



和

CHINA' S LOGIC OF A CONFUCIAN HOLISTIC WORLD ORDER

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① CHINA'S RISE

② THE CULTURAL ORIGIN OF THE DIFFERENCE

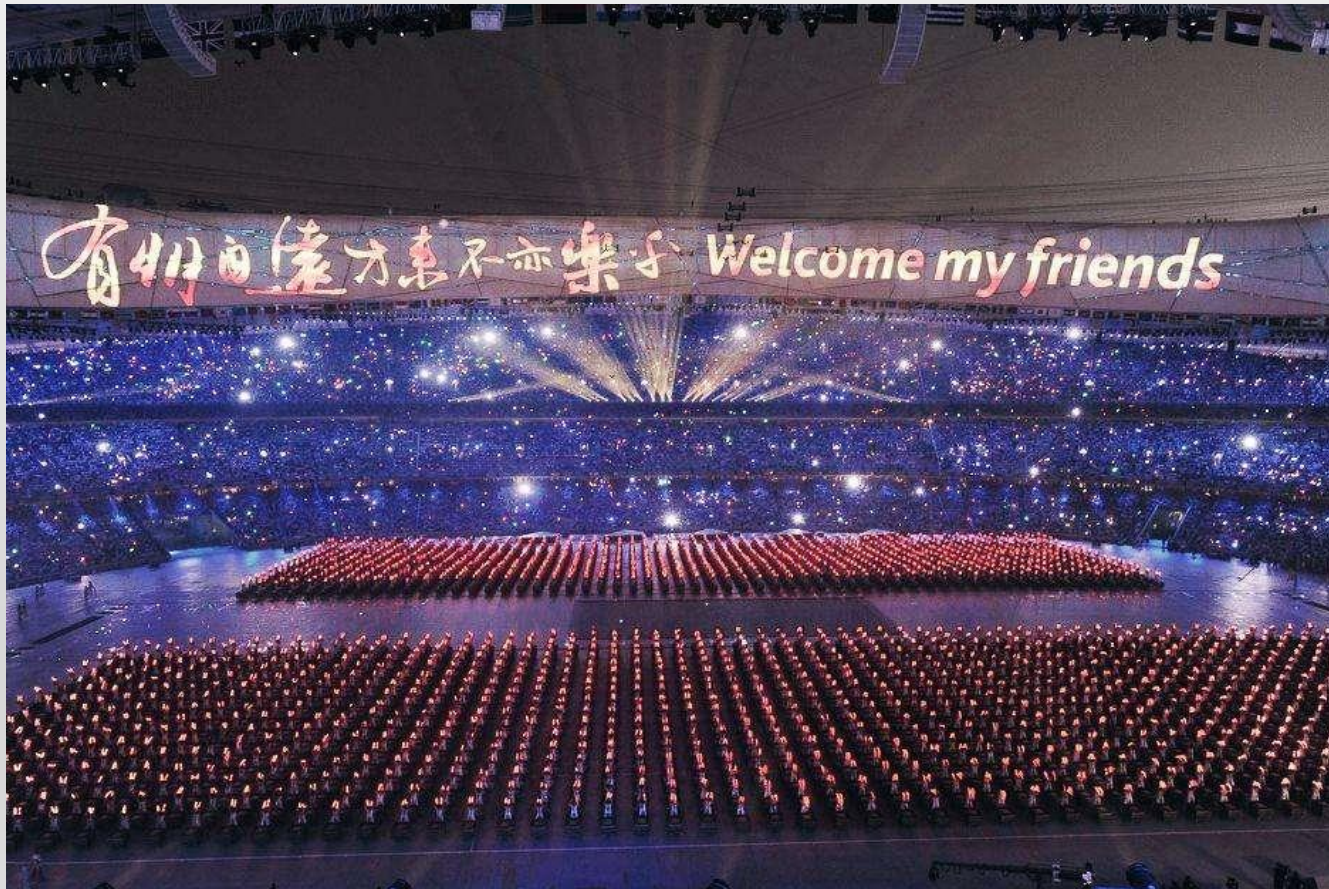
③ CHINA'S LOGIC OF THE WORLD ORDER

④ CHALLENGES OF BUILDING SUCH AN ORDER





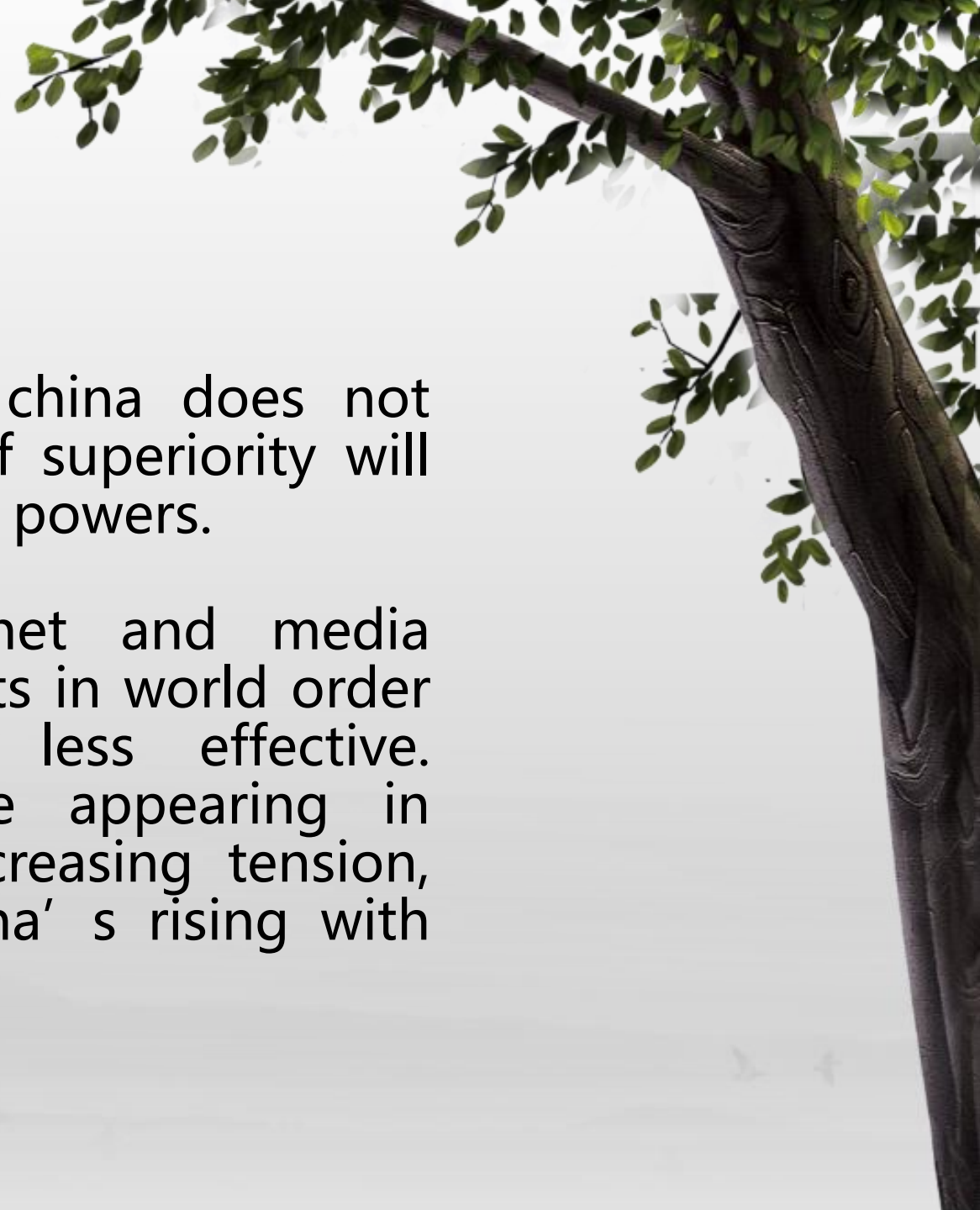
CHINA' S RISE



The Chinese government seeks to promote a peaceful discourse



CHINA' S RISE



- Many people think that even if china does not actively seek conflict, its pursuit of superiority will lead to struggle against other world powers.
- In the 21st century, the internet and media revolution are producing huge shifts in world order patterns, which are becoming less effective. Problems and contradictions are appearing in various countries, while facing increasing tension, western powers might regard china' s rising with concern.

 **CHINA' S RISE** 

BUT IT SEEMS THAT THE WESTERN WORLD
INEVITABLY FEELS DOUBT AND FEAR.





CHINA' S RISE



[Dec 20, 2017]



- While facing increasing tension, Western powers might regard China' s rising with concern. On Dec 20th, 2017, in his national security strategy, Trump labelled China as a **"rival"** and a **"revisionist power"** .



CHINA' S RISE



Australian Government

2017

Foreign Policy White Paper

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On 23rd the same month, the Australian government released its Foreign Policy White Paper, which states: “Like all great powers, China will seek to influence the region to suit its own interests. As it does, a number of factors suggest we will face an increasingly complex and contested Indo–Pacific.”



CHINA' S RISE



Chinese' eyes

WE RISE
IN PEACE



CHINA' S RISE

In some westerner's eyes



差异

| The cultural origin
of the difference |





• The cultural origin of the difference



Western
intellectual
tradition



Judaism



Hellenism



Christian
thought

- In a world order established on the basis of such polarities, a leader would inevitably contemplate himself (or herself) in the world as made up of antagonistic forces or with an exclusive role.
- Although such tradition had a positive impact in enhancing social cohesion in many parts of the world, this dual vision of good against evil has led to unresolved contradictions, some of which were located at the heart of Christianity itself; with its different manifestations, some of which were considered heretic.
- Under such assumptions, President Bush's declaration of making no distinction between terrorism and the nations who harbor them comes as no surprise. Even in times of peace, this world order sees a division between different camps, with countries set in groups of allies, sharing the same world views, and against enemies; those not siding with them.





◀ • The cultural origin of the difference ▶



- However, contemporary politics faces a dilemma: the fact that “Even if their domestic politics are legitimate, the rules of the world game that have established are never politically legitimate, because imperialist worldviews take the world as the object of domination and never as a political entity.” (Tingyang Zhao, “Redefining” 5)





◀ • The cultural origin of the difference ▶



West

- Western society agrees on a 'common sense' that people are social and society is always a group of the people.



East

- in China human societies are perceived as belonging to a greater entity, an order ruled by nature within holistic world view ruled by the divine Dao.



• The cultural origin of the difference



- Thus, the ethical rationality of ancient Chinese Confucianism is understood as internalized and metaphysical. It is their subjective status as physical. It is the nature of always subject and object at the same time, the object of conversion; the norm of society and, at the same time, the ultimate of pursuit: the means and the ends are inseparable and thought through. In Buddhism, this ethical behavior in interaction represents real wisdom and stands for someone who has acquired compassion, generosity, loyalty, reliability and love for domestic life)



- The cultural origin of the difference



Conclusion

- Traditional Chinese society does not need an external power to maintain the basic order, as the order is always in the collective unconscious. This is also one of the reasons why social security in East Asia is maintained against all odds.





• The cultural origin of the difference



和

- For a world based on Confucian ethics, the relations between nations should follow after family relations, not hegemonic grounds.
- As with the family, members should show respect to the group and have small humble 'egos'. Countries should suppress their own selfish desires and follow the concept and ideal of “和 (harmony)”, so that the international community could eventually reach a state of peace.





- The cultural origin of the difference



**Could there be another style of
modernization?**

和谐

“A Community with a
Shared Future”
and the “Belt and Road”





China's logic of the world order



天下

- The rise of the People's Republic of China is taking its impetus from traditional Confucianism. A number of theories of international relations are based on this model. Among them Tingyang Zhao's *Tian Xia* (天下, all-under-heaven). The "Tian Xia" system is founded on the basis of the holistic view of subjectivity.

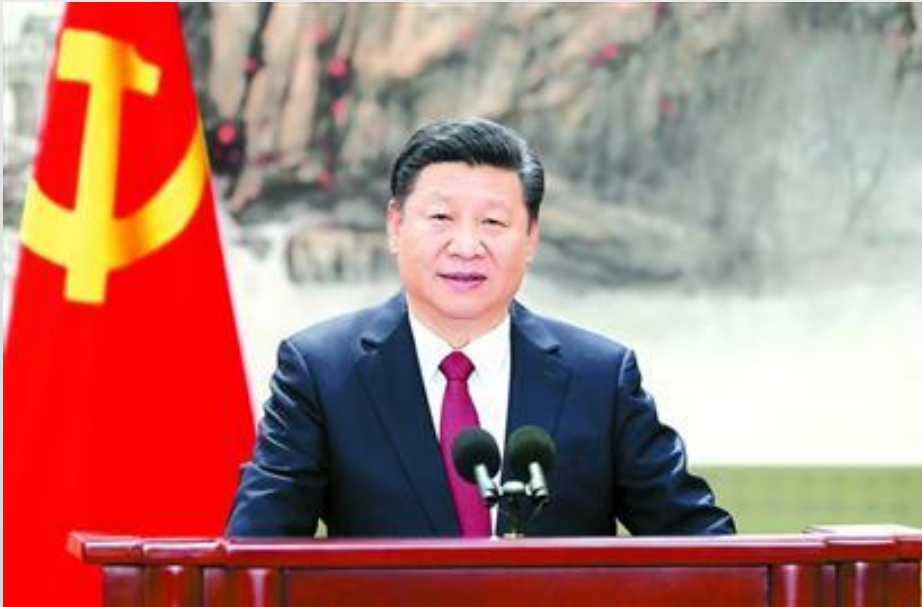




China' s logic of the world order



[Oct. 18, 2017]



- On the basis of such theoretical exploration, the Chinese Communist Party has recently proposed the Chinese-style ideal of global order officially at the governmental level. President Xi Jinping presented the plan and the path to peaceful development to the 19th CPC National Congress, using the terms “A Community with a Shared Future” .
- In February 2017, “A Community with a Shared Future” was included in the resolution of the UN Human Rights Council and became an international consensus.



China's logic of the world order



- The idea of establishing an international order with a "Community with a Shared Future" requires nations to restrain individual desires and adhere to the process of working constructively from bilateral to regional relations, and also to common goals and benefits for the whole of humankind. In essence, this is a holistic international order, that differs from previous Western world models. China's "Community with a Shared Future" is progressively carried out through a number of concrete steps.

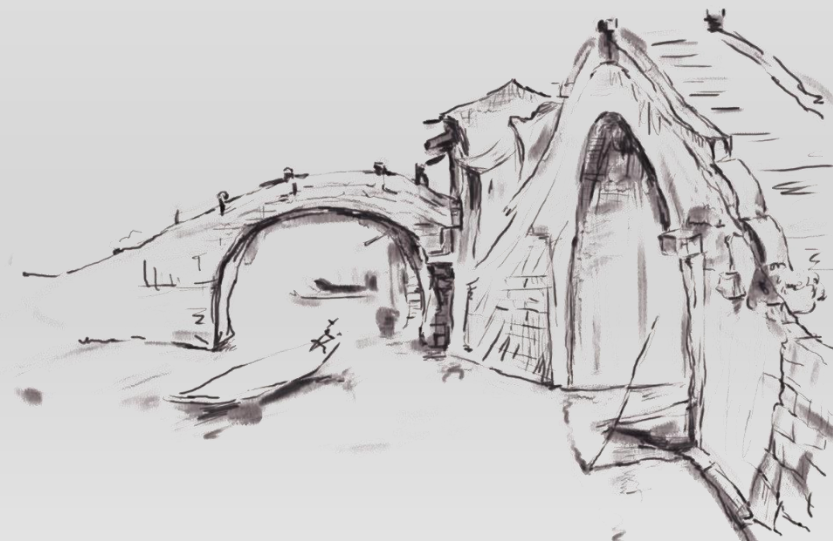


China's logic of the world order



First, in the field of bilateral relations

China's reform and opening up is increasingly emphasizing its own responsibility in diplomatic activities. Such duty is based on the need to assert self-control and self-restraint in the process of intersubjective communication with other world actors.





China' s logic of the world order

First, in the field of bilateral relations

- Whether in the initial stage of the reform and opening up, or in the current period of rapid rise, China' s ideal of "A Community with a Shared Future" persist, and for this reason the country seldom sets political conditions in international political and economic activities, as some Western countries do. This approach is often regarded as irresponsible by the Western, but if follows Confucian moral courtesies such as self-discipline and self-restraint.





China's logic of the world order

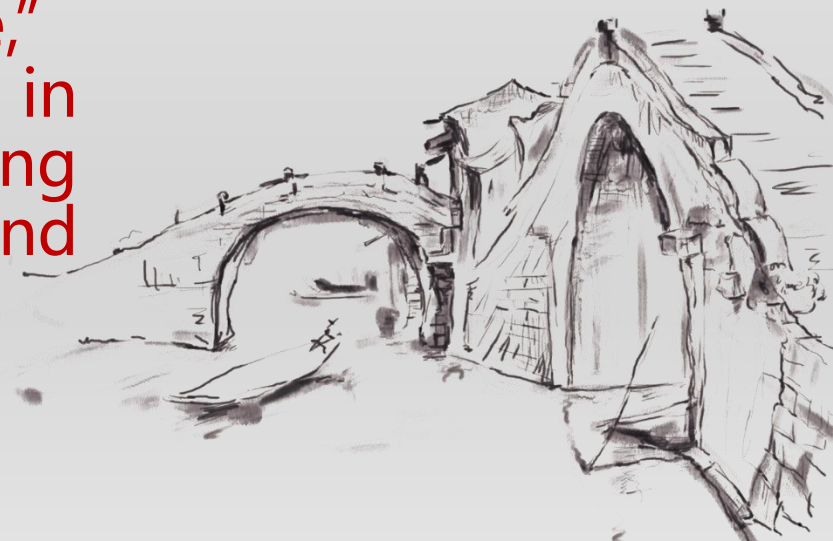


First, in the field of bilateral relations



Second, at a regional and international level

- At a regional and international level, actions are being carried out to extend the idea of “A Community with a Shared Future” . For example, in the last few years, President Xi put forth “The Belt and Road Initiative,” meant to recover cultural and creative industries in China's ethnic areas as well as promoting connections with other Asian countries, Europe and Africa.





China's logic of the world order



- Ideologically, the historical orientation of the “Belt and Road” has avoided the Western modern international political framework from the very beginning. The “Belt and Road” initiative implies the construction of a non-Western regional diplomatic approach. It is by far the most complete and comprehensive manifestation of China's ideal of “a Community with a Shared Future” , and it can be seen as a large-scale trial of the international social model developed on the basis of Confucianism.



*China's 'One Belt,
One Road' connects the world*





China's logic of the world order



the Belt and Road initiative

- To put it simply, the Belt and Road initiative unites different countries through common interest and the wish to jointly seek greater benefits. This is the beginning of a community of shared interest.





◀ China' s logic of the world order ▶



Conclusion

- From the statement above, we can see that China's "the Belt and Road" initiative basically follows a Confucian tradition of harmonious holistic world view, defining some basic characteristics of the ideal international order. This new international order seeks self-restraint rather than external control to achieve harmonious relationships.



挑
战

| Challenges ahead |





◀ Challenges of the Confucian holistic world order ▶



- in spite of the many positive aspects of the “Belt and Road” project, the construction of a world model based on the vision of “a Community with a Shared Future” still faces many challenges.

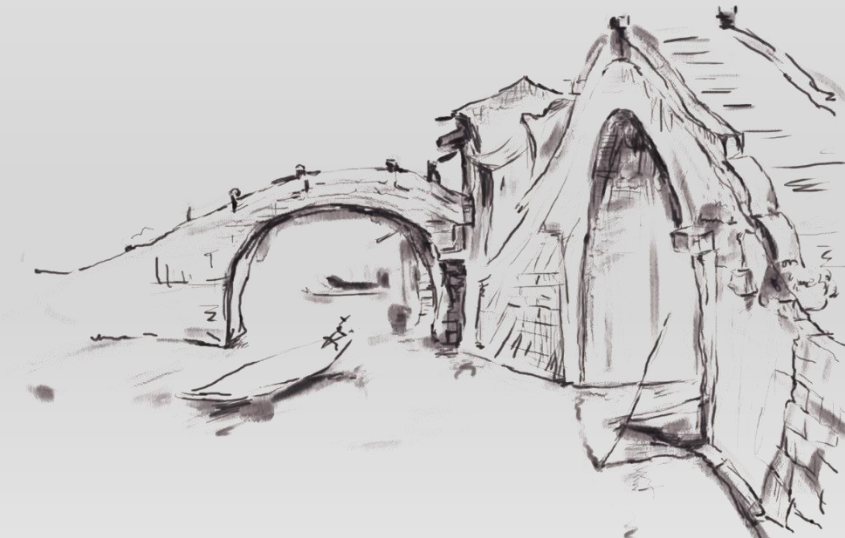




Challenges of the Confucian holistic world order



First, how can the countries of the world create a universal ethical code.





Challenges of the Confucian holistic world order

First, how can the countries of the world create a universal ethical code.

Second, how to make the inter-subjective holistic approach concrete and efficient.





Challenges of the Confucian holistic world order

First, how can the countries of the world create a universal ethical code.



Second, how to make the inter-subjective holistic approach concrete and efficient.



Finally, China's role in the promotion of the "Community with a Shared Future"





CONCLUSION



Conclusion

- This lecture has provided a cultural background to the idea put forward by President Xi of “a Community with a Shared Future”. I want to show how establishment of cross-cultural ties across the world concerns a collectivist approach which surpasses geographical and spatial national boundaries, demolishing barriers and walls, fostering inter-subjective approaches and inter-culturalism, promoting tolerance amid differences, and a culture of dialogue and peace.

China’s efforts to seek a new model to international world order passes by a number of concrete strategies, such as the creation and support to the “Belt and Road” initiative, reinventing the cultural impact of the ancient Silk Road in order to enhance tourism and revitalize cultural and creative industries. However, the goal to create “a Community with a Shared Future” goes beyond cultural and economic forms of cooperation. It requires the establishment of confidence and trust, as well as a global framework that allows to focus on a common future modelled on an ideal of harmony and inclusiveness for all cultures. The people in China and their political representatives feel the responsibility to be pioneers and advocates of this new world order.





THANKS