



Expert Point-of-View Paper Inspiration of Confucius Thought for Economics and International Relations

Mohamed Noman Galal, PhD

Member of Egyptian Council for Foreign Relations

Received 1st Oct. 2014, Revised 15th Oct,2014, Accepted 15th Oct 2014, Published 1st March 2015

Abstract: The paper will deal with the inspiration of Confucian thoughts in the context of Chinese political culture and its relative importance to international relations in the 21st century.

The paper focuses on how Confucius' teachings and thought inspire particularly the practice of harmony in international relations through the values of Laozi, Han Fei, Tao and Dao which establish the basis of the Asian values and development models.

The paper discusses first the main political concepts in Chinese culture and their link to Confucius teachings. The world order in the 21st century through Chinese cultural prism is also discussed. Interaction between the Western philosophy and the Chinese during 16-19th centuries is critically reviewed, followed by a reflection on current "Asian Values" and the Chinese Culture.

Confucius' thoughts and role are analysed for their role in the Chinese development model and their impact on the international relations.

Keywords: Inspiration, Confucius, Chinese Culture, International Relations, Coexistence.



Introduction

There are various philosophical concepts that explain inter-human relations throughout the march of human history. Prominent among them are two main concepts: the concept of Conflict and the concept of Harmony. One could trace these two concepts in the three main civilizations i.e. Western, Chinese and Muslim Civilizations. This paper will focus on the Chinese Civilization with a particular reference to on Confucius ideas (Galal, 2007).

Pondering upon the march of human history, one can draw four main conclusions, as follows:

First: Selfishness, greed and bigotry are the core reasons for all conflicts among people and nations.

Second: All religions and creeds call for peace and harmony as a matter of principle. Nevertheless, many politicians, businessmen or even clergy, from all religions and cultures, envisage conflicts and wars as a way to develop their nations, particularly through developing the military industry. Thus invasion and conquest of other nations became sometimes tools to gain spoils, or to impose tributes, or taxes, or to take-over the conquered territories or their natural resources. The economic concept of “cut-throat competition”, or the political concept of modernization or urbanization, or the military concept of invasion / conquest or the religious concept of missionary and converting others to one’s own religion, are but few of the nefarious concepts promoted by some shortsighted politicians, clergy, businessmen and military people.

Third: Due to the huge devastation and destruction of the lives of many people, their properties and many of the achievements of humanity through the ages, many philosophers and thinkers and even wise individuals called, over the years, for peace, harmony and cooperation.

Fourth: The way out of our current dilemma or the vicious circle of violence, conflicts and wars, is through dialogue and reconciliation. This approach of dialogue, though it sometimes seems tedious and endless, is less perilous and could lead to reconciliation and harmony rather than mobilization of forces to settle differences through saber rattling.

This paper is based on the above to discuss how the Confucius ideas, particularly the concept of harmony, could be relevant to 21st century needs. This is why former president Hu Jintao gave more emphasis and priority for this concept during his tenure. The discussion in this paper highlights how this concept of Confucius harmony became an essential part of the Chinese culture.

Main Political Concepts in Chinese culture:

There are two main concepts that prevailed throughout the Chinese political history; these are conflict and harmony. The legalist school, particularly the philosopher “Han Fei,” focused on the concept of conflict while Confucius paid great attention to promoting the concept of Harmony. The dichotomy between them is similar to that between Thomas Hobbs (1651) and John Locke (1688). It is to be remembered that the Taoist school also advocated the concept of love and harmony in society.

It is pertinent at this juncture to elaborate a little on the roots of the concept of Harmony in Chinese culture and in Chinese political philosophy.



One can trace these roots through three ideas:

First: The idea of the “yin and yang” the negative and positive or the female and male, or darkness and light. The “yin and yang” concept emphasizes the complementarities of life as well as its balanced composition, thus harmony could be achieved (Galal, 2007).

Second: The idea of the “Tao”. The Chinese philosopher, “Lao Tzu” (b.600 d.470), believed that human life, like everything else in the universe, is constantly influenced by external forces. He encouraged his followers to observe and seek to understand the laws of nature, to develop intuition and to build up personal power, and to use that power to lead life with love and without force.

The core of Taoism is the concept of “WùWei” that involves knowing when to act and when not to act. It is a natural reaction, as planets revolve around the sun. It means doing things naturally without effort. One saying of “Lao Tzu,” “The truth is not always beautiful, nor are beautiful words the truth”. Lao Tzu’s main book is called “Dao De Jing (DDJ). It can be compared to Confucius’s “Analects” or “Sun Tzu’s” “Art of War”. It can also be compared with the New Testament as “Lao Tzu” has been compared with Jesus Christ. Some scholars even found that Jesus and “Lao Tzu” (features astonishingly) have great resemblance to each other. These two spiritual masters led their followers down the same path despite vast differences in era and geography.

Third: The legalist school (legalism: FǎJia i.e. school of law). It was one of the main philosophic schools during the “Spring and Autumn” period and the “Warring States” period (770-221 BC). It was a period of great cultural and intellectual ferment in China. It gave rise to the famous concept of let one thousand Schools of Thought to contend and one thousand flowers to blossom (Galal, 2007).

Under the political leadership of “Li Si”, his form of legalism became predominant in China. Some scholars consider Li Si’s form of legalism to have been one of the earliest known totalitarian ideologies. Legalism was a pragmatic political philosophy that did not address higher questions like the nature and the purpose of life.

The most famous proponent and contributor of Li Si School was “Han Fei”. Han Fei believed that a ruler should govern his subjects using the following trinity:

- *Fǎ: Law or principle.* All people under the ruler are equal before the law.
- *Shù: Method, tactic or art.* These should not be publicized but used by the ruler and if successfully enforced, even a weak ruler will be strong.
- *Shì: Legitimacy or power.* It is the position of the ruler, not the ruler himself that holds the power. The early thoughts on legalism were first formed by “Shang Yang” and further developed by “Han Feizi” and “Li Si”. These thoughts meant to strengthen the government and reinforce adherence to the law. The legalism, fully emerged during the “Warring States Period” and preceding “Spring and Autumn Period”, was marked by frequent violence and wars. This school believed that the individual had no legitimate civil rights or any personal freedom but to strengthen the ruler. It considered the people and their actions are evil and foolish. Nevertheless, it allowed common people to gain noble rank on merit. The school played a very important role in King Zhuang Xiang, of Qin’s Dynasty, to rise in his power. It could be called a “Realpolitik” school. It was



discredited, later on, as it focused on the use of force. It could be compared with the philosophy of Machiavelli (1469– 1527) the “Ends Justify the Means”. However, some of the ideas of Legalist School were revived, now and then, particularly when “Mao Zedong” approved some of its methods.

Confucius and Chinese Culture

Confucius is the most influential Chinese philosopher. He left his permanent imprint all over Chinese history and civilization. With the advent of the 21st century, Confucius' thoughts and ideas got a new momentum after a period of more than half a century of neglect and even defamed party. It came under severe criticism since the Chinese communist emerged in July 1921 and came under severe attack during the decade of the Cultural Revolution, as it had been accused of supporting feudal system and conservative reactionary values of despotic rule. His thoughts were accused of humiliating human beings particularly through the so called Confucius concept of the four relationship i.e. relation between ruler and ruled, relation between husband and wife, relation between parents and siblings, relation between elder and younger. Nevertheless one has to emphasize that each philosophy reflects the society where it stemmed from and the era when it appeared, as any philosophy or philosopher seeks to deal with issues of his / her own society at a certain period of time. Of course if the ideas of a philosopher address more general and universal issues, they will have a more permanent impact.

Confucius lived in a period of Chinese history that had five main Characteristics:

First: It was the spring of the Chinese civilization. Many philosophical schools of thought flourished. The main concept was to “let one thousand flowers to blossom and one thousand schools of thought to contend”.

Second: The concept of Chinese unity was dormant. Chinese history was not yet mature to develop the civilization into a Chinese political system based on the concept of one state. China at that time was divided into Warring States where central power was weak. There was no central ruler with enough power to dominate or with charisma to attract other states into one fold.

Third: The Chinese identity had not been materialized and a sense of belonging to a particular culture in the period from (800-200 BC) was still evolving. It was in 551 BC when Confucius was born in a milieu where culture was developing. The Chinese culture was to a great extent well established while Chinese political identity was still evolving. This led to the feeling of Chinese people, that they possessed a civilization that had had a continuity for more than five thousand years. It had been developing since 2500 BC.

Fourth: The emperor from Zhou dynasty in the Western region of China overthrew the Shang dynasty. He based his action upon one of the concepts that became dominant through Chinese history that of the “Mandate of Heaven, or “Tianming”. The emperor propagated that he was given the “Mandate of Heaven” due to his virtues. While the emperor of Shang (1766-1122 BC) was a tyrant, oppressing his people and showing his disrespect and irreverence to the ancestors, Duke of Zhou dynasty assumed being the regent after the death of his brother the emperor of Zhou, The Duke of Zhou delivered a speech where he emphasized that getting the “Mandate is without limitations of happiness” all over the state. However, there is no limitation for concerns also. Heaven strips its mandate from the unjust



ruler who left his people in poverty, misery and who entrusted and appointed the unworthy corrupt people, giving them authority over the people. This situation led the poor to pray to heaven for mercy, thus the heaven outstripped the unjust ruler and bestows its mandate upon a virtuous ruler who should take care of his own people. These two concepts of "Heaven's mandate and Virtue" were introduced by Zhou dynasty into the Chinese culture. Confucius highly revered the Duke as a ruler due to his piety and virtuous character. He called upon all rulers to follow his example.

Fifth: With the fall of Western Zhou Dynasty in the year 771BC at the hands of nomadic tribes and the assassination of the king by a traitor from his subordinate, a new capital of Zhou was built in Eastern China called "Luoyang". The King of Eastern Zhou was dedicated to perform only rituals and rites while the nobles took over power and launched a devastating war against each other. China lived the era of the Warring States. The down fall of the political system became concomitant with the fall of morals and ethics. People looked at the Heaven (Tian) as god to bestow its mandate upon good rulers and punish bad ones. The "LI" ethics and morals or the gentlemen's characteristics were neglected by the nobles. Chaos as well as disorder and instability prevailed. Looting, killing, fear and insecurity became widespread. The three main schools that presented a response to these challenges were: The Legalists in the Fourth Century BC who called for applying strict rules of law and order. The Daoism advocated morals and universal love. The most important school was Confucian that based its thinking on a combination of legalism and Daoism. The most famous advocate of the legalist school was "Han fei-280-233 BC" who emphasized that old ethics and morals lost their validity as they responded to a limited number of population and abundance of resources. As the population greatly increased and goods became limited people started fighting. The way to rule is through law and force, thus order and peace could be restored. They advocate the concept of ruler with absolute authority and central power.

While the Daoism advocated by Laozi in the Fourth Century who published his book entitled "Dao de Jing", Daoism highlighted the concept of returning to the state of nature before civilization which sowed greed and evil. The third school came to build its concepts on the two previous schools in addition to the ancient traditions of China, its philosophy, and customs regarding the good rulers. Confucianism which became, as time went on, the most dominant school and reemerged more than once in the form of neo-Confucianism and modern Confucianism. Sometimes it is called revivalist Confucianism in the beginning of the 21st century.

Confucius and the concept of Harmony

Confucian philosophy could be dubbed, in general, as the philosophy of harmony or it could even be called the philosophy of ethics and morals developed by Confucius (Kong Fuzi or Master Kong 551-479 BC). It advocated totally opposite concepts to legalism. It stressed the importance of education for moral development of the individual so that the state could be governed by morals and virtues rather than by the use of coercive laws. Mencius, who was the second exponent of this philosophy, said that, "Ever since Man came into this world, there has never been one greater than Confucius". Confucius believed that people live their lives within parameters firmly established by "Heaven" which means the "Supreme Being" as well as "Nature" which has fixed cycles and patterns. Confucius argued that men are responsible for their actions and especially for their treatment of others.



Confucius's social philosophy largely revolves around the concept of "ren", compassion or loving others. His political philosophy is rooted in his belief that a ruler should learn and practice self-discipline and govern his subjects by his own example, i.e. if the ruler is good the subject will be good. He advocated the conformity between names and deeds in his theory of "Zhengming" i.e. a proper use of language or rectifying the behavior of people so that it exactly corresponds to the language by which they identify and describe themselves. The "de" or virtue is the moral power that allows one to win followers without resort to physical force.

World Order in the 21st Century through Chinese Cultural Prism

The expression "the world order" has several meanings. One of these meanings could be a state of affairs of distribution of existing arrangements among some states and or non- state actors. Another meaning for a "world order" could be a normative vision prescribing preferred relations among these actions (normative ideals), or could mean a policy behavior i.e. approaches of a country towards world order (conduct). All the three meanings are interrelated. It is a promotion of a certain vision or values based on a particular understanding of empirical reality and an approach to manage it or alter it. China views on 'world order' have been formulated on the basis of its historical conditions, physical milieu and political fortune. However, these views are not often shared by all Chinese or have not been consistent all the time. This is the case in each country especially with a long history, vast geographical area, and huge population. So diversity and flexibility are normal matters. Moreover, differences or rather discrepancies can exist between form and content, belief and rites, ideas and actual practices. Coexistence with practical acceptance of divergent beliefs has been a hallmark of traditional Chinese culture.

This is not hypocrisy or bad faith or deliberate deviation. It is a fact of life and politics. It could be applied to many countries in various regions. Even a foreign policy is influenced by its domestic as well as its economic and social circumstances.

If one applies this general understanding to Chinese politics, one may state that its formation dates back to pre-modern China i.e. the three dynasties of Xiao, Shang and Zhou (circa 2205-256 BC). During that period the core of the Chinese civilization developed. So its value system and its national identity which were mainly maintained until the mid of Nineteenth Century had developed during that period. The idea of nation-state or nationalism came late to China, as a result of its encounters with the West. Westphalia system of sovereign state since 1648 gave a "de facto" recognition of European fragmentation and regulated the relations among its constituent states. These relations were marked by rivalry and even cut-throat competition. All these led to wars, arm races, destruction and loss of millions of souls in the First and Second World Wars. It led also to the appearance of new terminologies and theories like balance of power, alliances as well as industrialization, inventions, arms industry and entrepreneurship as well as the emergence of new social economic and political systems.

Chinese geography, population, history and natural resources gave it an edge over other countries in its region of East Asia contrary to the European Countries. Local authorities were given substantial autonomy in implementing unlike the imperial decrees. Tolerance prevailed as far as there is conformity with the general Confucian precepts and popular rituals. Traditionally, Chinese emperors "reigned rather than ruled". This is contrary to



European monarchs who often took direct roles in politics. "The Universal Pacification" of the Chinese empire produced a concept of world order based on culture rather than politics.

Confucian tradition determined social classes that considered the lowest are the merchants and soldiers while the highest are the gentry and literary class. The distinction between civilized and barbarian is based on the knowledge and behavior according to the tenets of the Chinese culture and the acceptance of Confucian precepts. This could provide an explanation why China had not developed a concept of world order based on the sovereign state.

This Chinese culture could be compared with the Islamic culture, which came later on, and based its concept of civilization on being a "Muslim Nation" believing in one god and giving up polytheism. A Muslim "world order" did not develop or elaborate the concept of equal sovereignty except at the later stage of the Abbasside dynasty when some sort of recognition of other states appeared. One could say the same for the European Catholic Empire. So, one has to look at political life as it was in these centuries i.e. within its historical context. However the concept of universal pacification as highlighted by Steve Chan is not totally accurate nor is the concept of universal community (Braudel, 1993). These are new ideas or concepts developed by academia to explain the behavior of ancient countries. In my view the "Universal Pacification" is based upon self-satisfaction of the Chinese people at that time within its old vital sphere, if one could use this term. Or rather to say its "vital cultural and civilizational sphere". While the situation in Catholic Europe and Arab Muslim civilizations were totally different, as natural resources were in scarcity, tribal system was dominating, contrary to agrarian societies like Egypt, Mesopotamia or other civilizations in West Asia. It is to be noticed that China's population stems from two ethnic groups: Ts'in and Han, the Chinese culture mainly from "Huang He" (the Yellow River not the Yangtze River).

China's cultural traditions were the most effective source of its influence. The ideal of "Da Tong" or universal community would be realized when all people join a union of common norms and values. The imperial Chinese concept of world order rested on proclaimed moral virtues rather than compelling military power. Steve Chan urged that traditional Chinese concept could boost that it was based on the concept "Right" defines "Might" not the other way round. The national power could be viewed as reflection of national virtue. The Chinese world order was based on the emperor's universal virtue and the "Mandate of Heaven". This is the influence of Chinese culture. The norms and structure are supposed to reflect universal and timeless ethical standards and moral principles. As China was the supreme power in its region with no rival, the concept of world order on equal sovereignty was not an issue of concern to China at that time. The sense of complacency and superiority were shaken when China come into encounters with Western and Japanese imperialism in the mid of 19th century (Seitz, 2001).

One could claim that there was a Chinese world order derived from the concept of "Zhonggou" which means the Central Kingdom. Thus China is the center of the civilized and the strong world. It is rather a predominant country while others are barbarians uncivilized, and weak. The way the Chinese Emperor looked at the envoys from other countries is a vivid illustration of such thinking. These envoys were admitted to audience with the Chinese Emperor as they do not represent countries equal to China. They are given valuable gifts not for themselves alone but also for their kings. The claim of the Chinese Emperor is based



on two counts: First, he is the emperor of the Central Kingdom, i.e. the only super power and second, he has the “Mandate of Heaven” as he is the most virtuous person in China. So he rules by virtue rather than by power. The result of these two counts is the formulation of the concept of harmony as the predominating concept that controls the relations within the country. Thus it is natural to control the relations among all countries (Seitz, 2001).

To highlight the concept of harmony in the 21st century one has to recall that recently the concept of harmony propagated in world affairs by the (then) president of China “Hu Jintao”. It is contrary to the concept of conflict or war or struggle and the power politics propagated by European politicians. They elaborated theories of right of conquest, right of invading uncivilized Africa, Asia, etc. So imperialist phenomenon emerged and many countries, for nearly two centuries, were dominated by European states. Rivalry and the scramble for invading Africa, Asia and the new world of the Americans became facts or events in the history of modern Europe. It is important to highlight here the concept of “convergence” in today’s world promoted by a Singaporean scholar and diplomat Mohbobani who becoming anticipated that world is converging and is become one world. He concludes that “everything that rises most converge”. The great convergence that own world is expecting is now remediable where too many focuses has been unreleased to shrink the world, they will only gain momentum in the coming decades. Then Mahbubani emphasis that.

Interaction between the Western philosophy and the Chinese during 16-19th centuries

The first translation in Europe of Chinese philosophical writings was published in 1687 and highlighted many Chinese ideas and concepts especially those related to morals, and politics. The Jesuits, who were first to interact with the Chinese, called upon European to benefit from these concepts because they are similar to Christian ethics. They stressed that Chinese believe in God. They were also impressed with the education system in China and examinations for public office. The Jesuits missionaries coined the term Neo- Confucianism (Wikipedia). The French philosopher Michel de Montaigne (1533- 1592) was impressed by Confucian morals, and politics, also Pierre Bayle (1646-1716) was fascinated especially by China’s enlightenment that was based on tolerance, and non-bigotry. Spinoza (1632-1677), and Leibniz drew attention to the principle of tolerance, while Voltaire 1694-1778 was impressed by ethics of the Chinese and the superiority of Chinese political system. Clarke the has emphasized that the most prominent European scholars have made a mistake in the perception that the history of the world started with the Old Testament and the Children of Israel, because the Chinese civilization dated back to 2900 BC. The German philosopher Leibniz (1646-1716) while he was looking for the language spoken by Adam and Eve, concluded that they spoke Chinese because it is based on characters rather than letters, which came at a later stage of human evolution. The most prominent book of “I Ching” is an ancient text dating from before New Testament. It was based on the observation of nature and the use of reason and not revelation.

The search for a permanent universal philosophy ,”Philosophic Perennis”, the concept of the Tao and the concept of cosmic harmony in China, are the basis for general harmony among people and nations throughout history. The concept of the first principle “Li” and concept of intrinsic energy “Chi” resemble the concept of the convergence of civilizations in the Western Philosophy. In my view, the concept of convergence will help in the dialogue between East and West. Clarke noticed that the Western obsession with China during the 16th and 17th centuries, gave way to disliking China in the 18th and 19th centuries.



Therefore, here I draw my first conclusion in this argument namely that the early Europeans as a result of their backwardness and ignorance about the world and its history did not know much about the civilizations of China, India or Persia, Ancient Egypt or even the Arab Islamic civilization. Thus when they entered in the Renaissance era during the sixteenth and seventeenth centuries they were impressed by these civilizations. They benefited from their new knowledge to build the European Renaissance. China, India, Persia and Egypt used to interact together as they knew each other. After the progress of Europe oriental ancient civilizations fallen down their territories were occupied by European invaders who were in the rise in the eighteenth and nineteenth centuries.

My second conclusion in this argument is that the values and morals of the philosophy of China related to tolerance religious freedom, and harmony between human being and with nature left its impact on the philosophers of the Renaissance in Europe. The concept of “Wu Wei” has its manifestation in the economics of the mercantilist school as well as Adam Smith in the principle of economic freedom, the famous concept of “Laisser Faire”.

The third conclusion in this argument is that the principles of harmony, and tolerance are the most prominent principles of Chinese civilization. They could do a good service to the world civilization in the 21st century. Thus it could help in avoiding conflicts among nations, people and factions from which humanity is suffering today. The peaceful rise of China is another pillar that contributed in building peaceful international relations. Thus, Confucius philosophy is more suitable for the international relations in the 21st century. It is the best alternative to conflicts, wars or civil wars under various pretexts.

Asian Values and Chinese Culture

The suffering of the Asian countries from the European colonial rule and arrogance to show that their civilization is the final stage evolution of civilization, its defeated by China miraculous development called Chinese peaceful rise. The American and European keenness to impose their culture, their concepts of economic freedom and political freedom i.e. capitalism and democracy generated an Asian reaction among East and South East countries such as Singapore, Malaysia, China and even Japan , Indonesia and India. Therefore, one could understand why and how both Lee kuan Yew of Singapore and Mahathir Mohammad of Malaysia, coined in 1993 the concept of “Asian values” in politics, economy and even in business. Then Chinese leaders and some Japanese politicians echoed the concept of “Asian values” to emphasize the originality of their development which is based on their tradition and ethics.

“Asian values” are not seen as less than the Western values. This shift and development in “Asian values” in almost every discipline could remind us of the famous philosopher and sociologist Max Weber about the “Protestant values” as a base for economic development in America or Alex Tocqueville “Democracy in America”. The Western countries criticized the concept of “Asian Values” when the financial crisis broke out in 1997 in Asian countries. However, when the crisis became a global phenomenon the concept of “Asian Values” reemerged once more. This concept included the following elements which are:

1. Predispositions towards a single –party rule rather than following political pluralism.
2. Preference for social harmony and consensus as opposed to confrontation and dissent.
3. Concern with socio-economic well-being instead of civil liberties and human rights.



4. Preference for the welfare and collective well-being of the community over individual rights.
5. Loyalty and respect towards forms of authority including parents, teachers and governments (Confucian Virtues).
6. Collective and communitarian over individualism and liberalism.
7. Authoritarian governments as opposed to liberal democracy.

The aim of “Asian Values” is to provide a third way of different development than capitalism or communism. It aimed also to provide a response to the challenges by Francis Fukuyama in his theory of “The End of History and The Last Man”, and the theory of Samuel Huntington on his famous book “Clash of Civilizations”. The propagators of the “Asian Values” concept, focused on its spirit of harmony, consensus, dialogue, reconciliation, cooperation, etc. Amartya Sen pointed out that democracy is a universal value and that no Asian value system could possibly exist, because the cultural diversity of Asia is too great to have a single set of common values. The most famous propagator of the concept is Fareed Zakaria, an American journalist and writer from an Indian origin who wrote commending the concept of Asian Values and its potential influence in society. It is needed today more than ever.

Confucius and Chinese Development Model

Chinese development has taken an innovative approach in the last few decades .It is today a mix of four main components; the Chinese traditional culture, the communist ideology, the Chinese Communist Party experience and the world experience (Keane, 2009).

One can say that today Chinese development adopts a two dimensional approach. The first part of this approach is a pragmatic dimension, which is based on the concept “what is good for the people and the society is good for the party”. The second dimension is an experimental approach by which when they start a new economic or even political experience they try it on a small scale. If it succeeds it will be implemented on large or big scale. Also they amend the Party constitution with each stage of development to add the new element(s) which they had focused on to give it legitimacy from the party ideology. In general, the Chinese political leadership amend the constitution of the party after an experiment being successful. The latest amendment to the constitution of the party is related to the idea of a Chinese Dream (Ren Xiaosi,op.cit.182). This is what formulated the initiative of president Xi Jinping, who took office in March 2013. President Jinping called for a Chinese Dream for the nation and the individual. Many seminars were held to elaborate on the concept and a number of books were also published in this regard. This concept of Chinese Dream will be a focal of attention in the Chinese program for development for nearly 8 years as generally president has two terms of four years each term.

In his elucidate contribution professor Erik Baark of Hong Kong University has highlighted the main concepts around which the development of China is based. He stressed the issue of social epistemology and the institutional change in which he focuses on the cultural epistemology. Thus he stated that the roots of the Chinese concept of knowledge stretch far back into the rich history of Chinese civilization (Sharif and Baark, 2009; Baark, 2007).

Baark (2009) compared the Chinese philosophy with the Greek one. The difference mainly can be summarized in that the main characteristics of Chinese philosophy are focused on cosmic order and principles of behavior (dao) and the examining of the heaven, earth,



society and human body as a resonant universe. Also, the Chinese philosophy focused on the Chinese intellectuals that used knowledge as advisers to rules and made consensus principle rather than divergence.

China has achieved an outstanding development in a miraculous speed within two years from 1978 to 1998 from adopting the open and reform policy in 1978. A question could be raised about the explanation of this phenomenon. There are various views in this regard. In my view as a student of Chinese culture, economy and society in addition to political march throughout history that the explanation should be searched for in these four fields. One should search deeply in these fields to understand Chinese mentality and their behavior. Through this search one could find the explanation in more accurate way why such development has happened with such speed (Cheng, 2012). It is not due to the policy of the economic reform alone, which China adopted, under the name of socialist economic market and socialism with Chinese characteristics. Rather, one can find that development has been achieved due to so many reasons related to the Chinese culture with its manifestation in politics and social behavior. The reasons for the current Chinese mindset can be referred to one or more of the following:

The Chinese five relations which are attributed to Confucius and considered as virtues which includes the ruler is ruling in accordance with the principle of relation between the ruler and the ruled. This relation is based on obedience. However such obedience is not an absolute one. It is conditional to being just, virtuous, caring about the subjects and choosing the best qualified officials, etc. In earlier pages of this study and particularly in the section of *Confucius and Chinese Culture*, the story of the king of Shang dynasty was mentioned, who was unjust and despotic and thus he lost the mandate of Heaven to rule. Consequently, the people revolted and deposed him and his brother who was fair and pious and caring for the people took over after him. The new ruler gave an eloquent speech in this connection referring to the Mandate of Heaven as a reason for the fall of the dynasty of the deposed ruler and emphasizing upon his being just and fair and gave a pledge to his people to keep his commitments. This ruler became an embodiment of the virtue and mentioned by Confucius in his analects as an ideal ruler that others should follow his example.

Therefore it is thought under the above argument of Chinese background that a ruler is ruling due to the mandate of Heaven, if he loses it the people are entitled to revolt and depose him. But the question is how the people know that a ruler lost the mandate of Heaven? According to Chinese culture there are natural signs for this such as repeated floods and droughts or spread of epidemic diseases. Thus there will be a lack of harvest and the famine will be wide spread, or enemies from foreign barbarian countries attack his state. etc. Confucius philosophy gave a guide to the people to behave according to the five relationships, between ruler and ruled, between father and children, between husband and wife, between elder and younger and between a friend and his friend. These five relations are based on obedience and respect or caring. That what is called the five virtues of Confucius philosophy.

The application of Confucius Teachings on today's environment

The traditional concept of natural Harmony which is based upon two elements of philosophy called the theory of Yin and Yang. they are very old Chinese concepts for the creation of the world and human beings. This Yin and Yang theory represents the negative and positive, night and day, female and male, darkness and light the relation between the two elements



is complementary. The theory also is related to the concepts of balance and equilibrium concepts as with the concept of natural harmony. If we relate them to the economic concepts it is equivalent to the supply and demand theory or between productivity and discipline in work. Chinese hardworking are very and disciplined people. Thus one finds the current Chinese characteristics of the Chinese, exporting more and consuming less etc. These characteristics are in contrast to those many other people through the globe. Add to that the role played by the leadership: when the leader is giving the example the rest will follow suit.

Today when the opening produce its bad aspect with the free market and appearance of classes then corruption started to creep even to the parties senior officials. Here came the call by the former president Hu Jintao and the former premier Wen Jiabao and with more stress on the issue of corruption by the current president Xi Jinping and the premier Li keqiang. Some foreign scholars recalling the Chinese traditional philosophy of the Mandate of Heaven, claim that corruption, drugs, fraud, begging and prostitution are but few social signs of warning to the Communist party of China. This unconscious worrying may explain the concern of the new Chinese leadership of president Xi with corruption issue and they adopted very strict measures against those who prove to be involved in such crime even from high ranking officials of the party. This situation explains why Chinese president, Xi Jinping and his fellow leaders of the party are complaining about the corruption and adopting strict measures in this respect.

One could say that the bureaucracy of contemporary Chinese practices for getting a job done is attributed to Confucius teachings. Actually, such type of teachings kept Chinese civilization from falling down and disappearing. Chinese communist party adopted many of Confucius ideas without give him a credit but attributed them to the Chinese ancient culture (Chin, 2007). Take for example, Ding Xiao Ping the architect of the reform has often repeated proverbs such as “when you reach the river we can cross it. When you stay patient on the banks of a river the fish will come to you. Teach a person how to fish not giving him a fish” and “No matter the color of the cost black or white as far as it catches the mouse”, so many proverbs with a wisdom related to economic Chinese miracle take the cultural base for Chinese development model thus one can emphasize the conclusion of the French historian that Confucius is not only a philosophy it is a whole set of cultural social and political that affect the monarch of the Chinese people along history. One can additionally conclude here that Confucian ideas could be used by dictators to consolidate their absolute power and by feudal to commend the peasants in an agricultural society to be obedient so obedience supplies to all sectors of society. This is the reason communist party defamed Confucius and dubbed him as an intellectual who promoted feudalism and against the poor people. However the second part the picture is that Confucius himself belonged to a poor family and was brought up as lan when he was a minister in charge of crime ministry in Lu state crime rate went down peace provided thus he was promoted to another high profile ministry nevertheless he decided to quit has past and dedicate his life for teaching and promote wisdom as per Chin (2007).

A final note in this part is a similarity between Confucius and Socrates. Another similarity on the sign of ruler losing his mandate from heaven is reiterated in the story of Prophet Joseph and the dream of the king of Egypt (then) to condemn the unjust ruler. Though Chinese culture came after the peak of ancient Egyptian civilization one can trace certain similarities. Also Confucius came before the Greek civilization and before Socrates but there are lots of similarities. One wonders how the history of these various inspiring leaders



have so many similarities, or is it by coincidence?!

In today China, the reputation of Confucius is restored and he is rehabilitated. The Chinese have started since the beginning of the 21st century to promote new China through Confucius teachings for harmony. Confucius inspiring teachings are today promoted through establishing institutes named after him that indicates the eternity of Confucius ideas and contributions, and indicates also that China's intentions today is to establish Chinese development on the virtues promoted by Confucius in the sixth and fifth centuries BC (Braudel,1993). Moreover, the Chinese initiatives shows the desire of China today to emphasize the new thinking in China and to base its development on the concept of peace and peaceful rise (Bijian, 2012).

Reference

- Abdul Malik, A (2005) *On the Origins of Civilizations*, in Arabic Language, Al Hilal Book, Egypt.
- Anonymous (2014), Asian Values, Wikipedia , http://en.wikipedia.org/wiki/Asian_values, accessed on: 1/9/2014.
- Anonymous (2014), Confucius, *Wikipedia*, <http://en.wikipedia.org/wiki/Confucius>; accessed on: 1/9/2014.
- Baark, E (2007) Knowledge and Innovation in China: Historical Legacies and Institutional Reform, *Asia Pacific Business Review*, 13 (3): 337-356.
- Baark, E (2010) *Knowledge and innovation in China*, in "Goerge j.Gilboy et al "Seeking Changes: the Economic Development in Contemporary China", pp.236-260.
- Bijian, Z (2012) *China's Peaceful development and building a harmonious world*, Peoples Publishing House, Beijing, pp. 123-185.
- Bijian, Z (2012) *Chinese Peaceful Development and Building a Harmonious World*, Published by People`s Publishing House , Beijing.
- Braudel , F (1993) *Grammaire Des Civilisations*, Flammarion, Paris Translated into Arabic by Al-Hadi Altimomy (2009) Center for Arabic Studies, Lebanon, pp.225-240.
- Chan, S (2000) *Chinese perspective on World Order*, in T.V. Paul & John A. Hall, *International Order: and Future of World Politics*. Cambridge University Press, UK, pp 197-198.
- Cheng (2012) *The road of China*, China Renmin University Press 2012.
- Chin, A (2007) *Confucius: A Life of Thought and Politics*, Yale University Press, New Haven and London.
- Chin, A (2007), *Confucius: A life of thought and politics*, Scribner.
- Clark, J (2007) *Oriental Enlighntment and Western Thought*, Translated into Arabic by Shawki Galal, Alam Almarifa, Kuwait, pp. 65-90,
- Daniel, B and Arna De, K (2001) *Big Dragon: The Future of China*. Translated into Arabic by Shawki Galal, Alam Almarifa No. 271, Kuwait.
- Galal, M (1979) *Concept of mandate of Heaven, Culture and Politics in China*, *Al-Ahram Center for Political and Strategic Studies* ,Cairo ,pp.20-32.



- Galal, M (1979) *Politics and culture in china*, Al-Ahram Center for Political and Strategical Studies, Cairo.
- Galal, M (2007) *Arab and Chinese culture role in the era of Globalization*, A paper submitted to a seminar in Riyadh Saudi Arabia, Dec.
- Galal, M (2010) China concept of human Rights, *The International Conference on Human Rights*, Beijing, China.
- Galal, M (2012) Harmony in Chinese and Muslim Culture, A Search for Common Denominators, *Chinese and Muslim culture Conference*, Chinese Academy of social sciences and IRCICA , Beijing.
- Galal, M (2013) *Chinese Development Model of Democracy in China Development Road and Prospects* (ed), The Institute of China Studies shanghai: Academy of Social Sciences, Shanghai China, Fifth World Forum on China Studies Enlightenment.
- Ismail, H (2010) *European and Chinese Interaction* in, 'Sifer of China', Bahrain Center for Studies and Research, 2010, pp 183-231.
- Keane, M (2009) Culture, commerce and innovation in China. *The China Journal Contemporary China Centre*, Australia National University.
- Mahbubani, K (2013) *The Great Convergence*, Public Affairs, Member of Perseus Books, New York, pp. 247-268.
- Mahbubani, Kishore (2013) *The Great Convergence*. Public Affair, Member of Perseus Books, New York.
- Seitz, K (2001) *China: A Rise World Power*, Siendlerverlog , Random House , Germany.
- Sharif, N and Baark, E (2009) Understanding the Dynamism in Hong Kong's Innovation Environment, *Journal of Knowledge-based Innovation in China*, 1 (1): 56-75.
- Sun, Y (2014) *China's peaceful Rise: Peace through strength*, Pac.Net 25, March 31.
- Xiao, R (2013) *The Chinese's Dream*, New World Press, Beijing.
- Zhongqing, Y (2010) *Political system in China*, China International Press.