

Shiology and Shiance Theory: Foundations of an Eater-Centred Framework for Food Systems, Social Order, and Sustainable Development

Concepts, Systems, and Global Contexts

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This document was developed as a way of bringing together, in one place, a broad and voluminous body of work related to Shiology and shiance theory, drawing on the published works of Liu Guangwei. By collating and synthesising material from multiple sources and forum discussions, it aims to provide a clear and approachable overview of key ideas, support understanding across disciplines, and encourage further reading and engagement with the original literature on which it is based.

Abstract

*Drawing upon the published works of Liu Guangwei and the institutional context provided by the World Shiology Forum, this document presents a structured conceptual synthesis of Shiology and shiance theory as a human-centred framework for understanding food systems, social order, and sustainable development. It situates Shiology within its intellectual foundations and its emergence through global academic and policy-oriented initiatives. The document examines the linguistic and theoretical origins of Shiology, tracing the evolution from the concept of *Shi* (food) to shiance as a system of food-related human behaviour, and to Shiology as a formal interdisciplinary knowledge system. It explores the foundational components of the framework, including the eater and the eater's needs, food acquisition systems, and shiance order as the societal organisation of food. Attention is given to the role of the eater as a central yet often overlooked element in food systems, encompassing biological, behavioural, cultural, and experiential dimensions of eating. The document also considers how Shiology conceptualises food systems as upstream determinants of health, wellbeing, social stability, and governance. Finally, the synthesis situates Shiology in relation to the Sustainable Development Goals, illustrating how food functions as a cross-cutting foundation influencing multiple SDGs beyond hunger alone. Taken together, the document provides an integrated overview of Shiology as a framework for rethinking food systems through the lens of human experience, social organisation, and long-term sustainability.*

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1.0 Introduction: The Imperative for a New Food Systems Lens

Despite unprecedented global food production, societies continue to face persistent food insecurity, rising diet-related non-communicable diseases, environmental degradation, and social instability. Modern food systems are often described as paradoxical. Hunger coexists with obesity, food abundance with food waste, and agricultural productivity with declining population health. These contradictions persist despite decades of technical advances and policy interventions. The persistence of such outcomes suggests that food-system failures are not merely operational, but conceptual. These coexisting challenges reveal structural limitations in food-system approaches that focus narrowly on production, nutrients, or isolated policy domains. Conventional frameworks tend to treat food as a production problem, health as a medical problem, and governance as a separate policy concern. This fragmentation obscures the central role of eating as the interface where food becomes health or disease, and where individual practices aggregate into societal outcomes.

In today's world of over eight billion people, climate volatility, chronic disease, and social fragmentation, Shiology offers a **theory-grounded, human-centred framework** for rethinking food systems and reframes food systems around people rather than products. Grounded in shiance theory, it integrates food acquisition, eater health, shiance order, and sustainable development into a single, coherent framework. By returning to the foundational insights of Liu Guangwei—that humans are transformed by food and societies are organized through food—Shiology provides a coherent intellectual basis for sustainable development and long-term civilizational resilience.

Shiology addresses this gap by placing the human eater at the centre of food-system analysis and governance. Shiology emerges as an **integrated, eater-centred framework** that reconceptualises food systems across three interconnected domains: food acquisition (access, availability and stability), the eater (eaters' health and wellbeing), and shiance order (the organization of food within society). Building on earlier work in Shiance, the science of human eating behaviour, Shiology provides a unifying lens for understanding how food sustains biological life, shapes population health, and underpins social order and governance. In doing so, it offers a powerful foundation for addressing food insecurity, public health crises, environmental degradation, and social instability—not as isolated problems, but as interconnected outcomes of how societies organize food.

This paper reports on and synthesises the conceptual foundations of Shiology, articulates its core principles, and demonstrates its relevance for aligning food systems with the Sustainable Development Goals (SDGs), as conceptualized by Liu Guangwei, Director of Research Center for Shiology, Renmin University of China; founder of the SHIOLOGY discipline system; President of Beijing Shiology Research Institute; Director-General of World Shiology Forum; Director of Expert Committee of Chinese Catering Brand Cluster. The sources of information include the following:

- Liu, Guangwei. *Shiology*. Hong Kong: Joint Publishing (H.K.) Co., Ltd.; ISBN: 978-962-04-5513-1. 2025. This monograph presents the foundational theoretical framework of Shiology, including the eater's needs, food acquisition, shiance order and civilization, and the ethical, cultural, and experiential dimensions of food systems. The work reflects an interdisciplinary perspective bridging food, culture, and human wellbeing.
- Liu, Guangwei. *The Global Food Systems and Sustainable Development Goals (SDGs) Report 2025: A Systematic Stocktake of Food-System Issues and Solutions*. Hong Kong: Chung Hwa Book Co. (H.K.) Ltd., 2025. 231 pp. This globally collaborative report synthesizes food-system challenges and solution pathways in relation to the United Nations Sustainable Development Goals. The volume brings together contributions from experts across UN member states and provides a comprehensive stocktake intended to support policy, research, and international cooperation.
- The World Shiology Forum Webpage: <http://www.shiology.world/>

2.0 Shiology and its origins in Shiance Theory

2.1 Overview

Shiology is not simply a contemporary policy construct; it is grounded in shiance theory, developed by Liu Guangwei, whose work represents a fundamental re-examination of food as the primary driver of human survival, health, and social organization. Shiance theory begins from first principles, asking what activity most fundamentally sustains human life and shapes society. Liu Guangwei's answer is **eating**.

In **shiance theory**, eating is not treated as a routine or secondary activity, but as the process through which external matter becomes the human body, through which health or disease is produced, and through which social stability or instability ultimately emerges. Food, in this view, is not merely an object of production or consumption; it is the material and behavioural foundation of civilization itself.

Liu Guangwei's work is institutionally anchored within the Shiology research ecosystem centred at Renmin University of China and its affiliated research institutes, including the Beijing Shiology Research Institute. His theoretical contributions form the intellectual backbone of Shiology and inform its expansion from the study of individual eating behaviour to the analysis of population-level food systems, governance structures, and sustainable development pathways.

Building on shiance theory, **Shiology** extends these foundational insights into a structured, integrative framework capable of addressing food systems at societal and global scales. While shiance theory establishes the objective laws governing human eating behaviour and food-body interaction, Shiology situates these processes within broader material, ecological, institutional, and governance contexts. In doing so, Shiology connects food acquisition, eater health, and social order into a single coherent framework for understanding and transforming food systems in the contemporary world.

2.2 What “Shi” Means: Linguistic and Conceptual Origins

In Chinese, the character “Shi” (食) fundamentally means *to eat* or *food*, but its conceptual scope extends well beyond the simple act of consumption. In classical and modern Chinese thought, **Shi encompasses the entire relationship between humans and food**, including acquisition, preparation, consumption, bodily transformation, and social meaning.

Importantly, “Shi” is **process-oriented**, not object-oriented. It does not treat food as a static commodity, but as an active force that shapes the human body, behaviour, and society over time. This linguistic framing differs markedly from many Western conceptualisations of food, which often isolate production, nutrition, or consumption as separate domains.

In the theoretical work of Liu Guangwei, “Shi” is elevated from a descriptive term to a **foundational principle**: food is the material basis through which human life is sustained and organised.

2.3 From “Shi” to “Shiance”: The Emergence of a Science of Eating

Building on the concept of ‘Shi,’ Liu Guangwei introduces Shiance as an overarching field (concept, science) concerned with human eating. Shiance does not refer merely to food safety or food supply in the narrow sense; rather, it studies the system of food-related activities and behaviours that link food, the human body, health, and social organisation. Shiance encompasses:

- How food is obtained from nature
- How food is prepared and consumed
- How food is converted into the human body
- How eating behaviour affects health and disease
- How food distribution and access shape social order

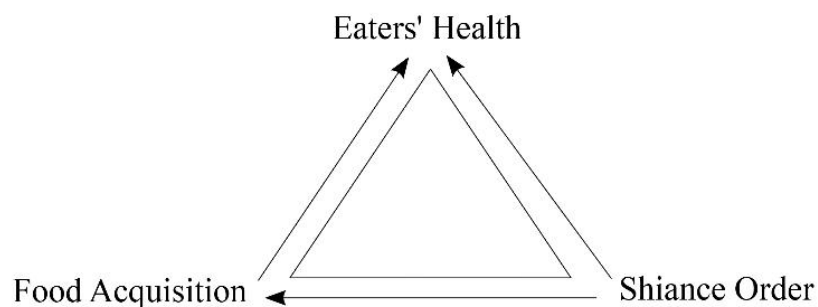
In this formulation, **eating behaviour is not incidental**. It is the central mechanism linking food systems to biological outcomes and societal stability. Shiance therefore functions as a **behavioural–biological–social bridge**, connecting individual eating practices to population health and civilizational outcomes. This is where the crucial idea emerges that **food precedes medicine**, and that **food systems precede governance**. Shiance develops as a scientific field devoted to studying this reality, using theory to explain how food, eating behaviour, health, and social order are connected.

2.4 From Shiance to Shiology: Developing an Applied Framework

2.4.1 The Shiology Triangle

While shiance theory identifies the objective laws governing food-related human behaviour, Shiology integrates these laws into a **comprehensive framework for food systems analysis and governance** at population, institutional, and civilizational scales. **Shiology** therefore represents the formalisation and expansion of shiance theory into a structured, interdisciplinary discipline. Shiology systematises shiance into what is called the Shiology Triangle:

- **Food acquisition** (access, availability, stability)
- **The eater** (food–body conversion, health, wellbeing, dignity)
- **Shiance order** (social organisation, governance, stability)



In doing so, Shiology transforms shiance from a theoretical insight into an **applied framework** capable of informing public policy, sustainable development strategies, and global food-system reform. This evolution allows Shiology to interface directly with the Sustainable Development Goals, health systems, and institutional governance structures, while remaining grounded in the original linguistic and philosophical meaning of “Shi.”

Shiology (study of food and eating) is the integrated knowledge system devoted to understanding, improving, and transforming shiance. From the perspective of relationship, Shiology is a science that studies the relationship and rules between people and food. It explores how food systems—when viewed through the lens of the eater- can evolve to support human health, cultural identity, environmental balance, and global peace. Shiology **expands beyond the traditional 'food systems' approach** to address interconnected eater-food-order nexuses. Shiology combines science, culture, ethics, and innovation to generate actionable insights.

Shiology is transdisciplinary, uniting perspectives from nutrition, agriculture, gastronomy, education, economics, philosophy, public health, and technology. In order to fully understand the object of shiance, Liu Guangwei also proposed the establishment of a **comprehensive knowledge system** curriculum covering shiance. The secondary subjects of Shiology are composed of the 3 fulcrums of the Shiology triangle (second level subjects) with 15 third-level subjects and 40 fourth-level subjects (“1-3-15-40”).

2.4.2 A deeper explanation of Shiance Order

One of Liu Guangwei’s most far-reaching contributions is the concept of **shiance order**. Shiance order describes the structured patterns through which societies organize food: who produces it, who controls it, how it is distributed, and who has priority access. **Shiance order** is the system which governs how food is organised within society. This includes food acquisition systems, food distribution, access, priority, and governance mechanisms that determine who eats, what is eaten, and under what conditions.

Liu Guangwei’s work makes explicit that **shiance order predates law, economy, and political institutions**. Historically, stable food access enabled social cooperation and governance, while disruptions in food distribution produced instability, migration, and conflict. Historically, food distribution patterns have shaped cooperation, hierarchy,

migration, conflict, and social stability. When shi-ance order is disrupted—through scarcity, inequity, or distorted food environments—social order deteriorates.

Thus, shi-ance order becomes the **hidden architecture of society**, explaining why food insecurity often manifests as social unrest long before it appears as an economic or political crisis.

3.0 The Fundamental Role of Food

3.1 Why Food Requires a Deeper Theory

Despite unprecedented advances in agricultural science, food technology, and global trade, contemporary societies face persistent and interconnected challenges: food insecurity, rising diet-related non-communicable diseases, environmental degradation, and increasing social instability. These problems often coexist within the same populations, revealing deep contradictions in how food systems are currently designed and governed.

Conventional food-system approaches tend to fragment these issues. Food is treated as a matter of production and supply, health as a medical concern, sustainability as an environmental problem, and governance as a separate institutional domain. This fragmentation obscures the fundamental role of food as the biological basis of human life and the social foundation of civilization.

Shiology is a modern, integrative framework grounded in shi-ance theory as developed by Liu Guangwei. **Shiology**, grounded in **shi-ance theory**, offers a fundamentally different way of understanding food systems. Rather than beginning with production or policy, it begins with the most basic human activity: **eating**. From this starting point, it builds a coherent framework that connects food acquisition, eater health, social order, and sustainable development into a single, integrated system.

Shiology situates eating within an integrated system that connects food acquisition, human health, and social organization. In doing so, it extends the scope of inquiry from personal consumption to population-level sustainability and civilizational stability.

3.2 The Relationship between Food and the Eater

A central principle articulated by Liu Guangwei is that **the human body is transformed from food**. Every cell, tissue, and physiological process is the result of long-term food–body conversion. Health, therefore, is not primarily a medical outcome but a **food-derived state**. This principle reframes disease as a consequence of inappropriate food–body coupling rather than an isolated pathological event. It also positions food systems as upstream determinants of health, preceding healthcare systems in causal importance.

Eating can be regarded as both the cause and the cure of disease. Shi-ance theory recognises eating as a dual-role mechanism. Improper eating behaviour, distorted food environments, or inappropriate food structures can cause chronic disease, metabolic imbalance, and widespread health crises. Conversely, appropriate eating behaviour can prevent disease, restore physiological balance, and extend longevity. This insight challenges

health systems that prioritise treatment over prevention and underscores the role of food as both a risk factor and a therapeutic tool.

Liu Guangwei emphasises that **different people require different food–body couplings**. Biological diversity, life stage, environment, and social context mean that uniform dietary prescriptions are inherently limited. Shiance theory therefore rejects one-size-fits-all approaches to nutrition and calls for food systems that are responsive to eater diversity.

Eating is not merely nutritional. Shiance theory explicitly recognises eating as a **multisensory, psychological, and cultural activity**. Taste, smell, texture, satisfaction, emotion, and cultural meaning are integral to eating behaviour and long-term dietary patterns. Ignoring these dimensions produces food systems that may be nutritionally “correct” but behaviourally unsustainable.

Food acquisition refers to how food is obtained from nature and made available to human populations. This includes agriculture, fisheries, livestock systems, food processing, trade, storage, and distribution, as well as the ecological systems that sustain them.

In shiance theory, food acquisition is not merely an agricultural concern; it is the **material foundation of all eating behaviour**. Disruptions in food acquisition—whether due to climate change, ecological degradation, trade instability, or conflict—cascade into altered eating behaviour, health decline, and social instability.

3.3 Re-prioritizing the importance of the Eater

A defining feature of Shiology is its deliberate focus on the **eater**. The eater is not a consumer, patient, or beneficiary, but a whole human being whose daily eating practices determine health, wellbeing, and participation in society.

The work of **Liu Guangwei** re-examines food as the foundational driver of human life, health, and civilization. Shiance theory begins from a first-principles question: *what is the most fundamental activity that sustains human existence and shapes society?* Liu Guangwei argues that this activity is not production, economics, or governance, but **eating**. Eating is the process through which external matter becomes the human body, through which health or disease is created, and through which social stability or instability ultimately emerges.

Unlike conventional food science, which treats food as an object, or nutrition science, which treats food as nutrients, shiance theory treats **eating as a biological, behavioural, and civilizational process** governed by objective laws. At the core of this system are the **eater’s needs**, which include survival, health, wellbeing, and dignity. These needs are realised through the eater’s body, where food is converted into biological structure and function, linking eating behaviour directly to health and disease.

The eater is the interface where food becomes body, behaviour becomes habit, and individual choices accumulate into population-level outcomes. By centring the eater, Shiology corrects a critical omission in many food-system frameworks, which optimise production and supply while neglecting whether people can eat appropriately, affordably, safely, and with dignity. *Shiology defines the purpose of food systems as fulfilling*

five fundamental eater needs. A food system that fails any of these needs is incomplete, regardless of production output.

1. **Survival** – reliable access to sufficient and appropriate food
2. **Health and Longevity** – food that supports long-term physiological balance
3. **Social Order** – food systems that reduce conflict and inequality
4. **Sustainability** – meeting present needs without degrading ecological foundations
5. **Eater Wellbeing** – food that is safe, culturally acceptable, enjoyable, and dignified

At the material level, Shiology examines **food composition and food structure**, including how food is produced, processed, domesticated, and prepared. This includes the study of food materials, nutritional composition, and what is sometimes described as *eatology* - the systematic understanding of how different foods interact with the human body under different conditions. Together, these layers form a coherent system in which food is simultaneously a biological input, a behavioural process, and a foundation of social order.

4.0 Shiology and the Sustainable Development Goals

Shiology provides a coherent framework for aligning food systems with the Sustainable Development Goals by explicitly linking **food acquisition, the eater, and shiance order**. Unlike conventional approaches that treat food primarily as SDG 2 (Zero Hunger), Shiology demonstrates that food is a **cross-cutting foundation** that underpins progress across multiple SDGs related to health, equity, environmental sustainability, and institutional stability.

By integrating these domains, Shiology explains why siloed SDG interventions often generate trade-offs—for example, when increases in food production undermine health outcomes, or when economic efficiency compromises environmental resilience. Shiology instead enables coordinated progress by recognising food as the biological, social, and governance substrate upon which sustainable development depends.

Food Acquisition and the SDGs

- SDG 2 (Zero Hunger)
- SDG 12 (Responsible Consumption and Production)
- SDG 13 (Climate Action)
- SDG 14 (Life Below Water)
- SDG 15 (Life on Land)

The Eater and the SDGs

- SDG 2 (Nutrition quality)
- SDG 3 (Good Health and Well-being)
- SDG 4 (Education and food literacy)
- SDG 5 (Gender equality in food access and care)

- SDG 10 (Reduced inequalities)

Shiience Order and the SDGs

- SDG 1 (No Poverty)
- SDG 11 (Sustainable Cities and Communities)
- SDG 16 (Peace, Justice and Strong Institutions)
- SDG 17 (Partnerships for the Goals)

By integrating these domains, Shiology explains why siloed SDG interventions often generate trade-offs and why food must be treated as a cross-cutting foundation rather than a single goal. These are explored in more detail in Table 1.

Within Shiology, these SDGs are not independent targets but **interdependent outcomes** of how societies organise food. Food acquisition provides the material base, the eater converts food into human health and wellbeing, and shiience order determines whether food systems support or undermine social stability. From this perspective, failures to achieve SDG targets are often symptoms of deeper misalignments in food systems rather than isolated sectoral shortcomings. Shiology therefore offers a unifying framework through which SDG implementation can be made more coherent, effective, and human-centred.

Table 1. Alignment of Shiology Domains with the Sustainable Development Goals

Shiology Domain / Focus Area	SDG No.	Official SDG Title	Relevance within the Shiology Framework
Food Acquisition	SDG 2	Zero Hunger	Addresses food availability, agricultural productivity, and resilient food systems; Shiology extends this beyond calories to system stability and quality.
	SDG 12	Responsible Consumption and Production	Links sustainable production, reduced food loss and waste, and system efficiency to long-term food security.
	SDG 13	Climate Action	Recognises climate impacts on food acquisition and the need for climate-resilient food systems.
	SDG 14	Life Below Water	Addresses fisheries and aquatic food systems as critical components of global food acquisition.
	SDG 15	Life on Land	Connects terrestrial ecosystems, soil health, and biodiversity to sustainable food production.
The Eater (Health, Wellbeing, Dignity)	SDG 2	Zero Hunger	Extends hunger beyond access to include nutrition quality, dietary adequacy, and food safety for eaters.
	SDG 3	Good Health and Well-Being	Positions eating behaviour and food environments as upstream determinants of health and disease prevention.
	SDG 4	Quality Education	Supports food literacy, lifelong healthy eating behaviours, and informed dietary decision-making.
	SDG 5	Gender Equality	Recognises gendered dimensions of food access, caregiving, nutrition, and household food security.
	SDG 10	Reduced Inequalities	Addresses unequal access to safe, affordable, and culturally appropriate food across populations.
Shiience Order (Social Organization &	SDG 1	No Poverty	Treats food access as the most fundamental poverty indicator and prerequisite for economic participation.

Governance)	SDG 11	Sustainable Cities and Communities	Links urban food systems, affordability, access, and resilience to social stability in cities.
	SDG 16	Peace, Justice and Strong Institutions	Recognises food security as foundational to social order, conflict prevention, and institutional legitimacy.
	SDG 17	Partnerships for the Goals	Emphasises international cooperation, policy coherence, and shared governance of food systems.

5.0 The Fifth World Shiology Forum, 2025

The **Fifth World Shiology Forum**, held in Haikou City, Hainan Province, China, from 29–31 October 2025, represented a major global convening focused on advancing Shiology as a unifying framework for food systems, human health, and sustainable development. The Forum coincided with the launch of a major global report and brought together scholars, policymakers, practitioners, financiers, and media professionals to address the pressing challenge of ensuring sufficient, high-quality, and safe food for a global population exceeding eight billion people.

The event and accompanying book launch were coordinated by the Research Center for Shiology at **Renmin University of China**, in collaboration with the **Beijing Shiology Research Institute** and the **Secretariat of the World Shiology Forum**. Together, these institutions have played a central role in advancing Shiology as both an intellectual framework and a practical platform for global food-system dialogue.

The Forum was explicitly aimed at promoting demand-driven innovation, aligning food-ecosystem needs with applicable solutions and available funding mechanisms. Rather than focusing narrowly on technological advances or production targets, the Forum emphasised systemic alignment across food acquisition, eater health, governance, and sustainability.

Participants were drawn from five global groups—government, academia, corporate leadership, finance, and media—with experts and representatives from UN member states worldwide. It was estimated that approximately 60 experts from 52 countries participated directly, with total attendance of about 400 persons.

High-level addresses underscored the Forum’s global significance, including a message from H.E. António Guterres, Secretary-General of the United Nations, delivered by H.E. Liu Zhenmin, China’s Special Envoy for Climate Change and former UN Under-Secretary-General. Additional keynote addresses were delivered by Mr. Li Feng, Vice Governor of Hainan Province, and H.E. Siddharth Chatterjee, UN Resident Coordinator in China.

List of sessions:

1. Session I: Advancing Global Governance through Shiology
2. Session II: Safeguarding Humanity’s Table — Ensuring Sufficient, High-Quality and Safe Food for 8 Billion People
3. Session III: Food-System Transformation — The Path to Health and Longevity
4. Session IV: Governance Reform and Institutional Innovation for Sustainable Food Systems
5. Session V: Education and Culture for Sustainable Food Practices

6. Session VI: Confronting Climate and Ecological Challenges — Building More Resilient Food Systems
7. Session VII: Release and Presentation of the “Global Food Systems and Sustainable Development Goals (SDGs) Report”

A central outcome of the Forum was the launch of a globally collaborative hardcover Report entitled *The Global Food Systems and SDGs Report 2025: A Systematic Stocktake of Food-System Issues and Solutions*. The report involved over 120 co-authors and consultants from 115 countries and was designed to assist the United Nations and its member states in achieving SDG targets by 2030 and beyond. The report drew on detailed datasets contributed by country experts and institutional partners. The foreword was written by H.E. Ban Ki-moon, former Secretary-General of the United Nations. The report is grounded in the work of Liu Guangwei, whose formulation of Shiance theory underpins Shiology as a coherent intellectual system linking food, human health, and social order.

The Forum received extensive national media coverage in China, including *China Daily* and its digital platforms, with presenters participating in media interviews. The event provided a strong institutional and intellectual foundation for the further development and global dissemination of Shiology.

6.0 Conclusion

This document has brought together a substantial and diverse body of work related to Shiology and shiance theory in order to provide a coherent, accessible synthesis of key concepts, systems, and global contexts. Drawing on the published works of Liu Guangwei and the institutional developments surrounding the World Shiology Forum, it has outlined Shiology as a human-centred framework for understanding food systems as biological, behavioural, and civilisational structures.

At its core, Shiology reframes food systems by returning attention to the eater—the point at which food becomes the human body, health or disease is produced, and individual practices accumulate into population-level outcomes. By integrating food acquisition, eater wellbeing, and shiance order into a single conceptual system (Shiology Triangle), Shiology addresses limitations inherent in fragmented approaches that treat production, health, sustainability, and governance as separate domains. In doing so, it provides explanatory power for persistent food-system paradoxes, including the coexistence of food abundance and malnutrition, productivity and environmental degradation, and economic growth and social instability.

The alignment of Shiology with the Sustainable Development Goals further demonstrates the relevance of this framework for contemporary global challenges. Rather than positioning food narrowly within a single goal, Shiology reveals food as a cross-cutting foundation underpinning progress across health, equity, environmental sustainability, institutional stability, and global partnership. From this perspective, failures to achieve SDG targets often reflect deeper misalignments in how societies organise food, rather than isolated sectoral shortcomings.

The Fifth World Shiology Forum marked an important milestone in advancing Shiology as both an intellectual framework and a global platform for dialogue, collaboration, and policy engagement. Together with the publication of the *Global Food Systems and SDGs Report 2025*, the Forum reinforced the significance of eater-centred, system-level thinking for addressing food-system challenges at scale.

As a synthesis document, this work is not intended to replace the original publications on which it draws, but to support understanding, responsible communication, and further engagement with the Shiology literature. By bringing these ideas together in one place, it aims to serve as a foundation for ongoing reflection, teaching, outreach, and interdisciplinary discussion as Shiology continues to evolve within global food-system discourse.

7.0 Sources and Further Reading

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