in the world is changing,

transient (暂时的) and unreal. There is no independent entity (实体) or dictator. The cornerstone (基本观点) of Buddhist philosophy is the view that life is suffering, hence the doctrine of the Four Noble Truths (四圣谛): Life is suffering; the cause of suffering is desire; the answer is to quench (抑制) desire; and the way to this end is to follow the Noble Eight-Fold Path (八正道), which consists of right view, right intention, right speech, right behaviour, right livelihood, right effort, right mindfulness and right concentration.

Buddhist Temples

Chinese Buddhist architecture includes pagodas (塔), temples and grottos (石窟). Earlier Buddhist temples usually combined pagodas and courtyard-style temples. Later they had a lot in common with the residences and palaces. They adopted the method of group combination with the courtyard as the centrepiece, which made them different from the temples in India or other Buddhist countries. Buddhist temples are built on an invisible central axis, facing the south. The front hall houses four statues, called the Four Heavenly Kings (四大天王). The statue of Maitreya (弥勒佛: Laughing Buddha) is in the middle of the hall.

The Great Buddha Hall (大雄宝殿) is devoted to the statue of Sakyamuni and other Buddhas. It has a main altar for daily Buddhist ceremonies and text recitals (诵经). Many cotton cushions (蒲团) are placed below the altar in rows on the ground, accompanied by a bell, a drum, and a *muyu*. The Eighteen Arhats (十八罗汉) stand against the east and west walls in the hall. It's said that they each have individual supernatural powers.

The First Buddhist Temple—the White Horse Temple

The White Horse Temple, located in the east of Luoyang, Henan province, was the first officially built Buddhist temple in China in the Eastern Han dynasty. It was named after the white horse that carried the Buddhist scriptures from India to Luoyang, then the capital of the country. The Buddhist scriptures were brought back by pilgrims (朝圣者) sent to India by Emperor Ming of the Eastern Han dynasty.

muyu: wooden fish, a percussion instrument made of a hollow wooden block, originally used by Buddhist monks to beat rhythm when chanting scriptures 木鱼, 打击乐器, 也是僧人念经时敲打的响器, 用木头做成, 中间镂空

The Famous Buddhist Mountains

Of the many Buddhist mountains, Mount Wutai, Mount Emei, Mount Putuo and Mount Jiuhua are accepted as the Four Sacred Buddhist Mountains in China. Millions of visitors from all over the world come

to these Buddhist mountains every year for sightseeing or to gain an understanding of Chinese religious culture.

Muhammad: an Arab holy man, born in Mecca, who started the religion of Islam and was its most important prophet. Words delivered to him by God were later written down to form the holy book called the Koran. The Muslim calendar, the calendar which is used in the Islamic world, begins in AD 622, the year when Muhammad went from Mecca to Medina with his followers to escape from being badly treated for their religious beliefs. When Muslim people mention Muhammad's name, they usually add the words "peace be upon him" in order to show their respect. 穆罕默德，阿拉伯圣人，生于麦加。他始创伊斯兰教，是伊斯兰教中最重要的先知。他把上帝对他的启示记录下来汇编成圣书，称《古兰经》。伊斯兰教纪元历是伊斯兰国家使用的一种历书，它从公元 622 年算起，穆罕默德于这一年为逃避宗教迫害从麦加率众迁到麦地那。穆斯林提到穆罕默德的名字时，通常要加上一句“愿他安祥”以表示敬意。

Islam

Islam was founded by the Arab prophet Muhammad and was introduced into China in the seventh century. For people of Islamic faith, there is only one God, Allah (阿拉真主). Muslims, who accept and submit to the will of Allah, believe that their God, Allah, has spoken to human beings many times in the past. But, it was Muhammad who delivered the divine message and established a social order.

The Arabic word "Islam" simply means "submission and obedience". Alternatively, it can mean peace, which signifies that one can achieve real peace of body and mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large. The word "Islamic" in Chinese literally means "pure and sincere (清真)". A mosque is called *qingzhen* temple.

Mosque

A mosque is always a high-domed building with sweeping arches, flowing arabesques (阿拉伯图案) and towering minarets (高耸的尖塔). Although there are differences, the major architectural components of all mosques are basically the same. Inside, a mihrab, or niche (壁龛), which symbolises the place where the prophet led the prayers, is set into the middle of the kibla wall (朝拜墙) in order to indicate the direction of Mecca. Outside, usually, there is a minaret from which the

faithful are called to say their prayers. Ordinarily, there is also a place for the ablutions (斋戒沐浴) required before prayer, usually containing running water.

Islam was brought to China peacefully. Arab traders who landed on the southern coast of China established their mosques in great maritime cities like Guangzhou and Quanzhou, and Muslim merchants travelling the Silk Road through Central Asia to China won converts (皈依者) among the Han Chinese in the north of the country. The Great Mosque in Xi'an is one of the oldest, largest and best-preserved Islamic mosques in China.

Muslims mostly live in the areas of the Xinjiang Uygur Autonomous Region, Ningxia Hui Autonomous Region, and 4 autonomous prefectures and 13 autonomous counties in other parts of China.



Dongguan Mosque in Xining
(西宁东关清真大寺)

Exercises

Part One Comprehension

- ① Fill in the following blanks with the information you learn from the reading text.
- The philosophy in the pre-Qin times was marked by the emergence of various ancient philosophical views. The most influential schools were _____, _____, Mohism and _____.
 - Ancient Chinese philosophers share some common features such as their stress on spiritual existence, _____, _____, _____ and intuition.
 - Chinese ethics and morality focuses more on _____, collectivism and _____ life.
 - China, as a multi-religion country, has indigenous Taoist religion and religions of foreign origin such as _____, _____, Catholicism, and _____.
 - _____, located in the east of Luoyang, Henan province, was the first officially built Buddhist temple in China in the Eastern Han dynasty.
- ② Please explain the following terms briefly according to the reading text.
- golden mean
 - non-action

Part Two Translation

- ① Term Translation
- 罢黜百家，独尊儒术
 - 佛经
 - 三从四德
 - 八仙过海，各显神通。
 - 《古兰经》

② Passage Translation

中国是个多宗教的国家。中国宗教徒信奉的主要有道教、佛教、伊斯兰教、天主教和基督教。道教是中国土生土长的宗教，而其他四种则是由其他国家传入中国的宗教。中国公民可以自由地选择自己的宗教信仰和表明自己的宗教身份。

Part Three Critical Thinking and Discussion

The main stream of traditional Chinese culture is Confucianism, the core of which is the doctrine of the golden mean. Can you cite an example in your real life to illustrate your understanding of the doctrine?

Part Four Communication

You are a member of the Classic Culture Association in your university. In order to celebrate Confucius' birthday, the association decides to hold a Confucius Cultural Festival (孔子文化节) on 28 September. You are assigned to be in charge of it. Please discuss with your group members and present a detailed proposal to the association. The proposal should cover the following points:

- 1 purpose of the festival;
- 2 the activities to be held in the festival;
- 3 the desired outcome.