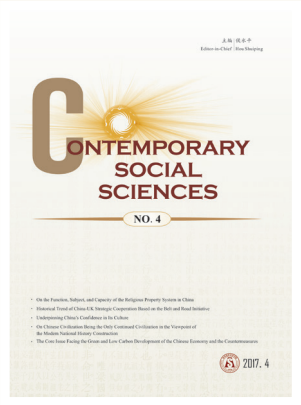
# A Brief Introduction of Sichuan Academy of Social Sciences

Sichuan Academy of Social Sciences is the think tank for the provincial government of Sichuan and provincial branch of the Communist Party of China, with full financial backing of the Party and the government. The Academy consists of 15 institutes, 1 graduate school, 10 departments of scientific research management services and 17 branches. At the end of 2015 the staff numbered 1200, including 710 employees with full financial allocation (459 on-the-job employees and 265 retired employees), and 405 master graduate students. Among the scientific personnel, 62 employees have senior professional titles, and 125 employees have associate senior professional titles; 19 employees are experts entitled to special allowances of the State Council, 21 employees are provincial academic and technical leaders, 16 employees are experts with outstanding contributions at provincial level; and 115 employees have doctorate degrees. The publications sponsored by the Academy are 9 magazines and 1 newspaper, namely *Social Science Research, Research of Mao Zedong Thought, Studies on Deng Xiaoping, Reform of Economic System, Rural Economy, Forum on Chinese Culture, West China, Contemporary County Economy, Contemporary Social Sciences (English), and Entrepreneur Daily;* three websites are hosted (namely the portal website of provincial philosophy and social sciences-Sichuan Social Sciences online, website of the Academy-Tianfu Think Tank, English website). With abundant literature information resources, Sichuan Academy of Social Sciences has a collection of 720,000 books, and over 2000 kinds of Chinese and foreign periodicals. Besides its own database resources, the Academy has access to a variety of academic databases, including China National Knowledge Infrastructure, SOSHOO, Zhonghongwang.com, Duxiu.com, Chaoxing.com, National Social Sciences Database, Communist Party of China's political and theoretical resources database, Dachengdata.com, and DRCnet.com.cn. It has 8 provincial key disciplines and 11 excellent disciplines, 5 first-level disciplines and 44 graduate degree programs of second-level disciplines, 1 joint PhD program, and 1 national post-doctoral research station.

Under the guidance and support of the leadership of the Provincial Party committee and government, Sichuan Academy of Social Sciences will adhere to the theoretical system of socialism with Chinese characteristics and scientific development concepts as a guide for scientific research work and completion of its main objective: to accelerate the construction of a strong theoretical position, a high-end decision-making think tank, a first-class academic institution and an important base for popularization of science. Its comprehensive strength in local academies of social sciences is among the best nationwide.

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# On the Function, Subject, and Capacity of the Religious Property System in China

Hou Shuiping, Wang Mingcheng*

**Abstract:** To construct our religious property system, we must first define its purpose and function, and then clarify the connotation, subject, and capacity of religious property, the premise of which is to scientifically understand the nature, purpose and function of religions. The "religious purpose" of the religious property system is different in its appeal to different subjects: The state, religious groups and believers. For different types of property, religious purposes differ in directness and indirectness, but they are unified in the realization of the basic religious policy of the Party and the state.

**Keywords:** Religion; Religious Property; Institutional Norm; Religious Organization; Religious Group; Religious Policy

Freedom of religious belief is the basic starting point and basic policy for the Party and the state to correctly comprehend and deal with religious issues.① Religion is not only a subjective understanding, a belief, but also an objective existence, with its "material shell" (Lv, 1987). Religious property is the material carrier of religious existence and dissemination, and the material base for all religions to carry out their religious activities. It is difficult for a religion to exist without

① The Basic Opinions and Policies of Religious Issues in the Socialist Period issued by the CPC on March 31, 1982 indicated that respecting and protecting freedom of religious belief is the basic policies of the Party to the religious issues. This is a long–term policy, and a policy which will be executed until the religions disappear naturally. .

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religious property. The practice has proved that the absence of religious property will lead to the fact that "the central government's policy on religious work cannot be effectively implemented." ① Consequently, the restoration and protection of religious property became an important initiative for the Party and the state to practice the freedom of religious belief after the "Cultural Revolution." However, in terms of regulation, the norms of religious property in China initially stipulated just operational rules required in practice, namely "Policy orientation, supplemented by law." Subsequently, though a series of relevant regulations have been introduced, they are scattered in various legal documents with rare systematic and general regulations which, if any, have numerous problems.② Along with the development of the economy and society, a variety of new problems and chaotic phenomena related to religious property have appeared in practice; e.g. the Shaolin and Famen Temples seeking listings, "inheritance" disputes of Shi Yongxiu, the Buddhist abbot of Lingzhao Temple, Yuxi City, Yunnan Province,③ "burning joss sticks" at a high price, businessmen contracting the temple, the government investing in temples and religious statues for "economy on the platform of religion," and lawless persons illegally aggregating assets in the name of religion. All of these reflect the regulatory inconsistency of the religious property system in subject, object, management and capacity. Therefore, it is of important theoretical significance and practical value to standardize the religious property system and specify the legal means. Through the objective facts of religion in economy, society, culture and history in the primary stage of socialism and on the basis of knowing the nature, purpose and functions of Chinese religions, this paper will explore the religious property system in basic concept, function, subject, capacity.

## 1. The definition of the nature and function of religion

All laws are the normative reflection of the essence and regulations of the regulated object, which is interpreted by the legislators' value orientation. Without definite and scientific understandings of religious property, it would be impossible to reasonably understand and regulate religious property. It is self-evident that the fundamental difference between religious property and other properties lies in the religious nature of the property. Therefore, without the definition of the nature and the function of religions, there is no definition of religious property.

### 1.1 Debate on the nature and function of religion

The essence of religion has been a hot topic for a long time. There have been dozens, even hundreds of definitions of religion or the nature of religion, and they are "growing with each passing day" (Xu & Qin, 2009). However, the controversy about the nature of religion mainly focuses on ideology and the objective existence of religion and religious functions.④

The proposition that the essence of religions is consciousness arises from the "Theory of Reflection"

① The State Council approved and forwarded the Report about Implementing Real Estate Policies of Religious Group to Bureau of Religious Affairs, National Construction Committee and other departments (July 16, 1980).

② The General Principles of Civil Law of our country regulates the property right of religious group, while the New Property Right Law has no regulation about this, and there are 8 terms in the Rules of Religious Affairs to regulate religious property, but there are still many blurs and omissions (see the text below).

③ Disputes on Huge Heritage Between the Dependent of Dead Buddhist Abbot and the Temple [EB/OL]. http://www.ahtv.cn/news/jrgz/2012/06/2012-06-30863410.html.

④ Considering the classical works about religious nature and its development and core influence in the current time, the religious ideology and existing problems and the religious function problems are the fundamental problem in the religious nature, so this paper will omit the discussion on other disputes .

proposed by Frederick Engels in *Anti–Dühring*, namely "All religion, however, is nothing but the fantastic reflection in men's minds of those external forces which control their daily life, a reflection in which the terrestrial forces assume the form of supernatural forces." That is, the nature of religion is the reflection of human subjective consciousness on external objective things, belonging to the category of consciousness. The characteristic of this consciousness is the illusion of "hyper human." But some scholars have suggested that religion is both an illusory belief, a concept of "God," and a realistic social force with a "material shell." It is biased to merely think "Notion is the nature of religion." Moreover, the so-called "illusion" has a strong value judgment, which is difficult for the theist to accept (Xu & Qin, 2009). The theory of essential elements is put forward in the process of reviewing religious epistemology and opium theory. There is a view that the essence of religion is the "four elements of religion:" Religious ideas, religious experiences, religious practices, and religious organizations and institutions. There is a logical relationship between the four elements from the inside out (Lv, 1987). The "element" here focuses on the objective formation, which we tentatively call an objective ontology. There are views that this definition may better enable people to grasp the essence of religion (Wang, 2007, p. 86), and it is worthy of affirmation that the social entity of religion is highlighted in this definition (Xu & Qin, 2009). But opponents argue that "element theory" is only a grasp of religious identity, rather than a definition of religion (Li, 1999). Instead of the Theory of Reflection, the Theory of Essential Elements will change the definition of essence to the definition of abstract generality and change the definition of highlighting essence relationships to the sum of abstract characteristics without essential relationships, thus changing the position that embodies Marx's critique of religion to a so-called objective description that stands on the central position (Xi, 2002).

The core controversy of religious function focuses on Marx's assertion, "Religion is the opium of the people." Some scholars believe that this judgment reveals the fundamental nature of religion, and scientifically expounds the nature and social function of religion (Zhang, 1981), and it still is the cornerstone of Marx's view of the world on religious issues. This judgment is not out of date in socialist society (Lv, 1981). However, there are scholars who believe that "the Theory of Religious Opium" is a metaphor of religious function in a specific historical context, and can't be regarded as a scientific definition of the nature of religion (Xu & Qin, 2009). It means that if the social history is different, the religious functions will be different. In the socialist period, the role of religion can't be explained as opium (Ding & Wang, 1989). Moreover, the "Teleology" believe that religion is man-made. Therefore, starting from the purpose of behavior, they believe that religion is a social phenomenon that uses nonrealistic forces or uses nonrealistic means to solve real problems (Li, 1999). But the opponents argue that such "Teleology" has the suspicion that religion will be generalized (Xu & Qin, 2009). According to the "Theory of Caring," religion is a spiritual and ultimate concern (Chen, 2008, p. 675). But some people think studying religion from the perspective of religious culture has its limitation (Xu & Qin, 2009). The "Exchange Theory" holds that religion is a special form of spiritual currency, originating from the special exchange activities between human beings and alien forces to meet their material and spiritual needs (Zhao, 1995). That is, religion has the function of communicating with human and alien forces.

**1.2 The definition of the nature and function of religion**

What is religion? In the *Britannica Concise*

*Encyclopedia*, religion is the relationship between man and God, gods, or whatever sacred objects, and sometimes it is relationships with sheer supernatural beings. It is generally shared by a society and expresses common culture and values through myths, doctrines, and ceremonies. Worship can be said to be the most basic element of religion, but moral behavior, right faith and participation in religious organizations are also elements of religious life (American Encyclopedia Britannica Company, 2011, p.2058). In the *Grand Chinese Dictionary*, religion is a social ideology, including the corresponding worship activities (Luo, 2008, p.1355). The idea is that religion is subjective and objective. More explanations are shown in the *Encyclopedia of China (Philosophy)*. It holds that religion is the illusory and reverse reflection in people's minds of natural and social forces dominating humans. The specialized organization believing in and disseminating these ideas is one of the forms of social ideology. The mature religions include the religious beliefs, organizations, facilities, doctrine, canon, ceremony and special religious staff (Editorial Department of Encyclopedia of China Publishing House, 1987, p.1270). It can be seen that religion itself is a complex social phenomenon.

It is because religion is a mixture of subjective and objective that its nature is multiple. From the subjective point of view, religion is a consciousness, an understanding of the relationship between man and supernatural power. What distinguishes it from any other consciousness is faith and the worship of supernatural powers. Material determines consciousness. The material base of this understanding is only found in the ready-made material world at every stage of the development of religion (Marx & Engels,1972, p.84) . When the conditions of this consciousness exist in the material world, the religious consciousness exists, and it cannot be forcibly eliminated. Therefore, Deng Xiaoping stressed that religion should not be eliminated by administrative order (CCCPC Party Literature Research Office, 1998). Ultimately, the demise of religion is bound to be a long process, perhaps more remote than the demise of class and state (CCCPC Party Literature Research Office, 2002, p.371). From the objective point of view, religion is the unification of the normative system and the organizational system. Its aim and function are to embody the belief, practice faith and worship of supernatural power, distinguishing itself from other normative systems and organizational systems.

On the basis of the multiplicity and historicity of the nature of religion, the religious function is its inherent function, and is the function under specific historical conditions. In the regard of belief and worship in supernatural powers, as for the believers, the function of religion is first the soul and the spirit, and it is their spirit that is the ultimate concern. This kind of concern is sacred and inalienable to the believers, and it is the reason for their survival, development and spiritual support. For religious organizations and their operations, the basic function is to ensure that believers believe in and worship supernatural powers, and maintain the common religious culture, values and experiences of the believers. The historical role of religion is in line with its specific historical stages and conditions, and is the influence of the inner function of religion on the historical environment. Therefore, religion under different historical conditions has different functions. The role of religion in the socialist stage is both positive and negative (CCCPC Party Literature Research Office, 1998). The scientific standard of socialist religious policy and regulations lies in the ability to guide religion, to promote the unification of the country and the unity of all its nationalities, develop economy and culture, and enhance social harmony and social progress.

## 2. The purpose and function of the religious property system

**2.1 The purpose of the religious property system**

From the legal point of view, according to Regulations on Religious Affairs (hereinafter referred to as "Regulations") the purpose of the religious property system is to protect the freedom of religious belief, maintain religion harmony and social harmony, and regulate the administration of religious affairs (Dieter Medicus, 2001, p.889). From the policy document, whether The Basic Views and Basic Policies on Religious Issues during the Socialist Period of China or the regulations for implementing and standardizing religious property, religious property is an important material condition for the implementation of the Party's religious policy and for normalizing religious activities. Scholars believe that the protection of religious property is an important content of the legitimate rights of the citizens' freedom of religious belief, which is conducive to the protection of the normal religious activities of the masses,[①] and it is the material basis for the religious beliefs and the existence and operation of religious organizations. Therefore, the purpose of religious property is to fundamentally ensure the implementation of the religious policy of the Party and the state. Obviously, the purpose of religious property is to "serve" the religion rather than serve politics or economy, that is, the so-called religious purposes and uses.

It is argued that the religious purpose and use mean that the purpose or the conduct is of religious nature, that is, "associated with religion" (Teaching and Research Office of Civil Law of CUPL, 1986, p.137). Or "religion" is for the purposes of worship, funerals, supporting priests, helping poor people, etc. (Zhang, 2012). It is self-evident that religious purposes are related to religion, which means engaging in Buddha worship, chanting, incense burning, prayer, sermon, preaching, mass, baptism,

*Buddha worship*

① Refer to Article 1 of Regulations of Religious Affairs.

ordination, fasting, religious festivals, anointing, memorial and other religious activities, and the sales of a certain number of religious books, religious supplies, religious works of art and other activities that have a "religious purpose." But this religious nature is viewed more from the private perspective of religious believers or organizations, than from the state. In fact, any property system serves the purpose of the state, that is, not only religious subjects have religious purposes for religious property, but also the state has the purpose of dealing with religious affairs for religious property. Moreover, the former must meet the requirements of the latter. For example, in the history of the United States, religious property was restricted for a long time in terms of subject, quantity and disposition. The purpose of religious property system is to protect individual's freedom of religious belief (Gordon, 2013, pp.1-54).

Since religion involving religious believers, religious organizations and the state and society, we believe that the purpose of the religious property system can be considered in three dimensions. First, at the level of believers, the religious property system exists for the purpose of religious belief and religious activities, but religious property does not guarantee the personal survival of the ordinary believers (excluding religious staff) because believers are not only believers, but also ordinary laborers who have the rights and obligations to work and live. Second, at the level of religious organizations, the purpose of the religious property system is to provide material conditions for religious existence, development and the normal religious activities of the believers. Third, at the level of the state, recognizing and standardizing religious property is to implement religious policy, ensure freedom of religious beliefs, safeguard religious and social harmony, and ultimately achieve the purpose that the religion adapts to the socialist society.

Three purposes lie in the religious property system. From the perspective of the system, the former two belong to the objective and realistic foundation, and is the factual basis for making the system. The latter is the subjective requirement and the value basis of the system. Defining the ownership of religious property should be adapted to the constitutional policy and legislative system of the state, so as not to be contrary to the existing legal system. Therefore, the state has the power of institutional regulation of religious property, and the power of regulation does not deny that the religious subject conforms to the religious purpose of the Constitution and its realization. In view of the existence and development of religion itself, the purpose of the religious property system can be divided into a direct religious purpose and an indirect religious purpose. The use of religious property in religious activities embodies the direct religious purpose. When religious property is not used in the religious activities but the demand for guaranteeing religious activities, it embodies the indirect religious purpose. Religious organizations, for example, engage in certain business activities permitted by the state, which are not religious activities in themselves. However, based on the religious characteristics of our country, the state adopts the policy of self-support. These kinds of activities indirectly serve the religious purpose of religious subjects.

**2.2 The function of the religious property system**

In sociology, functions are used to describe institutions, roles, and norms which are used to serve a purpose (Jin, 2007, p.951). The function of a particular system is the characteristics and capabilities that are embodied in the purpose of achieving that system. The state of religious property institution, religious organization and believers' purpose can be unified to guarantee the realization of the religious policies and laws of

the Party and the state. Religious property is the necessary material basis for religious subjects to carry out religious activities. Therefore, the basic function of religious property system is for religious purposes, and it can guarantee the possession, use and income of religious property by religious subjects. In this regard, it is not controversial in the academic field. But whether religious property has a trading function is controversial: The first is the absolutely prohibited transaction theory that religious property cannot be used for profit and enjoyment or other purposes (Encyclopedia of China Publishing House Britannica Concise Encyclopedia Editorial Department, 1985, p.432). The second is the conditional trading theory that religious property can be used for profit only under certain conditions or approved by specific procedures (Yang, 2008, pp. 385-386), or the investment activities, the objects of the investment and the income purpose are restricted (Zhang, 2012). Both are based on the existence, purpose and value of religious property. The third is that we should recognize that the existence of religious property is "profitable" in some sense (Liang, 2008). They even put forward the secular management of the monastery economy, namely "religion accepts the market laws" (Dongecang · Cairangjia, 1997).

First, the function of the religious property system should endow the religious subjects with the ability to possess, use, and benefit from religious property in accordance with law, but shall not enjoy the profitability of the transaction in principle. Religion is essentially the faith and worship of supernatural forces and is the behavior of meeting spiritual requirements through the external material practice. Religious property is the material base for religious spiritual consumption, not the means of obtaining wealth. Therefore, the legislative system should ensure that the religious subjects possess, use and benefit from religious property in accordance with the law, while adhering to the principle that religious property should not be used for business activities. Second, religious subjects should be empowered to make profitable transactions on specific religious property. Because in theory, institutional functions are the result of the interaction of a series of systems. It is cognitively biased to assume that there should be no profit-making function based solely on the religious purpose or purpose of religious property. From the specific religious policy, China has abolished the religious feudal privileges and oppression and exploitation systems, and has implemented the policy of religious self-governance. If religious donations are the only source of supplementary religious property, it will be difficult to secure the material conditions required in religious activities and the lives of the religious staff. Therefore, to ensure the normal operation and continuation of religious activities, religious property, to a certain degree, still needs limited tradability to maintain and increase in value. As far as viability is concerned, religious property includes general religious property. This provides the possibility of trading religious property (see "religious property rights restrictions" below). Therefore, the religious property cannot include the freedom of profit-making trade in principle, but there are exceptions. The aim of this exception is to serve the religious purpose and not to endanger the religious activities themselves. This principle has also been adopted by some states and regions. For example, Article 117 (1) of Russian Civil Code provides "Religious groups are nonprofit organizations. They have the right to engage in business activities, but only to the extent that their purposes are established and are in conformity with these purposes" (Zhou, 2008). As specified in Austria Federal Law Relating to the Legal Status of Religious Groups in 1998, religious organizations are eligible for corporation, and "income and capital

are for religious purposes (benefits and charities included)" (Huang & Li, 1999).

## 3. The connotation of religious property

**3.1 Differences in the connotation of religious property**

Existing regulations generally do not cover abstract provisions on religious property. For example, all provisions of the Regulations do not contain the provisions of "religious property." 7 in 28 laws at the local level specify the definitions of religious property. The subjects of religious property are regulated as religious groups or sites for religious activities in such places as Guangdong Province, Jiangsu Province, Wuhan City, Zhejiang Province and the subjects are regulated as religious organizations in Hunan Province and Shanghai City. The subjects are regulated as religious groups, religious colleges and sites for religious activities in Sichuan Province. Local legislation is consistent in the type of property rights, including properties in possession and properties which are managed and used. The property objects are consistent broadly and "other lawful properties" reveal all the details.

Scholars have written about the scope of religious property, but have avoided its connotations (Religious Research Center of State Administration for Religious Affairs, 2002, p. 203). The definition of religious property has functional definitions and non-functional definitions. The former, functional definitions mean religious property is a kind of property used for religious purposes (Liang, 2004, p.114). Religious property is the material guarantee for religious believers to carry out normal religious activities, as well as religious groups and religious staff to achieve economic self-support (Zhang, 2011). This definition is characterized by the clarification of the function of religious property as guaranteeing religious activities and serving religious purposes. Because the religious activities of believers are guaranteed, their religious property may include the believer's own property; but the legal attribution of religious property is ignored. The latter, non-functional definitions means religious property includes legally-owned properties and incomes obtained by the religious corporations in owning or managing the building property, land, mountains, grassland and monuments, towers, forest, tombs and other religion facilities, religious instruments, religious income, religious donations and its public service undertakings (Liang, 2008). The special characteristic of this definition is that the subject and object of property are clarified, but the subject is limited to a religious corporation, excluding the possibility for non-corporation subject in possession of religious property. Moreover, the function of religious property is not defined, leaving the use of religious property controversial.

**3.2 Definition of the connotation of religious property**

We believe that the definition of religious property should combine functional definitions with subject definitions. Because, on the one hand, Marx said, "The essence of wealth lies in the existence of the subject of wealth" (Marx, 2000, p.76). Therefore, the definition of religious property must define its subject. Religion itself is the unity of subjectivity and objectivity. The subjective aspect of religion cannot be the subject of property. Only the followers and their relevant organizations may become the subjects of religious property, "For religious purposes" is not only the state's restrictions on the purpose of religious property, but also the characteristics of religion itself. The general property subject (such as the natural person, the collective, the state) is not fundamentally different under market conditions, but the religious subject is a special subject. According to the nature of religion, it is not the

market subject, but it's the subject that exists for the purpose of religion based on historical and realistic reasons. Based on the nature of religion, the nature of religious property lies in the religious purpose it bears and the religious purposes it determines. It is the particularity of the subject of religious property that determines its purpose. On the other hand, we cannot assume that only the subject definition is sufficient. Because the religious purpose of the religious subject is completed through religious self-discipline, it does not objectively make religious property necessarily limited to religious purposes. Heteronomy is also needed. The contradiction between religion and the state's guiding ideology is subjective, and there is an objective possibility of negative influence. Their existence is allowed by policies and laws due to historical and practical reasons. Therefore, it can be argued that this kind of existence is restrictive to the religious purpose sphere of the religious followers and religious organizations. The property rights given by the state to religious subjects shall be subject to the scope of religious purposes. Therefore, the definition of religious property should also clarify it is the legally existent property for religious purposes.

Accordingly, we can define that religious property is property legitimately owned or used by religious subjects for legitimate religious purposes. This definition makes it clear that the purpose of religious property legislation is to safeguard the legitimate religious purposes (direct or indirect). The property owned or used by a religious subject shall be prescribed by law. The religious subject shall use its property in conformity with the provisions of the law. Also, religious property is the property owned or used by the religious subject, identifying the property that is owned, or property, though not owned, but used according to law, as religious property.

## 4. The subject of religious property

There are differences in legislation and academic circles about the subject of religious property. As mentioned above, the subjects of religious property include religious group or sites for religious activities, religious organizations, religious groups, religious universities, while excluding the personal believers and the state. In the past policies, the subjects of religious property included the church, the private and the collective religious masses,[①] or the religious association.[②] Some scholars believe that the subject of religious property is a religious corporation,[③] or a religious group, temple and other religious organizations (Karma Degi, 2008), and in principle, it belongs to a religious corporation, but the buildings, censer table and censer are owned by the temple user (Wang, 2004, p.114), or it belongs to the juridical person of temples instead of the religious association (Liang, 2004, p.72). In combination with the foregoing differences, we believe that it is necessary to discuss whether the private and the state can be the subject of religious property, whether group religious property shall adopt a religious group, a religious corporation or a religious organization as the subject and whether it shall be corporatized?

### 4.1 Private and the state

① For example, in the Registration of Land Use Rights of the Christian church in Sunzhen Town, Pucheng County, items such as type of use right, expiration time, and records for origins of right are all in blank.

② Report on the Issues of Implementing the Housing Policies for Religious Groups approved by the State Council and forwarded to State Administration for Religious Affairs and Ministry of Housing and Urban–Rural Development of the People's Republic of China, July 16, 1980.

③ Request for Instructions about the Ownership Problems on House Property of Temples and Taoist Temple proposed by Shanghai Supreme People's Court and Administration for Religious Affair on November 11, 1980, which was issued by the Supreme People's Court of the People's Republic of China and the State Administration for Religious Affair.

The difference in whether the private should be the subject of religious property is rooted in the understanding of religious property. We believe that the essence of religion is the spirit and consciousness of a supernatural force and belief and worship as the essence, and various forms of objective existence and behavior that fulfill this subjective need. There is no religion without the individual's faith and worship, and the religious activities of believers are not confined to religious sites alone. In practice, religious activities can be carried out in personal space in accordance with doctrines and rituals. The instruments and objects believed in or adored by the individual believers undoubtedly have religious purposes, and should belong to the scope of religious property. Therefore, believers should not be excluded from the scope of the subject of religious property. Of course, due to freedom of religious belief and the fact that private religious property belongs to the category of private property, the legislation should not exceed the restrictions on the use of general property or restrict the exercise of rights by the practitioners of the religion. In particular, it is important to note that in some religions, the property with religious purpose in sites for religious activities may belong to the individual, such as the monks' domiciles in Tibetan Buddhist temples. For a religious purpose, the religious staff are entitled to possess and utilize the property owned or possessed by the religious organizations in accordance with the religion's doctrines, regulations and their duties, which is the right of members in the religious organization.

Our state itself does not have any religious features nor holds property for religious purposes. In this sense, the state is not the subject of religious property. But there is religious property that is only used or managed by the religious subject. The owners of these properties may be the state, such as the cultural relics used and managed by the religious subjects authorized by the state. In this sense, the state can become the subject of religious property. To avoid "official religion" while protecting the rights and interests of the state to particular religious property, the concept of "religious property" may be avoided in legislation, and the concept of "cultural relics" can be applied directly.

**4.2 Religious group, religious corporation and religious organization**

(1) Concept analysis

Religious group is a legal concept. Article 77 of General Principles of the Civil Law of People's Republic of China provides, "The lawful property of social organizations, including religious organizations, shall be protected by law." In Regulations, the establishment, alteration and cancellation of religious organizations shall be registered in accordance with Regulations on Registration and Administration of Social Organizations. Therefore, a religious organization is a social organization registered in accordance with the law. A social organization is a non-profit organization composed of citizens voluntarily and to realize the common will of members and to carry out activities in accordance with their regulations. It should have the corporation conditions. Accordingly, religious organizations have the following legal characteristics: Firstly, a religious group is a corporation, which can be also called religious corporation, with the general legal characteristics of corporation; secondly, a religious group is established on the basis of members (believers or its organizational units), so it should be an aggregate corporation, instead of an incorporated foundation, and the members are entitled to a series of member rights; thirdly, a religious group is a non-profit corporation, which is the common practice in most countries.

A religious corporation is a jurisprudence concept that does not appear in Chinese laws or regulations, and it has rare relevant definitions in

the academic circles for whom it seems to be self-evident. Article 2 of Japanese Law of Religious Corporation provides, “A religious corporation aims at advocating the religious doctrines, conducting the ceremonies, and teaching believers” (Sun, 1991). Article 29 (1) of Germany Bavaria State Consortium Act provides that, “The term of church consortia as mentioned in this Law refers to a consortium dedicated to or serving primarily the Catholicism, Lutheran Protestantism, Protestant Reformers for the purposes of reform and other religious purposes;”Article 17.07 of American Model Nonprofit Corporation Act provides" ① Any corporation designated by statute as a public benefit corporation, a mutual benefit corporation or a religious corporation is the type of corporation designated by statute; ② Any corporation that… is organized primarily or exclusively for religious purposes is a religious corporation (Religious Research Center of State Administration for Religious Affairs, 2002). Therefore, a religious corporation is a juridical person established primarily or exclusively for religious purposes. In the continental law system, a corporation is divided into a juridical association and consortium juridical person. The former is based on members, with the right of membership; the latter is based on property, without the right of membership. As shown in regulations in different countries and regions, the religious corporation is specified as a juridical association, such as in Japan or Russia and the religious corporation is specified as a juridical person, such as in Germany. The religious corporation is specified as both juridical associations and juridical persons, such as in Taiwan (Jin & Ge, 2006). As a result, our religious organizations belong to one of these legal entities, and they are mass religious corporations.

It should be noted that our country has the legal concept of “sites for religious activities,” but the national laws and regulations have no definition of its connotation, nor do they have the nature of the status of a legal subject. Local religious affairs regulations and the like specified it as the “temples, palaces,

*mosques*

mosques, churches, and other fixed places where the religious believers carry out religious activities," but there are differences. First, the vast majority have the restrictions of "legally established and registered," such as: Regulations on religious affairs of Guangdong, Hunan, Jilin, Shanghai and other provinces and cities while some provinces and cities do not have such restrictionseg Beijing and Hebei. Second, only a small number of provinces and cities provide that sites for religious activities can obtain civil subject qualifications, and shall participate in civil activities (such as Hunan Province), but it does not define whether the qualifications are juridical persons. Article 12 of the Regulations provides, "Collective religious activities of religious citizens may be conducted in the registered sites for religious activities (temples, mosques, churches, and other fixed sites." Therefore, we may hold that the sites for religious activities which are not registered may exist and that individual religious activities are allowed in the unregistered sited for religious activities. We hold that according to Article 22 (convene large-scale religious activities in non-religious sites). Article 20 (Non-religious sites shall not organize or conduct religious activities) or Article 43 (Unauthorized establishment of sites for religious activities is prohibited), the sites for religious activities should be applied for approval. It is illegal if the sites for religious activities are not registered. No religious activities may be organized or held outside the sites for religious activities, but individual religious activities are not prohibited. This is in conformity with the basis of religious belief characterized by individual beliefs. Therefore, in the existing rules, the sites for religious activities are not equal to religious corporations, nor do they belong to religious groups. In practice, the sites for religious activities are only one type of religious organizations. But in theory, scholars hold that the sites for religious activities should be designed as a religious corporation (Jin & Ge, 2006, p.68).

The term "religious organization" exists in many relevant policy documents in our country, such as Basic Views and Basic Policies on Religious Issues During the Socialist Period of China. The term is mainly used to refer to the religious group; in some documents, religious groups and religious organizations are used interchangeably, such as The Status of Freedom of Religious Belief in China (2010). At the national level, the term is not available, but in the local codes and regulations, there is the term "religious organization." It is used to define religious groups and to show that religious groups belong to religious organizations, such as the relevant legislation in Anhui Province. It is also used for the establishment of sites for religious activities, the establishment of religious facilities, and the holding of religious activities, the subject of all of which shall be religious organizations, such as the relevant legislation in Guangdong Province. But what they have in common is that religious organizations are not defined in legislation. In religiology, the religious organization is deemed as the organization, group, society or other forms of groups where the religion believers live religious life and conduct religious activities,[①] or the combination and structure of

① Article 1 of Japanese Law of Religious Corporation stipulates that this law is applicable for maintaining the usage of facilities and properties of religious group for worship, facilitating its management of business and career, and granting the legal capacity of religious group. (Edited by the religious research center of the State Administration for Religious Affair, Collections of Foreign Religious Laws and Rules, Beijing: Religious Culture Press, 2002, P132): Paragraph 3, Article 48 of Russian Civil Code regulates that "social group and religious group (joint organization) .... are its initiator (participates), who are the corporation not entitled to property right" (translated by Huang Daoixu, Li Yongjun, Jun Yimei, Russian Civil Code, Beijing: Encyclopedia of China Publishing House, 1999, P25). These two terms regulate that the religious corporation should be juridical association based on the social group. Some religious organizations in Taiwan are registered as a consortium corporation according to Monitoring Rules for Business Consortium Corporation, Temple Monitoring Rules and other related laws, but some others are registered as juridical association according to civil law and Civil Organizations Act. (Karma Degi: On Subject Position of Religious Group, Master's thesis of CUPL, 2008) .

religious groups, a specialized religious groups that perform specific religious tasks under specific religious objectives. It includes religious institutions, groups, societies, communities and other forms of religious activities in which religious people perform religious activities (Sun,1991). Religious organizations are divided into three categories by certain scholars. The first category is a variety of religions and their sects; the second category is the sites of various religious activities, and the third category is a variety of religious associations and religious social groups. Obviously, a religious organization, whose necessary (but not sufficient) element is religious person, and whose aim is religious objective, is a group concept with a broad extension far greater than the concept of a religious group, religious corporation or religious activity sites.

(2) The religious organizations registered in accordance with law are the subjects of religious property.

It is partially thought that religious property belongs to religious groups, temples and other religious organizations (Shi & Wang, 1994). However, we believe that not all religious properties are owned by religious organizations, because its definition describes that, "Religious properties are such properties legally owned or used by religious subjects for a legal religious purpose." Thus, religious believers also have religious properties that constitute the subject of properties. From the view of rights of the objects of religious property, religious property also concerns rights of the state. Therefore, the fact that religious property belongs to religious organizations denies the possibility and reality that individuals and states become the subject of religious property. As mentioned earlier, the extension of the concept of religious organizations in China is larger than that of religious groups, religious corporations or sites for religious activities. Whether the religious group or site for religious activities is only a type of group religious subject and cannot be used as the generic concept of group religious subjects: The definition of religious corporation does not cover the legal definition of "other organizations" while other organizations corresponding to religious organizations actually exist and should also exist. We believe that they not only actually exist, but also should exist (see the next paragraph). Therefore, the organization between individual and state as the subject of religious property should adopt the concept of "religious organization." It should be noted that the non-religious group or non-sites for religious activities should not organize or convene the religious activities or adopt the religion donations according to the national regulations. This means that, in space, the sites for non-religious activities where religious activities are held are the private space of believers. In the view of members, many believers carry out the religious activities, mostly in private. From the view of procedure, the organization that has not been registered according to law cannot exist in the form of independent subject. Therefore, these religious organizations are not organizations in a legal sense and should be regarded as believers' personal behavior. The religious property possessed and used by believers shall be understood as personal property and shall be governed by the general rules of civil affairs. Therefore, the group subject of religious property can only be a religious organization registered in accordance with the law to obtain the qualifications of the corresponding legal entity, including but not limited to religious groups and sites for religious activities.

The group subject of religious property is a religious organization. Hence, is the organization a corporation? Should it be a corporation? Religious groups have the qualifications for corporation. There is no doubt about it, but the law does not indicate that the sites for religious activities are corporations.

From the perspective of legislation, the ability to bear civil liability independently is the corporation condition stipulated in the General Principles of Civil Law, but Measures for the Examination and Approval of the Establishment of Sites for Religious Activities and the Administration of Registration provides the condition to set up sites for religious activities is not "independent of civil liability." It doesn't mean the sites for religious activities will not bear civil liability, but the sites for religious activities can choose to establish a corporation or unincorporated organization. In practice, not all religious organizations are registered as religious groups or sites for religious activities, and other unincorporated religious organizations exist objectively. From the view of legislation of other countries or regions, the religious groups in Russia are non-profit religious corporations in nature of association; religious groups in the USA and the UK are either non-profit corporation or not; religious groups in Japan are religious corporations, general juridical person, or unincorporated society. Buddhism organizations in Taiwan of China are the consortium corporation. Thus, it can be seen that many countries and regions all over the world adopt the dual-track system, and which track will be followed depends on the choice of the religious group. Since the scales of sites for religious activities are greatly different, so we believe that there is no need to enforce the sites for religious activities with fewer religious staff and small scale of religious property to register as corporations, which otherwise will cause additional cost. Hence, the coexistence mode of "conditionally enforced corporation system" and "unincorporated system" can be adopted following the concept of classified management. The "conditionally enforced corporation" means that the sites for religious activities which meet certain conditions must be registered as social entity organizations to acquire the corporate capacity. The additional condition for registration is that the number of religious staff or the scale of properties reaches a certain standard. The purpose is to legally manage the sites for religious activities with a large scale of properties, wide business scope, various types, high income, great influence, complex financial management and powerful demonstrativeness. The sites for religious activities failing to reach the above standard can exist as unincorporated, but they should strengthen the internal financial management.

There are views that all religious properties, including the real estate, belong to the temple as the consortium corporation. They are against the view that the subject of religious property is the religious group (Wang & Huare Dorjee, 2005). The reason is that it goes against the wish of the religious believers who donate properties to the "god" in their minds instead of the religious association organized by "believers". All religious creeds regulate that monks and Taoist priests can't be the owner of religious properties. Religious associations are divided into many levels and classes by region, so another challenge is to which level the religious properties should be allocated (Wang, 1990). We think that religious associations are important religious organizations existing in China. The related policies and regulations of the Party and the state also admit that there are properties for religious purpose, which must be protected. We think there are no grounds for the reasons of the opponent because, first, laws do not prohibit the religious associations becoming the subject of religious donation. Second, the proposition that believers themselves cannot own the religious properties has no ground, because the individual as a religious believer certainly enjoys the property right on their properties for religious purposes, while for the religious properties of religious groups, the religious group system has regulated

that they can't be owned by an individual believer, also, what the hierarchical religious associations need is just the clarification of property rights. Shi Shangkuan ever put that religious corporations have the nature of both associations and consortia, such as temple, church, monastery, religion, united church, etc. , which actually deems religious groups as the subject of religious properties. On the other hand, from the view of foreign legislation, many countries recognize that the religious group is the subject of religious properties, and not limited to the sites for religious activities. For example, Russian Civil Code, Federal Law for Corporation Status of Religious Groups in Austria and Law of Religious Corporation in Japan all recognize the religious groups in form of religious association, church and united church are religious subjects, who enjoy the rights of religious properties. Therefore, the religious group, as a religious corporation, should be entitled to the corresponding property rights of corporation.

(3) Religious organizations and religious faculties from the perspective of property

The property relationship between religious organizations and religious faculties is unclear, which causes some serious disputes such as the "heritage" dispute of Shi Yongxiu (Sun, 1990). This relationship is explicit in law, which regulates that the religious organization and its "staff" (i.e. religious faculties) are independent. Therefore, in theory, the properties of religious organizations are separate from those of religious faculties. The religious faculties are citizens first, enjoying the right of individual property. All properties before they act as religious faculties are personal properties, of course. After they act as religious faculties, on one hand, some religions believe its religious faculties can have their own properties, such as Christianity. On the other hand, as citizens, they are entitled to the right of receiving material assistance. In accordance with the Notice about Further Solving Social Guarantee Issues of Religious Staff, the state ensures the basic living security of eligible religious staff in many places. Therefore, as regulated by laws and rules, national policies and religious creeds, the religious faculty can be entitled to the related individual property rights. The essential problem of property relationship between religious organization and religious staff is who owns the proceeds from the religious activities held and carried out by the religious faculties, such as arrangement of religious classics and research of religious culture.

Donations received by the religious faculties from others through non-religious activities has the same nature with the general civil donation, and the grants should be owned by individuals, except for those owned by religious subjects according to their religious doctrines, canons and habits. Article 22 of the Rules states that "non-religious group, non-sites for religious activities... shall not accept the religious donation," and the donation accepted by the religious faculties for providing religious service should be incorporated into the properties of religious subjects, even if the donator explicitly states that the grant should be owned by the religious faculties. Accordingly, the income obtained by religious staff from religious activities should be first presumed to be owned by the religious organization where the religious faculty serves, no matter whether the activities of religious faculty are carried out in the sites of such religious organizations. Second, for the traditions of some religions, the income obtained from religious rites carried out by the religious faculties in the house of believers or other designated places should not be considered as granting the religious faculty the right to obtain the religious donated properties, but should be considered as the religious organization reallocating the proceeds according to their religious doctrines, canons and traditions and internally incorporating into the

personal property of religious faculties. Its rationality lies in the following aspects: First, laws do not prohibit religious organizations from making internal allocation in terms of their properties, as long as the allocation does not violate the religious purposes of the religious organization. Second, freedom of religious belief takes the survival of religious faculties as the subjective condition, and such allocation of religious organization within a necessary limit conforms to the spirit of freedom of religious belief. Third, from the current living status of religious faculties, taking a Tibetan Buddhism temple as an example, 70% of monks and nuns live a difficult life. To maintain the survival and development of monks and nuns, it is necessary to confirm the legality and legitimacy of such allocation in religious organizations. To make it valid, first, it can be deemed as the allocation results of religious subject only with the support of religious doctrines, canons or traditions; second, the allocation of religious income by religious organizations should follow explicit rules and the principle of fairness; third, the allocation of religious income, explicitly or implicitly, by religious organizations should respect the wish of the donator. If the religious staff specializes in the arrangement, compilation and research of religious classics and references under the host of the religious subject, and the responsibility is undertaken by the religious subject, the works should be owned by the religious subject. Works created by finishing the tasks arranged by the religious subject are works made on duties. If the creation is mainly made by utilizing the material and technical conditions of a religious subject, or if it is specified in the contract that the creation belongs to the religious subject, then the copyright of these creations should be owned by the religious subject. It is important to note that if the religious doctrines, canons or traditions have defined the ownership of specific works, we believe such regulations should be followed.

## 5. Restrictions on capacity of religious property rights

### 5.1 Logical origin

The corporation is entitled to possess, use, gain revenues from and dispose of its properties, with no exception for the property rights of religious corporations. Considering the principle that "Everything which is not forbidden is allowed", in civil law, it is necessary to regulate the various limits of religious property rights instead of its extension in legislation. First, generally, the civil right should be equipped with the following features; the content of rights is freedom in law, and the objective of rights is the realization or maintenance of specific interests of the obligee (Huang & Li, 1999). Therefore, the right is the coordination between the interests pursued by the subject and the interests allowable by the state, because the civil right is always subject to the limitations of the state. Second, the will of religious property subject and the will of the state constitute the two dimensions of religious property rights. Religious property is the property legally owned and used by the religious subject for the legal religious purposes. Thus, the "religious purposes" are the basis of the property subject possessing, using and disposing of properties, as well as the basis of the capacity restrictions of religious property. Therefore, because of the religious attributes of the religious properties, restrictions different from general property rights.

How to understand and standardize the aforementioned restrictions? First, distinguish specific property and general property according to the effect of religious properties on religions. Religious property is the property directly used for the religious purposes of the religious subject i.e. practicing belief and worshiping supernatural powers according to the religious doctrines, canons, rites and traditions, mainly including temples and

their halls, dwelling places of religious faculty, statues of a god or the Buddha, instruments, treasures and other religious facilities. Japanese temples have "special properties" and the like, including the tangible object as the worship object (giant Buddha, portrayal, etc.) and instruments (Liu, 2009), but not including real estate. We think that all properties which are "directly" used by the religious subject for religious purposes are exclusive religious properties. All properties used to realize the religious purposes at the national level do not necessarily constitute the exclusive religious property, e.g. the properties to provide social guarantee for religious staff. Those "temples" and "shrines" constructed for profits should not be considered as the religious properties for carrying out religious activities. The exclusive religious property constitutes the necessary conditional relation with religious purposes, so the religious purposes will be impossible to be achieved without the exclusive religious properties. Therefore, the exclusive religious property should be prohibited to carry out civil transfer (but can be transferred legally in an administrative manner), or be strictly limited to the civil sanction, and then should be registered to strengthen the management system. The common religious property owned or used by the religious subject is the property which is not owned by the religion and available for the transaction. The separation of such properties from the religious subject will not necessarily endanger the realization of religious purposes, such as the religious income, received donation and operating revenues, so the civil circulation is allowable for them, and the civil code is applicable during the circulation. Second, from the view of the owner of the religious properties, there are adversely possessed properties possessed and used by religious subjects and the properties owned by religious subjects. The capacity of these two kinds of properties are different. Third, the restrictions of the capacity can be divided into physical restriction and procedural restriction. The physical restriction is the issue of rights structure, and the procedure restriction is the supervision issue of rights exercise. Therefore, this paper will discuss the restrictions of the capacity of different types of religious properties, such as right of possession, right of use, right of earnings and right of disposition.

**5.2 Physical rights restriction of religious properties**

(1) Physical rights restriction of adversely owned religious properties

Adversely possessed religious property is the property that is granted by the state to the religious subjects for implementing the religious policies and laws, so it is obvious that the religious subject has no right of disposition. The authorized religious subject (hereinafter referred to as religious subject) is entitled to possess, use and gain revenues from such religious properties to conform to the established purposes of the religious corporation or for the public purposes. The possession and use of such religious properties not for the above purposes are prohibited by laws, because the existence reason of religious property and religious property subjects is to achieve the religious purposes.

In the aspect of the use by a third person and incomes incurred, it has no nature of civil transaction because adversely possessed religious properties are generally exclusive properties such as various religious relics. Therefore, the religious subject is prohibited to transfer the adversely possessed religious properties to a third person for possession and use for non-religious purposes or not for public purposes (e.g. provide temples owned by the state for refugees as shelters), because this goes against the spirits of authorized use of the state. The revenue, if any, obtained by religious faculties from the using of adversely possessed religious properties for religious

purposes should be considered as the reasonable compensation for their labor, not the revenues from adversely possessed religious properties, but such compensation should be permitted by the rules and regulations of the religious subject.

(2) Physical rights restriction of independent religious properties

The religious purposiveness of religious property means that religious property transactions should not endanger the survival of religions and religious activities. The holiness and inviolability of religions and religious activities require that the transactions of religious properties should not harm the religious emotions. Therefore, in principle, the self-owned religious properties cannot be possessed or used for profits by a third person or be directly used for business. These business activities may harm the normal religious activities of believers, or desecrate the religious emotion of believers, or may cause the transfer of properties which the religion and religious activities depend on. Thus, it is reasonable to regulate that dwelling places of religious staff in temples should not be mortgaged, and temples should not be contracted by others or bundled listed. Some scholars indicate that many religious groups and sites for religious activities get involved in too many investment and operative activities, which goes against the will of most donors, desecrates religious doctrines, damages the credit of religious organizations and violates the interests of believers (Religious Research Center of State Administration for Religious Affairs, 2002). For the donation of the exclusive religious property, if the recipient is the national institution or on behalf of it, and the donor is still entitled to permanent right to use the property, then such donation should be permitted. It is because the stability of the donor and the national credit can guarantee that religious activities will not get into the unmaintainable situation due to such donations. In the aspects of use and revenues, the free or paid possession and use of the exclusive religious property by others not for religious or public purposes, no matter whether the existence of religious property is endangered, should be prohibited by law, because these activities go against the function of the exclusive religious property, harm religious emotions and even affect the normal religious activities.

From the view of functions, general religious properties are not indispensable properties to maintain religions and religious activities. Hence, the religious subject, in principle, has similar rights of possession, use, revenues and disposal to the self-owned general religious properties with the property rights of other civil subjects, and has the circular function of civil property. From the policies of our country, under the policy of self-management and self-support for religions, it is necessary to put the general religious property into the market under the condition of market economy to realize asset appreciation and self-support. Therefore, the religious subject can carry out various transactions of general properties. But such transactions not only need to adapt to various legal restrictions of similar transactions of general civil subjects, but also be subject to special restrictions. Since nonrestrictive transactions of general religious properties may endanger the basic guarantee for religious subjects and religious staff carrying out religious activities against the will of donators and harm the religious emotion (Religious Research Center of State Administration for Religious Affairs, 2002), restriction of the transaction proportion and the area of general property should be considered in legislation, and the transaction revenues must be used for religious or public purposes, especially to force the religious subjects to explicitly show to believers whether the general religious properties can be traded as well as its basic transaction purpose and principles, in order to respect the religious

emotion and donation will of believers.

Obviously, the division of the range of the exclusive religious property is the core issue to clarify the restrictions to religious property rights. It is generally believed that the exclusive religious properties include temples and its halls, dwelling places of religious faculty, pictures or statues of a god or the Buddha, religious Buddhist musical apparatus, treasures and other religious facilities. We believe that the following aspects should be considered in the identification of the exclusive religious property: first, the property is existing because of religions, such as temples and its halls, pictures or statues of a god or the Buddha, religious instruments and treasures, except for the religious products, artworks and publications which can be sold according to religious traditions and habits; second, other properties which are directly used for religions and religious activities, such as houses and structures for religious activities and the auxiliary living houses of religious faculties; third, the specific titles and names of religions, religious organizations, religious sites, etc., such as Shaolin Temple. We think that the first two kinds of properties, none, including the owner should make transactions (except for the condition that such properties are owned by individuals as stipulated by religious doctrines and traditions), because such properties concern the existence of religions and religious activities. For the specific names and titles of religions, in case they are historically connected to certain commodities and services, and considering the inheritance of religious culture, they can be used for the business title or trademark application, but they cannot be used by others for business purposes considering the religious emotion. If there is no historical connotation, they are not allowed to be used for business purposes due to the holiness of religions.

(3) Improvement of the religious property regulatory system

China has no unified regulations on the regulatory institution of religious corporation properties. The internal and external regulation mode of general corporation properties can also apply to the religious corporation properties.

① Improvement of the internal regulatory system

For general religious sites, laws and regulations of our country have regulated the operation and avoidance of the management organization and the financial group, accountants and tellers related to religious property supervision. The management organization decides the significant property activities, including significant expenditure, borrowing or lending, lease, transfer and demolition of fixed assets, and transfer of intangible assets. Meanwhile, the management organization should be composed of religious faculties or other personnel who preside over religious activities conforming to the religious regulation and the representatives of the believer citizen from the location of establishment. As specified in Management Measures for Financial Supervision of Sites for Religious Activities (Trial), there is a main responsible person and a common responsible person in the management organization. The former is responsible for accounting work and materials, and the latter is responsible for approving financial expenditures of sites. In the Management Measures for Tibetan Buddhism Temple, the state regulated the functions and powers, principles of democratic management, series conditions of members, tenure and change, filing and review of management organization. In the aspect of local legislation, provinces and cities just regulate the management organization of religious sites to carry out democratic management by principle, but lack other specifications. Responsibilities of management organizations are regulated only in

Hebei Province. As specified in the Management Measures for Financial Supervision of Sites for Religious Activities (Trial), a financial management group is the financial management organization subordinated to the management organization. The general financial expenditure is agreed by the signature of a responsible person and reported to the responsible person of the organization management for approval. The financial management group is generally composed of the responsible person of site management organization, accountants, tellers, etc. Therefore, the financial group is equivalent to the financial department of a corporation. It can be seen that the state and the locals have formulated framework systems for internal supervision for properties of sites for religious activities, including democratic management, person responsible for site and sub-level management of financial management. There are some problems as shown below: first, the general powers and functions of management organizations, position setting and selection conditions of members, procedures, tenure and rules of debate are not regulated for the management organization; second, the organization mechanism of the financial group is not defined. Although the group is subject to the leadership of the management organization, the general financial expenditure is approved by the responsible person of the management organization and such person can also be the responsible person of the financial group; third, there is no internal regulatory body.

We think that the normal operation of any organization depends on sound systems, and the right balance is necessary because the organization is managed by individuals with personal desires. The first question is whether such a balance is agreed or statutory, that is, whether the state should enforce such a balance. Given that the religion is a subjective belief and worship to supernatural power, and includes objective reality such as doctrine, canons, religious faculty, facilities, rites and organization, the essence of the religion is belief. In the meantime, the religion is a complicated social phenomenon, not just the business of believers, but also concerns national unity, social harmony and the unity and security of a country. Considering the relative chaos of religious property and various negative phenomena in our country, we think that the country should make enforceable regulations for the internal supervision systems of religious properties, but not pay much attention to details. The country should enforce the religious subjects to establish balancing institutions to exercise the right of decision-making, execution and supervision. For example, the country can regulate religious subjects to set up a Management Committee of Religious Affairs (decision-making institution), legal representatives, financial management groups (executing institutions) and supervision institutions; regulate to formulate basic organization principles and behavior rules for these institutions, define that the decision-making and supervision institutions are composed of religious staff or religious subjects, believers, related institutions such as national competent authorities, related citizen representatives and higher-level religious subjects, if any, and implement democratic management and supervision. Other specific procedures and specifications are formulated by the religious subjects, reported to the competent department for recording and published to believers and related bodies.

② Improvement of the external regulatory systems

For external supervision of religious properties, our country regulates that the religious subjects should have filed the financial system; significant expenditure should ask for opinions from believers and citizens; review annual financial report, financial income and expenditure; publish the acceptance and use of donations and the financial off-office

auditing for the main responsible person and the responsible person of financial management group,[①] as well as the supervision of financial, accounting and taxing competent departments. [②] In our opinions, the external supervision includes national administrative supervision, owner supervision and social public supervision. It is necessary but not comprehensive to carry out administrative supervision by the foresaid filing, review and audit, tax supervision and other systems: review and audit systems govern matters after they happen, and the cycle is too long, which is not beneficial to timely finding and solutions of problems; the religious subject sets up enterprises and public institutions (allowable in many local legislation), but when the industry and commerce, tax functional departments find behaviors which may endanger the religious purposes in their supervision, there is no correction mechanism. Therefore, we believe it is necessary to set the system regulating that the significant financial activities should be reported to the competent department for approval or filing. As for different religious properties and the property activities with different natures, the approval and filing systems should be adopted, respectively; establish an information communication system with the competent authorities of religious affairs when other national functional departments find the behaviors of religious subject which harms or may harm the religious purposes. In the aspect of owner supervision, the supervision rights of owners should be defined because the legislation of our country does not regulate how to exercise the supervision rights of owners on the properties owned by the country but possessed and used by religious subjects. In the aspect of social supervision, no provisions are made for the financial announcement and the hearing of public opinion, so the country can enforce religious subjects to make their own regulations and implement filing and announcement.

Internal and external supervisions of religious properties are integrated with each other in the freedom of religious belief and the objective of adapting religions to the socialist society. External supervision is mainly to manage the supervisory matters enforced by the country, and internal supervision is mainly to deal with the supervisory matters authorized by the country and the freely supervisory matters of religious organizations. External supervision should become the guidance and guarantee of internal supervision, and the internal supervision should become the deepening and implementation of external supervision. Only by integrating them into the specific rule and forming a creative system, the regulatory system of religious properties can be improved and effectively executed.

## 6. Conclusion

The religious property system involves the nature and functions of religions as well as the religious policies of the Party and the state, and is attached by complicated historical and realistic conditions. This paper only discussed its basic framework, and there are many issues to be defined, such as the regulations and rules for the transaction of general religious properties, investment in the protection of religious relics, revenue issues, etc. But if this paper will be beneficial to the construction of a religious property system in our country, we will be honored.

*(Translator: Cao Jinghao; Editor: Jia Fengrong)*

① Dead Buddhist Abbot's Daughter File a Suit against Temple to Inherit 4 Million of Heritage but the Suit Was Rejected [EB/OL] http://news.sina.com.cn/s/2012–09–25/080625246739.shtml.

② Considering that the religious properties of believers are actually personal properties, their rights and interests should be applicable to the personal property system, so such properties mean the properties of "religious organizations" unless otherwise specified for the religious property right.

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# The Belt and Road Initiative and the Concept of an Economic Corridor along the Southern Silk Road

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**Abstract:** The Belt and Road Initiative requires the urgent revival of the Southern Silk Road. This means a good understanding of its rich historical connotations and its comprehensive and mutual–beneficial functions. Starting from a very early period, the Southern Silk Road has played an important role in the history of Yunnan and has been characterized by using cowry as money. This paper proposes the development of a new economic corridor along the Southern Silk Road from Xi'an in the north, via Chengdu and Kunming, to South Asia and Southeast Asia thus linking the Silk Road Economic Belt to the 21st Century Maritime Silk Road. This will bring about a new phase of all–around opening–up linking domestic and overseas markets via land and sea.

**Keywords:** The Belt and Road Initiative; the economic corridor along the Southern Silk Road; the role of Yunnan; the concept

China is among the world's major ancient civilizations. In ancient times, China, by virtue of its highly-developed economy and civilization, played a leading role in the global economic landscape. As a powerhouse of global economic development, China used to rely on the silk roads on its northwest and south and the Maritime Silk Road on the East and South China Sea to form an all-round opening-up system, boosting the joint development of relevant countries and making extraordinary contributions to the development of world economy and culture.

In the 21st century, with our new development and economic growth, China once again became a powerhouse of global economic development. In *Reorient: Global Economy in the Asian Age*, Andre Gunder Frank (2001), a world-renowned German

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historian, keenly pointed out that the 21st century surely belong to the East, particularly China. As an emerging driving force in the 21st century, the time-honored Silk Road surely be revived, will go global and will increase its presence in the international arena. Based in China and targeting the world, the Belt and Road Initiative conforms to historical trends, yet is future-oriented. Therefore, it will play an important role in the rejuvenation of China and the development of the global economy and multiple civilizations.

The Belt and Road Initiative belongs to the world, as well as China. It is an initiative targeting both present and the future. In nature, it is a driving-force strategy for China's rejuvenation. From such a perspective, this paper attempts to discuss the historical characteristics and implications of the Southern Silk Road.

## 1. The historical connotations of the Silk Road

### 1.1 The proposal of the Silk Road

The Silk Road was originally proposed by German geologist Ferdinand von Richthofen① (1980) in the late 19th century. He (1877) named "a network of silk trade routes connecting China, Transoxiana and India from 114 BC to 127 AD" Seidenstrassen, meaning "silk road" in English. The term mainly referred to the ancient outbound passages in northwestern China and was gradually accepted and recognized by academia. Echoing the Land Silk Road in northwestern China, Japanese scholar Takatoshi Misugi proposed the concept of a "Maritime Silk Road" in 1967. Since the 1980s, some scholars in Sichuan and Yunnan have been promoting the concept of the Southern Silk Road (also known as the Southwestern Silk Road) (Ren, 1987).

According to the arguments held by scholars both in China and abroad, the network of land routes in northwestern China was named the Silk Road for three major reasons. First, local silk trade lasted for a long period of time and developed into a substantial business, playing a decisive role in the flow of other commodities. Second, as the primary bulk stock of that time, silk had a huge impact on the social and economic development of countries along the routes. Third, based on these two reasons, silk became a link between China and foreign countries. Thus, the key to correctly naming an outbound passage lies in identifying the commodity that tops all in terms of duration, trade scale, influence on social and economic development both in China and abroad, as well as its role as a link between China and foreign countries.

### 1.2 The different names of the Silk Road and related discussions

Relevant scholars pay increasingly more attention to the Silk Road research and keep expanding and deepening their research scope. In such a context, many of them have successively proposed a variety of views on the naming of the Silk Road.

Regarding the Land Silk Road in northwestern China, Japanese scholar Kei Okazaki (1973) and Chinese scholar Jiang Boqin (1994), proposed to name that Land Silk Road connecting China to the outside world "Silver Road" (p. 29). According to Chinese scholar Ye Shuxian (2013), the part of the road within the Chinese border should be named "Jade Road," holding that, "There is a dual

① Ferdinand von Richthofen was among the earliest Westerners to have conducted field research into the resources of geology, geography and economy in China. His China–related research findings include Letter from Richthofen (Shanghai,1870–1872); "China: Ergebnisse erigener reisen und darauf gegrundeter studien" in Robert Dickenson's Founder of Modern Geology, translated by Ge Yide, et al. published by the Commercial Press in 1980.

significance of the "Hexi Corridor" civilization, which means a silk road to the Western Civilization and a jade road to the Chinese Civilization.

On the Maritime Silk Road, Japanese scholar Tsugio Mikami (1983) stressed that in the Song Dynasty porcelain had replaced silk to become China's number one export of bulk stock by sea. Given that, he proposed to name the Maritime Silk Road "Porcelain Road." By contrast, according to other Japanese scholars (Yamada, Kentaro & Yoshimizu, Tsuneo et al., 1976), the Maritime Silk Road also facilitated significant imports of spices and glassware into China and thus promoted its social and economic development, for which it could be named "Spice Road" or "Glass Road."

Similarly, the diversity of names given to the Silk Road in northwestern China and the Maritime Silk Road, a variety of names have been given by scholars to the Southern Silk Road. For example, believing that Shu cloth (cloth made in Sichuan) was the earliest commodity transported via the Southern Silk Road, Ren Naiqiang (1987) called this outbound passage "Shu-cloth Road." Mu Jihong (2001) proposed to name this passage "Tea Road," as tea has been exported to South Asia and Southeast Asia via this passage in southwestern China since the Tang Dynasty. Based on a thorough investigation into the duration, scale and influence of commodities transported via the Southern Silk Road, this paper concludes that cowry money is undoubtedly the very item worth the most attention, for which the concept of "Cowry-Money Road" is presented (Lin, 2001).

**1.3 The diversity, inclusiveness and openness manifested by different proposals for naming the Silk Road**

The reason for the variety of naming proposals from scholars lies in the fact that there used to be numerous items transported via the abovementioned three major outbound passages. Besides, there is more than one item exerting significant influence both on the East and the West. A thorough analysis reveals that the different naming proposals, though with their own emphasis (i.e. highlighting an item's importance to an outbound passage), have reached a consensus that the three major outbound passages of China (the Land Silk Road in northwestern China, the Maritime Silk Road on the East and South China Sea and the Land Silk Road in south China) feature multi-element coexistence, strong inclusiveness and great openness.

First, relevant historical records have proven the existence of diversity in all three outbound passages.

As Japanese scholar Kazutoshi Nagasawa (1990) depicted, the items transported via the Land Silk Road in northwestern China included Han brocade, paper and pottery made in China, glass made in Rome, silver products made in Iran, Buddhist artwork made in Gandhara, patterns designed in Greece, brocade made in Persia, among many others which as a whole formed a vivid portrayal of that grand history and culture. A wide range of items were transported between the East and West via the Maritime Silk Road. Just like Professor Chen Yan (2006) at Peking University concluded, via the Maritime Silk Road, China exported its specialties, such as silk, the four great inventions, porcelain, traditional Chinese medicine (TCM) and Chinese herbs to the rest of the world and at the same time imported foreign items like pearls, ivory, spices, minerals (gold, silver, copper, etc.), commercial crops, as well as new species of animals and plants (p.675). Also, there was no shortage of items transported via the Southern Silk Road. For example, China exported its Shu cloth and Qiong bamboo rods (bamboo rods made in Qionglai) in exchange for rare treasures, salt, brocade, cowry-money and other items (Sima, 1963, pp.2995-2996) from countries such as Myanmar, Thailand and India (Zhang, 1985, p.9).

Second, the Silk Road features great diversity

and inclusiveness.

Richthofen named the network of outbound land passages the Silk Road on the grounds that this ancient network could absolutely be called Silk Trade Road. Chinese silk has been well-known across the world and silk was China's earliest major export to the West. Some Greek classical works dating back to the 4th Century BC called China "Seres," meaning "kingdom of silk" (Zhang, 1977, p.17). It is based on this historical fact that the Silk Road or the Silk Trade Road was widely adopted by scholars in their relevant studies. (Hermann, 1910; Hudson, 1931) Under such an influence, more and more scholars proposed to name the network of outbound routes on the East and South China Sea the "Maritime Silk Road" and the network of outbound routes in southwestern China the "Southern Silk Road." This indicates that scholars both in the East and West have realized the inclusiveness of the Silk Road and agreed to use it as a general term to refer to all of China's outbound passages. In other words, although a succession of new concepts such as "Silver Road," "Jade Road," "Porcelain Road," "Cowry-money Road," "Shu-cloth Road" and "Tea Road" were proposed by different scholars, they merely revealed the historical characteristics and rich connotations of the three ancient Silk Roads from different perspectives. Given the great variety of items transported via the three passages and the co-existence of multiple cultures along routes, the three Silk Roads fall into the category of compound roads. The word "silk" in the Silk Road should not be rashly interpreted as the name of a particular item. Instead, the Silk Road should be understood as a road of China.

Last, the start and historical development of the Silk Road both suggest its openness.

We should regard the start of the Silk Road as an outcome of China's opening-up. According to Japanese scholar Kazutoshi Nagasawa (1990), "The Silk Road, as an artery spanning the continents of Asia and Africa, lies at the center of the development of world history" (p. 3). His view is the best possible interpretation of the Silk Road's openness. Chinese scholar Chen Yan (2006) held that, "The Maritime Silk Road in nature is an outcome of an opening-up policy" (p.1477). In his studies, Chen also closely associated the rise and decline of the Silk Road with the degree of openness. Since the 21st century, some scholars have argued that Silk Road related research should view Yunnan and Southeast Asia as an integrated whole and attach importance to the historical bonds between Yunnan and regions like Southeast Asia and the Bay of Bengal (Sun, 2000; Yang, 2008). Such a global perspective on the historical development of Yunnan is exactly based on the fact that the Southern Silk Road is in nature an opening-up road in southwestern China and that Yunnan has been a gateway and open region along the Southern Silk Road.

**1.4 Rich connotations valuable to the study of the Silk Road**

Judging from its historical development, the Silk Road is a road of economy, culture and friendship with rich connotations.

First, the Silk Road is a road of economy. Being a compound road, the Silk Road is also characterized by numerous merchants and world-renowned commodities traveling across the way. After all, it is a trade road in the first place. In fact, this is the very reason for academia to name the three major outbound passages the Silk Road.

Second, the Silk Road is also a road of culture. Effectively linking major ancient civilizations such as China, India and Egypt, the Silk Road significantly boosted the exchanges between the East and the West in ancient times. It is fair to say that the Silk Road is a driving force of the world's major civilizations and a crucial channel to export Chinese culture.

Third, it is also a road of friendship. Via the Silk Road, trade caravans and envoys extended the hand of friendship to countries far and near. According to Chen Yan (2006), the Silk Road is more than a bridge and link of economic and cultural exchanges between the East and the West. It is also, "A road of friendship enabling the Chinese people to go global in a peaceful and friendly way" (p.1477).

Its diversity, inclusiveness and openness strongly prove the Silk Road to be a compound road. This requires more attention to its "nature" and exploration of its rich connotations when we study the functions of the Silk Road. Meanwhile, given that it is a crucial channel to facilitate economic and cultural exchanges between China and foreign countries, we should also pay due attention to its two-way nature when giving full play to its capacity and function. Via the Silk Road, China has exerted its influence on the world, and welcomed the world to China.

## 2. The historical characteristics of the Southern Silk Road

In southwestern China, transport routes via the hinterland of Yunnan to South Asia and Southeast Asia were already developed in the early period of Chinese history. According to the *Records of the Grand Historian*, in the first year of the Yuanshou period of the Western Han Dynasty (122 BC), imperial envoy Zhang Qian saw the exports of Shu cloth and Qiong bamboo rods trans-shipped from Sindhu (India) on his way to Tokhgra on a diplomatic mission. It has been shown by some experts that the abovementioned outbound passage started from Chengdu, with "two arteries running respectively westward and eastward. The westbound artery (ancient Yark Road) started from Chengdu, via Ya'an and Xichang, through the Jinsha River, to Dayao and Dali. The eastbound route started from Chengdu and ran southward, via Leshan and Yibin along the Min River and the Wuchi Road (Wuchidao) built in the Qin Dynasty, to Yunnan, and then via Zhaotong, Qujing, Kunming and Chuxiong to Dali. The two arteries converged at Dali and continued to extend westward via Baoshan, Tengchong and Myanmar to India" (Li, 1994, p.38). Given that the network of outward passages in northwestern China were named the Silk Road, many scholars proposed to name the two passage the Southern Silk Road, Southwestern Silk Road or Southern Land Silk Road.

Compared with the Land Silk Road in northwestern China and the Maritime Silk Road in the East and South China Sea, the Southern Silk Road has attracted far less academic attention, which is in contrast with its significant historical role. In fact, the Southern Silk Road has been endowed with rich historical connotations and unique historical characteristics. Its great academic value and realistic significance needs to be further explored. Famous historian Li Xueqin (2012) used to claim that, "Of all the Silk Roads, the one in southwestern China is most worthy of research" (p.11).

### 2.1 Historical origin

Although the term "Southern Silk Road" did not appear until the 1980s, the emergence of this trade route can be traced back to a very early period. According to the "Biographies of Tribal Leaders in Southwestern China" in the *Records of the Grand Historian*, this trade route had already been accessible prior to the first year of the Yuanshou period of the Western Han Dynasty (122 BC). Xiong Yongzhong (1986) even held that, "Back to the Warring States period, there were merchants from regions like India and Myanmar taking cowries to Yunnan via a 'silk road in the south'" (p. 20). In terms of historical origin, such a claim brings the South Silk Road ahead of the Silk Road in northwestern China, which was launched in the Han

Dynasty, and the Maritime Silk Road, which was launched in the Tang Dynasty.

**2.2 Significant role in the historical development of Yunnan**

When it comes to the history of Yunnan, people tend to view this land as a closed system and even consider the word "Yunnan" as synonym for "closed." Such a stereotyped view, however, is challenged by the very existence of the Southern Silk Road, which suggests that Yunnan has been an open system since the very early period of Chinese history. In fact, since ancient times, Yunnan has formed a currency circulation system and an integrated market with South Asia and Southeast Asia. This can be exemplified by the circulation of cowry-money.

According to some ancient Chinese documents, as early as the mid 7th century, when Xuan Zang (1985), a renowned Buddhist monk of the Tang Dynasty, was traveling in India, he saw local people do business in cowry-money (p. 217). This record corresponds to the description in the *New Book of Tang* that India "exchanged cowries for goods" (Ouyang & Song, 1975, p. 6237). Apart from that, the circulation of cowry-money in countries and regions across South Asia and Southeast Asia was also recorded in the *Records of Foreign Countries* by Zhao Rukuo (1996) in the Song Dynasty (p. 86), the *Records of Overseas Islands* by Wang Dayuan (2000) in the Yuan Dynasty (p. 155), and the *Records of Foreign Countries in the Western Ocean* by Gong Zhen (1962) in the Ming Dynasty (p. 33). Moreover, local circulation of cowry-money was also mentioned in the books written by many Western travelers and scholars. In the 14th century, famous Moroccan traveler Ibn Battuta (1983) traveled to Maldives, where he witnessed cowry-based trade between Maldives and Bangladesh (p. 243). Marco Polo, a famous traveler familiar to the Chinese people, also mentioned cowry-money circulation in Bangladesh and Lochac (Siam) (Paul, 1959, p.552). German Sinologist Hans Ulrich Vogel (1993) discovered that even an inland country like Laos would use cowry[①] as its currency in the 17th century (p.230).

It happens that for a long period of time in history, Yunnan used cowry as its currency. The cowry-money circulated in Yunnan mainly came from South Asia and Southeast Asia. In *The Travels of Marco Polo*, there is a description of cowry-money circulation in Dali, Yunnan, "The cowry-money used by locals was originally from India, not native made." This description has been verified by many other historical records and modern archaeological findings.

Evidently, Yunnan once shared the same trade circle, as well as the same currency system with countries and regions in South Asia and Southeast Asia. In this sense, it is precisely the Southern Silk Road that made Yunnan an open system in the early period of Chinese history. For the historical development of Yunnan, openness is a key feature and an inevitable choice. At present, Yunnan is expected to play an important role in implementing China's Western Development strategy and the Belt and Road Initiative.

**2.3 The forming of regional characteristics based on the Cowry-money Road**

Both in terms of scale and influence, the silk trade via the Southern Silk Road simply could not compare with that via the Silk Road in northwestern China, or that via the Maritime Silk Road. In stark contrast with its less impressive silk trade, the Southern Silk Road witnessed a cowry boom, with large amounts of cowries transported from South Asia and Southeast Asia via this passage into Yunnan. These imported cowries, from the

① Small seashell was called cowry in India.

*cowry–money*

Spring and Autumn periods and the Warring States Period to the Ming and Qing dynasties, remained a dominant legal tender in Yunnan. In circulation for over 2,000 years, they had a significant impact on the social and economic development there.

Wang Dadao (1987), an expert at Yunnan Provincial Museum, studied the cowries found in local archaeological digs and drew a map of cowry-money distribution in Yunnan. This map shows that a small amount of money cowries were found in Jinghong, Mojiang, Lvchun, and other cities and counties in southern Yunnan, while the majority were distributed in an east-west axis from Tengchong, via Dali, Chuxiong, Lufeng, Jinning, Kunming and Qujing, to Daguan (p.22). Those cowries were identified by the Qingdao-based Institute of Oceanology, Chinese Academy of Sciences to "have originally come from the warm waters of the Indian Ocean and the Pacific Ocean, including waters near India, the Philippines, Taiwan Island, Hainan Island, the Xisha Islands, as well as other South China Sea islands" (Li, 1981, p.30). It is worth mentioning that most cowries found in Yunnan were from the Maldives in the Indian Ocean. From such a map of cowry-money distribution we can conclude a cowry-money road.

It is beyond any doubt that the 2,000-year history of cowry-money circulation, from the Warring States Period to the early Qing Dynasty is also a 2,000-year history of trade between Yunnan and countries and regions in South Asia and Southeast Asia. Given that, cowry-money is definitely a most representative, characteristic and influential commodity imported via the Southern Silk Road. This Cowry-money Road witnessed the historical development of the Southern Silk Road and promoted local prosperity. More importantly, it associated the historical development of Yunnan closely with that of South Asia and Southeast Asia. Therefore, the Cowry-money Road is the most important historical characteristic of the Southern Silk Road unique to Yunnan.

## 3. The concept of an economic corridor along the Southern Silk Road

Today, to thoroughly implement the Belt and Road Initiative and advance the building of an all-round opening-up system, China urgently needs to rejuvenate the Southern Silk Road. To this end, we propose to build a new economic corridor along the Southern Silk Road. This corridor will start from Xi'an, via Chengdu and Kunming, to South Asia and Southeast Asia, becoming a driving force for China's opening-up and Western Development strategy. It will link the Silk Road Economic Belt to the 21st Century Maritime Silk Road to bring about a new phase of all-around opening-up, with links to domestic and overseas markets over land and sea.

The development of an economic corridor along the Southern Silk Road has a solid historical basis. The earliest description of the Southern Silk Road is found in *The Records of the Grand Historian*. It started from Chengdu, Sichuan, through the hinterland of Yunnan, to countries and regions in South Asia and Southeast Asia. It has been verified that the Southern Silk Road was developed no later

than the 4th century BC, which was far earlier than the land Silk Road in northwestern China and the Maritime Silk Road in the East and South China Sea. In ancient times, China relied on the three Silk Roads to interact with relevant countries in Asia, Africa and Europe, doing business, promoting money circulation and facilitating people-to-people exchanges. Also, thanks to the three Silk Roads, the ancient civilizations of China, India, Egypt, and others were well connected, forming a road of economy, culture and friendship between China and the overseas regions of Central Asia, Western Asia, Southeast Asia, South Asia and Africa. The Silk Road enabled different ethnic groups to exchange needed goods and realize mutual adaptation and joint progress. As a result, China was able to exert its influence on the rest of the world, and vice versa. Therefore, based on the ancient Southern Silk Road, an economic corridor, starting from Xi'an, through Chengdu and Kunming, to South Asia and Southeast Asia is under construction. This economic corridor will be conducive to the revival of the three ancient Silk Roads, the fulfillment of the Belt and Road Initiative, and the building of an all-round opening-up system in this new era.

The development of an economic corridor along the Southern Silk Road is of realistic significance. Through over three decades of relentless efforts, China has made extraordinary achievements in its reform and opening-up. Ever since the launch of the Western Development strategy in 2000, all relevant provincial-level administrative regions have experienced rapid development, featuring their fastest-ever economic growth, best development quality, strongest enhancement of comprehensive strength, most substantial change in urban and rural areas, as well as largest benefits to the masses. However, due to factors such as geographical location, factor endowment and development basis, China now is faced with an imbalanced opening-up landscape, in which the eastern region develops faster than the western one, and the coastal region outperforms the inland regions. It is in such a context that China decided to develop the economic corridor along the Southern Silk Road, which will run from Xi'an, via Chengdu and Kunming, to South Asia and Southeast Asia. The economic corridor is expected to enhance ties among provincial-level administrative regions such as Shaanxi, Sichuan, Yunnan, Guizhou and Guangxi, and link Bangladesh, China, India, Myanmar and the China-Pakistan Economic Corridor into an organic network. Also, it aims to further integrate the two "Land of Abundance" title owners, i.e. the Chengdu Plain and the Guanzhong Plain, reinvigorate the two "economic pearls" (Chongqing and Urumqi) in western China, forge Kunming into a new center for economic development, and further promote the Western Development strategy. The Economic Corridor along the Southern Silk Road happens to coincide with the "Tibetan-Yi Corridor," which facilitated the ethnic migration and integration in ancient China. Even today, it is still a major region inhabited by ethnic minorities. Given that, the development of an Economic Corridor along the Southern Silk Road is conducive to the economic and cultural exchanges among the Chinese ethnic minorities of Tibetan, Yi, Qiang, Lisu, Naxi, Bai, Pumi, Drung, Nu, Hani and Jingpo, the stability of the frontier region, and the common prosperity of all local ethnicities.

In conclusion, China will strive to develop a major economic corridor along the Southern Silk Road, which will run from Xi'an, via Chengdu and Kunming, to South Asia and Southeast Asia. This economic corridor is expected to promote China's internal and external exchanges, link the north and south regions of western China, and enhance ethnic unity. It will be based on both historical and realistic bases and at the same time echo the call of the

future. To promote the development of an Economic Corridor along the Southern Silk Road, this paper hereby proposes the following suggestions. First, we should upgrade the development of this Economic Corridor into a national strategy and include it in the Belt and Road Initiative. Second, we should enhance policy communication and overall coordination, set up a cooperation platform for provincial-level administrative regions along the Economic Corridor, improve the existing cooperation and communication mechanisms, and coordinate our opening-up with the causes of Western Development and ethnic unity. In the meantime, we should also strive for balanced development among relevant provincial-level administrative regions such as Shaanxi, Sichuan and Yunnan, improve the economic and social benefits of resource allocation, form an overall development momentum, and stimulate regional vitality. Third, we should rely on connected road networks and smooth trade flow to accelerate the construction of a Xi'an-Chengdu-Kunming expressway network, build a highly efficient and speedy comprehensive transport system consisting of road, railway and air transport routes, and promote the development of modern logistics in a bid to form a cross-regional cooperation framework.

*(Translator: Wu Lingwei; Editor: Jia Fengrong)*

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# Historical Trend of China-UK Strategic Cooperation Based on the Belt and Road Initiative

Zhang Zhancang*

**Abstract:** The Belt and Road Initiative which was proposed by Chinese President Xi Jinping is playing an important role in the development of globalization, increasingly more countries and international groups are supporting and engaging in it. The trade and cultural communications between China and the United Kingdom (UK) goes back centuries, and although troubled at times, has now successfully entered the "golden age" of deep cooperation between the world powers through strategic cooperation based on the Belt and Road Initiative. With the developing trend of the times, China and the UK should deepen their cooperation in the areas of higher education, research and development, financial innovation, social management, cultural innovation, supply–side structural reform, regional development, rural governance, public medical systems, aerotropolis construction, university science parks, high–tech parks, and other social and economic developments, thus continuing the advancement of deep cooperation between world powers. The Belt and Road International Conference held in Beijing in May 2017 and was the beginning of a new round of strategic cooperation and globalization for the benefit of the countries and regions involved.

**Keywords:** China–UK cooperation; the Belt and Road Initiative; globalization

The Belt and Road Initiative, which was proposed by Chinese President Xi Jinping, is based on the idea of win-win cooperation, and is a strategic vision for China to expand its development pattern of comprehensive opening-up and a historical move to promote globalization. Under the new situation. This initiative

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has significant meaning and has obtained lots of supports and responds from countries all around the world after its proposition. The trade and culture communication between China and the UK goes back to ancient times, and taking consideration of the situation that the global economy is integrated, countries strive for stably and harmonious development, and the ordinary people hope for deep cooperation, it has been the historical trend to improve the strategic cooperation based on the Belt and Road Initiative between the two countries according to the bilateral political framework of the Golden Age of China-UK cooperation which was established when Xi was on his state visit to the UK on October, 2015.

## 1. China's sustainable development needs the full range of international strategic space

President Xi Jinping visited the UK in October 2015, the first visit by Chinese President in a decade, and it received global attention. During the visit, Xi received the highest standard of welcome by the British Royal family which included a gilded carriage procession to Buckingham Palace. Also, it was productive and fertile when it came to the bilateral cooperation between the two countries because of this visit. About 40 billion British pounds in deals were struck, involving many Chinese large enterprises such as China General Nuclear Power Corporation (CGN), China Investment Corporation, China State Shipbuilding Corporation, China Huadian Corporation, China National Petroleum Corporation (CNPC), Hainan Airlines Group (HNA) and CITIC Group Corporation. The international cooperation of these enterprises is significant for China to promote its competences and influences in the world. In addition, the two countries issued the Joint Declaration on Building a Global Comprehensive Strategic Partnership for the 21st Century. This agreement summarized the improvement of relationships of China-UK and stated that China will join hands with the UK and strive to build a global comprehensive strategic partnership for the 21st century. It indicates that the revolutionary improvement for both China and the UK, the two is stepping into the Golden Age. From now on, the China-UK relationship will not only be confined to the past Golden 10 Years of rapid development but will enter into the Golden Age highly concerned by the world.

In particular, as the originator of the Asian Infrastructure Investment Bank, China aims at improving its regulating and controlling ability of resources in the area of international finance; as the proposer of the Belt and Road Initiative, China aims at making a better environment for its peaceful integration into the global development. Both of these two initiatives are specific plans of importance for China to expand its development space in the world. However, neither of them will be realized without the support and response from other countries around the world. The UK has given strong support for these plans mentioned above, and it is the first developed country in Europe to apply to be a founder-member of the Asian Infrastructure Investment Bank and accelerated the upsurge from other developed countries in Europe applying to join the bank, thus encouraging China to get the opportunity and show the vitality in the area of international finance. The UK also showed active attitude on the Belt and Road Initiative when it was proposed by China. In the Joint Declaration issued by China and the UK in October 2015, both countries showed their lively interests in cooperation in the projects of China's Belt and Road Initiative. The UK's Infrastructure Upgrading and Investment Plan, and Economic Center of Northern England have provided the political foundation for the two

countries to strengthen their cooperation.

Through sustained effort of more than 30 years reform and opening up, China now has basically completed the task of industrialization in the early and middle stages. Its further development needs the support of core technology and financial service of high level which are the resources and superiorities owned by the UK in its post-industrial era. Cooperation between China and the UK has gone beyond the simple trade relationship and been up to the national strategic level of capital cooperation, which indicates a new generation of the China-UK relationship and brings vitality for their future development. The transformation of the China-UK relationship from trade to capital has indeed met the historical demand of transformation of economy and strategy between the two countries. China has accumulated rich capital and became a net capital exporter since 2014, it's an urgent trend for China to expand more and better investment space, improve its weak spot of finance, and explore the new development path in the field of modern finance. And the rich capital from China will exactly shore up the insufficiency of the UK in rebuilding its traditional industrial centers, and upgrading its infrastructure and traditional manufacturing. The UK showed great courage as one of the world's most open economies and displayed wisdom for the tendency of attracting and receiving capital from China in the strategic projects of national telecommunications and infrastructure. Furthermore, cooperation in finance is also the intersection area of the strategic interests of the two countries. The UK is quite strong in financial products innovation, and maintains its status as one of the significant financial centers in the world. London plays the most important and irreplaceable role in supporting the internationalization of RMB. The central banks of China and the UK have reached an agreement to further expand the scale of currency exchange in 2015, the Stock Exchange of Hong Kong and London Metal Exchange have signed the Interworking protocol of futures. Such a series of cooperation agreements between China and the UK indicate that the "financial center" was formed. This is the "seamless integration" between a traditional financial superpower and an emerging country with big economic size. China will spend more time to explore the path of using finance to strengthen itself without support of London. Since the investment from Chinese enterprises in the UK exceeds all European countries, the UK has been the most important target of the capital investment for China. Concentrated investment implies the deep communication and integration between the two countries. In 2015, Chinese investment in the UK provided 3,900 employment opportunities that it has brought benefit to the ordinary worker of the UK.

China and the UK are permanent members of the United Nations. Their deep cooperation is of significant demonstration for the whole world. As a new kind of strategic fulcrum, it will provide more opportunities for China to share international resources, enter new areas of capital investment, deeply cooperate with other developed countries, and prudently expand strategic space for its sustainable development in the world.

## 2. The UK's sustainable development needs the locomotive drive from China

Nowadays, China is the world's second largest economy, and its GDP in 2016 reached 74.41 trillion Yuan (about $11.39 trillion), equivalent to more than 61.4% of the GDP in the United States and more than 2 times Japan's GDP, accounting for 15.1% share of the world GDP and contributing more than 30% to the global economic development in the same year. There is no denying that China has

become a locomotive to promote the development of the global economy. Zhengzhou, the capital city of Henan province of central China, has become one of the fastest growing hotspots in the global transport of both travelers and goods between 2012 and 2016, through the construction and development of the Zhengzhou international aviation hub, Zhengzhou-Luxembourg international freight air routes and the "Air Silk Road." And it has driven Henan province, with a population of 100 million, to reach an average growth of 32.9% a year in total export-import volume during 2011 and 2015, thus becoming one of the active areas of the open economy under the new normal of China economy. After the research, we put forward that the hotspot of regional development may have returned to the inland due to the world enters the new era of air transport. Therefore, Chinese speed, Chinese phenomenon, Chinese culture, Chinese wisdom and Chinese school are affecting the world rapidly. Under the influence of the Belt and Road Initiative, the major change in the pattern of regional development in China could have important reference to other developing countries around the world.

The UK takes the initiative to strengthen cooperation with China. In March 2014, Chinese and British leaders met in The Hague. They reached a consensus on, "Do a good job in the investment of major projects that will rapidly advance the 'flagship project' in fields of nuclear power, high-speed rail, high technology and finance." According to one of the 150 cooperation agreements that were signed in October 2015, China would participate in the construction of the Hinkley Point nuclear power plant project with one-third of the 18 billion British pounds invested. Also, Chinese exports of nuclear power technology indicates that China is stepping from a big manufacturing country into a powerful manufacturing country. While the economic cooperation between China and the UK moves into the era of "big project" and "great cooperation," it will redefine their relationship in all aspects and encourage advancement through increased motivation. Therefore, the adjustment of British policy towards China is determined, and is the biggest adjustment of diplomatic direction since World War II. Some people say that the UK is refreshing its own circles of friends and changing from attaching importance to European and American to valuing China, which creates a new situation of strategic cooperation between developed and developing countries. The British government has strong competitive reasons to develop its relationship with China. At the end of 2013, British Prime Minister Cameron, during his first official visit to China, put forward that the UK would be the most powerful supporter of China in the West. This indicates that the British government has a strong interest in developing a relationship with China. The UK is regarded as the most open economy in the European Union and the most active country in attracting Chinese investment.

The British government hopes to stimulate a new vitality of development through a strengthened China-UK relationship. In recent years, cooperation in bilateral trade, investment and finance has increased significantly as have "Chinese elements" in the British economy. The British Chancellor George Osborne proposed that the key to the long-term plan for the British economy was to increase its exports to fast-growing economies such as China, and at the same time to attract more foreign investments. Prime Minister Cameron put forward that the British economy should reduce its dependence on traditional European markets and vigorously develop emerging markets such as Asia, thus gaining more opportunities for development. In June 2016, the China-Britain Business Council issued a report that the Belt and Road Initiative promotes enterprises of the two countries to strengthen their cooperation.

At present, Chinese and British companies have shown an unprecedented degree of synergy in the development of projects along the Belt and Road with well-known British enterprises providing positive solutions with services and innovation for the relevant construction projects. In the future, the enterprises of the two countries have huge potential in cooperation within the framework of the Belt and Road Initiative. China and the UK have already carried out many cooperations within the framework of the Belt and Road Initiative. Enterprises of the two countries partnered in launching infrastructure, energy and logistics projects in the third markets. Chinese companies provided services for projects in the third-party countries with the aid of British talent, manufacturing and technology platforms. British companies provided professional advice and services to help Chinese companies operate in unfamiliar and high-risk business environment. China has prominent interests in the infrastructure construction for countries along the Belt and Road. Chinese enterprises accumulate rich experiences in constructing modern infrastructure networks such as highways, railways, airports and power generation facilities, and at the same time China has financial support from the Silk Road Fund and the newly established financial institutions such as the Asian Infrastructure Investment Bank. As a developed country, British enterprises provide professional services support for Chinese enterprises. The report analyzed the cases that British law firms and accounting firms did to help Chinese enterprises in expanding their overseas markets. Linklaters Limited Liability Partnership has provided legal services for syndicates consisting of the China Construction Bank, the China Development Bank and the Industrial and Commercial Bank of China, which support the construction financing of coal mines and accessory power plants in Pakistan. KPMG International is providing advisory services for Chinese enterprises in seeking financing for projects in Nigeria. Facts have proved that the advantages of professional services in cross-border projects of the UK will provide innovative and responsive solutions for Chinese enterprises in expanding markets, thus avoiding risks and improving the success rate of investments. And Chinese hardware construction abilities will provide a new market for British high-end services.

The UK needs to cooperate with China to improve its external influence. In recent years, due to the economic crisis that lead to the decline of the international influence of the UK, and the domestic tendency of national separation and the 2016 Brexit referendum, the position of the UK in Europe is becoming unsteady. Since the GDP of the UK decreased by 7.0% in 2016, it directly affected the employment of the residents. Under this special historical background, the British government strengthened cooperation with China through the innovation of diplomacy, and promotes its employment and economic and social development by expanding bilateral investment trade and cultural cooperation, which are strategic decisions of the British government to improve its international influence. In July 2016, in his congratulatory telegram to the new British Prime Minister Theresa May, Chinese Premier Li Keqiang praised the British government for its enterprising spirit of being the pioneer in promoting cooperation with China. In September 2016, Theresa May attended the G20 summit in Hangzhou, China. When she met Chinese President Xi Jinping, she said that China and the UK are entering a golden age of developing their relationship in a wider field with great potential. The British side is devoted to increasing the bilateral comprehensive strategic partnership, promoting mutual understanding and trust, and strengthening cooperation with China in fields of economy, trade, investment, finance, security, law enforcement,

and others. China-UK cooperation is showing the phenomenon of the greatest common divisor.

## 3. China-UK Deep Cooperation should move with the times

Since the international financial crisis in 2008, the global economic development is weak, while the Chinese economy is thriving and has shown its institutional advantages in responding to the crisis, as well as the rapid improvement of the Chinese strategic position on the global level. In 2010, China's GDP reached 5.7 trillion US dollars, accounting for 9.2% of world GDP, surpassing 5.3 trillion US dollars of Japan's GDP, and becoming the world's second largest economy. In 2016, China's GDP grew by 6.79% in the context of increasing difficulties with global economic growth, and China continued to play an important role in leading the world's economic growth. In 2016, China's non-financial foreign direct investment reached 170.11 billion US dollars, representing year-on-year growth of 44.1%, and becoming one of the world's most active sources of investment. The United Kingdom has also experienced relatively fast economic growth among developed countries in recent years. In 2015, its GDP reached 2.85 trillion US dollars, up 2.2%, ranking the second place after the United States in the several largest developed countries (see Table 1). However, according to the analysis of the history trend of China-UK economic development, it can be seen that the gap in gross economy between China and the UK are indeed growing rapidly (see Figure 1).

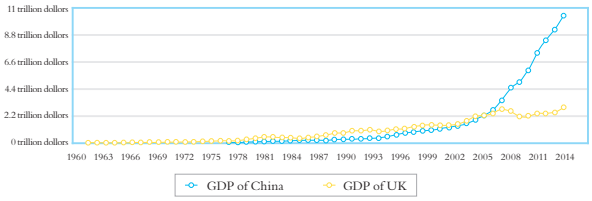


*Figure1. GDP of China and the UK since 1960.*

Analyzed at a deeper level, the United Kingdom is the birthplace of the world's first industrial revolution, and is still one of the largest developed countries and one of the countries with the highest per capita GDP, having strong strengths in higher education, research and development, cultural and creative industries, international finance, urban and rural construction, airport construction and so on. Although China has sustained rapid economic

Table 1: Ranking of GDP of IMF members in 2015

| Gross ranking | country/region | GDP (hundred million dollar) | Growth rate (%) | Per Capital ranking | Per Capital GDP (dollar) |
|---|---|---|---|---|---|
| 1 | United States | 179470.00 | 2.4 | 6 | 55805 |
| 2 | China | 109828.29 | 6.9 | 76 | 7990 |
| 3 | Japan | 41232.58 | 0.5 | 26 | 32486 |
| 4 | German | 33576.14 | 1.5 | 20 | 40997 |
| 5 | UK | 28493.45 | 2.2 | 14 | 43771 |
| 6 | France | 24214.60 | 1.1 | 22 | 37675 |
| 7 | India | 20907.06 | 7.3 | 144 | 1617 |
| 8 | Italy | 18157.57 | 0.8 | 27 | 29867 |
| 9 | Brazil | 17725.89 | −3.8 | 74 | 8870 |
| 10 | Canada | 15523.86 | 1.2 | 17 | 43332 |

*Data source: World GDP Ranking 2015, IMF, April 12th, 2016.*

growth since the reform and opening-up, its per capital GDP still does not reach the global average (see Figure 2). China is still a developing country and faces heavy missions to learn from developed countries in the process of becoming a high-income country in the future. Therefore, it is the historical trend to deepen the cooperative relationship between China and the UK, and there is a huge platform for their cooperation.

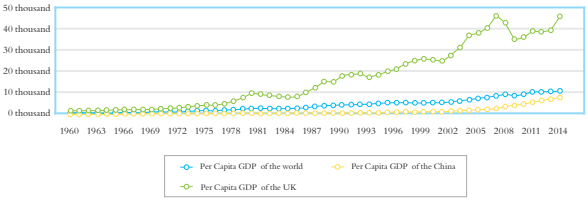


*Figure 2. Per Capita GDP change of the world, China and the UK since 1960.*

First, cooperation in higher education. The UK is one of the most developed countries in higher education. It is the birthplace of the modern higher education system and has a complete higher education system. The UK has the world's oldest institutions of higher education such as Oxford University and Cambridge University, which have trained many outstanding scientists and politicians for the world. Moreover, the UK is good at exporting educational resources. The reason that English is popular in the world is closely related with the developed higher education in the UK and later in the United States that attracting a large number of students studying in those two countries. China has already carried out a lot of higher education cooperation with the UK, and the effect is remarkable. With the "golden age" of the China-UK relationship, these two countries should have more deep-seated cooperation in the field of higher education, and especially make a breakthrough in the areas of running schools. The UK promotes cooperation in running schools and has a strong presence in many countries and regions in the world. China must improve its cooperation in higher education with foreign countries, and actively introduce the educational resources from the famous British colleges and universities. In the joint cooperation of specialties, especially the high-tech specialty, we must settle down and learn from the UK to cultivate more brilliant young talents and new professionals in new fields, preparing talents for China-UK industrial cooperation in the future. Based on such cooperation, we can also cultivate the cultural genes of inclusive development between China and the UK, create the cultural atmosphere of deep integration, establish and improve the mechanism of communications, and cultivate new higher education models with cooperation and mutual reference to the cultures of both East and West. For the central and western regions of China, it is the feasible choice to directly cooperate with British institutions of higher learning in running schools or specialties considering the mutual benefits and cooperation.

Second, cooperation in the field of research and development. The UK is one of the most developed countries in the world, accumulating abundant advantages of talents, public resources and applicable achievements in the fields of modern economy and the application of technology, research and development, philosophy and social sciences, and the cultivation of an outstanding humanistic spirit. For China, these fields need to be strengthened. Therefore, we should act as primary school students and cooperate with Britain in the fields of research and development through a multitude of flexible forms, like major research projects, the introduction of talents, commercialization of research outputs, large-scale dispatched studying visits, co-organized academic seminars, cooperation commitments to research projects, and establishment of new scientific research institutions. This could not only take full play of the advantages of the UK, a developed

country, but also make up for Chinese disadvantages of lacking research resources during its development. Specially-appointed Researcher (Professor) System sponsored by the local government in many regions of China has laid a great system and mechanism foundation for the deep cooperation in the field of research and development. We need to further understand the importance of deep cooperation with the UK, improve the initiative of carrying out in-depth cooperation, truly deepen long-term continuous cooperation in relevant professional areas, and flexibly connect the British research and development advantages with China's development advantages, to earnestly promote the mutual benefit and win-win cooperation.

Third, cooperation in the financial area. The UK is one of the most important financial centers in the world. It has world-class abilities in financial products innovation, financial capital operation, resisting risks in the financial industry, managing financial markets in developing countries, analyzing venture capital for innovation and start-ups, financial personnel training and so on. After the completion of the original capital accumulation, China is facing problems on a large scale like industrial upgrading and development, capital output, capital flows, prevention and control of financial risks, financial personnel training, financial knowledge and skills of decision-makers at all levels so that it really needs to cooperate with the UK whose financial philosophy is safe and secure. Not only at the basic level can this cooperation help China to cultivate young financial professionals, but also in the operational level can we learn and communicate financial operations from each other, and discuss the establishment of risk prevention and control systems for the long-term. China has been fruitful in the RMB internationalization cooperation. In the future, we should take full account of the historical trend after the Brexit, further promoting the RMB exchange products diversification in London, expanding the serviceable scope of the RMB in international trade and infrastructure construction cooperation beyond the dollar and Euro, and creating additional potential for RMB transactions.

Fourth, cooperation in the social management area. As a country with a high degree of welfare, the UK has very mature legislation and practices in social management, especially in the management of social welfare, social stability, social income, poor populations, social security and so on. With the improvement of Chinese residents' income levels, these series of social problems which have not been highlighted in the past will become more important, and we must face them and break the new development contradiction step by step. In particular, China is at the special stage named the "Middle Income Trap" and social stability is a strategic issue. National GDP growth rate is very important, but in comparison, social stability is also very important. Only maintaining the overall situation of stability can we steadily enter the ranks of high-income countries. Therefore, China must comprehensively strengthen cooperation with the United Kingdom in the field of social management and earnestly study the British experience, to make the strategic goal of building a moderately prosperous society in all respects come true.

Fifth, cooperation in cultural and creative industries. The UK was the earliest country to propose the basic theory of cultural and creative industries which are defined as those derived from individual creativity, skills and talents, and have the potential to create wealth and employment opportunities through the creation and use of intellectual property. The cultural and creative industries comprise 13 categories like fashion design, film, interactive leisure software, music, television and broadcasting, performing arts, publishing and software. Based on the rich historical foundation

of traditional culture, the UK has cultivated many influential creative talents and produced the British experience which has far-reaching influence on the development of global cultural and creative industries. China has accumulated a rich traditional culture, and cultural and creative industries have entered a comprehensive development stage with the service orientation of the national economy in recent years. Strengthened cooperation with the UK in cultural and creative industries is conducive for the younger generation to exchange ideas and communicate on a cultural level which encourages learning from each other's cultural and creative industry development experiences. This can guide the Chinese cultural and creative industries to gradually increased popularity among people, support bilateral people-to-people bonds, and contribute to Chinese wisdom in the development of global cultural and creative industries.

For other fields, such as the supply-side structural reform, regional development theory, rural construction, public health care systems, aviation city construction, university science and technology parks, high-tech parks and private investments, China and the UK have a relatively large cooperation space, and both countries could act according to the own ability and actively promote their cooperation.

## 4. Conclusion

The realization of the Chinese Dream of national rejuvenation requires the Chinese nation to have a more open philosophical thinking. The Belt and Road Initiative proposed by Chinese President Xi Jinping is an inclusive initiative of globalization, and more and more countries and international groups are supporting and becoming engaged in it. China and the UK have historically opened a "golden age" of deep cooperation through the strategic cooperation based on the Belt and Road Initiative. We should cherish such an historical opportunity, act as President Xi Jinping referred in the congratulatory letter for *2016 Media Cooperation Forum on the Belt and Road* with 212 media participants from 101 countries, namely, China is willing to work together with countries along the route to build mutual benefit cooperation networks and new cooperation models, expand multi-platform cooperation, promote projects of key areas, and create the green, healthy, intellectual and peaceful silk road for the benefit of the countries and people along the route. With the opening of the 2017 International Cooperation Forum on the Belt and Road held in Beijing, China would promote a new round of globalization with a more open strategic thinking and promote the Belt and Road Initiative toward a new level. We should rely on many more cooperation projects to promote China-UK strategic cooperation on the Belt and Road to deepen China-UK cooperation and create green, healthy, intelligence and peaceful flowers and contribute to people's hardworking bilateral spirit and wisdom for human progress and development.

*(Editor: Xiong Xianwei)*

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# Underpinning China's Confidence in Its Culture

Ran Changguang*

**Abstract:** The confidence of a nation and its people in their culture represents their awareness of their culture. There are three elements underpinning China's confidence in its culture. First, China boasts a solid foundation for its fine traditional culture. This is an advanced culture with a long history and is profound, far–reaching, full of vitality and highly influential. It is an integration of diversities sharing the same root, which gives the culture its energy. On the one hand, it is continuingly absorbing other cultures; on the other hand, it always binds the nation together with the same spirit. In addition, traditional Chinese culture passionately puts people first, reflects the common grounds of human cultures, represents the common aspirations of human cultures, and as a result, its advanced nature and social values are recognized worldwide. Second, adherence to Marxism is a source of effective guidance for China's cultural development. Marxism is a crystallization of advanced human culture. It reveals culture's nature, characteristics, structure, functions and development patterns and provides the well–conceived methodology guiding cultural development. In terms of worldviews, methodologies and values, it offers a reasonable premise upon which people can understand, handle and carry out cultural development. In addition, it keeps examining and criticizing these premises and restructuring them. This makes cultural development, continuous, standard, pioneering and creative. Third, people's creativity is a source of strength for their confidence in their culture. The people are creators of culture and their practice, and creation boost cultural development. The Chinese nation is creative and is highly capable of cultural creation. The great practice of building socialism with Chinese characteristics is an inexhaustible source of the people's cultural creation. To maintain their confidence in Chinese culture, the Chinese people must emancipate their minds, develop new concepts, analyze new developments, review their fresh experiences, and keep creating and developing socialist new culture.

**Keywords:** confidence in culture; traditional culture; Marxist guidance; people's creativity

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To develop socialist culture and increase China's cultural soft power, the Communist Party of China and the Chinese government work hard to promote cultural development. Especially since the 18th National Party Congress in 2012, the CPC Central Committee with Xi Jinping at the core has stressed that to rejuvenate the Chinese nation, it is essential to develop the socialist culture in China. Xi Jinping has emphasized on several occasions the need to keep to the orientation of developing an advanced socialist culture, stay confident in Chinese culture, become more aware of our culture, and accelerate cultural reform and development. In the speech he delivered on July 1, 2016, Xi made a complete and profound analysis of the relations between confidence in Chinese culture and confidence in the Chinese path, system, and theory, elaborating on confidence in our culture. China's fine traditional culture was born out of more than 5,000 years of civilization. Its revolutionary and advanced socialist culture was born out of the great struggles of the CPC and the people, and the deepest aspirations of the Chinese people, representing a unique symbol of our nation. This unique culture of ours deserves our pride and confidence. Thanks to the effective guidance of Marxism, the rich and great practice of China's reform and opening-up, and the limitless creativity of the Chinese people, Chinese culture has been developing continuously. "Having created a culture with a long history, the Chinese people will definitely make new achievements in Chinese culture" (Xi, 2014, p. 92).

## 1. Fine traditional culture: A solid foundation of confidence

The confidence of a nation and its people in their culture represents their awareness of their culture, symbolizes the people's respect and love for their culture, and indicates their firm belief and faith in their culture's social value and vitality for growth. The Chinese people's confidence in their culture is a historic topic as well as a topic catering to the features of our times. This issue has been raised based on a review of Chinese culture with a history of several thousand years and the forging and tests Chinese culture has experienced since modern times. Major changes have taken place in the destiny of the Chinese nation, China has become increasingly strong, and it has started to play a more and more important role as a major country since the founding of the People's Republic of China in 1949, especially since the reform and opening-up. Therefore, to have a better understanding of the Chinese people's confidence in their culture, it is vital to start from the long historical traditions of China and deepen the understanding of our fine traditional culture. This culture was created in China's civilization with a history of several thousand years. In the democratic revolution, Mao Zedong (1991) stated, "Our national history goes back several thousand years and has its own characteristics and innumerable treasures" (p.533). China "created a splendid old culture" (p.707). This is a treasure of our nation. Recently, Xi Jinping (2016) also stated, "The Chinese nation has a deep cultural tradition, with a characteristic system of thinking, which reflects the knowledge, wisdom and rational cogitation accumulated by the Chinese people over thousands of years. This is China's unique advantage." All this serves as the solid foundation of our confidence in Chinese culture.

**1.1 Fine traditional Chinese culture has a long history and is profound, far-reaching, full of vitality and highly influential.**

In the history of human development, Chinese culture finds its greatest strength in its long history, profound and far-reaching nature, and long-lasting character. It has always been exerting important influence in human society.

More than 5,000 years ago, the Yellow Emperor of the Chinese nation created Chinese civilization. On January 1, 1912, Sun Yat-sen became the provisional president of the Republic of China, and in March of the same year he sent a delegation to pay tribute to the Yellow Emperor in Huangling County, Shaanxi Province and wrote an elegiac address. According to the address, "China was founded 5,000 years ago by the Yellow Emperor. He invented the south-pointing chariot and quelled the rebellion of Chi You to create a civilization before other nations did" (Xu, 2016). As is commonly known, in human history there have been the ancient Egyptian civilization, Babylon civilization, ancient Indian civilization, and Chinese civilization. These civilizations have exerted major historical influences. However, the cultures represented by the first three civilizations were integrated with other cultures due to foreign invasions or the nations representing them became colonies and their cultures were thus terminated due to domestic upheavals. During the Chinese culture's history of development of more than 5,000 years, China was also subjected to foreign aggression many times, was ravaged by war, was split for short periods of time, and suffered severe natural disasters. As a result, Chinese culture developed in a tortuous way, but it remained intact all the way through. Today, with more than 1.3 billion people who live on this vast land of more than 9.6 million square kilometers are the descendants of those ancient Chinese who created a civilization. We are still benefitting from the culture accumulated by the Chinese nation over long years of hard work. This imposing culture makes it possible for the Chinese people to come together and provides a big stage, a solid historical foundation, and a powerful source of confidence for us to blaze our own path forward. The reason why we are confident in the path, theory, and system of socialism with Chinese characteristics is partly because we are confident in our culture. "The Chinese people's confidence in their culture will provide them with a more fundamental, profound and long-lasting force" (Xi, 2016).

Chinese culture finds its strength in its long history and long-lasting character and more importantly, in its profound and far-reaching nature. Based on a review of all sorts of knowledge, the relationship between humankind and nature, the experiences in China's historical development, and the wisdom of the Chinese nation, ancient Chinese sages produced Chinese cultural classics exemplified by the *Four Books*, *Five Classics* and *Tao Te Ching*. These classic works were theoretically creative, making discoveries that had not been made before and providing approaches that had never been tried before. These sages pondered common questions relating to the universe, society and life, including, for example, the relationships between Heaven and people, between yin and yang, between thinking and what is thought of, between the Tao and things, between righteousness and propriety, between right and wrong, between knowledge and action, and

*the Four Books*

the realms of life. These were of common concerns through the ages and were universal and everlasting topics. In answering these questions, the classics provided a philosophical and open-ended approach to thinking, not empirical solutions or closed-ended dogmas. Therefore, they have remained eternal and have time and time again played an enlightening role. Because these cultural classics are theoretically creative, they have become a source of Chinese culture, thought, and values, their theories are extensive, profound and deeply rooted so that they have served as nutrition for Chinese culture, have made it possible for Chinese culture to survive the tortuous process of development over the past more than 5,000 years, keep being enriched and developing and exert an influence today. Just as General Secretary Xi Jinping stated at a seminar with Peking University teachers and students on May 4, 2014, "The Chinese civilization has a history of several thousand years and its unique system of values…. Today, we advocate and carry forward the core socialist values through absorbing the rich nourishment of Chinese culture, to invigorate its vitality and broaden its influence. Here are some quotations from ancient classics that I'd like to share with you today: 'The people are the foundation of a state,' 'The harmony of Nature and man,' 'Harmony without uniformity,' 'As Heaven changes through movement, a gentleman makes unremitting efforts to perfect himself,' 'When the Great Way prevailed, a public spirit ruled all under Heaven,' 'Everyone is responsible for his country's rise or fall,' "Govern the country with virtue and educate the people with culture,' 'A gentleman has a good knowledge of righteousness,' 'A gentleman is broad-minded,' 'A gentleman takes morality as his bedrock,' 'Be true in word and resolute in deed,' 'If a man does not keep his word, what is he good for?' 'A man of high moral quality will never feel lonely,' 'The benevolent love others,' 'Do things for the good of others,' 'Don't do unto others what you don't want others to do unto you,' 'Care for each other and help one another,' 'Respect others' elders as one respects one's own, and care for others' children as one cares for one's own,' 'Help the poor and assist those in difficulty,' 'Care less about quantity and more about quality.' These thoughts and ideas all displayed and still demonstrate distinctive national features, and have the indelible values of the times. We have updated them in keeping abreast of the times, while carrying them forward in an unbroken line" (Xi, 2014, p. 7). This indicates that glorious Chinese culture is profound and extensive and has made these thoughts and ideas remain eternal and continue to play a significant role as time goes by.

**1.2 Chinese culture is an integration of diversities sharing the same root, which always keeps the nation together with the same spirit.**

Chinese culture is a diversified integral whole. First, as a combination of the cultures of all ethnic groups of China, Chinese culture is shared by these ethnic groups. From its very beginning, Chinese culture was diverse. During its long development process, the Han ethnic group has constantly integrated with other ethnic groups and China has developed into a large family of 56 ethnic groups. During the integration of these ethnic groups, their original cultures included the farming culture of people living in the Yellow and Yangtze river valleys that had a long history as well as nomadic cultures of ethnic minorities. As ethnic groups integrated with each other, the cultures of different regions and ethnic groups came into contact, got together and assimilated each other. This integration did not mean one culture swallow up another; on the contrary, with Han culture as the core, all ethnic cultures supplemented and absorbed each other to eventually become an integrated, diversified Chinese culture. Thereafter, in the development process of Chinese culture, there was war and separation, new cultural

elements were added to Chinese culture, but not a single ethnic culture got independent of Chinese culture. The integrated, diversified Chinese culture has always remained complete and stable.

Second, the integrity of Chinese culture is also exemplified by the fact that during its long development process, it has absorbed or assimilated foreign cultures including India's Buddhism and Western science and technology, only to become a complete cultural system with rich content including religion, philosophy, history, literature, art, ethics, politics, economics, science, architecture, and technology that are interconnected. This complete system has naturally produced a systematic function and formed cultural energy. On the one hand, it can stay unaffected by outside factors and remain stable. Therefore, there were occasional foreign invasions, damages by war, and temporary falls, but Chinese culture eventually managed to repair itself and rejuvenate. On the other hand, as a complete systematic structure, Chinese culture keeps exchanging elements, information and energy with other cultures. During this process, it assimilates and absorbs foreign cultures to make them part of Chinese culture. It is because of this completeness that Chinese culture has always worked to exchange with and learn from other cultures to supplement each other and achieve common development.

Chinese culture is not only complete in content but its components also share the same root. From its very beginning, Chinese culture developed a spirit of worshiping ancestors and an ability to deify them and their achievements, and offered sacrifices to ancestors as gods in return for blessings. The Chinese people, from a family to a clan, and even to an ethnic group, all worship their ancestors as deities. This ancestral worship gives rise to an internal relationship based on kinship and plays an enormous role in safeguarding culture and civilization. The foundation of ancestral worship is underpinned by Chinese culture, the root the Chinese people share. Sharing Chinese culture as the same root means "exploring, becoming identified with, respecting and returning to one's roots. According to Chapter 16 of the *Laozi*, 'All things alike go through their processes of activity, and (then) we see them return (to their original state).' According to '*Yuandao*' in the *Huainanzi*, 'There are a variety of things, but they all cling to their roots.' Both quotations indicate the awareness of the root" (Biao, et al, 2006, p. 5). This awareness of the root makes it possible for Chinese culture to enjoy diversified development while always maintaining its rules, serving as the bond that keeps the nation together and cultivating the ethnic feelings of the Chinese nation. Today wherever a Chinese person is in the world, if he or she hears Laozi, Confucius, Mencius and "Man's nature at birth is good," and sees Chinese couplets on gates and the portraits of Guan Yu, he or she feels filled with identification with and pride of the Chinese nation.

**1.3 That Chinese culture puts people first is something shared by all other human cultures and represents the common cultural pursuit of humankind.**

Chinese culture moves on continually and its continuous development exerts important influence over human society. This is partly explained by the characteristic of Chinese culture that puts people first. Putting people first means people's awareness of themselves, that is, their awareness of their importance, position, and value in the universe. Chinese culture has always stressed the need to put people first. Guan Zhong, a thinker and philosopher of the Spring and Autumn Period, put forward the idea of "putting people first" when he stated that "to become a good king, one must put people first. If the people remained stable, the state will be

strong; otherwise the state will be in peril."[①] Why did Chinese culture stress the need to put people first from the very beginning? Because ancient Chinese believed that between Heaven and Earth, people were the noblest. Early Chinese thinkers and philosophers discussed how important people were by explaining the relationships between people and Earth, people and deities. When discussed the relationship between people, Heaven and Earth, Laozi stated that, "The Tao is great; Heaven is great; Earth is great; and the (sage) king is also great. In the universe, there are four that are great, and the (sage) king is one of them. Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tao. The law of the Tao is its being what it is." [②] According to Laozi, along with Heaven and Earth, people are of primary importance; they are not the same as things but higher than things. This fully affirms the idea that people are noble compared to things in the universe. Confucians further expounded on the idea of putting people first by analyzing the relationships between people and Heaven and Earth, and between people and deities. In "*Shuogua*" of the *Book of Changes*, Heaven, Earth and people were given prominence and it was held that people were not just as important as Heaven and Earth and could also assist the transforming and nourishing the powers of Heaven and Earth. According to Chapter 12 of the *Doctrine of the Mean*, "But given the sincerity, and there shall be the intelligence; given the intelligence, and there shall be the sincerity. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full development to his nature. Able to give its full development to his own nature, he can do the same to the nature of other men. Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things. Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth. Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a triad."[③] In other words, people can give full expression to their nature; they are not only as important as Heaven and Earth but can also assist the transforming and nourishing powers of Heaven and Earth. From the perspective of people's initiative, this affirms people's position and value compared to Heaven and Earth. According to Mencius, "Of all (creatures with their different) natures produced by Heaven and Earth, man is the noblest" because people "enjoy the harmony between yin and yang and benefit from the five elements." In the last years of the Warring States Period, Xunzi said, "Fire and water possess vital breath but have no life. Plants and trees possess life, but lack awareness. Birds and beasts have awareness, but lack a sense of morality and justice. Humans possess vital breath, life, and awareness, and add to them a sense of morality and justice. It is for this reason that they are the noblest beings in the world." [④] Xunzi also developed the idea of "making the best use of Heaven," believing that people can work to transform nature and make it serve humankind.

The Confucian concept that people are the noblest between Heaven and Earth was further developed in the Han Dynasty. Han master Confucian Dong Zhongshu touted people's outstanding role in the universe and believed that along Heaven and Earth, people were the foundation

① *Hegemony Theory, Guanzi, Works of 22 Ancient Chinese Sages*. Shanghai: Shanghai Ancient Books Publishing House, 1986.
② *Chapter 25, Laozi*.
③ "The Doctrine of the Mean, The Book of Rites," *Thirteen Classics with Annotations and Commentaries*, Beijing: Zhonghua Book Company, 1980.
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of all things. According to Dong, "Heaven creates things, Earth provides for them, and people make them work. People have morals and wisdom and can work on the strength of Heaven, so they are nobler than everything else and can make them work; nothing works without people." Dong added that "people are above everything else and are the noblest in the world."[①] Admittedly, Dong's discussion of the relationship between Heaven and people derailed the Confucian idea of "harmony of Nature and man." It was wrong for him to put forward the thinking of "interaction between Heaven and Man." Nevertheless, he affirmed people's position and value in the universe, which is reasonable.

Regarding the relationship between people and deities, thinkers in the early years of the Spring and Autumn Period, based on the then idea that Heaven was a deity, stated that, "The voice of the people is the voice of Heaven" and that "Heaven is dictated by the demands of the people. "[②] They also stated, "People are the masters of deities. Therefore, good kings attend to people before deities."[③] Confucians were even more clearly opposed to putting deities first; they advanced putting people first. Confucius stressed destiny, but he was suspicious of ghosts and deities, always focusing on life in real society and placing the hope of solving social problems on people, not deities. This Confucian thought was later widely recognized in social development and creatively developed. The progressive thinker Zhong Changtong of the Eastern Han Dynasty stated that, "The problems of the people come first and the Tao of Heaven comes last," embodying the cultural principle of putting people first.

The Chinese cultural idea of putting people first is mainly represented by the Confucian concept of benevolence. Benevolence is at the core of Confucianism and the basic idea is that "the benevolent loves others." This is the core of the Chinese cultural idea of putting people first. Its main content is as follows: First, the value of people, that is, the dominant position of people, which mainly stresses that valuable people should have moral integrity and noble characters. Confucians believed that benevolence is vital to people and that all people should be benevolent; people who are not benevolent are not good people. This gives a paramount position to moral integrity and is of important significance for people's intellectual development and for the moral improvement of the nation and individuals. Following the guidance of this thinking, the Chinese nation has always practiced moral education in lieu of religious belief and placed moral integrity above religious coercion, thus greatly enriching the cultural principles of Chinese culture. Second, regarding the relationship between people, it is stressed that, "The benevolent love others" . To this end, Confucius stated, "Do as you would be done by" and "don't do unto others what you don't want others to do unto you."[④] "Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others."[⑤] These are criteria for good people. Third, regarding the relationship between people, Heaven and Earth, and people and nature, it is essential to take care of all things in the universe. Confucians extended the principle of benevolence from love for one's relatives to love for those close to them and all others, and from love for people to love for all things in the universe. This is

① "Heaven, Earth, Yin and Yang, Luxuriant Gems of The Spring and Autumn Annals," *Works of 22 Ancient Chinese Sages*, Shanghai: Shanghai Ancient Books Publishing House, 1986.
② "*Grand pledge*, " *Thirteen Classics with Annotations and Commentaries*, Beijing: Zhonghua Book Company, 1980.
③ "The Sixth Year of the Reign of Duke Huan of Qi, Zuo' s Commentary on Spring and Autumn Annals," .
④ Yan Yuan, *The Analects. Thirteen Classics with Annotations and Commentaries*, Beijing: Zhonghua Book Company, 1980.
⑤ Yong Ye, *The Analects. Thirteen Classics with Annotations and Commentaries*, Beijing: Zhonghua Book Company, 1980.

what Mencius said, "Respect others' elders as one respects one's own, and care for others' children as one cares for one's own,"[①] and "He is kind to people generally, and kind to creatures."[②] This Confucian idea indicates uniformity between moral and natural rationality and represents the highest level of the Chinese cultural principle of putting people first.

The Chinese cultural principle of putting people first is not only the essential characteristic of Chinese culture but also reflects the common characteristic of human culture. First, the idea of putting people first is the same as the essential regulation of culture. Culture is about humanization. All cultures are about two aspects. One is humanization and the other is people's education. Humanization is the process and result of people using their own measurement to transform other things, so culture is created by people's goal-oriented activities. Second, the idea of people's education is to use the achievements of humanization to educate people so that they make improvements. According to Fei Xiaotong, "Culture is man-made and is also for the people." This is an explanation of humanization and people's education. Culture is essential for the people. People create culture and culture represents the essential strength of people. Culture is used to educate people so that they can make progress, and people are the ultimate targets of culture. A modern famous Western philosopher, Ernst Cassirer, said in *An Essay on Man: An Introduction to a Philosophy of Human Culture* that people are cultural animals. He said that human culture can be called a process of people constantly liberating themselves (Cassirer, 1985, p. 288). According to Cassirer, a prominent characteristic of people is work and it is work that creates culture. People can become true people only in these activities that create culture and acquire people's essential nature. Cassirer believes that human nature is not something substantial but is a process of people's creation of culture. The true human nature is nothing but people's limitless creative activities. It is based on these active creative activities that on the one hand, all cultural forms such as language, mythology, religion, art, science, and history were created and at the same time during this process people were shaped to what they should be. The nature of people and culture are combined by people's creative activities and are uniform (Cassirer, 1985, p.6-7). Therefore, all human cultures are, in the final analysis, a unity of humanization and people's education. When it comes to culture, first it means it is necessary to put people first in all things in the world and to respect and love people, everything should be done for people, people make efforts to solve all problems, and they are the center of all cultures. Therefore, whenever it comes to culture, it means that it is imperative to use culture to cultivate and educate people so that they make progress to become people of civility who keep pace with the times.

Second, putting people first is a common pursuit of human cultures. Putting people first is a basic characteristic of all cultures and a common pursuit of human cultures. Take Western cultures for example. Socrates, an ancient Greek philosopher said over 3,000 years ago, "Know thyself." He made this his maxim. He criticized natural philosophers for their failure to pay attention to people themselves but to care about nature, which resulted in their failure to explain nature. He therefore said that the real target of philosophy is not nature, but people themselves, that is, to know the goodness in people. Protagoras of Abdera, a famous ancient Greek philosopher, claimed that, "Of all things the measure

① *King Hui of Liang (I), Mencius.*
② *ibid.*

is Man, of the things that are, that they are, and of the things that are not, that they are not" (Protagoras, 1966, p.138). These represent ancient Greek culture's affirmation of people as the center of all things in the universe. Later, because of the rule of religion and the theology of religions, people were suppressed and lowered in terms of position. It wasn't until the Renaissance in the 14th—16th centuries that people were opposed to the theology of religions as a fetter to their development, called for the liberation of people, stressed people's free will and their superiority over nature, insisted that people should be made the criterion for measuring everything else, and gave prominence to the emotional idea of putting people first. In the late 18th century and early 19th century, German classical philosopher and enlightenment forerunner Immanuel Kant believed that there is, in all the things in the world, a complicated goal-oriented structural center, and the last and utmost goal is people. According to Kant, people are the last goal of creation, because without people, there will be no basis for accomplishing a full range of goals of which one is subordinate to another (Kant, 1964, p. 98). Kant said that people as the last goal does not mean other goals are conditions and that people are the source of the goals of all things. Kant's idea of having people as the goal was further developed by the thinkers of the Enlightenment in the 18th century due to humanitarianism that prevailed following the Renaissance. As a result, there emerged a cultural trend that stressed liberty, equality and fraternity. This falls within the category of capitalist humanitarianism, but it is not unique to capitalism. Like China's cultural idea of putting people first, humanism eulogizes people's value, dignity and strength, stresses their position and role, values human nature and character, and is therefore recognized by the people all over the world.

**1.4 The fine traditional Chinese culture is recognized the world over for its advanced nature and social values.**

In his speech at the International Conference in Commemoration of the 2,565th Anniversary of Confucius's Birth and the Fifth Congress of the International Confucian Association, Xi Jinping stated, "People of insight believe that the key to addressing these issues can be found in traditional Chinese culture and Confucianism. Such ideas include: 'Dao follows spontaneity,' 'Man is an integral part of nature,' 'The world belongs to all,' and 'Great virtue carries all things.' There are plenty more examples, such as 'putting people first and making them live a secure, affluent, and happy life,' 'governing with moral principles and uprightness,' 'keeping innovation alive and advancing with the times,' 'staying down-to-earth and seeking truth from facts,' 'unifying knowledge and action,' 'practicing what one preaches,' 'drawing upon collective wisdom and absorbing all useful ideas,' 'being benevolent and loving,' 'being a man of moral virtue,' 'treating people with honesty, and advocating credibility and harmony,' 'maintaining clean politics and performing duties diligently and honestly,' 'being thirty and refraining from extravagance,' 'seeking common ground while reserving differences and harmonious coexistence,' and 'bearing in mind perils in times of safety, destruction in times of survival, and adversity in times of prosperity.' These traditional philosophical theories, humanistic values, educational ideas and moral visions will remain a source of inspiration for people to recognize and transform the world, to govern and rule their countries, and to improve their morality" (Xi, 2014). This is an important, complete analysis of how inspiring Chinese culture is to the people of other countries. Chinese culture reaches out to the world and has an impact on it, not on the strength of force, but on the strength of its influence. In the 17th century, Europe completed its transition to a modern society. Following its major

geographical discovery, it began to work on a major cultural discovery in the hope of finding an advanced culture to help European culture achieve self-criticism and enlightenment. They searched far and wide for such a culture in Africa, the Americas, and Asia, and finally decided Chinese culture was what they were looking for. They believed that Chinese culture valued rationality and that Chinese Confucianism was a rational religion with natural laws as its principle. They concluded that the Chinese "are the most rational of all" (Voltaire, 1995, p.216-217). Therefore they embraced Chinese culture and created a China fever in the 18th century. On the strength of Chinese culture, Enlightenment thinkers realized the movement of self-criticism and innovation in European culture by erecting the banner of liberty, equality and fraternity for future development in Europe. Back then many enlightenment thinkers thought highly of profound and extensive advanced Chinese culture with a long history especially for its focus on people. German philosophic forerunner and enlightenment thinker Gottfried Wilhelm Leibniz stated that Chinese books of history were much older and much more accurate than those of all other nations (Piont, 2000, p. 387). He said that he benefited from China's Eight Diagrams when he established the binary system. French Encyclopedist Francois Voltaire praised ancient Chinese culture for its properness. Through comparative studies of Confucianism and Christianity, he concluded that Chinese culture came before the Bible and was alien to it. He used the Chinese calendar to conclude that the Bible idea of God creating the world was a fantasy. He said that according to the Old Testament, the earth were created in 3716 BC, whereas the Chinese nation had lived and survived for more than 50 centuries.[①] According to Voltaire, there was nothing false or fantasist in China's historical records and from the very beginning the Chinese recorded their history rationally. He also commended China for its astronomic achievements and miracles, stating, "Among the people of the world, their historical annals have an uninterrupted record of solar eclipses and of planets. After verifying their calculations, our astronomers were surprised to find all their records true and reliable." Voltaire also highly appreciated Confucius' benevolence-based ethics. He said that the maxim, "Don't do unto others what you don't want others to do unto you" was something that the West had never had and that "there is no comparison whatsoever between the maxims of Western nations, no matter how educated they are, and this pure ethic. Confucius often stressed benevolence. If all people practice this ethic, there will be no war on earth" (Zhu, 1999, p.298). When Denis Derot, a core member of the Encyclopedistes worked on the entries "China" and "Chinese philosophy" in the encyclopedia, he believed that rationality was the basic concept of Chinese philosophy and admired Confucius' doctrines for their preciseness and profoundness: "Only rationality and truth will be needed to govern the state and bring peace to all" (Zhang & Fang, 2004, p.102). It is the rationality of Chinese culture that helped Enlightenment thinkers develop a rational banner of critique and greatly liberated people's thinking. Enlightenment thinkers also highly appreciated Chinese culture for its ethical politics that linked morality and law. Voltaire concluded that in addition to punishing crimes, Chinese law also rewarded people for good deeds. When a highly moral event occurred, it would be on everyone's lips throughout the province. The local officials would also report it to the emperor who would award the person involved with a memorial archway or a horizontal inscribed board. Therefore,

① Ye Tingfang. "The China Fever" in the European Cultural Movement in the 18th Century.

he concluded that Chinese's political organizations were the most complete organizations in the world. He exclaimed, "Human wisdom can never imagine there would be any political organizations better than Chinese" (Voltaire, 1995, p.217). Paul Holbach said, "China could be the world's only proven country that integrates fundamental political law with morality. " He believed that "a country must rely on morality to become prosperous." To this end, he believed that to practice "rule by virtue," "European governments must learn from China" (Zhu, 1999, p.278-279). Thanks to the influence of Enlightenment thinking, following the French Revolution, in Article 6 of the *Declaration of the Rights of Man and the Citizen of 1793* he drafted in 1793, Maximilien Robespierre said, "Liberty is the power that belongs to man to do whatever is not injurious to the rights of others; it has nature for its principle, justice for its rule, law for its defense; its moral limit is in this maxim: Do not do to another that which you do not wish should be done to you" (Zhang & Fang, 2004, p. 357). This is evidence of Confucianist cultural influence over France. In Europe, not only Enlightenment thinkers in the 18th century praised China for its culture, but also in the early 20th century the renowned German thinker Georg von der Gabelentz praised Confucius in his *Confucius und seine Lehre*, stating that Confucius "was one of the greatest man of humankind. Over the past more than 2,000 years, one third of humanity has been inspired morally, socially and politically by the spirit of Confucius" (Liu, 2007. p.308). The Europeans were not alone in their praise of Chinese culture. In Asia, fine ancient Chinese culture spread far and wide and exerted extensive influence. The cultures of Japan, the Democratic People's Republic of Korea, the Republic of Korea, Singapore and others have their origin in China's Confucian culture, and they are known as the Confucian cultural circle. In his preface to the Chinese edition of his Human Rights, States, and Civilizations, Professor Yasuaki Onuma from Tokyo University, Japan, wrote, "In history China was a country that exerted powerful influence over a long historical period. Its culture spread far and wide and Far Eastern countries took the characters, Confucianism and legal systems as a model. It was through China that these countries embraced Buddhism that was created in India" (Yasuaki Onuma, 2003, p.2). In his *China, Science, and Civilization*, Japanese Professor Kiyosi Yabuuti said, "In the world, regions that established an ancient civilization like China included Egypt, the Middle East, and the Indian River valley. However, these civilizations perished 2,000 years ago. None of them was like China nor could keep its civilization until today. The creation of the Chinese civilization is a miracle in the world" (Hu, 2005).

Thanks to the rapid development of science and technology in the world today, humankind has entered an information and internet era, but people still hope that they get directed by Chinese culture. In 1988, 75 scientists who were Nobel Prize laureates had a gathering in Paris to discuss the future for the world in the new century. They stated, "For humankind to enjoy a peaceful and happy life in the 21st century, we must go back to China's Confucius who lived 2,500 years ago for wisdom" (Yang Yingyu, 2010). This shows that the scientists are convinced that Chinese cultural wisdom will lead humankind to a healthy and happy future. Not only scientists but also politicians think highly of the positive significance Confucian ethics and morality have for modern society. In 1992, former US President George Bush sent a message for the 2,543rd anniversary of Confucius, stating: The moral standard established by Confucius is affirmed and practiced in every corner of the world. When problems arise in our country from the collapse of family and life values, we should practice the teachings of this great philosopher

about individuals' honors and their responsibility for families (Ma, 1998).

The Declaration Toward a Global Ethic formulated at the Parliament of the World's Religions, held in Chicago from August 28 to September 4, 1993, made Confucius' statement "What you do not wish done to yourself, do not do to others" the second article of the 13 "golden rules" for a global ethic, made the rule a vital principle for individual, social and government ethics, and stated that statement of Confucius was an important part of the great religious tradition (Hans Kung & Karl-Josef Kuschel, 1997). Internationally, not only traditional Chinese cultural virtues are affirmed for their positive significance but so are the scientific pursuits embodied in ancient Chinese philosophical classics highly regarded. In the early 1970s Western physicist Fritjof Capra stated in his book The Tao of Physics that Tao and qi are similar to the physicist concept of field. He blamed the complete crisis in the world today on the crisis of the mechanized worldview and concluded that the new worldview was identical to the ancient concept of Tao. He said that in his opinion, of the great traditions Taoism offered the most profound and complete ecological wisdom (Ge, 1991). Hideki Yukawa, a renowned Japanese physicist and Nobel Prize winner, stated that regarding the relationship between humankind and nature, he was influenced by the thinking of Laozi when he was in high school. He added that especially due to the development of modern science, he developed a better understanding of the thinking of Laozi. He said, "Over 2,000 years ago, Laozi predicted what human civilization would be like today and even what kind of civilization people would have in the future" (Hideki Yukawa, 2000, p. 46). The contemporary German philosopher Herbert Mainusch viewed Laozi's *Tao Te Ching* as a book of skepticism and believed that he was a founder of skepticism. He believed that skepticism could help bring about scientific truth. During my trip to the United States and Canada as a member of China's Ministry of Education Delegation for Liberal Education in September 2002, I keenly felt that Western scholars who had meetings with us highly respected Chinese cultural classics. During a meeting at Simon Fraser University in Canada, a Canadian professor said he loved ancient Chinese classic works, stating that Laozi's *Tao Te Ching* was great and he was especially inspired by his great thinking that "The Dao that can be trodden is not the enduring and unchanging Dao. The name that can be named is not the enduring and unchanging name." He added that if there had been a Nobel Prize in the 5th century BC, Laozi should have won that prize because modern German physicist Werner Karl Heisenberg was awarded the Nobel Prize in Physics for his uncertainty principle, which reflected

*Laozi*

Laozi's principle of uncertainty. This is a foreign scholar's understanding of the inspiration *Tao Te Ching* had on modern science. Chinese cultural concepts about the harmony between humankind and the nature, the protection of resources and the conservation of resources constitute a typical theoretical form about ecological civilization under the conditions of the ancient Chinese farming civilization. They preserve the thinking about harmony between humankind and nature, a sharp contrast with the antagonism between the concept of setting humankind in opposition to nature which has been developed since the world had modern industrial civilization. If humankind wants to change the tradition it has developed to conquer nature since modern times and re-established the harmonious relationship between humankind and nature, it may go back to ancient Chinese theories of ecological civilization for information. Ilya Prigogine, founder of the dissipative structure theory, and his colleague Isabelle Stengers, said: Chinese civilization has a profound understanding of the relationships between humankind, society and nature. Chinese thinking has always been a source of enlightenment for Western philosophers and scientists who want to increase the scope of significant of science (Ilya Prigogine & Isabelle Stengers, 2005, p.1). In short, the glorious traditional culture created by the Chinese nation has a long history, is extensive and profound, and contains timeless and eternal wisdom. Therefore, foreign thinkers, philosophers, and scientists, past and present, have praised Chinese culture for its excellent and brilliant contributions to human culture.

## 2. Adhering to Marxism as a source of effective guidance for confidence in Chinese culture

China's confidence in its culture is not only underpinned by the solid base of its fine Chinese culture but more importantly is under the effective theoretical guidance of Marxism. Marxism is the best conceived theory today because it is the crystallization of humankind's advanced culture. Marxism didn't come out of thin air; it is a combination the fine cultures of humans have developed based on a review of the experience of the workers movement in the first half of the 19th century and the advances of science and technology to that time. Lenin stated: The reason why Marxism is a well-conceived conclusion is that "it relies on the knowledge humankind has acquired under capitalism as a solid base…. The full understanding of the knowledge derived from the past science is used to prove this conclusion to be true. It is critical of everything created in human society, ignoring nothing. It has critically explored again all human thinking and examined all of it in the workers movement" (Lenin, 1958, p.253). "Marxism, a revolutionary proletarian system of thought has become historically significant the world over…. On the contrary, it has absorbed and transformed everything valuable in the development of human thinking and culture over the past more than 2,000 years" (Lenin, 1986, p.332). It is justifiable to conclude that Marxism is an advanced cultural paragon derived from all human knowledge. It reveals the law governing the development of human society and serves as a well-designed worldview and methodology by which people understand and transform the world and still represents the orientation of the development of advanced human culture. At the turn of this century and millennium, Marx topped a BBC News Online poll to find the greatest thinker of the millennium. This shows that Marxism is truth.

Marxism is not only the crystallization of advanced human culture but is also critical, open-ended and developing. It remains double-edged: For

the world and for itself. It doesn't admit anything will remain changeless and treats things from a developmental, critical and reformative perspective, works for changes, and promotes reformative transformation in order to create a bright future. At the same time it takes a critical and reformative approach to its system, never regarding it as a finished system of truth but taking it as a creative science that keeps developing. Mao Zedong (1991) stated, "Marxism-Leninism has in no way exhausted truth but ceaselessly opens roads to the knowledge of truth in the course of practice" (p.296). Marxism works forever to keep pace with the times and reflects, in its unique way, the spirit of the times. With a strong sense of history and responsibility, it creatively enriches and develops its theory based strictly on social development and scientific progress, and promptly corrects individual concepts and conclusions that have been proved obsolete in practice to preserve and develop the effectiveness and truth of its system and stay full of vitality. From the creation of Marxism to the present, there has emerged Marxism for present-day China—Mao Zedong Thought and the system of theories of socialism with Chinese characteristics, indicating Marxism is a process of constant development.

**2.1 Marxism reveals the nature of development and the principles governing its development.**

What is culture? What is its nature? These are philosophical questions for which there are many discussions and solutions. Based on the basic theory that material production determines all social phenomena, Marxism reveals how culture comes into being and develops to correctly explain its nature, characteristics, structure, functions and the law governing its development. According to Marxism, culture is inseparable from people's material production, is manifested in human activities designed to transform the objective world, and the people themselves, through material production, embodies social development and people's nature, strength, measurement and achievements, and is the artificial world and a form of humanization created by humankind. Culture is created by people and is unique to people; all culture belongs to people. Natural things do not fall into the category of culture. A stone is not culture; but it is culture after it is deliberately processed by people. Things naturally produced from soil are not culture; things that are produced by sowing seeds are culture, so culture is different from nature and is a form of humanization of nature or humanized nature. Culture not only contains material natural things but also includes people's activities as well as the intelligence, ability, aesthetic appreciation, and value orientations that are formed during social and historical development and give things the special form of humanization. Culture is embodied both in the way people carry out activities and what they achieve and in people's intellectual production, forms of thinking, and ways of thinking, is found in all aspects of human social activity and develops as human society makes progress. In turn, accumulated as "a social genetic code," human culture affects society and shapes humankind.

As a form of humanization, culture is bound to be social and ethnic. Humanized products are not necessarily all culture; they aren't culturally relevant until they are of value for their creators and all those within the broadest possible scope. In addition, culture exists and develops amidst the interactions between people, between people and nature, and between people and society, and relies on the conditions created in human society in the past for its development. Marx said, "People make their own history, but not at will under the conditions of their own choice, but under the established conditions that they encounter and inherited from the past" (Marx & Engels, 2009, p.470). Every generation

"encounter large quantities of productivity, capital and environment left behind by their predecessors. On the one hand, the productivity, capital and environment may be changed by the new generation, but on the other hand, they determine the living conditions for the new generation in advance so that these people can have a certain level of development and special nature" (Marx & Engels, 1995, p.92). This determines that people's cultural creation is social, historical and inherits the past. In addition, as those who create culture live in different regions, observe different ways of production and living, languages, social psychologies, and customs, these will inevitably be reflected in the culture in a form of humanization. This gives rise to the ethnic nature of culture so that it is a record of the history and uniqueness of ethnic groups. Different cultures are related to the social practice of humankind. They come into being in practice and develop from a lower to a higher level, from being simple to being complicated, and from being one-sided to being well-rounded. Therefore, culture must have the features of the times.

Culture is created by people and serves their purposes. People create culture ultimately for educating people and humanizing things. This involves the functions of culture. Culture's functions refer to the role culture plays in the survival and development of society and humankind. Culture is found in every aspect of life in society and has a variety of functions such as solidifying, expressing, storing, transmitting and processing social information; educating, training and cultivating people; promoting social development, and enhancing and expanding understanding. As far as people are concerned, education without culture is civilization without people; people can only become civil through cultivation by culture. As far as the development process of society is concerned, culture is important for promoting social development. Without culture, human society cannot make progress from their natural and ignorant state, and humankind cannot move from a lower to a higher level. However, culture is often inherited and the culture of a certain society often contains its past cultural achievements, so not all the roles culture plays are positive. For example, traditional Chinese culture plays a duel role in modern society. On the one hand, the quintessence of culture is a record of China's history of civilization of several thousand years and educates, trains and cultivates the Chinese people so that they will be industrious, brave, hardworking, simple, pragmatic, ready to make progress, be persistent, protect the principle at their own expense, oppose violence, and love peace. Chinese culture has been combined to become a national spirit with patriotism as the core. Today, in light of the revolutionary culture and the new socialist culture the Party and people have cultivated through revolutionary struggle, Chinese culture has now been combined and is at the core socialist values, namely prosperity, democracy, civility, harmony, freedom, equality, justice, the rule of law, patriotism, dedication, integrity, and friendship. Chinese culture has become today the intellectual power and moral nourishment for pooling the spirit and strength of the nation and contributing to Chinese spirit, Chinese values, and Chinese strength in order to serve as an inexhaustible source of power for building socialism with Chinese characteristics. On the other hand, our traditional culture has not been challenged for a long time and has failed to make breakthroughs, and doesn't reflect much of the world since modern times. As a result of being dominated by political ethics, a style of study that follows the beaten track, and a lack of scientific and logical spirit, traditional Chinese culture is laden with dross and bad habits which have a negative impact on national spirit. For example, conventionality, feudal superstitious, patriarchy,

hierarchy, and paying too much attention to one's personal careers and making a fortune are all feudal dross affecting traditional Chinese culture. As culture's functions are double-edged, only fine traditional culture is what we should study and carry forward. In addition, we should innovate it to reflect the realities in modern society in order to create a new culture that is in line with the features of the times and meets the needs of social development.

Marxism not only reveals the nature, features and functions of culture but also sheds light to the law governing cultural development. According to Marxism, there exists a relationship between the source and the course of the cultural development of humankind. By the source of cultural development I mean that cultural development is activated by human production and social change (I will expand on this in the next section). By the course of cultural development I mean that the existing culture is criticized, carried on, studied, learned from, and innovated in an all-around way. The source and course work together to produce the law governing cultural development. During cultural development, all cultures are ethnic, historical, contemporary, and specific. However, as a form of humanization, all cultures consist of human feelings and human nature as well as the principles for survival and development. These are the common grounds shared by all cultures. Commonality lurks in individuality. Therefore, the cultures of all nations can interact, learn from, assimilate, and supplement each other to develop together. The history of human cultural development shows that based on the achievements of its national culture, a country always produces a new culture. This is the law governing cultural development. In accordance with this law, the CPC has established the basic principle of following the guidance of Marxism, critically carrying forward fine traditional culture, learning from advanced foreign cultures, making comprehensive innovations, and building a new culture. At this new historical starting point, Xi Jinping adheres to this principle and has established the new policy of "staying true to our fine culture, absorbing advanced foreign culture, and remaining future-oriented." This means that we should be rooted in our fine traditional culture, the revolutionary culture the Party and people have developed in the revolutionary struggle, and the advanced socialist culture, absorb all the progressive cultures in the world, review the new experiences gained in modern social changes and scientific and technological developments, and build a new culture geared to the world, modernization and focused on the future.

**2.2 Marxism is an effective methodology for analyzing, understanding and developing culture**

Marxism is both a worldview and a methodology. Engels stated, "Marx's worldview as a whole is not a dogma, but a method. It is not a ready-made dogma but a starting point for further analysis and a method for this analysis" (Marx & Engels, 1974, p.406). Lenin thought highly of Marxism as a methodology, and cited on several occasions Engels' statement, "Our system is not a dogma, but a guide to action," believing that this was the living soul of Marxism and that ignoring it "would mean castrating the living soul of Marxism, disrupt its fundamental theoretical basis—dialectics," and deviate from truth (Lenin, 1959, p.22). Mao Zedong also stressed that to study Marxism, it was necessary to study its standpoint, viewpoint, and method. When it came to the theory of Marx, Engels, and Lenin, he said, "We should regard it not as a dogma, but as a guide to action. Studying it is not merely a matter of learning terms and phrases but of learning Marxism-Leninism as the science of revolution. Only this guide to action and only this viewpoint and method are revolutionary science" (Shi & Liu, 1992, p. 66). When it came to understanding culture and promoting cultural development, Mao Zedong

(1993) stated that the Marxist fundamental method was an overall historical method (p.400). This general method is generally for an analytical and generalization purposes. Analysis means to separate a whole into different parts, aspects, and factors so as to study them one by one. Generalization means, on the basis of analysis, to integrate in one's thinking, all the natures of the targets into a unified whole by their internal linkage. Analysis and generalization are the basic Marxist methods for acquiring an understanding of things. Engels believed that analyzing and generalizing unknown targets was a basic method. Lenin also appreciated this method. His comments on Hegel's statement that "in every one of its movements, the philosophical method is both analytical and generalizing" and are: "Fantastic. Wonderful" (Lenin, 1986, p.257). This shows that analysis and generalization are very important in the dialectical method.

Mao Zedong integrated Marxism with China's realities and comprehensively enriched and developed the Marxist methodology. Regarding analysis and generalization, he integrated this method with the method for analyzing contradictions. He said that analysis and generalization were a unity of opposites and that this was called methodology and dialectics as well (Shi & Liu, 1992, p.73). He held that to acquire a complete understanding of the nature of things, it was imperative to use the method of analysis and generalization. He said, "We should use the method of analysis and generalization to analyze aspects of the whole thing before generalizing them" (Shi & Liu, 1992, p.73). Analysis and generalization are closely interconnected, and analysis involves generalization to some extent. He took his understanding of Yan'an for example. He used the analytical method to make an orderly, careful research and analysis of every part of Yan'an before using the method of generalization to generalize the analysis of the parts to acquire an understanding of Yan'an as a whole. "At this time he has a different understanding of Yan'an from the time when he just arrived…. He now has a proper and specific understanding of Yan'an" (Shi & Liu, 1992, p.73). Mao Zedong said, "Marx wrote his *Capital* in this way. He first analyzed every part of capitalist society before generalizing them to work out the law governing the movement of capitalism" (Shi & Liu, 1992, p.74).

Mao Zedong called the Marxist overall historical method the ancient, present, Chinese and foreign method. The idea "is to ascertain that the problem under study occurred in a certain time and a certain space and study it as a historical process under certain historical conditions. By 'ancient and present' I mean historical development, and by 'Chinese and foreign' I mean ourselves and others" (Mao, 1993, p.400). When it came to culture, by using the ancient, present, Chinese and foreign method, he proposed critically carrying forward traditional culture, studying and drawing on advanced foreign cultures to meet the needs of the Chinese people, generalizing all elements and innovating and developing our culture. When it came to "ancient and present," he stated, "A splendid old culture was created during the long period of Chinese feudal society. To study the development of this old culture, to reject its feudal dross and assimilate its democratic essence is a necessary condition for developing our new national culture and increasing our national self-confidence, but we should never swallow anything and everything uncritically. It's imperative to separate the fine old culture of the people, which had a more or less democratic and revolutionary character, from all the decadence of the old feudal ruling class…. therefore, we must respect our own history and must not lop it off. However, respect for history means giving it its proper place as a science, respecting its dialectical development, and not eulogizing the past

at the expense of the present or praising every drop of feudal poison" (Mao, 1993, p.707). Therefore, it is necessary to criticize both national nihilism and cultural conservatism. When it came to "Chinese and foreign," Mao Zedong said, "To nourish her own culture China needs to assimilate a good deal of foreign progressive culture" (Mao, 1993, p.706), and, "We should as far as possible draw on what is progressive in it for use in the development of China's new culture" (Mao, 1991, p.1083). He also stressed opposition to the wrong tendencies to shut out and blindly copy foreign culture and said, "We should draw on foreign culture critically to meet the actual needs of the Chinese people" (Mao, 1991, p.1083). He vividly compared drawing on foreign culture to people digesting food so as to reject the dross and absorb the ideal to develop our own culture. Regarding both "ancient and present" and "Chinese and foreign," he stressed the need for us to independently choose and create. In his interview with the British journalist Guenther Stein, he stated, "Carrying on China's past thinking and embracing alien thinking does not necessarily mean copying them unconditionally. Rather they should be used in light of China's specific conditions and adapted to China's realities…. We the Chinese people must think independently and decide what is suitable for our soil" (Mao, 1996, p.192). This serves as the fundamental guiding thought for developing Chinese culture. Following the founding of the People's Republic of China, Mao Zedong generalized our experience of cultural development as the cultural policies of "making the past serve the present, making foreign things serve China, critically carrying on, generalizing and innovating" "letting a hundred flowers bloom and a hundred school of thought contend." Problems arose in the past when these policies were implemented, but these policies reflect themselves in the law governing cultural development.

Following the Third Plenary Session of the Eleventh CPC Central Committee in 1978, Deng Xiaoping categorically stated on the basis of a review of the experience and lessons in socialist cultural development, to develop our culture, "We must always uphold the policies of letting a hundred flowers bloom, weeding through the old to bring forth the new and making the past serve the present and foreign things serve China" (Deng, 1994, p.210). He stressed the need to "draw on and learn from all that is progressive and advanced in science, technology, literature, and art of old China, and of other countries as well" (Deng, 1994, p.210) to develop our new socialist culture. Thanks to reform and opening-up, there was a large influx of Western culture into China. The Chinese people found it refreshing and absorbed it. This greatly promoted the development of the new socialist culture, but at the same time there emerged a phenomenon in which Western culture was indiscriminately copied. To address this problem, Deng Xiaoping said that foreign culture must be absorbed selectively and must not cost us our national confidence and price. He stated, "If we want to learn from developed capitalist countries and take advantage of such advances in science, technology, management and other areas as may be useful to us, it would be foolish to keep our doors closed and persist in the same old ways. But in learning things in the cultural realm, we must adopt Marxist approach, analyzing them, distinguishing the good from the bad and making a critical judgment about their ideological content and artistic form" (Deng, 1993, p.44). He added, "When we study the technology and management experience of capitalist society, we must never allow ourselves to worship capitalist countries, to succumb to corrosive capitalist influences or to lose the national pride and self-confidence of socialist China" (Deng, 1993, p.262). In accordance with the law governing cultural development and Deng Xiaoping's thought, it

was stated at the 15th National Party Congress, "Our country cannot develop its culture in isolation from the common achievements of human civilizations. Adhering to the principle of having our own culture as our base but utilizing foreign achievements, we need to launch various forms of cultural exchange, drawing on their strengths while introducing our own achievements to the world. We must resolutely resist the corrosive influence of decadent ideas and cultures" (Jiang, 2006, p.35). All this requires us to selectively absorb the ideal parts of foreign cultures and dismiss their dross. When we digest and absorb advanced foreign culture, we should take Chinese culture into account and create a new Chinese culture. Mechanically copying foreign culture will never work. The correct way of doing this is as follows: "Chinese and foreign things should be integrated. We should not merely copy foreign things. We should learn the way hats are produce in foreign countries, so to speak, and use that way to produce Chinese hats. We should draw on all useful things from foreign countries and use them to improve and promote Chinese things and create new unique things of China" (Mao, 1999, p.82).

## 3. The people's creativity: A source of strength for China's confidence in Chinese culture

Critically carrying on fine traditional culture and drawing on progressive foreign culture is a prerequisite for developing a socialist culture. However, this is only the course of cultural development, not the source of cultural development. Marxism believes that culture is rooted in humankind's practice of production. The people are the creators of culture and culture comes into being and develops in the people's practice and creation. Therefore, only the people's practice and creation are the source of cultural development and a source of strength in cultural confidence.

**3.1 The Chinese nation is highly culturally creative.**

The Chinese nation lives in a vast territory with complicated terrains and a volatile climate. To survive and develop, it has to be constantly engaged in a struggle with nature. Over time the Chinese nation has developed a national spirit characterized by industriousness, courage, vigor, promise, self-improvement, and innovativeness. Confucian culture stated based on a review of this spirit, "The movement of Heaven is full of power; thus people of virtue constantly strengthen themselves ." ① It went on to give this explanation, "The greatest virtue between the Heaven and Earth is to cherish life." ② The Heaven and earth move vigorously on and on. People keep to the principles of the Heaven in their activities, so they should stay full of vitality and constantly strengthen themselves (Qu, 2015). This shows that to follow the principles of the nature, people should give full play to their subjective initiative and work hard for their ideals. Therefore, a prominent manifestation of vigor, promise, and self-improvement is to stress innovation. In "Great Learning" of *The Book of Rites*, it is stressed to keep innovation alive. This represents a spirit of making endless innovations, a nature of the Chinese nation. Therefore, the Chinese nation is most innovative, and "in development history of the Chinese nation, there have been advanced agriculture and industry, many greater thinkers, scientists, inventors, politicians, strategists, writers and artists, and a variety of cultural classics" (Mao, 1991, p.622). A long time ago China invented the compass,

① *The Book of Changes. Thirteen Classics with Annotations and Commentaries*, Beijing: Zhonghua Book Company, 1980.
② *The Book of Changes. Thirteen Classics with Annotations and Commentaries*, Beijing: Zhonghua Book Company, 1980.

gunpowder, papermaking, and printing long before other countries. Therefore, "China is one of the first countries to have an advanced civilization (Mao, 1991, p.622). It is these great four inventions that promoted the development of the world's civilization. Marx thought highly of this and believed that these inventions became the means to achieve a scientific renaissance, stating, "They became the strongest leverage for the necessary prerequisite for intellectual development and creation" (Marx & Engels, 1979, p.427). Therefore, the Chinese nation is the greatest and most innovative nation and was the first to make the greatest contributions to humankind. Xi Jinping also stated, "Both history and reality have proven that the Chinese nation is highly culturally innovative. At every major historical juncture, Chinese culture had a sense of the changes in the country, stayed at the forefront of the times, let out the voices of the times, and cheered for our people and for our great motherland. Chinese culture both sticks to its fundamentals and keeps pace with the times, ensures that the Chinese nation firmly stays self-confident and is highly capable of correcting itself, and has brought about common feelings and values as well as common ideals and spirits" (Xi, 2015). The people are the creators of history and material and intellectual wealth in society. In the final analysis, in the process of the development of civilization, all cultural products were created by the people. Be they scientific knowledge such as astronomy, geography, and mathematics or artistic forms such as literature, art, painting, music, dance, and sculpture are the crystallization of the wisdom and creativity of the people in terms of their objective origins or primary forms. The people's cultural creation is manifested by both directly creating many cultural products and providing rich raw materials for the creation of many outstanding cultural products. Ancient Chinese classical novels such as *Romance of the Three Kingdoms*, *Water Margin*, and *Journey to the West* were all created by writers based on oral folk literature. History fully proves the people's creativity is the most solid source of cultural development. It is the Chinese nation's creativity that has made it possible for the nation to keep developing and create the extensive and profound Chinese culture. Cultural development promotes the improvement in the nation's innovation. Especially since the Chinese revolution overthrew the rule of imperialism, feudalism and bureaucrat-capitalism and established socialism in China, the suppressed creativity of the people has been released on an unprecedented scale and their creativity has risen higher than ever before. Mao Zedong said, "Socialism has not only liberated the working people and freed the means of production from the shackles of the old society but has also released the boundless resources of nature which the old society could not exploit. The masses have unlimited creative power. They can organize themselves to take on all spheres and branches of work where they can give full play to their energy, tackle production more intensively and extensively and initiate more and more undertakings for their own well-being" (Mao, 1999, p.457). Deng Xiaoping also stated, "The Chinese are very intelligent. Chinese scientists have scored great achievements despite poor research conditions and poor living conditions. When the Chinese people are disunited, they are weak, but when they join together, they have enormous strength" (Deng, 1993, p.358). We enjoy the benefit of the strong socialist system, the leadership of the Communist Party, and the unity and hard work of the people, so we can create almost all miracles in the world. Following the founding of the People's Republic of China in 1949, China was poor and blank. Relying on themselves, Chinese scientists have made tremendous achievements such as the atomic bomb, the hydrogen bomb, and the man-made satellite, the functional theories of several

complex variables, the land facies oil-forming theory and artificially synthesized bovine insulin. Following the Third Plenary Session of the Eleventh CPC Central Committee, China started its reform and opening-up and emancipated the mind, and as a result there was an unprecedented upsurge in the people's creativity. Deng Xiaoping strongly believed in and supported the people's creativity. Before reform was carried out in all rural areas, some farmers in Sichuan and Anhui spontaneously implemented the household responsibility system with remuneration linked to output with good results. Deng Xiaoping fully affirmed and supported this, and took this opportunity to promote economic reforms in rural areas. He said, "By so doing we immediately brought their initiative into play, and great changes took place" (Deng, 1993, p.238). "The rural reform our greatest success—and it is one we had by no means anticipated—has been the emergence of many enterprises run by villages and townships. They were like a new force that just came into being spontaneously. These small enterprises engage in the most diverse endeavors, including both manufacturing and trade. The Central Committee takes no credit for this" (Deng, 1993, p.238). "The idea of starting such industries was not put forward by the leaders of this country but by the villages and townships and the farmers themselves" (Deng, 1993, p.252). "The reform and the open policy have been successful not because we relied on books, but because we relied on practice and sought truth from facts. It was the farmers who invented the household contract responsibility system with remuneration linked to output. Many of the good ideas in rural reform came from people at the grass roots. We processed them and raised them to the level of guidelines for the whole country" (Deng, 1993, p.382). China has made even more innovative achievements in science and technology. Chinese scientists "have made breakthroughs in basic sciences such as high-temperature superconductivity, neutrino physics, nanotechnology, stem cell research, and human genome sequencing, and they have made achievements in engineering technologies such as hybrid rice, laser phototypesetting of Chinese characters, high-performance computing, the Three-Gorges project, manned spaceflight, the lunar exploration project, mobile communications, quantum communications, the Beidou navigation system, manned deep submersible, high-speed railways and aircraft carriers. All these have underpinned China's economic and social development, made a historic contribution to national security, and laid an important foundation for China to function as a major country that is internationally influential" (Xi, 2014, p.5). China has now become the second-largest economy in the world. As progress is made in implementing the Four-Pronged Comprehensive Strategy and in promoting balanced economic, political, cultural, social, and ecological progress and "as an upsurge emerges in economic development, an upsurge will be inevitable in cultural development. The time when the Chinese were considered uncivilized has past, and we will emerge in the world as a nation with a high level of culture" (Mao,1996, p.345). As the people's material life improves and their understanding of science and culture considerably rises, their intellectual needs will increase and they will become more culturally creative. All this will strongly propel culture forward and sustain our confidence in Chinese culture.

**3.2 The great practice of building socialism with Chinese characteristics is an inexhaustible source of the people's cultural creativity.**

Marxism believes people's correct thinking finds its source only in practice, and no matter whether it is thinking and theory or science and technology, they all find their vitality and creativity in practice. Mao Zedong said, "In the last analysis, what is the

*Three–Gorges project*

source of all literature and art? Works of literature and art, as ideological forms, are products of the reflection in the human brain of the life of a given society. The life of the people is always a mine of the raw materials for literature and art, materials in their natural form, materials that are crude, but most vital, rich and fundamental…; they provide literature and art from an inexhaustible source" (Mao, 1991, p.860). These are not only the sources for literary and artistic works but are also the sources of culture in the forms of concepts such as thought and theory. Just as Deng Xiaoping stated, "Any new scientific theory is a summation of practical experience. How can a new theory be evolved if it is not based on a summation of the practical experience of both past and present generations of scientists, both Chinese and foreign?" (Deng, 1994, p.57) The people's practice serves as a subject matter for cultural works, provides them with rich, vivid and fresh materials, and lays a solid foundation for our cultural creation. We are now in an era of reform and innovation, and socialism with Chinese characteristics is flourishing. Reform and opening-up, socialist modernization, and especially the policy of promoting economic, political, cultural, social, and ecological progress established at the new historical starting point at the 18th National Party Congress, are all great practices carried out under the new historical conditions to finish building a moderately prosperous society in all respects and then moving on to build a socialist modern country that is prosperous, strong, democratic, culturally advanced, and harmonious.

All this and the people's rich and colorful productive activities provide rich content, materials and subject matters for our new cultural works. Cultural workers should consciously work for the sacred mission of the times, get involved in the great practice of building socialism with Chinese characteristics, get in touch with the production and lives of the people, take the great practice of building socialism with Chinese characteristics as a school and a class, benefit from the magnificent real life of the people, create cultural works based on the great creations of the people, produce new cultural and artistic works, and formulate new theories to develop and enrich a new socialist culture.

*(Translator: CCTB Translation Service; Editor: Xiong Xianwei)*

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# On the Inheritance and Innovation of the Discourse System of the World Order with Chinese Characteristics

Qiu Huafei*

**Abstract:** The Chinese Dream is a unique discourse expression, correlating with reasonable and positive dreams as well as good wishes for people throughout the world. The Chinese Dream helps the people of the world understand that China will make greater contributions to the peaceful development of mankind and to the building of a harmonious world of lasting peace and common prosperity (Qian, Huang & Li, 2015). General Secretary Xi Jinping pointed out that the realization of national rejuvenation and the Chinese Dream depends on a peaceful international environment, "Without peace, neither China nor the world can achieve smooth development, and with a lack of development, neither China nor the world can enjoy lasting peace." He stressed that, "The realization of the 'Chinese dream' will benefit not only the Chinese people but also the people of the world (Xi, 2015, p.274)." The evolution of the discourse expression from "peaceful rise" to "peaceful development" and to "Chinese Dream" presents to the world the wisdom of the Chinese people. The realization of the Chinese Dream will make contributions to the maintenance of world peace and the construction of a win–win world political and economic order.

**Keywords:** Chinese Dream; discourse; inheritance; innovation

The discourse system of the world order with Chinese characteristics is the combination of Marxist theory and traditional Chinese culture, and of China's understanding of the contemporary world and China's diplomatic practice. The discourse expression of international relations in Marxist theory is different

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from that of liberalism, realism, and constructivism in western international politics. Marxist theory includes not only the basic theories of Marx and Engels, but also the theories of its successors, like the theories of Lenin, Mao Zedong, Deng Xiaoping, Jiang Zemin and Hu Jintao (Li, 2008, p.2).

The idea and strategy of building a new world order put forward by the Central Committee of the CPC with Xi Jinping at the core established the foundation for developing the discourse system of the world order with Chinese characteristics. The views and methods of Marxist thinkers such as Marx, Engels, Lenin, Mao Zedong, in particular the ideas like "a community of shared destiny," "building a new model of major-country relationships," "the Belt and Road Initiative," "forging sound relations through the principle of amity, sincerity, mutual benefit and inclusiveness," and the "New Security Concept" by General Secretary Xi Jinping are important components in the construction of the discourse system of the world order with Chinese characteristics and an important practice of Marxism in China.

## 1. Inheritance of the discourse system

By prejudging what kind of new world the proletarian parties of all countries should strive for, Marx and Engels put forward a number of requirements and pointed the way for the proletarian party to respond to changes in the international situation. According to the Marxist point of view, in the context of peace and justice, the new world order that the proletariat is committed to maintaining should have the following characteristics: (1)Ensure independence of each nation; independence is the foundation of all international cooperation.[①] (2) Take morality and justice as the highest standard.[②] (3) Build the new world under the principle of international peace. Marx and Engels believe that the socialists of all countries are peace-lovers; the proletarian parties of all countries should strive for peace at all costs and the union of the working classes all over the world will abolish all wars. The future in Marxism is totally different from that in the bourgeois era. It has been pointed out that from the old world of economic poverty and political inequality was rising a new world, and the international principle of this new world would be peace. Peace and tranquility will come true in the new world after the abolishment of private ownership and the system of exploitation.[③] (4) Take the "community of free individuals" as the main body. It has been pointed out in *The Communist Manifesto* that "In place of the old bourgeois society, with its classes and class antagonisms, we shall have an association, in which the free development of each is the condition for the free development of all."[④] When the function of the government as a tool for internal control disappears, so will its function as a tool for external oppression. Countries will be replaced by the "community of free individuals," and the relationships of equality and mutual benefit will be established.

Theoretically, the construction of Major-Country Diplomacy with Chinese characteristics originates from the concept of world order in Marxist theory. It is essential for us to apply the scientific analysis method of Marxist theory to the practice of the construction of Major-Country Diplomacy and build the discourse system of world order with Chinese

① *Collected Works of Marx and Engels*: Volume 35. (1971). Beijing: People's Publishing House. p. 262.
② *Selected Works of Marx and Engels*: Volume 2. (1995). Beijing: People's Publishing House. p. 607.
③ *Selected Works of Marx and Engels*: Volume 2. (1995). Beijing: People's Publishing House. p. 19.
④ *Selected Works of Marx and Engels*: Volume 2. (1995). Beijing: People's Publishing House. p. 294.

characteristics. The new type of international relationship featuring "win-win cooperation" proposed by President Xi Jinping is the inheritance and innovation of Marxist peace and justice. In the context of building a community of shared destiny, China proposed to build a new international political and economic order, which provides the world with the idea of global governance.

Lenin inherited and developed the principles of Marxist international relations and put forward the international strategic thinking that the socialist countries and capitalist countries would exist together. He pointed out that "the present world is—people live in a country, and each country exists in the system made up of many countries." "Countries are closely linked to one another through economic activities." ① On the peaceful coexistence of socialism and capitalism, Lenin argued that the basis for peaceful coexistence is the common economic relationship of the world. The peaceful coexistence of the two different social systems, socialism and capitalism, benefits both sides, and its realistic basis is the common economic relationship of the world (Sun, 2008). Lenin pointed out that the common economic relationship of the world is a power that surpasses any desire, will, or decision of any hostile government or class, and it is this relationship that forces them to have economic and trade exchanges with us.② And it is also necessary for socialist Russia to introduce capital, advanced equipment, management experience and science and technology from foreign capitalist countries to speed up the socialist construction. It is the shared interest in the common economic relationship of the world that provides the realistic basis for the peaceful coexistence of socialism and capitalism. The concept of building a community of shared destiny proposed by President Xi Jinping is a new development of Lenin's idea.

In the 1970s, Mao Zedong put forward the "three worlds" theory after long-term observation of the international situation during the two decades after the war, and after objective and in-depth analysis of the overall situation of international struggles and the development of various basic contradictions and political forces in the world.③ The strategic division of the "three worlds" is based on the status of countries in international political and economic relations (Xie, 2004, p. 281). The division of the "three worlds" was the first time that Chinese leaders had viewed the world from a global perspective and sought to establish a new model of interaction with the world. In the 1980s, under the two major themes of peace and development, Deng Xiaoping put forward the idea of establishing a new international political order and a new international economic order.④ The former is to create a peaceful international environment and promote the development of the world, and the latter is conducive to promoting the world economic development, narrowing the gap between the North and the South, thus contributing to the realization of world peace. Therefore, the two are inseparable. The CPC Central Committee with Comrade Xi Jinping as the core inherited and developed the international strategic thinking of Marx, Engels, Lenin, Mao Zedong and Deng Xiaoping in the process of advancing China's constructive participation in global governance. Based on the international environment in which multi-polarization keeps evolving, the CPC Central Committee innovatively put forward a diplomatic

① *Lenin Collected Works: Volume 42. (1987).* Beijing: People's Publishing House, p. 40; *Lenin Collected Works: Volume 40. (1986).* Beijing: People's Publishing House, p. 62.
② *Lenin Collected Works: Volume 40. (1986).* Beijing: People's Publishing House, p. 332.
③ *Mao Zedong Collected Works: Volume 8. (1999).* Beijing: People's Publishing House, pp. 441–442.
④ *Deng Xiaoping's Anthology: Volume 3. (2008).* Beijing: People's Publishing House, pp.282–283.

strategy, proposal and discourse, different from that of the great powers of the western countries. China has provided wisdom and discourse with Chinese characteristics from the theoretical and practical aspects for the construction of the international rules and norms that will benefit world peace and security and for the building of a fair and reasonable world order.

In the 1990s, Jiang Zemin proposed to establish a fair and reasonable new international political and economic order, promote the democratization of international relations, respect the diversity of the world and ensure the harmonious coexistence and mutual respect of all countries in the context of world multi-polarization and economic globalization.[①] After entering the 21st century, confronting the complex changes in the international environment, the Central Committee stated in the report of the 17th National Congress of the CPC that, "We will promote the development of the international order in a more just and reasonable direction," and proposed that "People of all countries should work together to promote the building of a harmonious world of lasting peace and common prosperity." It was stressed that, "China will continue to take an active part in multilateral affairs, undertake the corresponding international obligations, and play a constructive role (Hu, 2007)." The historical trend of peace, development and cooperation has provided an unprecedented opportunity for peaceful and harmonious coexistence among people of all countries, and made it possible for the building of a harmonious world. At the 60th anniversary of the founding of the United Nations, Hu Jintao (2005) proposed that countries all over the world work together to build a harmonious world of lasting peace and common prosperity. The concept of "harmonious world" is a new development in the new situation of the international strategy and diplomatic thought based on the party's three generations of leadership and peaceful diplomacy. To promote the building of a harmonious world is an inevitable requirement of adhering to the path of peaceful development and an important condition for the realization of peaceful development.[②] In the practice of governing the country, the CPC Central Committee with Comrade Xi Jinping as the core, considering the overall domestic and international situation, put forward the Chinese Dream, proposed to constructively participate in global governance, emphasized the building of new relations among the major powers and the importance of building a community of shared destiny. We will promote the establishment of a new pattern of neighborhood diplomacy with Chinese characteristics through the principle of amity, sincerity, mutual benefit and inclusiveness, and the building of a new security concept of win-win cooperation based on common, cooperative, comprehensive and sustainable security, propose a Chinese solution to human security, and enhance the consciousness of the discourse with Chinese characteristics.

## 2. The cultural inheriting of the discourse system

Discourse is the carrier of ideas and culture. The diplomatic strategy of Chinese leaders is deeply rooted in the traditional Chinese culture, which is China's most profound soft power. The construction of a new type of international relations with the core of win-win cooperation is the combination of the Chinese culture of "harmony," the embodiment of the essence of Confucianism, the model of the idea

① *Jiang Zemin's Anthology: Volume 3. (2006)*. Beijing: People's Publishing House, pp.473–474.
② *People's Daily*, 2006–08–24.

of "amity" and "symbiosis and coexistence," and the great practice of carrying forward traditional culture and taking the road of peaceful progress.

Harmony is the primary value and the essence of Chinese culture. It is the most perfect embodiment of the life of Chinese culture. The consciousness of harmony in traditional Chinese culture is manifested in two aspects. The first is the "unity of heaven and man," namely harmony between man and nature, and the second is "the doctrine of the mean," with its focus on interpersonal relationships, the doctrine of the mean advocates harmony between people, and between man and society. The unity of heaven and man recognizes harmony between man and nature and opposes their separation. The doctrine of the mean advises us to avoid extremes in order to avoid opposition and conflict. The consciousness of harmony, which values "harmony" and "moderation," is conducive to resolving contradictions in modern society and maintaining social stability.

Chinese culture is closely linked to the history of the Chinese nation. The major-country diplomacy with Chinese characteristics is inseparable from the traditional Chinese culture like "Hua Xia" (an old name for China), "Tian Xia" (the world), "Hua Yi ZhiBian" (Cultural distinction between the Han and other nationalities), "Xie He Wan Bang" (harmony and amity), "harmony without uniformity," and "the unification of China." The idea of building a community of shared destiny put forward by General Secretary Xi Jinping highlights the important features of the interrelationships between Chinese culture and world civilizations, embodies the cultural origin of the diplomatic strategy of Chinese leadership, and shows a kind of cultural confidence. The construction of the discourse system of the world order with Chinese characteristics is the inheritance and innovation of Marxism and Mao Zedong's strategic thinking, Deng Xiaoping's international strategic theory, Jiang Zemin's diplomatic thought and Hu Jintao's harmonious world theory.

## 3. Theoretical innovation of the discourse system

### 3.1 The concept of a community of shared destiny

Xi Jinping's idea of a community of shared destiny is an innovative inheritance of "harmony," the essence of traditional Chinese culture, and it embodies China's diplomatic norms of "peace," "harmony" and "cooperation." The community of shared destiny advocates tolerance and mutual learning; different systems, different civilizations should learn from one another, deepening mutual trust, understanding and integration of both sides in cultural exchanges so as to enhance their respective cultural vitality. Today, human beings not only face the challenges of the traditional and non-traditional security, but also a human survival crisis. The idea of a community of shared destiny is not only the product of the excellent traditional Chinese culture, but also the creative development of Chinese diplomacy theory from Xi Jinping's practice of global governance. It is of great significance for the building of major-country diplomacy with Chinese characteristics. Xi Jinping not only clarified the common values of "peace, development, fairness, justice, democracy and freedom," but also stressed the importance of interdependence and solidarity among countries. All countries should inherit and carry forward the purposes and principles of the Charter of the United Nations, promote the building of new international relations with win-win cooperation as the core, and build a community of shared destiny (Xi, 2015). This is the common aspiration and dream of the Chinese people and the people of the world. We should take into account the reasonable concerns of other countries when safeguarding and pursuing our national security and interests, and promote the

common development of all countries in the pursuit of our national development. This global value, which includes a rational and harmonious concept of security, a win-win concept of justice and benefit and a new concept of civilization of mutual tolerance and understanding, is in line with the idea of building a new type of international relationship. The essence and purpose of the idea of a community of shared destiny is win-win cooperation which carries the lofty ideal and unremitting pursuit of China to build a better world (Jin, 2014). In an interdependent world, there should be a mutually restricted framework between the major power centers and a multilateral approach to deal with world affairs. Facing with different values and demands of different countries, we should consider the long-term interests of the whole human race rather than short-term domestic political needs when making policies. The discourse of a community of shared destiny represents the aspirations of the people of the world for peace, democracy, justice, security, and development.

**3.2 The connotations of the concept of amity, sincerity, mutual benefit and inclusiveness**

Diplomacy with neighboring countries is the primary goal of diplomatic strategy, and is conducive to the realization of our "Two Centenary Goals" and the rejuvenation of the Chinese nation. The basic policy of China's neighbouring diplomacy proposed by General Secretary Xi Jinping is that we will build good neighborly relationships and partnerships with the neighboring countries, create an amicable, secure and prosperous neighborly environment, and highlight the principle of amity, sincerity, mutual benefit and inclusiveness (Xi, 2015, p. 297). Originating from traditional Chinese culture and strategic thinking, the concept of amity, sincerity, mutual benefit and inclusiveness highlights the characteristics of traditional Chinese culture and reflects China's new international values. Amity emphasizes the amicable relationships between neighboring countries, reflecting the intimacy in geography, culture and people-to-people bonds between China and neighboring countries. Sincerity means trustworthiness and honesty, reflecting China's attitude to the neighboring countries. Mutual benefit emphasizes the correct concept of justice and benefit. Inclusiveness reflects the pursuit of harmonious coexistence despite the cultural differences between countries and regions. These four words reflect the correlative thinking and interactive ethics in traditional Chinese culture, and embody the Chinese nation's pursuit of harmonious coexistence and peaceful development (Xing, 2014).

Xi Jinping pointed out that we should cooperate with neighboring countries on the principle of mutual benefit, more closely weave a network of common interests, and enhance the integration of the interests of both sides to a higher level, so that the neighboring countries can benefit from our development and vice verse. We should advocate the idea of tolerance, stress that the Asia-Pacific Region is big enough to accommodate the common development of us all, and promote regional cooperation with a more open mind and a more positive attitude (Xi, 2015). The concept of amity, sincerity, mutual benefit and inclusiveness will help construct the policy system of neighboring diplomacy with Chinese characteristics, and the Trinity diplomatic strategy of "power-interest-righteousness," promote the organic combination of the principle of amity, sincerity, mutual benefit and inclusiveness and the Belt and Road Initiative, and make main breakthroughs in Southeast Asia (Lu & Xu, 2015). It provides suggestions for the construction of peripheral security with Chinese characteristics.

Amity, sincerity, mutual benefit and inclusiveness is a new interpretation of China's peripheral diplomacy, and the principle of China's diplomatic activities in the new international situation, where neighboring countries worry about the rise of China. It explains concisely and clearly that the neighboring

countries are close neighbors, intimate friends, and emphasizes that we will treat people with sincerity and honesty. In the cooperation with neighboring countries, China will take into account the interests and concern of the neighboring countries in the pursuit of mutual benefit, so that these countries can share the benefit of development with China; in handling the relationships with and disputes between neighboring countries, China should embrace different views and demands with tolerance (Sun, 2015). Therefore, the concept of amity, sincerity, mutual benefit and inclusiveness embodies the deep cultural connotation of the discourse of world order with Chinese characteristics.

**3.3 The discourse expression of New Security Concept**

Security is crucial for the international environment of peace and development. At the summit of the Conference on Interaction and Confidence Building Measures in Asia (CICA), President Xi Jinping pointed out that we should actively promote a common, comprehensive, cooperative and sustainable security strategy for Asia, be innovative in our safety concepts, set up a new framework for regional security and cooperation, and jointly build a shared and win-win road for Asian security (Xi, 2015). The common, comprehensive, cooperative, sustainable security concept is to respect and protect every country. President Xi Jinping stressed the universality, equality and inclusiveness of security, and put forward the idea that development is the greatest security (Xi, 2015). The New Security Concept provides a strategic guarantee for the construction of an international order with Chinese characteristics. Like the Five Principles of Peaceful Coexistence in the 1950s, the New Security Concept will gradually become a new discourse in international relations. In fact, "The threat to China and the region around is not the unresolved territorial disputes, but the 'old' or the 'zero-sum' understanding of security in countries like the United States. This understanding encourages China's neighbors to focus on the disputes rather than economic growth and integration. Territorial disputes are considered as central issues and neighboring countries in Southeast Asia are provided with political and military support, thus these countries are encouraged to challenge China rather than focus on the positive aspects of China's rise (David, 2014)." According to this logic, the U.S. Asia-Pacific Rebalancing strategy has posed a challenge to the peace and security of the Asia-Pacific region. ASEAN countries are increasingly concerned about China's rise, and this concern is closely related to the U.S. Asia Pacific Rebalancing strategy. In order to consolidate the surrounding environment conducive to its own peaceful development, China needs to adhere to the core idea of the New Security Concept, promote the common understanding of the principle of mutual benefit and justice and interest, actively eliminate ASEAN's strategic concerns about China, constantly expand the awareness of the community of shared interest, responsibility, and destiny, and gradually go beyond the security dilemma between China and ASEAN, so that the relationship between the two sides can return to the track of inclusive cooperation (Zhang, 2014).The New Security Concept has a strong discourse appeal. It can help China and ASEAN resolve the security dilemma, and seek to build an effective mechanism to ensure the long-term stability of the security and cooperation between China and ASEAN.

As an important part of the overall security of the country, the New Security Concept will create a better environment for regional comprehensive management of safety. In the new situation, the Asian countries should explore the establishment of regional security architecture. President Xi Jinping stressed that, "When responding to challenges of traditional and non-traditional security," countries

should "respect each other, build consensus, and accommodate each other's comfort levels."[①] The New Security Concept is based on common interests and is the extension of the Five Principles of Peaceful Coexistence by China in the 1950s. Its essence is to go beyond unilateral security and seek common security with win-win cooperation. The people of the Asian countries have the ability and wisdom to promote peace and stability in Asia through cooperation, to contribute to world peace and security, and to promote the establishment of a just and equitable new international order.

## 4. Practice support for innovation of discourse system

### 4.1 Building the new model of major-country relationship featuring win-win cooperation

Building a new model of major-country relationship is an important practice of Xi Jinping's idea of world order with Chinese characteristics. Great changes have taken place in the power structure of the contemporary world. First, the world is becoming increasingly polarized both in the distribution of power between countries and in the development model. Second, the status of emerging countries is rising, especially that of the BRIC countries, who are putting forward new global values in the showcase of international leadership. Third, the influence of non-traditional security on contemporary international relations is greatly enhanced. The construction of new relations between major powers reflects the characteristics of the change of power in the contemporary international political situation. Xi Jinping concisely put forward the construction of new model of major-country relationship featuring no conflicts, no confrontations, mutual respect, and win-win cooperation.

Taking the building of new relations between China and America as an example, Xi Jinping stressed that in the face of the objective needs of rapid development of economic globalization and the shared destiny of countries in the world, China and the United States should also be able to take a new path that is different from that of the great powers in history, and that the relationship of win-win cooperation between China and America can contribute to world stability and peace (Xi, 2015, p. 297). Xi Jinping draws on the experience and lessons of the process of modern and contemporary international relations, emphasizes the importance of building a new relationship between China and the United States, and maintaining a strategic interdependence between China and the United States. Concerning the "Thucydides Trap" which claims that there must be conflicts between the rising powers and the established powers, he points out that, "There is no 'Thucydides Trap' in the world, but if there are repeated strategic misjudgments between the big powers, they may bring the 'Thucydides Trap' to themselves."[②] The construction of the new model of major-country relations is a criticism of the traditional theory of great power relations. To build a new major-country relationship, China and the United States must first achieve and maintain strategic stability, because only when the major power relations are constructed on the basis of strategic stability can mutual respect and win-win cooperation come true. According to the practice of the great power diplomacy, China and the United States can jointly cope with the international financial crisis, climate change and other issues under the framework of the "new model of major-country relationship." The two countries can cooperate and coordinate on

① Xi Jinping proposed that "the 'Asian way' is mutual respect, consensus, and accommodate the comfort of each country. *People's Daily*, 2015–03–29.
② Xi Jinping Published an Important Speech on Sino–US Relations in Seattle. *People's Daily*, 2015–09–23.

hot issues like the Korean nuclear issue, the Iranian nuclear issue, Afghanistan issue and the Internet security issue. China and the United States can also play an important role in promoting the establishment of a nuclear security system through the G20 summit, and support the promotion of the construction and reform of the international system. The China-U.S. Joint Presidential Statement on Climate Change and the China-U.S. Joint Statement on Nuclear Security Cooperation published in the fourth session of the nuclear security summit in Washington in April, 2016 further indicates that China and the United States are promoting understanding and communications in international affairs through equal dialogue, and are strengthening coordination and cooperation on global issues. Nuclear security cooperation has become a new bright spot in Sino-US relations.

**4.2 Constructive participation in global governance**

China's participation in global affairs today is unprecedented in both content and form. In the face of the challenges of globalization and multi-polarization, countries need to strengthen coordination and cooperation in the fields of politics, economy, and security especially to speed the establishment of a global governance mechanism. China is gradually entering the center of global governance. The success of the G20 summit in Hangzhou shows the unique role of China's constructive participation in global governance and China's solutions to the issues of global governance have attracted international attention.

Since 2015, General Secretary Xi Jinping has stressed China's participation in global governance. China is promoting the establishment of a more just and equitable global governance system, the democratization of international relations, the establishment of new international relations featuring win-win cooperation, and the construction of a community of shared destiny and is actively seeking international cooperation in global governance through a multilateral mechanism in the international arena. This is the new development of the overall layout of China's diplomacy, and is conducive to China's development. Xi Jinping stressed that China will adhere to democracy, win-win cooperation, and actively participate in global governance. No matter how the international situation changes, we must always adhere to peaceful development, win-win cooperation, pursue peace and cooperation, oppose war and confrontation, and take into account the reasonable concerns of other countries when pursuing our own interests. Xi Jinping pointed out that, "The destiny of the world must be in the control of the people of all countries, and affairs within sovereignty should be handled by its own government and people, and affairs concerning the world should be resolved through consultation among governments and the people of the world. This is the democratic principle of dealing with international affairs, and the international community should abide by it" (Xi, 2015, p. 323). Today, with the increasing global problems, we should strengthen dialogue and cooperation, and formulate international rules to govern the world through consultation among members of the international community. This is embodied in the following three aspects:

First, speed the process of global political governance. Xi Jinping pointed out that, "In today's world, any country, no matter how powerful it is, cannot manage the world and govern the international community alone" (Xi, 2015, p.328). Today, with the increasing global problems, we should strengthen dialogue and cooperation, and formulate international rules to govern the world through consultation among members of the international community. Xi Jinping's thought of world order under rules and regulations surpass the thinking mode that world situations promoted by "poles."

Second, we must build a global economic and

financial governance mechanism. Xi Jinping (2015) advocated to promote the reform of the international economic and financial system through innovation, improve the global governance mechanism, and strengthen the role of multilateralism. Facing the evolution of the world's economic situation, global economic governance needs to keep pace with the times. The global economic governance should be based on equality, better reflect the new reality of the world's economic structure, increase the representation and voice of the emerging and developing countries, and ensure that all countries can enjoy equal rights and equal opportunities under equal rules regarding international economic cooperation. Xi Jinping stressed that global economic governance should embrace openness in concept, policy, and mechanism. Global economic governance should be driven by cooperation while global challenges need a global response, and cooperation is an inevitable choice. Global economic governance should be a mechanism of sharing and participation, encourage the sharing of interests and win-win prospects, instead of seeking dominance or a winner-takes-all results.①

Third is to improve the global security governance mechanism. With the profound changes in the global governance system, traditional security threats and non-traditional security threats are intertwined, so it is the trend to strengthen global governance and promote reform in the global governance system. At the Washington Nuclear Security Summit, Xi Jinping stressed that strengthening the international nuclear safety system is the basic prerequisite for the healthy development of the nuclear energy industry, and also an important link in promoting global security governance, building new international relations and perfecting the world order.② China is actively participating in global economic governance and the supply of public goods, improving the institutional discourse rights of developing countries in global governance, building a broader community of shared interests, and promoting the benign construction of international structures and the balance of international forces.

**4.3 Action of the Belt and Road Initiative**

The Belt and Road Initiative is an economic discourse representation, cultural discourse representation and security discourse representation of the international order with Chinese characteristics. For the sake of their own interests, countries along the Belt and Road participate in or respond to the Initiative at different levels, serving as a driving force for the phased development of the plan. The biggest challenge now is that countries have different perceptions of the Belt and Road Initiative, making it hard to push forward the measures. An effective measure to solve the problem is to build a cooperation mechanism for the Belt and Road Initiative. The cooperation mechanism should consist of a series of implied or explicit principles, norms, rules and decision-making procedures, and a consensus in the field of international relations should be reached among the countries (Stephen, 1991, pp.495-538). The state is the creator of the mechanism, but should also be restricted by the mechanism. The principles in the mechanism reflect the state's ideas and beliefs. Whether countries along can reach a consensus on the rules and norms of the cooperation mechanism of the Belt and Road Initiative and the extent to which these rules and regulations are observed and recognized by these countries is related to the process and effect of the Belt and Road Initiative.

① A New Starting Point for the Development of China and a New Blueprint for Global Growth–Xi Jinping's Speech at the Opening Ceremony in the G20 Industry and Commerce Summit. *People's Daily*, 2016–09–04.

② Strengthening the International Nuclear Security System to Promote Global Nuclear Security Governance – President Xi Jinping's Speech at the Washington Nuclear Security Summit. *People's Daily*, 2016–04–03.

We should make full use of the existing cooperation mechanisms, such as the regional functions of the Shanghai Cooperation Organization, promote the building of cooperation platforms for the Belt and Road Initiative in China and Central Asian countries, and further enhance the cohesion and action of the Shanghai Cooperation Organization through the construction of the Belt and Road Initiative. We should take advantage of the opportunity of the 25th anniversary of China-ASEAN dialogue relations to promote bilateral cooperation in constructing infrastructure, upgrading the FTA, marine economic and cultural exchanges, combine the development strategy of China with the blueprint for the development of ASEAN, ASEAN projects and enterprises, and the mechanism and platform for cooperation among ASEAN countries, and expand the preliminary results of the Belt and Road Initiative. We should make use of the 16+1 mechanism launched between China and the CEE in 2012, and integrate the Belt and Road Initiative into the European economic circle. With more and more European countries participating in the construction of the Belt and Road Initiative, the European Union will coordinate the relationship between its member states, and eventually the European Union will gradually become a stakeholder of the Belt and Road Initiative.①

The Belt and Road Initiative brings a strong force into the good vision of jointly building a more prosperous Asia. In Northeast Asia, China and South Korea have decided to promote the strategic connections in four areas: China and Mongolia have agreed to connect the "Silk Road" and the "Prairie Road;" Russia, Mongolia and China have reached an important consensus on the construction of the economic corridor and signed the Mid-term Roadmap for Development of Trilateral Cooperation between China, Russia and Mongolia; Southeast Asia, Indonesia and China have agreed to speed up the connection of bilateral development; China and Vietnam have intensified consultations on the cooperation of the Belt and Road Initiative and "Two Corridors and One Ring;" China and Singapore are exploring the third market under the Belt and Road Initiative; "Connectivity" between China and Southeast Asia has made significant progress; the Jakarta-Bandung high-speed rail project has been signed between China and Indonesia; high-speed railways connecting Laos and Thailand will soon be under construction; China and Vietnam are planning to build railway lines; the construction of the Pan Asian Railway network, which all countries have long been looking forward to, is being built. In South Asia, China and India have agreed to strengthen cooperation in the field of "the Belt and Road Initiative;" the roadmap of the China-Pakistan Economic Corridor has been further clarified and a large number of important projects have started; the construction of the Bangladesh-China-India-Myanmar Economic Corridor has achieved preliminary achievements; the Bangladesh India Myanmar economic corridor joint working group of the Quartet has been achieved, and channels connecting East and South Asia are around the corner.② Besides the Belt and Road Initiative, China has made significant progress in promoting the BRICS Development Bank and the Asian Infrastructure Investment Bank, promoting the integration between China and ASEAN, China-EU 2020 Strategic Agenda for Cooperation, 10 major China-Africa cooperation plans, and China-Latin American and Caribbean Countries Cooperation Plan (2015-2019). The above facts show that China

① Why Is "the Belt and Road Initiative" Important for the EU. *Japan: Diplomat*, 2015–04–09. See also Reference, 2015–06–05.

② Big Pattern and Great Mind –Comment on Global Coverage of the Great–power Diplomacy with Chinese Characteristics Put forward by the Central Committee Headed by Comrade Xi Jinping. *People's Daily*, 2016–01–26.

*Trans–Asian Railway*

has already achieved initial results in participating in global governance and building a world order with Chinese characteristics. The construction of the cooperation mechanism of the Belt and Road Initiative is a complicated system project and it needs not only mutual coordination, communications, and agreements, but also the construction of a community of shared interests and destinies among the stakeholders of the Belt and Road Initiative. Countries along the "road" should be fully aware of the significance of the Belt and Road Initiative in improving the regional economic environment. Strengthening infrastructure construction is the key to improving investment structure and "connectivity" in finance and trade. The coordination of the Belt and Road Initiative is a long-term process that cannot be achieved overnight. As the initiator of the Belt and Road Initiative, China should explain to other countries the long-term strategic significance of the Initiative. The Initiative will bring opportunities to countries along the road and provide a driving force for the construction of a just and equitable international economic order.

## 5. Conclusion

The ideological and theoretical bases of the construction of the discourse system of the world order with Chinese characteristics are as follows: Marx and Engels' idea of opposing hegemonies and power politics, and persisting in peace and justice; Lenin's theory of peaceful coexistence, international strategic thinking and the view of keeping up with the times; Mao Zedong's independent foreign policy of peace; Deng Xiaoping's international strategy for peaceful development. The discourse system of international relations with Chinese characteristics is the combination of Marxist theory of international relations with the concrete practice of China's foreign policy, and the application of the scientific analysis methods of Marxism-Leninism, Mao Zedong Thought and Deng Xiaoping Theory to the diplomatic practice of great power with Chinese characteristics.

The discourse system of the world order with Chinese characteristics highlights the advantages of traditional Chinese culture, which is China's most profound soft power. The idea of constructing new international relationships featuring win-win cooperation is the embodiment of the idea of "harmony" in Chinese culture, the essence of Confucianism, a model of "amity" and "coexistence," and a great practice of carrying forward traditional culture and following the road of peaceful rising. Xi Jinping's Major-Country Diplomacy with Chinese characteristics is the criticism and reference to the theory of western international relations: Promoting the construction of new international relations is the best way to avoid the "Thucydides Trap," and is also a strong criticism of

the western realistic theory of international relations, which emphasizes power and the supremacy of national interests. Strategies, like the Major-Country Diplomacy with Chinese characteristics, peaceful development, a community with shared destiny, new great power relations featuring win-win cooperation, and the Belt and Road Initiative, have laid the foundation for a discourse promoting the construction of a just and equitable world order.

*(Translator: Qian Hongnian; Editor: Xiong Xianwei)*

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# On Chinese Civilization Being the Only Continued Civilization in the Viewpoint of the Modern National History Construction

Xu Lianggao*

**Abstract:** Chinese civilization is the only ancient civilization thriving to this day seems to be a common view in the historical academia and Chinese society as well. Culture is a way that human beings actively adapt to the surroundings and keep consistence with environmental change. All cultures created by human beings are changing, so is the Chinese culture. The physical and cultural evolution presented by the archaeological discoveries and related historical researches show that Chinese culture is multi-sourced and multicultural. This is the secret for the Chinese culture to retain its vitality. The reasons that Chinese civilization is the only civilization thriving to this day among all of ancient civilizations in the world include the ancestral worship, the identity to common ancestors, traditions of writing pedigrees and history books, the long-history Chinese character system and the creative thinking and cultural methods of interpreting new thoughts by using traditional Chinese thinking and cultural structures. Especially in modern times, impacted by the nationalism trend, the national state narration built for meeting the requirement of the national state "historical memory" left us the strong impression of Chinese civilization being the only continued civilization and fostered the affective identification with the common history.

**Keywords:** Chinese Civilization; theory of unique continuation; nation; construction of history

In modern China, Chinese civilization is the only ancient civilization thriving to this day seems to be a common view of the historical academia and the whole society and we often are proud of it.

As for the emergence of the viewpoint, though Hegel said in early 19th Century

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that modern Chinese culture was not different from that of 2000 years ago (Chen, 2005, p.218), the real Chinese culture continuation view was first advanced by Liang Qichao. He said in *On the General Trend of Academic Thought Changes of China*, "Foreigners said there are five homelands of the world civilization, namely China, India, Parthia, Egypt and Mexico. But those four countries perished, so did their civilizations... Only China succeeds and grows stronger to this day" (Liang, 2001, p.4). Later Liu Yizheng said, "the earliest civilized countries are Babylon, Egypt, India and China. Compared with them, China is the only one thriving to this day" (Liu, 1998, p.4). Liang Shuming said, "The cultures similar to the Chinese culture in history, for example Egypt, Babylon, India, Persia and Greece, have perished, or transferred or lost its independent national life. Only China has maintained its national life with the independently created culture to this day" (Liang, 1987, p.2). Lei Haizong set forth that China's history features unique continuation and two major cycles by comparing the history of China with the history of the world.① From these we can see the viewpoint is obviously the product of the contemporary nationalist historiography under the context of globalization, if examining from the historical background of the viewpoint.

Similarly, some foreign scholars also think the Chinese civilization is continued. For example the American scholar Philip Lee Ralph said, "(Chinese civilization) once appeared in the Far East, it has continued—not without changes and interruption, but its main characteristics remained unchanged—to the 20th century... It has existed for a long time for partly geographic and partly historical reasons... They seldom used forces to impose their will to the conquered nations, but caused assimilation of the conquered nations and turned them into beneficiaries of the advanced ethical system as its bounden duty."②

Li Xueqin (2003) summarized, "Numerous domestic and overseas scholars have discussed characteristics of the Chinese culture. Though their opinions varied, they have one in common, that is the Chinese civilization has unique continuation. The other civilizations such as ancient Egypt which emerged at the same time as the Chinese civilization could not last so long and thrive to this day as the Chinese civilization"(pp. 8-9).

Of course some scholars have different opinions though many historians support Chinese civilization is the only continued ancient civilization.

French Prof. Scheid said when lecturing on emperor worship of Rome that he was not agreed with the view that the western civilization is fractured and the Chinese civilization is continued and claimed that European history has continuation. Some experts who study the world history were astonished by the view that Chinese civilization is the only continued civilization of the world in the circle of Chinese history and archaeology. The Chinese civilization is not the only uninterrupted civilization of the world. "Of the many civilizations created by ancient people, some are actually completely discontinued, for example, the ancient Western Asian civilization, Egyptian civilization and American civilization, but quite a few continued in this or that way and still profoundly influence people's thinking and behaviors. These are what the scholars called axis civilizations, mainly including the Chinese civilization, Indian civilization, Jewish civilization, Greek and Rome civilization. These

① From "Issues Related to History Division and Stages of China's History" by Lei Haizong, 1936, *Collection of Historical Works of Lei Haizong*, Zhonghua Book Company, 2002. From "Spring and Autumn Period of China and Foreign Countries" by Lei Haizong, 1941, *Soldiers of China, Zhonghua Book Company*, 2012.

② From "Chapter 6 Civilization of Ancient China" by Philip Lee Ralph, Robert E. Lerner, Standish Meacham, Edward M. Burns et al, translated by Zhao Feng et al, 1999, *World Civilization*, The Commercial Press.

civilizations share a common characteristics, that is in the long historical river of several thousand years, they probably absorbed external elements and consequently had profound changes, but their basic spiritual tradition did not perish, or was not replaced by new thought or conceptual system. They are still axis of all activities" (Huang, 2011).

Moreover, China is not the only country claiming its culture having the unique continuation. Darius, curator of the National Museum of Iran, said, Iran believed the cuneiform of Egypt and Babylonian characters of the Mesopotamia were replaced by Arabic, but Farsi survived and continued. Therefore Iranian civilization is exceptional and the only uninterrupted ancient civilization in the Middle East (Pu, 2012).

## 1. Chinese culture is changing.

It is noteworthy that the so-called "cultural tradition" and "national culture" are concepts emerged in the historical background and social context of contemporary globalization and rise of the nationalism trend. People using these concepts have different purposes and different understandings. Therefore the connotation of the concepts is often blur and is at variance.

What's Chinese culture? It should refer to all cultures created by people in the territory of China in history. What standard should be used to testify that the ancient and modern culture within the territory of China is a continued changing culture, i.e. Chinese culture? If we say all cultures created in the territory of China in history is Chinese culture, does this claim come from our subjective identification, or some objective standards enable us to make such a judge, for example, consistence of the ancient and modern culture, or distinct continuation?

The historical facts are in history the Chinese culture has been innovated and changed because of exchange, absorption, fusion and adjustment. Each area has its unique culture in different periods. This is determined by the nature of culture and there is no unchanged Chinese culture or Chinese cultural tradition. Tan Qixiang said, "Since May 4th Movement to this day, when discussing the Chinese culture, most seemed to have made a mistake of simplification, and regarded the Chinese culture an everlasting and widely accepted Confucianism-centered culture, neglected the existing differences of time, and regional differences. This is not conducive to deeply understand the Chinese culture." Moreover, "on the one hand, it is because the Han culture has been changing over the several thousand years and has differences of times; on the other hand, the internal culture of Han nation of the same period varied from place to place and has regional differences. Therefore there is no consistent and common culture of the whole nation in the whole historical period or the whole feudal period" (Tan, 1986).

Culture is a way for human being to actively adapt to the surroundings, adjusts and changes from time to time to adapt to the changing environment, stand up to various challenges, and meet new changing requirements. A culture which can not make timely adjustment to effectively cope with challenges must come to an end and perish. Change is one of the main characteristics of culture. The cultural development involves both inheriting and change and there is no changeless traditional culture. The culture in the history of China is no exception. Just as what C.W. Watson(2005) said, "Any claim on the continuation of cultural form is found unverifiable in the strict historical review because in fact the cultural symbol and form are in constant change, and have made qualitative changes in the past several centuries." A fact is, "we are adjusting to adapt to the changes of social environment and studying to identify new roles and learning

how to properly play such roles". "The essence of culture is restructured and upgraded according to requirements of the times", and "culture is being constantly amended and transformed. Therefore, though culture shows some unchanged essence, it is misleading to tag the label of nation to a culture. What the British (or French, Spanish, Chinese or Indian) culture delivers today is nothing in common with the culture with the same label a century ago no matter how people attempt to distinguish its traits"(pp. 32, 33, 35, 90). What he said is very much to the point.

The change or invariance of the Chinese culture, discontinuation and continuation are often showed as "the same name with changed essence". Like Sichuan Cuisine which is popular around the world, though all claimed Sichuan Cuisine, adjustment has been made according to the raw materials and taste of the area. A culture that cannot change with changes of the times and environment is not a culture with good adaptability, but a culture loses vitality and will be washed out sooner or later.

The so-called Chinese culture actually has been changing in the historical process. The archaeological discoveries and documentary records show that the culture in history of China has been

*Sichuan Cuisine*

*painted pottery of Yangshao Culture*

changing on the physical, technical, institutional or ideological level. Chinese culture in essence has been evolving and developing in constant fusion and the people and area it covered have been enlarged, and the cultural connotation is changing in the process of exchange and fusion.

The physical culture in history discovered with archaeological efforts shows that clothing, food, living, transportation, and burial system, among others, intuitively and evidently show the huge changes of culture, and each period has its unique physical culture. For example, from the painted pottery of Yangshao Culture, grey pottery, black pottery and jade of Longshan Period, bronzeware of Xia, Shang and Zhou dynasties, ironware after the Warring States Period, ceramics after the Tang and Song dynasties, have experienced fundamental changes. Someone has joked that the Chinese culture of the Tang Dynasty is in Japan and that of the Ming Dynasty is in Korea. This saying at least shows that Japan has kept relative more Tang cultural elements and Korea has kept relative more cultural elements of the Ming Dynasty. We can see there are not two

dynasties having the same or similar culture in the history of China. It is because of the differences and changes, the periodization and dating of the study of implements of archaeology can be carried out and established. But we neglected the cultural changes when talking about the Chinese culture!

From the institutional level, we can see from the Neolithic Age, through Xia, Shang and Zhou Dynasties, to the Qin, Han, Sui, Tang, Song, Yuan, Ming and Qing Dynasties, the national political system developed from nothing, and from ancestor worship belief and kinship-based patriarchal clan system to the centralized and autocratic regime with the feudal hereditary system as core imperial power centered centralized monarchy, and to the democratic political thought and practice, culture has been changing.

From the ideological level, though the changes of ideological views mostly happened in the form of "new concepts in an old framework", i.e. developing new thoughts that the times needed through the interpretation of Confucian Classics①, changes of ideological thoughts of different times are obvious. In addition to the ideological creation and representation of "Representing myself with Five Classics", some scholar came up with the opinion that China experienced three important and obvious social transformation and culture restructuring periods in history: vassal states vied for hegemony in the Spring and Autumn Period and Warring States Period and all schools of thought contending for attention to unification of the whole country by the Qin Dynasty, banning all schools of thoughts except for Confucianism after Han Dynasty; the chronic split of Wei, Jin and Southern and Northern Dynasties, Confucianism, Taoism and Buddhism contending and upgrade of new Confucianism of Tang and Song dynasties; lasting impact of western colonial aggression and eastward transmission of western sciences in the late Ming Dynasty and early Qing Dynasty to China (Cui, 2013).

From the aspect of the people migration and the source of ruling group of regime, it varies from dynasty to dynasty. Many ruling groups came from the ethnic groups of the neighboring cultural areas, for example, the regimes of the Southern and Northern dynasties, Yuan and Qing dynasties.

From the perspective of the cultural fusion of different areas, from the Neolithic Age with different cultural circles interacting with each other and jointly forming the cultural traditions to the historical periods after Xia, Shang and Zhou dynasties, each period has various regional ethnic cultures contacting the Central Plain Culture and repeated the fusion process from "differences between Chinese and barbarians" to the "changes of Chinese and barbarians". For example Dongyi, Manyue, Rongdi, Donghu in the Xia, Shang and Zhou dynasties, Huns of the Eastern and Western Han dynasties, Xianbei, Huns, Jie, Di, Qiang of the Southern and Northern dynasties, the Turks, Uighur, Tibetan and Nanzhao of the Sui and Tang dynasties, Qidan, Jurchen, Western Xia of the Song Dynasty, Mongolia of the Yuan and Ming dynasties, Manchu

① For example, from the aspect of the evolution of thought and culture, Qian Mu said Confucianism updated its value system according to the new reality in different historical stages so as to make it play the guiding or regulating role continuously. He divided the Confucianism development into six periods: first initiative period in pre–Qin period; second, establishment period in Western and Eastern Han Dynasties; centering on classics, it was embodied in all political systems, social customs, education tenets and personal accomplishment; third, expansion period in Wei, Jin, Southern and Northern Dynasties. In this period, the school of interpretation was established and expanded to historiography. Since then classics and historical records were equated; fourth, the transfer period in Sui and Tang Dynasties. Confucianism transferred to literature besides classics and historical records; Du Fu's poems and Han Yu's articles carved out a new path for Confucianism; fifth, summarizing and differentiating period in Song, Yuan and Ming Dynasties. Summarizing refers to inheriting and integrating the tradition of classics, historical record and poems; differentiating refers to Neo–Confucianism; sixth, Confucianism in Qing Dynasty followed the two paths of summarizing and differentiating, but the content became different. The differentiating in Qing Dynasty focused on textual research instead of Neo–Confucianism. In late Qing Dynasty, Gongyang School emerged and was a differentiation of the Neo–Confucianism. From "China's Confucianism and Cultural Tradition", by Qian Mu, *Academic Principles and Criteria of China*, Jiuzhou Press, 2011.

of the Qing Dynasty and so on.

Considering the cultural development process of China, we study the exchanges of cultures in the history of China, and the cultural contact objects, exchange possibility, exchange form, process, focus, result and its effect varied from historical period to historical period. From the cultural development process, we can see the mainstream of the cultural exchange in ancient times of China was among various regional cultures in the early time and then exchanges and fusion of the Central Plain culture with neighboring cultures. With deepening exchanges and fusion, identification and convergence among cultures, the Chinese cultural area has been enlarged, and China contacted, exchanged and integrated with the new neighboring ethnic cultures. In early days, though China had communicated with the extraterritorial cultures recognized in the contemporary times, it was not the mainstream until the late period of history with enlarged Chinese cultural area, and expansion of some cultures. The Chinese culture has extensive contact with these cultures and the cultural exchanges became increasing active. The traditional study of exchange and fusion of various ancient cultures within the contemporary Chinese cultural area and the historical process of the form and development of Chinese culture did not pay due attention to it and only treated it as a whole simply and conceptually. Therefore we can see in a sense the Chinese culture or Huaxia Culture was more a concept and subjective identification, not the history, especially the real conditions of the cultural development history.

In the historical process of multi-culture exchange and integration, the Central Plain experienced the most foreign culture shocks because different ethnic groups came and went and the ruling groups of different dynasties came from different culture areas. In addition to the change of ruling groups, there were economic and cultural exchanges. For example, Chang'an in the Han and Tang dynasties, the northern barbarians in Luoyang and their cultures. The foreigners were not only assimilated by the Chinese culture, but changed the Chinese culture at the same time and made it to evolve, develop and adapt. Chen Xujing said, "When two or more cultures contacted with each other, none of them could exist solely. Because once occurred, contact immediately becomes a new situation, new requirement and new trend." If all we said above are correct, the remark of retaining the innate culture is illogical on the theory of cultural development or trend. Because before two or more cultures contact with each other, there is no so-called innate culture, and after contacting with each other, they become the only common culture and there is no so-called innate" (Chen, 2005, p.330). But Confucian intellectuals in China's history, through the historical narration restructuring in the official name with Confucianism as the mainstream thought, included these different cultures and ethnic groups into the mainstream culture, and became a part of the Chinese culture and neglected their characteristics and contribution to the Chinese culture. All these reflected changes of substances of the culture in different periods though sharing the same name.

Take the culture of the Qin Dynasty for example: in the Western Zhou Dynasty, the Qin culture was mainly presented as Zhou culture and these two cultures were closely related (Liu, 1996). But since the Spring and Autumn Period, Qin culture changed profoundly following exchanges and integration between Qin culture and the neighboring cultures. A series of unique cultural elements, such as the flexed burial, soil cave tomb, cocoon shaped pot, spade-shaped ge (an ancient cooking tripod with hollow legs), became popular. *The Spring and Autumn Annals* regarded Qin as the rongdi (ethnic groups in northwestern area) and some scholars called it

"rongdi characteristics" (Du, 1998). The differences between the early phase and late phase of the Qin culture and co-existence of a number of cultural elements caused the academic circle to hold different views on the source of Qin people①: from the archaeological evidences, some claimed Qin culture in the early phase was the Zhou culture, and some believed it was the culture of qiangrong ethnic group in northwestern area. It is not hard to understand the phenomena from the perspective of cultural exchange, integration and evolution. Because of decline of the Zhou culture, Qin people not only controlled a large number of qiangrong people during expansion in northwest, but also absorbed their culture and made their culture to have obvious changes. Qiangrong people gradually identified Qin culture and became "Qin people". Similarly, the Chu culture development showed similar trend. The cultural exchange and integration is two-way. It was the multi-culture exchange and integration laid the foundation for them to become seven powers in the Warring States Period. It was on this basis, Qin people established a unified empire that was much larger than Zhou and made the cultural identification area of "China" and "Huaxia" much larger. Meanwhile, with exchange and integration of the Central Plain culture and neighboring cultures, the deified ancestors of many neighboring ethnic groups were included in the myth pedigree of the Huang Di (or Yellow Emperor).

Even the Chinese language and characters, one of the important representations of the continuation of Chinese culture, had been changing. Chinese language has continuously absorbed foreign vocabularies and gradually given up many old vocabularies in the process of exchange with other languages and cultures. At present there are many foreign vocabularies we have used frequently, for example, Internet, daren (talent) and win-win. Even in ancient times, this phenomena repeated in different times, for example *putao* (grape), *hutong*, *yichana* (in a moment), *liugenqingjing* (six roots of sensations are pure and clean), *jiehua xianfo* (presenting Buddha with borrowed flowers), *wushi budeng sanbaodian* (no one comes to the hall of Trinity without a reason), etc. All these are from foreign languages, cultures or religions. Therefore it is worth deliberating whether there isso-called "pure Chinese language".

Hu Shi (1934) said, "A nation is like an individual, the time learning from the others is the greatest time of the nation; when he refuses to learn from others, his heyday will go and he will embark on a decline and rigidity way. The greatest time of our Chinese nation was the time we were willing to learn from neighbors. From Han to Tang and Song Dynasties, was there any discipline without imitation of foreign countries in architecture, painting, carving, music, religion, thought, arithmetic, astronomy, and technology? It is needless to say Buddhism and the fine arts and architecture it brought along. From the Han Dynasty to this day, not a single calendar reform of China was not made with new method of foreign countries. The calendar of the past 300 years was completely copied from the western countries. When it came to the period we refused to learn from others, our culture did not make progress" (Hu, 1934).

Some renowned scholars also realized that the widely accepted Chinese culture and political area were not the same as the Chinese culture and political area in ancient times. Chinese culture and political area in modern times are products of multi-culture exchange, integration and expansion

① From "On the Source of Qin" by Liu Qingzhu, *The Journal of Humanities– Proceedings on Pre–Qin History*, P177. "My Humble Views on Qin People Ethnicity and Cultural Origins" by Han Wei , Chinese Cultural Relics, 1986, Issue 4.

in different historical periods. In the process of exchange and integration, the cultures contacted and exchanged constantly till learning from each other and integrating with each other. Therefore, the look and connotation of Chinese culture had been changing and the ethnic group and political area with common cultural identity were being enlarged.

With this awareness, they realized studying the cultural development and evolution process is of profound significance for understanding the contemporary Chinese culture and looking into the future development. Since modern times, scholars made the understanding of the development process of Chinese culture, i.e., how the Chinese culture has developed today's features and cultural identity step by step, as an important subject. Liang Qichao put forward in his book *Research Methods of China's History*, important subjects of China's science of history, including "how many ethnic groups does the Chinese nation consist of? How is its integration and maturation" (Liang, 1998, p.5)? Su Bingqi (1994) also said, "First, we should restore the original look of the distorted history. That means the Central Plain centered, Chinese nation centered and imperial dynasty centered traditional views must be corrected to restore the original look of the history. Second, the following questions must be answered correctly: the origin of the Chinese culture, formation of Chinese nation, formation and development of the unified multinational country" (p.3).

## 2. Chinese culture is multi-sourced and multicultural.

If we say in history there was a Chinese culture, it was changing, multi-sourced and multicultural.

The archaeological materials show that in the Neolithic Age, the core area of China had formed the multicultural distribution characteristics. Xia Nai(1977) divided the Neolithic Age Culture of China into seven areas (pp.217-232); Su Bingqi divided the Neolithic Age Culture into six areas, namely the Middle Reaches of the Yellow River, Lower Reaches of the Yellow River, Middle Reaches of the Yangtze River, Lower Reaches of the Yangtze River, Poyang Lake-Pearl River Delta, and the northern cultural area with the Great Wall as the center; Yan Wenming summarized the Neolithic Age Culture of China into the Central Plain Cultural Area, Shandong Cultural Area, Yangtze River Middle-reach Cultural Area, Jiangsu-Zhejiang Cultural Area, Yanshan-Liaoning Cultural Area and Gansu-Qinghai Cultural Area. From the economic types, it can be divided into the dry land agricultural economic and cultural zone, paddy agricultural economic and cultural zone, and hunting and gathering economic and cultural zone. On this basis he advanced, "the five cultural areas except for the Central Plain were closely adjacent to and centering on the Central Plain cultural area, like a huge flower, and these five cultural areas were petals while the Central Plain Cultural Area was like the flower heart" (Yan,1987). Zhang Guangzhi (1989) advanced the multi-regional culture and interaction circle theory in the Neolithic Age. All these believed in the Neolithic Age there was multicultural phenomena and these cultures were sources of the Chinese culture, i.e. the Chinese culture was multi-sourced.

On the one hand, through multicultural co-existence, contact, exchange and integration in the Neolithic Age, to the period of Erlitou Culture when the Central Plain culture took shape, through exchange and integration with several cultural groups of east and west in the Xia, Shang and Zhou Dynasties, to the initial shaping of Huaxia cultural identity and the concept of difference of Chinese and barbarians in the Zhou Dynasty characterized by rituals and music culture, and through exchange and integration with neighboring cultures such as Manyue in the south, rongdi in the north, barbarians

in the east in the Spring and Autumn Period and Warring States Period, the Chinese culture and cultural identity in a larger area formed, laying a foundation for the founding of the Qin and Han empires.

On the other hand, after entering the Xia, Shang and Zhou Dynasties, though the great cultural tradition identity, represented by the ritual and music cultures, was formed, various areas had kept their own small cultural traditions. The co-existence and interaction of the great cultural traditions and small cultural traditions has long been the characteristics of the Chinese cultural development history. After understanding the Chinese culture of the three Xia, Shang and Zhou dynasties, we still could not preset a pure so-called "Chinese cultural tradition". Actually, in the history of Chinese culture development, smaller-area cultural traditions existed in different periods. From the perspective of great and small cultural traditions, the regime change of Xia, Shang and Zhou was the process of different regional cultures strengthening itself in the process of identifying and accepting the great traditions, and complementing, correcting and developing great traditions while obtaining the dominant position. Just as what Zhao Hui summarized the important achievements of archaeology of the three dynasties, "It has been clearly distinguished from the archaeological perspective that Xia, Shang and Zhou had three kinds of interlinked but different archaeological cultures, and each had its own cradle and co-existed for some time. The relations between the three cultures were not "father and son", but similar to "brothers". According to Su Bingqi, our education on history has been the "grand unification viewpoint" for a long time, and regarded Xia, Shang, Zhou, Qin and Han as regime changes in direct line of succession. Though this viewpoint was questioned frequently, it was the archaeological evidence making it completely obsolete" (Zhao, 2002). The interaction between great and small cultural traditions staged from time to time in the regime changes and interaction and integration of various ethnic groups. Thus the Chinese culture included all the other cultures, kept integrating and innovating and maintained vitality in the process of constant adjustment. We can say there is not a so-called cultural tradition that is continuous and changeless and covering the whole country (Xu, 2014)!

Liu Shipei, Fu Sinian, Lao Siguang and others also pointed out that pre-Qin states had different regional traditions. Fu Sinian commended that ritual and music cultural traditions were prevailing in Lu State, "Then there is nothing more natural than Confucianism that makes the poem, calligraphy, ritual and music classics as a magic weapon coming from Lu State." The Yin-Yang School was a product of the cultural traditions of Qi and Yan. Qi people liked to make ridiculous remarks while Yan people were keen on alchemist techniques, "Zouzi came from Qi and won the highest admiration from the state ruler in Yan. He was perhaps a representation of such customs of Yan and Qi, while the cultural tradition of Qi State fostered "Qi Confucianism" with "only Yin and Yang and the five elements, and some incautious sayings and prate", different from Lu State's "Confucian's orthodox"(Fu, 2003, pp.139-144). Liu Shipei(1998) pointed out that Mohist school regarded Song State as a place of strategic importance because "Song people inherited the tradition of Yin people on managing affairs with ghost, and people got accustomed to foolish practice", and Song people valued highly of storage, "therefore Mo-tse respected the heaven and clarified the concepts of ghost and neutralized the concepts" and therefore the theory of husbanding and simplifying burial started. He also said, "Western Qin and Three-Jin area were surrounded by mountains, and people there were keen on helping

the weak and restraining the powerful, cunning and fierce and thinking less, therefore legalism started there" (p.135). As for the regional traditions of Taoism, Lao Siguang said, "The representative of southern philosophy was Lao Tzu and Chuang Tzu thoughts." The so-called "the cultural tradition of the south was formed with elements from cultures of Yin people and Zhurong clan and was actually the old culture of the Central Plain." "Lao Tzu was from Chu, Chuang Tzu was from Song and Song was the successor of Yin." Moreover, witchcraft in Wuyue in south China also left some mysterious concepts. All these had impacts on the philosophy of the Warring States, Qin and Han Dynasties" (Lao, 1984, p.74).

Tan Qixiang said, "Around the time of May 4th Movement, it was generally believed the Chinese culture was Confucianism, and the three cardinal guides and five constant virtues and Confucian ethical code. I think it could not be that way... All ethnic groups have their own unique beliefs and cultures, and only a small number of upper-class elements accepted Confucianism after migrating in the Central Plain." "Leaving aside the whole China, or imperial authorities in the Central Plain since the Qin and Han Dynasties, the Han area had not a single culture through different dynasties, nor a single culture widely accepted by all areas", "China has always been a multinational country, and each ethnic group had its own unique culture before completely integrating into one culture. So strictly when using the term Chinese culture, we should understand it as covering all cultures of different ethnic groups in all historical periods." Moreover, Tan Qixiang (1986) also emphasized the epochal and regional characteristics of the Chinese culture.

The views on multi-source and multi-culture characteristics of Chinese culture and theories on cultural grand traditions and small traditions explain the complicated relations between uniformity and diversification, continuation and changes, maintaining inheritance and keeping vitality of the Chinese culture and upper-class elite culture and mass culture.

All in all, we believe in the study of the ancient history and Chinese culture we must clarify the concepts: was the ancient Chinese culture multi-cultural or single-cultural? Was the Huaxia culture equal and interactional with the neighboring cultures or outshining the others? Was the spread of Chinese culture one-way communication and assimilation or two-way exchange and integration? Was the name of Chinese culture consistent with its essence, or was it only a concept and identity and its connotation was changed and expanded in history?

The new materials, new theories and research results of cultural comparison make us think over the traditional historical views and concepts. Only by keeping an open historical view can we more comprehensively understand the ancient society and the human culture development history, and closer to the historical truth while breaking new ground for the study of China's history and providing historical reference on how modern Chinese culture make cultural exchange, integration, innovation and development in the trend of world culture globalization and national conflict.

## 3. Analysis of the cause of Chinese civilization being the only continued civilization

Someone might say, for a western scholar growing up in the western cultural background, the greatest interest and confusion on the Chinese culture is nothing more than the following questions: Why the Chinese culture was not interrupted, like other ancient civilizations, in the historical development process? In such a large territory, with such a large population and so great regional differences, was Chinese culture really consistent?

How did they maintain the cultural identity, cohesion and centripetal force? Europe has so many countries. But in the similar large area there is only China, only one cultural identity. Why there is such difference? These are not only the focus of western scholars, but also questions China needs to find answers in real social life.

As discussed above, the Chinese culture has similarity and inheritance, and more importantly changes, multi-sources and multi-culture characteristics. But why we have the impression that Chinese culture is the only continued civilization and especially emphasized the Chinese civilization is the only uninterrupted ancient civilization that thrives to this day?

Generally, we analyze that the formation of the concept was closely related to the autism, the theory on superiority of the Central Plain culture, and the traditional "cultural monism", the orthodox historical view and the "grand unification" historical thinking, and more to the construction of the contemporary national state historical memory. It is an "impression" brought along by the building of the national state historical narration and image.

First, influence of the ancestor worship thought and common ancestor identity, and the resulting ancient respecting concept.

Influenced by the ancestor worship and ancient respecting concept, the ties of blood between people today and ancient times were especially emphasized. With the blood succession, it is culturally inherited orderly. In the building of the ties of blood narration, people from different regions and different cultures were included in the big family of Huaxia with Emperors Yan and Huang as ancestors, and the common ancestors and common cultural traditions are unanimously approved. So the integration of ancient and modern culture and continuation has become a part of the historical memory.

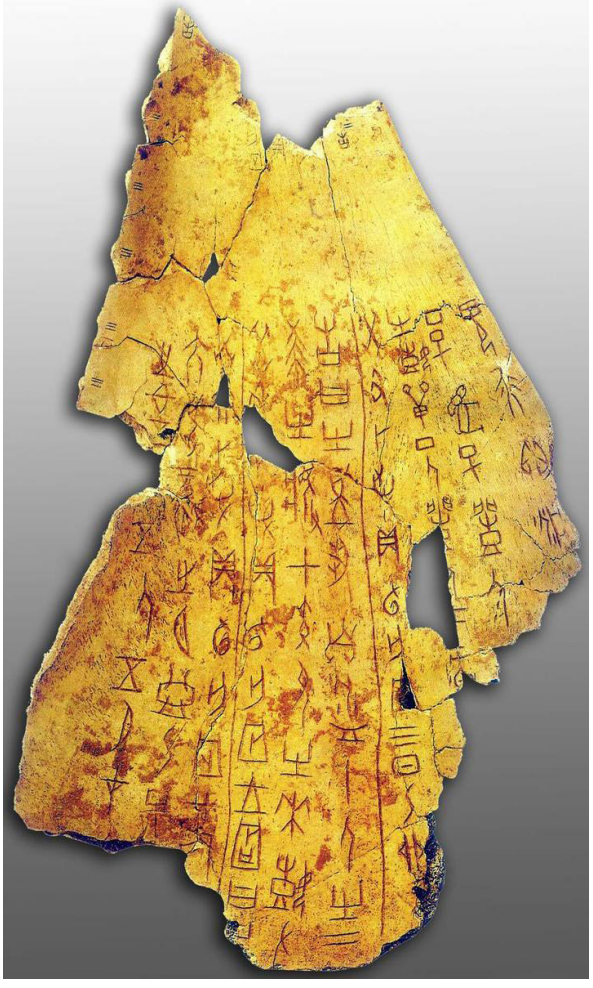
Second, the tradition of compiling history and pedigree enhances the sense of ancient and modern culture coming from the same strain.

The cultural tradition influences our thought and concepts which in turn re-defining the connotation and extension of traditional culture, and the two acted upon each other.

The long tradition of history compilation guided by the orthodox historical view and "grand unification concept" has made the unification and continuation of the Chinese culture popular. Achievements in archaeology changed the monopoly statement of the literature historiography controlled by the upper class culture and enabled us to see the other side of the cultural development history of China, probably the more real side. That is, the continuation and unification of culture was just only a superficial phenomenon the upper class culture. In China's history, the multi-sources, regional culture diversification and changes of cultural development were essential characteristics. For example, though the Western Han Dynasty and Eastern Han Dynasty had the same surname for the rulers and were treated as from the same strain, the two dynasties could be even regarded as two different cultural systems if without documentary record when only examining from the culture represented by physical cultural relics such as utensils, burial and architectural style from the archaeological discoveries.

Third, influence of the long and unique Chinese language.

The same standard Chinese language writing system is a great tradition with distinctive characteristics. For several thousand years, the phenomena of Chinese character in a direct line of succession leaves us the impression of continuation and consistence. Though the vocabulary and structure of Chinese characters are changing under the influence of other cultures, "in the past the use of Chinese characters enabled the scattered people in Asia to maintain a certain degree of unification"



*drawing–like pictograph*

(Ervin, 2001, p.200). Xu Jinxiong, expert in paleography, said, "Over several thousand years, Chinese characters have evolved from the drawing-like pictograph to very abstract structure, but with some training one can read literature thousand years ago. Similarly, different areas have different dialects, but they could write and read common characters. The unique language characteristics contributed much for China to unify complicated ethnic groups in such a vast and often isolated territory" (Xu, 1995, p.1).

Fourth, influence of the thought and cultural innovation mode of "new concepts in an old framework".

The domination position of Confucianism under support of the autocratic imperial power, and the interpretation of Confucian classics with the thought innovation method of "new concepts in an old framework" make the Chinese culture, especially the dominant thought and concept to give an impression of continuation.

In the traditional autocratic society of China, the new thoughts often appeared in the name of old ones to prevent criticism of "unorthodox". But in modern times, the old concepts were labeled unconventional in fear of receiving the comment of "lack of innovation". Under the social background of autocratic society and Confucianism domination, the cultural innovation was normally made in the way of "new concepts in an old framework", i.e., giving new meanings and structuring new texts to the classics through re-selecting, interpreting, explaining and evaluating. China's academic history and history of thought after all schools of thoughts contending for attention were regarded by someone as a history of wasting wisdom on classics interpretation. But one of the development modes of the Chinese culture were to integrate new and epochal thoughts and concepts through re-selecting, interpreting, explaining and evaluating classics to meet requirement of different times. The modern and ancient classics traditions are two opposite and complementary means and methods. This is how the impression of so-called Chinese culture continuation was created.

After the Han Dynasty, the dynasties respected Confucianism as the official guiding thought and showed recognition to the great traditional culture. In history, rulers of all dynasties basically approved and accepted the great tradition, and posed as successor and advocator of the culture and consequently acquired the "orthodox" position in culture.

Fifth, influence of the modern general history narration construction.

Influenced by the trend of thought in modern nationalism, the national general history narration for meeting the requirement of historical memory of national state gave us the impression of the Chinese culture being the only continued civilization. Because the construction of nationalism concept and modern national state history narration was to enhance the national cohesion, foster national identity with common ancestors and history, and testify legitimacy and validity and the long history of modern national state and especially emphasize integration and inheritance of nation and culture in ancient and modern times. Just as Fairbank (1999) said, "Historians and sociologists describe two images of China for us, and one emphasizes the continuation of modern China with a long history, and the other emphasizes new characteristics of revolutionary reform and innovation. We need to combine these two images. Continuation and interruption connected with each other as the longitude and latitude of history after all" (p.330). Some scholar pointed out, "The formation of the multinational unified country of China was the result of political and military efforts of governments in history on the one hand; and on the other hand, it was an elaborate work of historians on pedigree of national culture and history" (Qian & Wang, 2004, p. 169).

The so-called "national cultural tradition" was nothing more than a historical concept created under the historical background of nationalism prevailing by means of interpreting and envisioning historical elements with the historical memory reconstruction means such as recalling and forgetting, and highlighting and distorting. It is often regarded as the community of imagining—an important characteristics of nation, to enhance the national self-awareness, self-identity and differences between "my" and "the other's" nations.

The formation of Chinese culture being the only continued culture, the early theory on "China" and theory on source of Chinese nation and the construction from the earliest China to the modern China development history and Chinese nation evolution history were influenced by contemporary nationalism. The historical interpretation and narration of the times became incontrovertible mainstream historical discourse system of modern China because of being widely publicized and accepted for the actual political need of meeting the psychological needs of Chinese people on seeking roots and collective identity, and fostering and constructing the national state awareness and enhancing cohesion of the Chinese nation. Although Chinese history narration system with Marxist historical view as the guidance had also occupied the dominate position with official support during that time.

In a word, the continuation of Chinese character, ancestor worship and blood relationship legend system, the tradition of respecting ancestors, the cultural innovation mode of "new concepts in an old framework", orthodox, great unification historical narration tradition and modern national state history narration, among others, created and enhanced the impression that Chinese culture is the only continued culture. Therefore we can say essentially this concept was "my" national history narration created by the Chinese historians with strong historical self-identity based on the epochal need of nationalism thought and national state for shaping the common historical memory of citizens of the national state and a product of its publicity and education on people's thought. It is a kind of impression brought along by the history narration, and has formed a kind of understanding for us on the history of China. It is also a representation of the value and social role of historiography.

Liang Qichao

The formation and wide spread of the theory on Chinese culture's continuation, antiquity of national state "China" and other concepts were the product of joint effect of such elements and became a part of our knowledge through education. Liang Qichao said in *New Historiography*, "The purpose of the reform in the history circle was to combine historical materials and their interpretation to provide guidance for actions and evoke patriotism consciousness." "Without reform of historiography, it cannot enhance the national consciousness of Chinese citizens and keep China's existence and continuation" (Schneider, 2008, pp.66-67). The purpose was to foster Chinese people's national consciousness and a sense of national pride, enhance national identity and cohesion, as what Liang Qichao, Qian Mu and Li Ji and others advocated.

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# Exploration on the Characteristics and Important Relationships of Xi Jinping's New Concept of Coordinated Economic Development

Huang Shaoqin, Sun Peng*

**Abstract:** During the 18th CPC National Congress, Xi Jinping raised a series of economic development thoughts, namely the five new concepts of development; innovative, coordinated, green, open and shared development, and put forward a series of economic development thoughts including "people-centered" economic development. These are the new summations of the practice of socialism with Chinese characteristics, and the latest achievements in the theory of the political economics of socialism with Chinese characteristics. "People-centered" is both the starting point and final purpose of coordinated economic development, an accurate mastery of social and economic development rules, and also the foundation and specific manifestation of coordinated development between people and society. People's subjectivity, coordinated inclusiveness and dialectics of development are the characteristics of coordinated economic development. Regional coordinated development, urban-rural coordinated development, industrial coordinated development, coordinated development of national defense and economic construction, supply and demand coordinated development, ecological coordinated development and interacted coordinated development of the global economy are the important relationships of coordinated economic development that we have to recognize and handle properly.

**Keywords:** Xi Jinping's new concept of coordinated development; new feature; important relationships

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## 1. The origins of coordinated economic development theory by Xi Jinping

Marx's *Das Capital* contains sufficient contents of coordinated development thoughts. Marx divided social production departments into Part I: department of production material and Part II: department of consumption material. Capital extended reproduction can only be realized if the total production material of Part I exceeds the requirements of Part I and Part II, namely I (c + v + m) > Ic + IIc. Of course, the formula is deduced under simple reproduction, which is I (v + m) = IIc. In the same way, it should also meet II (c + v + m) > I (v + m) + II (v + m), namely the total consumption material of Part II should exceed the requirements of Part I and Part II. First, besides the internal exchange of Part I and Part II, it should also satisfy the exchange between the two parts. It can be seen that the core condition of extended reproduction is the exchange between production material and consumption material.

During the socialist construction period, Chairman Mao Zedong explored the laws of socialist construction and raised ten relationships: (1) the relationship among heavy industry, light industry and agriculture; (2) the relationship between coastal industry and inland industry; (3) the relationship between economic construction and national defense construction; (4) the relationship among state, production unit and producer; (5) the relationship between the central and local governments; (6) the relationship between the Han nationality and the minority nationalities; (7) the relationship between party and non-party; (8) the relationship between revolution and non-revolution; (9) the relationship between right and wrong; and (10) the relationship between China and foreign countries. Every relationship contains a contradiction. In the ten relationships, Mao Zedong insists we should not only grasp the essence which is the principle contradiction, but also emphasizes the importance of coordination that we cannot neglect any parts. These thoughts are the important theoretic source of socialism with Chinese characteristics.

The coordinated economic development thought of Deng Xiaoping is very rich. On the relationship between plan and market, he pointed out that, "The essential difference between socialism and capitalism does not lie in whether a planned economy accounts for more than a market economy. A planned economy does not equal socialism as capitalism also has plans. Neither does a market economy equal capitalism for socialism has a market too" (Deng, 1993, p. 373). On the construction of material and spiritual civilization, he stressed, "We neglected the development of productivity for a long time, so we should pay special attention to material civilization construction now. We should also build a socialist spiritual civilization at the same time. The most important thing is to help the majority of people share the dream of communism and to be moral, educated and disciplined. Both internationalism and patriotism are in the scope of spiritual civilization" (Deng, 1993, pp. 27—28). In the relationship between early and common prosperity, "Some regions develop first, some others develop slowly, and the developed regions will then help with the development of the developing regions and ultimately achieve common prosperity" (Deng, 1993, p. 374). Deng Xiaoping's coordinated development thoughts indicated the direction to build an all-round well-off society and China's socialist modernization construction also achieves great progress.

In his speech during the Fifth Plenary Session of the 14th CPC Central Committee, Jiang Zemin profoundly and systematically elaborated that we must have a correct understanding and properly

handle the twelve important relationships in the construction of socialist modernization: (1) the relationship among reform, development and stability; (2) the relationship between speed and effectiveness; (3) the relationship between economic construction and population, resource and environment; (4) the relationship among first, second and tertiary industries; (5) the relationship between eastern regions and central and western regions; (6) the relationship between market mechanisms and macro control; (7) the relationship between the public owned economy and other economic sectors; (8) the relationship among the state, enterprises and individuals in income distribution; (9) the relationship between further opening-up and self-reliance; (10) the relationship between the central and local governments; (11) the relationship between economic construction and national defense construction; and (12) the relationship between material and spiritual civilization construction (Jiang, 2006, p.460—475). All these efforts managed to boost the construction of socialism with Chinese characteristics into the new century.

In July 2013, during the National Working Conference on SARS Prevention and Control, Hu Jintao pointed out that coordinated development of an economic society should play a more important role. In November 2005, during the Second Plenary Session of the Fifth Plenary Session of the 16th CPC Central Committee, Hu emphasized that we should unswervingly implement a Scientific Outlook on Development, and, "…lose no time in solving the essential problems that are related to the overall development, and strive to boost economic development in a fast and good way" (Hu, 2016, p.366). During the Central Economic Work Conference in 2006, Hu adjusted "boost economic development in a fast and good way" to "boost national economic development in a fast and good way" (Hu, 2016, p.545), which is a perfection of coordinated economic development thought.

## 2. Characteristics of Xi Jinping's economic coordinated development theory

### 2.1 People's subjectivity

Ever since Xi Jinping took part in politics, he has given much attention to the well-being of people. He braved the intense heat to visit the poor countryside when he was working in Fujian province; and he listened to the public opinions at a table on the street when he was working in Zhengding. After the 18th CPC National Congress, Xi Jinping has repeatedly pointed out that, "It is the starting point and final purpose of our work to help the people to live a good life" (Xi, 2016, p.213). "It is our goal to realize people's dreams of a good life" (Xi, 2014, p. 3). The people-centered thoughts can also been seen from his theory of coordinated economic development. He also indicates, "Coordination is both the development method and the goal, and also the criterion and standard for development evaluation" (Xi, 2016, pp.133—134). It also includes the idea that economic development should insist on people-centered thoughts, and the masses are not only the creator of material wealth and spiritual wealth, but also the recipients of such development fruits. When he was working in Zhengding, Hebei, he also repeatedly emphasized the importance of talents. Talents are the intellectual support to realize the Chinese Dream. On the 95th Anniversary Conference of CPC Foundation, Xi Jinping pointed out, "We should come up with more talent-absorption methods, attract domestic and foreign talents in and out of the Party and unite as one, so as to create the good conditions that everyone is willing to, able to and strives to become a talent and perform their talents" (Xi, 2016). It is the requirement of the integrity of subject and object that we should encourage all the

people to participate in socialist construction and improve people's livelihoods and stimulate economic sustainable development. Xi Jinping also pointed out that, "The most fundamental and urging mission is to further release and develop social productive forces to establish an all-round well-off society, to realize socialist modernization and to achieve the great rejuvenation of the Chinese nation" (Xi, 2014). The fundamental purpose to develop productive force lies in the realization of common wealth, which is the fundamental principle of socialism. Coordinated economic development is the inexorable requirement to achieve the fundamental purpose of socialism. During the symposium in Guizhou, Xi Jinping indicated, "It is the essential requirement of socialism to eliminate poverty, improve people's livelihoods and realize common wealth" (Xi, 2016, p.219). The construction of an all-round well-off society should resolve the imbalance and uncoordinated development of China and compensate the shortcomings. "The realization of a well-off society depends on the fellow villagers." For the people in poor areas, they should overcome poverty and shrink the income gap between the rich the and poor. When holding the 28th Collective Study of Central Political Bureau, Xi Jinping emphasized, "We should take the improvement of people's welfare, promotion of people's comprehensive development and common wealth as the starting point and fundamental purpose of economic development." Then, coordination between human and nature also lies in the coordinated development theory, namely green development theory. We should protect the environment we live in while paying attention to economic development. We need both prosperous development and also a perfect environment, and we also need to boost the development of the economy while realizing the harmonious coexistence of humans and nature. This is a great contribution to coordinated development theory and also the fundamental standpoint of Marxism political economics to achieve human development.

**2.2 Coordinated inclusiveness**

Xi Jinping's coordinated economic development concept shows a great sense of inclusiveness. The coordination of economic development not only includes regional coordination and urban-rural coordination that we mentioned before, but also ecological coordinated development, social economic development, free and comprehensive coordinated development of people, and the interacted coordinated development of the global economy. Coordinated theory is one of the five development theories and permeated in other concepts, which fully proves the dialectical unification and the interwovenness of the five concepts. When it comes to the innovation concept, the core power, the implementation of innovation stimulated development strategy calls for creative enterprises and the guiding policies of government. At the same time, more attention should be paid to the integration of the first, second and tertiary industries. Green development concept is indeed a coordinated concept. Economic construction does not mean we just ignore the environment and resource protection, but to pursue the coordination between ecological nature and human society to protect our common homeland. While taking people as the center, co-construction and sharing theory is also included in the coordinated concept. The coordination refers to the free and comprehensive development of people and the improvement of human society, that is to say the settlement of the contradiction between people's increasing material and cultural demands and social production. Xi Jinping's coordinated development theory is rich in content and shows characteristics of inclusiveness and diversity.

**2.3 Developmental dialectics**

Xi Jinping points out that coordination is the

unification of the two-point theory and key theory, the balanced and the imbalanced development, and the weakness of development and potentiality. The concept contains the dialectical relationship of the unity of opposites. Everything is a unity of contradictions and the key lies in the balance between the contradictions. If we just focus on the current situation, we will miss the best opportunities for development and jeopardize future development. Only if we proceed from the whole situation and conduct systematic analysis can we make overall plans and take all factors into consideration. The coordinated development concept of "The 13th Five-Year Plan" should not only strength the top level design and develop as a whole, but also grasp the essential part. Standing on the high ground of overall construction of a well-off society, we should inspect and have a clear understanding of the weak points. As for the conspicuous problems, we should analyze them carefully based on two-point theory and key theory and then resolve them one after another, to achieve the construction of an all-round well-off society.

## 3. Exploration on the essential relationships of coordinated economic development

### 3.1 Regional coordinated development relationship

*In Ten Major Relationships*, Mao Zedong pointed out, "For the handling of coastal and inland relationships, we should take good advantage of and further develop the previous coastal industries to enable us to support the development of inland industry" (Mao, 1977, p.270). It is the fact that Mao Zedong understood the imbalance of regional economic development, therefore he indicated, "We should take more advantage of and develop coastal industries, especially the light industry" (Mao, 1977, p. 271). This marked the formation of Mao Zedong's regional economy thoughts, which manifest the balanced and coordinated development concept. Under the background of Opening-Up, Deng Xiaoping raised "Two Overall Situations." He indicated, "The coastal area should implement opening-up policy to develop the vast region with 200 million people rapidly, so as to facilitate better development of inland areas. This is a problem that concerns the overall situation. The inland area should take the overall situation into consideration. Conversely, the coastal area should also pay more attention to help the development of inland areas when the development reaches a certain degree, this is another overall situation" (Deng, 1933, p. 277—288). The eastern area enjoys good economic foundations and convenient geographical locations so it should develop first. From the special economic zones to coastal opening cities and then to coastal economic opening zones, the eastern area becomes prosperous with the policy support. As the national general productivity is not very high, the development of the eastern area makes a breach and leads the economic development of China. Jiang Zemin further implemented the opening-up policy. As for the increasing gap between the East and West, he seized the opportunity to make the decision that the coastal areas should serve for the development of the inland areas, which is the derivation of the West Development Strategy. The capital from the East helps to stimulate the development of the West, and the abundant natural resources of the West were delivered to the East and relieve the contradiction of energy deficiency. The complementation of East and West can narrow the regional development gap and also boost the economic development of the West. Guided by Scientific Outlook on Development, Hu Jintao further implemented regional coordinated development. With development in the East, Western Development and the Northeast area

revitalization plan made the regional development more coordinated and the development concept more scientific. Since the 18th CPC National Congress, the leaders with Xi Jinping as the core, further implemented regional coordinated development with brand new governing concepts and extensive views. From Beijing-Tianjin-Hebei to the Yangtze Delta, from the Silk Road Economic Belt to the Maritime Silk Road, we established many economic circles with accurate thoughts and interacted cooperation, and we also overcame the administrative regional barriers with long-term thinking. From land to the sea, from coastal area to inland area and then to border area, we are even more skilled in regional coordinated development and also accelerate the maturation of the regional coordinated development concept. The coordinated development concept raised during The Fifth Plenary Session of the 18th CPC Central Committee focused on the goal of constructing a well-off society in an all-around way in the "Thirteenth Five-year Plan." When Xi Jinping was working in Zhejiang, he pointed out, "Macro-control should be conducted from the point of the overall situation" and, "We should view the problems from the perspective of the overall situation and the long term" (Xi, 2013, p. 25). The key point of an all-round well-off society lies in "all-round," that no part of China can be left behind. We should not only develop the East, but also the West to realize the goal of an all-round well-off society.

Regional coordinated development should form the layout for balanced development. From the perspective of domestic and international overall situation, *Ten Major Relationships* gave groundbreaking expounds regarding the relationships between coastal and inland areas and the base of the productivity layout of the entire country. "When shall I reach the top, all mountains in a single glance." The only thing we can do is to smoothly implement regional coordinated development policy after overall planning. The Proposal of the CPC Central Committee on the Formulation of the Thirteenth Five-Year Plan for National Economic and Social Development (hereinafter referred to as Proposal) pointed out, "With regional development overall strategy as the base, and lead by the Belt and Road construction, the Beijing-Tianjin-Hebei synergetic development and the Yangtze River Economic Zones construction, we should form a longitudinal & traverse economic axial belt centered on the coastal and riverside economic belt" (Xi, 2014). This requires us to strengthen top-level design, build a macro-view and realize free flow of resources and equal availability of public service in regional coordinated development in the next five years.

First, we should positively promote the Belt and Road Initiative. The structure and level of opening-up is upgrading and China will always implement Opening-up policies. Second, urban groups are the important direction of regional combined development. We should accelerate the urban group construction of Beijing-Tianjin-Hebei, and implement their respective advantages and realize the adjustment and optimization of factors. The development of the Beijing-Tianjin-Hebei urban group can facilitate the economic development of the cities around Beijing and optimize the urban functions of Beijing. In addition, we should establish the Yangtze River Economic Belt based on the golden waterway. The riverside opening-up should be further promoted based on the transportation advantages and economic base of the riverside cities. Besides, we should further implement regional development of the East, Central, West and Northeast old industry base. The leading development of the East is attributed to the support of Opening-up policy. At the same time, it should also give consideration to inland and marine areas. Therefore, the Eastern coastal area should

not only play the role of "stores," but also lead the inland area to go global with more products and resources to realize coordination between inland and coastal areas. The Central area should give play to its linkage superiority. Compared with the East, the Central is "West," and compared with the West, the Central is "East." Therefore, the Central should further promote the construction of central economic belts and improve overall competitiveness of regional economies based on urban groups and economic belts. Neighboring the East, it should serve as the production base of the East. It can only produce products with intellectual properties based on innovation and the improvement of original innovation, integrated innovation and introduction-absorption-innovation capacity. Facing the West, the Central should strengthen its cooperation with western energy and resources and encourage the Central enterprises to invest in the West. For the West, it should further implement the Western Development Strategy and take the great opportunity of the Belt and Road Initiative to strengthen and expand the Opening-up course of the West. The West should take full advantage of its premium agriculture products and abundant oil and gas resources to expand the course not only in the East and the Central but also around the world. As a potential area, the West should take the initiative of development. It can develop intimate relationships with the Central and the East and strengthen its business contacts with neighboring countries, so as to create conditions to shake off backwardness and establish a new vigorous West. We should cultivate new economic growth poles, establish a group of potential and promising middle-sized and small cities and increase the support to

*the Yangtze River Economic Belt*

the Western poor areas. The Northeast area should further accelerate economic transformation, adjust industrial structure and change development models on the base of revitalizing the Northeast's old industry base. We should start from the supply side to eliminate outdated production facilities and also develop emerging industries. We should brave the difficulties to break the bottleneck of transformation and upgrading in the Northeast. Finally, urban group development is the inevitable trend of future urban development. The Proposal pointed out, "We should implement the driving effect of urban groups, optimize the development of the three urban groups, namely Beijing-Tianjin-Hebei, Yangtze River Delta, and the Pearl River Delta, and establish urban groups in the Northeast, Central China, and middle reaches of the Yangtze River, the Chengdu-Chongqing region and the Guanzhong Plain."① With the goal of establishing world-level urban groups, these urban groups should serve as the leaders of China and the new engines of regional economic development. We should also focus on the establishment of key cities and key economic regions. This means we should build a group of key cities to improve their radiating and driving effect, and also establish the key economic regions that can support and lead the regional economic development according to practical conditions.

**3.2 The Urban-rural coordinated development relationship**

The Fifth Plenary Session of the 18th CPC Central Committee pointed out that we should pay attention to coordinated development of urban and rural area and rural development in the Thirteenth Five-Year Plan. The Proposal indicated, "We should expand the development space in rural areas, strengthen the element flow of public services and infrastructure between urban and rural areas, and further implement the specific measures of industry nurturing agriculture and city supporting villages." We should endeavor to tilt the public facilities and services to rural areas and accelerate the connection of urban and rural industrial chains. We should build a beautiful countryside and improve the comprehensive management of the rural environment. This is not simply urbanization of rural areas, but improvement of the rural infrastructure level according to local condition, which would make the new type of urbanization more harmonious. Urban areas should improve the planning and construction level and perfect household registration system reform, which enable some peasants to settle down in cities and enjoy equivalent rights with urban citizens. We should also protect peasants' land property and reasonably guide them to transfer lands at their own will.

At present, the poor areas are mostly allocated in remote rural areas. The poverty relief course is closely related to the overall construction of a well-off society. Coordinated development of urban and rural areas includes the anti-poverty course of poor districts. When Xi Jinping was working in Zhejiang, he said, "This is the only way to achieve a well-off society modernization and realize modernization. We can never step into a well-off society and realize modernization if we leave this problem unsolved"② (Xi, 2013, p. 27). Anti-poverty work has always been the livelihood issue that the Party gives great attention. Although we have made great progress, there are still many people living in poverty. This is related to the overall construction of a well-off society. If we cannot solve the poverty

① The Proposal of the CPC Central Committee on the Formulation of the Thirteenth Five–Year Plan for National Economic and Social Development. http://house.people.com.cn/n/2015/1103/c164220– 27772642.html, 2015–11–03.

② The Proposal of the CPC Central Committee on the Formulation of the Thirteenth Five–Year Plan for National Economic and Social Development. http://house.people.com.cn/n/2015/1103/c164220– 27772642.html, 2015–11–03.

problem, it will affect the process of building a well-off society in an all-round way. Xi Jinping repeatedly mentioned that all-round well-off belongs to all Chinese people and that everyone should be engaged. Nowadays, we should increase support to poor areas and old revolutionary areas and give financial support to those weak regions. At the same time, when Xi Jinping was investigating in Heze, Shandong, he indicated, "We should focus on education which is the fundamental method to shake off poverty. Education and children are the priority that we should focus on" (Xi, 2015, p.30). We should strengthen the education support to the children in poor areas, and enable them to learn the knowledge necessary to change their own lives. Only in this way can we break the generational cycle of poverty. Now is the critical period to fully implement the accurate poverty relief policy to build the all-round well-off society that is our goal. If we cannot do the work accurately, some poor areas will be even poorer. The poverty relief work can only come into effect under the circumstance that we have this work done accurately. Just as Xi Jinping said, we should "take in-depth investigations to learn what people expect, and to have detailed knowledge of what people urgently need to accurately and fully implement the anti-poverty fund and policies for people in financial difficulties, and give support to the people and regions that need them most. "[①] Besides, the poverty relief course should change fundamentally from "blood transfusion" to "hemopoiesis," which means we should depend on developing local industries in poor areas to shake off poverty. When Xi Jinping was working in Ningde, Fujian, he indicated, "We should explore an economic development road that suits local conditions to let the weak bird fly first, faster and higher" (Xi, 2014, p. 6), "the poor area can 'fly first' in certain fields based on its own efforts, policies and advantages to compensate for the disadvantages that caused the poverty" (Xi, 2014, p. 3).

**3.3 Industrial coordinated development relationship**

The industrial coordinated development relationship is related to the overall development of the economy. The backwardness of any industry will create difficulties for capital circulation. Therefore, we should not only consolidate the fundamental status of agriculture, but also guide the second and tertiary industries to high-grade, precision and advanced direction. In modern times, the development of agriculture calls for the assistance of secondary and tertiary industries. In *Shake off Poverty*, Xi Jinping said, "The thinking of big agriculture is related to industries the subsidize agriculture and industries that promote agriculture. First, increasing investments into agriculture would be a problem without certain amounts of financial strength, which derives from the industry. Second, reasonable adjustments of agriculture's internal structure and the establishment of consumption markets for agricultural and side-line products calls for industry as the catalyzer" (Xi, 2014, p. 72). The development of modern agriculture should not only focus on the comprehensive development of agriculture and the development of various businesses based on local conditions, but also facilitate land transfers to strengthen collective economic development while implementing modern agriculture methods. We should identify local advantages, cultivate distinctive agricultural industries, bring innovation in refined processing technologies of agricultural products, increase added value of products and earn foreign exchanges through agricultural product exports.

① Xi Jinping' s Command on Poverty Relief. http://news.xinhuanet.com/politics/2015– 11/24/c_128464091_2.htm, 2015–12–11

**3.4 Coordinated development relationships between national defense and economic construction**

In *Ten Major Relationships*, Mao Zedong pointed out, "Military and administrative spending should be decreased to a proper proportion and economic construction spending should be increased. The national defense construction can make further progress after economic construction develops faster" (Mao, 1977, p. 271). Proper handling of the relationship between economic construction and national defense construction also has an important significance at the moment. Based on the inheritance and development of this thinking, Xi Jinping further implements the integrated development of economic construction and national defense construction. It is said in the Proposal. "We should promote the integrated development of economic construction and national defense construction. We should consider both development and security, unify a wealthy country and a powerful army together, and practice an integrated development strategy of military and civilian, so as to form a military and civilian integrated development structure with comprehensive factors, multiple fields and high efficiency." The coordination of economic construction and national defense construction requires us to define the dialectical relationship between economic construction and national defense construction. Economic construction is the basis of national defense construction because we cannot provide financial and product support to national defense construction without economic development. National defense construction is the proof of economic construction that a powerful army can provide a peaceful development environment for the construction of a wealthy country. Backward nations tend to get beaten up. We can never neglect the importance of national defense construction when we are endeavoring to establish the well-off society in an all-round way. On the Central Military Commission Reform Working Conference from November 24 to November 26, 2015, Xi Jinping emphasized the comprehensive implementation of reforming and strengthening army strategy and sticking to the road of strengthening the army with Chinese characteristics. We should administer the army according to law and with severity, deepen the reform of power restraints and supervision systems, and eliminate the root of power corruption in the army. We should optimize the army structure and quality, and build a new kind of army that obeys the command of the Party and with excellent styles. We should also develop national defense technologies, facilitate talent cultivation, and improve informationization and mechanization levels to meet the requirements of national defense construction in the future. We should also establish a state-directed, requirement-guided, market-operated and military and civilian integrated operating system, which is the inevitable requirement to realize the in-depth integration of military and civilian construction. It will vitalize national defense construction and promote development of private enterprises. We should also establish a series of military and civilian integrated Innovation Demonstration Zones and also improve the coordination of technical products of military and civilian integrated enterprises.

**3.5 Coordinated development relationships between supply and demand**

During the opening ceremony for the G20 Business Summit, Xi Jinping indicated, "We should further promote structural reform of supply, resolve the principal contradiction in current economic development, improve the quality and efficiency of supply systems through optimization of element allocations and industrial structure adjustments, vitalize market vigor and facilitate coordinated development." It is the general trend to develop structural reforms of supply. Currently, the demand

increase is sluggish, because the supply quantity should be improved. First, we should accelerate structural adjustments, optimize industrial supply structures, and manufacture marketable products. Second, we should compensate weaknesses, some enterprises are in overcapacity conditions but have small markets, while some market demands are big but the supply is short. Whether we emphasize the quantity or quality, we all aim to coordinate supply with demand. Structural reform of supply requires us to reduce productivity, stock, lever and cost and at the same time compensate weaknesses. The adjustment of productivity excess depends on the coordination with market demand, and the compensation of weaknesses depends on the coordination with industrial requirements. We should implement innovation driving development strategies, accelerate technical innovations and integrated innovations so as to provide premium service to the consumers. Structural reform of supply is also interdependent and dialectically unified in supply and demand. To take the question further, people's demands for material and spirit decides the supply. The coordination work is for the fundamental benefits of people, which manifests the fact that the economic coordination is for the coordination of people and enables people to enjoy the benefits of development. At the same time, the implementation of structural reform of supply is also closely related to people. We make every endeavor to improve supply quality to meet the requirements of people and its final purpose is to boost consumption growth in the long term, which requires the participation of people. Therefore, the market vigor is deeply rooted in people and it is the most active factor of productivity. The comprehensive development of people and the coordinated development of society finally lie in economic coordinated development.

### 3.6 Ecological coordinated development

In *Working in Front Row and in Practice*, Xi Jinping has already mentioned, "We can become wealthy with a good environment, but we cannot buy a good environment with wealth," "if we can turn the ecological environment advantages into ecological economic advantages like ecological agriculture, industry and tourism, we are able to turn the good environment into wealth" (Xi, 2013, p.197). The key point of sustainable development lies in the proper handling of the relationships between economic development and ecological protections. We can never follow the old way of management after pollution. The aftermath of blindly pursuing GDP growth can only be born by our future generations. To leave a good environment to our future generations is meritorious to the present age and favorable to our future. On August 22, 2016, when Xi Jinping was inspecting in Qinghai, he pointed out, "We should make correct resource strategies, improve top level designs and do well in development and utilization. Cyclic utilization is the requirement of economic development transformation that the entire nation should follow. Qinghai province should play an exemplary role in managing and implementing cyclic utilization. The resources in Qinghai province also belong to the entire nation and they should take overall consideration and make good use of resources under the prerequisite of environment protection."[①] During the opening ceremony of the G20 Business Summit, Xi Jinping indicated, "The promotion of green development is aimed to proactively cope with both climate change and overcapacity." Economic development and ecological protection are not mutually exclusive, but a unity of opposites. The proper handling of these two factors requires us to change our traditional development concepts,

① Xi Jinping's Inspection work in Qinghai. http://news.xinhuanet.com/politics/2016-08/22/c_129248346.htm, 2016-08-22

improve the quality and efficiency, and also develop reasonably. We should protect the environment when developing and make the economy greener through protection work. The raw material of economic development comes from nature. We can only achieve the sustainable development of the Chinese nation if we respect and protect nature.

**3.7 Coordinated development relationship with global economy**

Coordinated economic development can be narrowed in a single country or expanded to the interacted inclusiveness of the global economy. It is the inevitable requirement of cooperation and win-win trend to realize coordinated development of national economies and share the economic fruits. In his speech to the G20 Summit, Xi Jinping emphasized, "The development of every country is interconnected and no country is immune under economic globalization. It is the inevitable choice to conduct coordinated cooperation." We are not willing to develop alone, but to develop with the entire world. We want to conduct mutual, beneficial, win-win cooperation with developed countries and also help the developing countries catch up with the global trend. The global economy and people around the world should share common prosperity. Xi Jinping also pointed out, "All countries, big or small, strong or weak, rich or poor, should be treated equally. We should develop ourselves and also help with the development of other countries. It is really fine that everyone is fine" (Xi, 2016). We should treasure the hard-earned peaceful environment. Every country should devote itself to establishing an inclusive and inter-exchanged community of destiny. Based on the Belt and Road Initiative, we should strengthen national linkage, search common interests in opening-up, continuously broaden cooperation fields, deepen cooperation content and make every country a shining pearl to connect with the global economy.

**3.8 Relationships between economic development and people's comprehensive coordinated development**

The key point of construction of an all-round well-off society lies in "all-round." The coordination of social development is the inevitable requirement of adaptation between economic development and the material and cultural demands of the people. Xi Jinping repeatedly emphasized that it is our starting point and final purpose to have the people live a good life. The people-centered concept is also in line with the coordinated development concept. We should establish an overall viewpoint in spiritual and material civilization to help every person live a well-off life and realize their dreams. The well-off society is not coordinated or comprehensive if the economy develops but the people are not happy. From this point of view, the in-depth connotation of coordination should take people as the center. The fruits of reform and development should be shared by the broad masses to help the people in poor area become richer and also accumulate energy for new economic development. The masses are the main contributor and creator of history. The creation of material wealth is inseparable with people's work. From the New-Democratic Revolution to the socialism construction period, from poverty and struggling development to the forefront of economic status in the world, the great power generated by the people has always been the source of power for our economic development.

We consciously recognized that regional economic coordinated development, industrial coordinated development, economic development and people's comprehensive coordinated development, people and society's coordinated development and the interacted coordinated development of the global economy are dialectical unities. Xi Jinping pointed out, "We should learn to use dialectic methods, deal with the relationships

between the parts and the overall situation, current and long-term, focal point and non-focal point, put forth efforts for regional coordinated development, urban-rural coordinated development, material and spiritual civilization coordinated development, and promote integration development of economic construction and national defense construction." In practice, it is shown as follow: Establish the overall concept of economic development, realize continuous and healthy economic development, put the coordinated development concept on the masses, which is the key point, and allow the masses to share. Economic coordination is the basis of social and human coordinated development, and human development is the core direction of economic development. The two parties are closely related and must be mutually promoted.

Release and development of productive forces and common prosperity cannot be achieved without comprehensive and coordinated development. Xi Jinping's persistence in the new concept of coordinated development and utilization of coordinated development in social development and human development fields are the accurate mastery of social and economic development rules. It shows epochal features of Xi Jinping's "people-centered" economic development theory and practice, enriches the Marxism political economics theories, and is also the new contribution to the socialism political economic theories and practices with Chinese characteristics. We firmly believe that we can accelerate the process of the construction of an all-round well-off society and realize the rejuvenation of the Chinese nation under the guidance of the people-centered coordinated development concept.

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# The Experience and Enlightenment of Anti-corruption for Public Integrity Education of CPC

Liao Chongxu, Yang Xu*

**Abstract:** Anti-corruption for public integrity education (ACPI Education) is a fundamental solution to combat corruption with the aim of cultivating an environment that nurtures moral awareness and integrity while guarding against corruption. Since the founding of the CPC, ACPI Education has been a priority and great experience has been accumulated. The CPC has actively adapted to changes in the times and continuously innovated anti-corruption education. Major achievements both in theory and practice have advanced the development of public integrity through anti-corruption education in China and provided inspiration for the world.

**Keywords:** CPC, ACPI Education, Experience and Enlightenment

ACPI Education is the basis of the anti-corruption movement. President Xi Jinping said, "We must insist that ACPI Education be offered to all cadres so as to enhance their ideal and belief, constantly strengthen their thoughts of political integrity and build moral defense against corruption and change"①.

## 1. The connotation of ACPI Education for the CPC

Great attention has been given to ACPI Education since the CPC was established. Emphasis has been made to strengthen the education of Marxism theories and the history of the party, country and the world. Also, attention has been paid to promote the education concerning the basic theories, lines, disciplines and policies of the

① "Excerpt from the Explication of Integrity Building and Anticorruption in CPC by Xi Jinping", 2015, p.141.

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Party,laws, regulations and ethics as well.

ACPI Education refers to a large-scale social educational campaign for fighting corruption and upholding integrity under the guidance of the party and government. The education in a broad sense means social integrity to some extent, and in a narrow sense, the education can be defined as political integrity.

The ACPI Education in China, in a broad sense, is a social campaign led by the CPC for enabling party members and government workers to have a sense of integrity, make upright decisions and oppose corruption by combining the ATP education with social standards, family morality, work disciplines and law education. The education also includes citizens, functionaries, and officials in social organizations, and all levels of the party and governments.

But in a narrow sense, it refers to the integrity education targeting civil servants, and employees in institutions and enterprises, especially those officials and cadres in governments at all levels, in other words, "The public servants who hold public power" (Hu, 2009, p. 153).

## 2. The purpose of ACPI Education for the CPC

ACPI Education plays a fundamental role in preventing and punishing corruption. By setting the moral standard, the ACPI Education contribute to develop a strong sense of integrity, "self-restraint and self-discipline among all members of society" (Wang & Zhou, 2011, p. 294).

The party aims to create an atmosphere in which the cadres respect integrity and reject corruption, cultivating the belief by building a culture that embraces integrity. "Through the ACPI Education directed at officials with power, we can not only foster the awareness of pursuing integrity, honesty, observance of law, and fulfillment of duties, but also adhere to positive work ethic and code of conduct so that a society that features honesty and integrity for the sake of the public could be developed as each individual develops the perception of being honest and righteous" (Hu, 2009, p. 152). In other words, the Party improves the political awareness and understanding of all its cadres through ACPI Education. And thereby, the cadres can set good examples for society, helping create a good social environment to combat corruption.

## 3. The experience and enlightenment

With good political awareness and high morality, cadres can draw a clear line between right and wrong and avoid falling into the alluring pitfalls of corruption. "ACPI has a significant function of moral education, which can guide the cadres to enhance their awareness of integrity and ability to resist graft" (Lu, 2010). Lenin once said, "A man with good political consciousness will never be corrupted" (Lenin, 1987, p.198). However, this kind of consciousness is difficult to nurture. First, it demands planned, targeted, paced efforts against corruption. Second, it requires regular education of the Communist ideal, belief, purpose, even world outlook, views on life, values and power. Finally, it needs unceasing education in political diligence, integrity and self-discipline. Some experience in ACPI has been drawn as follows since the implementation of policy of reform and opening-up.

### 3.1 Taking ACPI Education as a fundamental solution

Since China's ACPI Education began, from the construction of socialist spiritual civilization and law education in the primary stage of the reform and opening-up to the Three Emphases Education in the period of socialist market economy; from the "Three Represents" and Socialist Concept of Honor

and Disgrace in the period of building a moderately prosperous society in all respects to the "mass line" education, "Three Strict and Three Steadies" and studies on the theoretical and practical issues of party building during the deepening reform period, these all illustrate that the Party has taken party building as a systematic project, especially focusing on strengthening the party from the perspective of thought. "Pure thought is the fundamental of the Party's purity. The high moral quality is the basis of being honest and upright"①. Through these practices, the Party has focused on these questions: Why found the party, how to found the party, and what party is worth founding? This also illustrates that education is fundamental in combating corruption helping cadres to resist being corrupted. Thanks to these efforts, the cadres realize that corruption will not only destroy their reputation, but also damage the country's authority and image. By this way, they are willing to resist various kinds of temptation and corruption.

**3.2 Taking ACPI Education as a regular and long-term task**

Throughout the anti-graft educational campaigns launched by the CPC since the reform and opening-up, some are constant, while others appear according to new circumstances. Some target at cadres at the grass-roots level while others are for party members above the county level. Some are conducted within the party itself and others are launched on a national scale. This shows that the Party has provided the education on a regular basis, "To take moral education as a fundamental project in preventing and punishing corruption" (Geng, 2006). A targeted, planned and systematic education must be held constantly and regularly rather than just held for the sake of education. These education campaigns all have been decided and approved by the Congress of Party Representatives and included in each Five-year national development plan. These activities educate both cadres and people, and have great significance regarding social integrity.

During the last three decades China has been much better organized and governed, and as a result has become the second largest world economy. An increasing number of countries are turning their eyes to China and hope to draw some experience from China's rapid development. This also reflects the achievements of the Party's long-term self-education. No matter what age China is in, the revolution age, the construction age or the age of reform and opening-up, the Party will, as usual, focus on anti-graft and advocating integrity. The normalization of ACPI helps the Party keep its progressiveness and purity, deal with challenges and dangers, and strengthen its leadership position.

**3.3 Taking ACPI Education as public education**

When carrying out the anti-corruption campaign, the CPC always pays attention to the educational dissemination. The target "should not only aim at leading cadre groups with only those key individuals but also at the whole CPC and the whole society. The anti-corruption campaign is supposed to be the focus of the social education" (Geng, 2006). In other words, whether the public agrees on the anti-corruption education mainly depends on whether the education is carried out in line with the practical circumstances. If the education doesn't consider the reality of CPC or the politics, economy, culture and society, nor the lives of people, then the education will face the dilemma that theory and practice are not relevant to each other, which is neither accepted by the Party members and cadres, nor approved by the people. Also, whether the anti-corruption campaign is effective is significantly reflected

① "Excerpt from the Explication of Integrity Building and Anticorruption in CPC by Xi Jinping", 2015, p.141.

by whether the educated Party members and the leading cadres behave in the manner of probity and self-discipline, and practice what they preach. This effectiveness is also reflected by the desire of people for anti-corruption, and zero tolerance for corruption. Lower tolerance for corruption gives expression to the higher effectiveness of anti-corruption campaigns.

Over more than 30 years of reform and opening-up, the CPC ceaselessly strengthened Party building, implementing anti-corruption education campaigns concerning the Party conduct and Party spirit, building a normative system of clean governance for the leading cadres, and enhancing the ability of standing the test on long-term governance, reform and opening-up, market economy and external environment, and all of these efforts lay a solid ideological foundation for anti-corruption education to acquire the trust and support from people.

Throughout the Party's anti-corruption education, the education popularization can be captured in the following aspects: The education target includes party members, ordinary party members and ordinary people with leading cadres at the center of education; the content covers the education of the Party's basic theories, basic knowledge, basic programs, basic lines, the ideal and faith, the ideological and moral education, and the law and discipline education; the education mode consists of integrated education, organized learning and individual learning; the education method is changed from theoretical learning to case study, and then ultimately to practice; the education means has changed, combining face-to-face instruction with the application of some new technologies like the Internet. All the above-mentioned endeavors make the anti-corruption campaign multi-dimensional, diversified and systematized, which is conducive to the building of a philosophy of anti-corruption and probity, and is an important reason for continuously pressing ahead with anti-corruption education.

**3.4 Targeting leading cadres and groups**

Leading cadres of the CPC at different levels are the key players as they play a pivotal role in serving the Party and nation and in enforcing the Party's guidelines and policies. "Their ability to resist corruption determines the fate of the country" (Wang & Zhou, 2011, p.300). Besides, to some extent, "The image of the cadres also reflects that of the Party and government" (Wang & Zhou, 2011, p.300). Therefore, ACPI Education must always focus on the cadres and officials.

As the old saying goes, "Fish begin to stink at the head," which illustrates that cadres are the key group in the continuing education process. The ACPI Education demands that all cadres set good examples because the public pays close attention to the cadres. They will supervise Party cadres' words and acts in the process of ACPI Education. Therefore, cadres are not only key to the success of ACPI Education, but also important to people's education and recognition.

**3.5 Combining ACPI Education with institutional building, power restraint and supervision**

Anti-corruption is a systematic project and ACPI Education is one of the important measures to combat corruption, the optimum effect of which can only be achieved when ACPI Education is combined with the institutional construction, power constraint and supervision together with graft punishment. Since the reform and opening-up, while launching the anti-graft education, the party also stresses equal emphasis on constructing anti-graft systems, building disciplines and laws in punishing and preventing corruption and enhancing power constraints and supervision. It upholds transparency in government operations, in party affairs, in village affairs, in enterprise operations and so on, and resorts to laws to punish corrupt officials and acts.

In fact, the process of ACPI is also a progress of constructing anti-graft systems, of strengthening the power constraints and supervision, and of punishing corruption. Therefore, as a key part of corruption prevention and punishment, ACPI Education must be combined and linked with other anti-corruption measures to achieve the best result for eradicating corruption.

*(Editor: Yan Yuting)*

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# Research on Measures to Promote Rural Community Construction Pilot Work

Liu Youtian*

**Abstract:** Rural community construction is an important part in the construction of a socialist countryside with Chinese characteristics, and a significant measure to consolidate the foundation of the Party's governance in the rural areas. To further promote the rural community construction pilot work we must develop rural economies to lay a solid industrial foundation for rural community construction, increase farmers' income, enhance the effective cohesive force, foster new types of farmers, cultivate reliable contributors, develop rural cultures, create a good cultural environment, improve the environment, build good ecological conditions, innovate organization and management, provide powerful organizational guarantees, and improve the service system to support good social conditions.

**Keywords:** rural community; industrial foundation; new types of farmers; ecological civilization; rural governance

The *Guiding Opinion on Deeply Advancing the Rural Community Construction Pilot Work* by the General Offices of the Central Committee of the CPC and the State Council (2015) states that, "Rural community construction is an important part in the construction of a socialist countryside. The associated program to push ahead the new type urbanization is an important measure to consolidate

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the governance foundation of the Party and governments at the grassroots level." It also requires that "all regions and all relevant departments should …enhance the sense of responsibility and urgency in properly doing the rural community construction work, and further push ahead the pilot work." To further push ahead the rural community construction pilot work and ensure that the rural community construction will advance along a correct road, we must work well on seven aspects concurrently: Develop rural economies, increase farmers' income, foster new types of farmers, develop rural culture, improve the living environment, innovate organization and management, and improve the service systems.

## 1. Develop rural economies to lay a solid industrial foundation for rural community construction

Rural economies—Agriculture is the primary function of rural communities, and also the fundamental feature of rural communities different from that of urban communities. Historically, China was a country based on agriculture. Grain production was the fundamental economic activity of the state. Agriculture was the lifeline of the state, and taking agriculture as the base was the basic state policy of all regimes over several thousand years, as it was linked to the rise and fall of the state. Since the reform and opening-up, especially after economic globalization, agriculture becomes gradually open to the world and enters the global unified market; however, due to the strategic importance of agriculture and its natural disadvantageous position, almost all countries provide special economic support to agriculture. China, as a big country with a population of over 1.3 billion, always puts agriculture, especially grain production, at the basic industrial position of top importance, and supports it with various measures. In the viewpoint of rural communities, the rural economic activities are mainly centered on land, with community and comprehensive features. From the viewpoint of farmers, as their fields and living space are linked with each other, the land is their basic means of production and living dependence. The rural community, as a social community, carries more economic significance. In the construction and governance of rural communities, the development of rural economies is quite important as a primary task from the different views of either the grain security, the sustainable development of the whole national economy, the career development for farmers to settle down and get on with their pursuit, or the favorable development of communities. The historical background of rural community governance in China in the present period shows that the primary task in developing rural economies should be embodied in increasing the overall production capacity of agriculture, safeguarding the grain security, resources and ecological security, food safety and public health security of the nation, and in effectively increasing the agricultural production areas and providing more channels to increase farmers' income .

To further advance rural community construction, we must focus on developing rural economies as the center, and give priority to industrial support at the primary position. Because various areas in the country are at different economic development levels, with different development conditions and resources, industrial planning should be based on the historical resources and realistic conditions and in conjunction with the existing industrial foundation, select the best industrial development items suitable to the local conditions by giving play to the comparative advantages among agriculture, industry, commerce, culture and tourism, develop a primary sector and

strengthen that sector to facilitate employment to promote rapid development of the economies in the various communities.

For the economic construction in rural communities, the most fundamental and general productive force is the land. In different phases of development, to adapt to the different demands in productive force development and relationship between farmers and land, there are different means and approaches in the use of land resources by farmers. In further advancing the rural community construction, to promote the development of rural productive force, it is necessary to reform and adjust the rural land system adhering to farmers and their interests as the main contributors. The land in the rural areas of China, in addition to their nature as productive elements and property, also has the functions of welfare guarantee, stabilizing the people, political right guarantee for community members, the geographic link for the finance of community organizations and autonomous organizations, the salaries for workers and rural infrastructure maintenance personnel, the mutual benefit between communities, and award, employment and punishing functions. Especially, in the special condition of large population with small amount of land in China, land is not only the lifeline of farmers, but also the fundamental element for farmers to cooperate and maintain the collective economy, therefore in the rural community governance and development of rural economy, we must never privatize the rural land. Instead, we should integrate and enhance the basic functions and roles of rural land in farmers' cooperation and the rural collective economy in the forms of joint stock cooperative systems and community based farmers' cooperatives, to fundamentally dissolve the relevant rural social contradictions, and ensure the socialist nature of new type rural communities and its sustainable and healthy development (Xu, 2016).

## 2. Increase farmer's income, to enhance the effective cohesive force for rural community construction

The most important purpose of rural community construction is to raise the living standard of farmers. The key point in this mission is to increase the farmers' income and an important way to increasing their income is to develop agriculture and other industrial sectors according to local conditions. Practice of rural work in various places in recent years has proved that the main ways to develop the rural areas and increase farmers' income are reforming the traditional production patterns of small-scale farming economies, readjusting the industrial structure of agriculture and energetically developing a diversified economy. We should vigorously develop the secondary industry with refined and in-depth processing of agricultural products and speed up the development of the rural service sector in the industry gathering areas around rural communities by changing the ways of economic development according to the actual conditions of communities. Where conditions permit, the leisure-enjoying agriculture and sightseeing agriculture should be energetically developed to foster new growth for employment opportunities and increased income for farmers. We should actively guide the development of non-public enterprises and small and medium-sized enterprises, keep expanding the employment capacity and provide more jobs. Also, there is no good return with a small scale. The key in readjusting the industrial structure in rural areas lies in large scale and intensive operations. We should readjust the industrial structure and develop scaled operations to increase farmers' income and provide improved living standards for residents in rural communities.

Employment is the root of people's livelihood.

Those with stable careers can afford permanent properties, and those with permanent properties have constant minds. People can get stable income only with stable jobs, and build a constant mind only with stable income, and then they will have a strong sense of belonging to their community, and enhance the powerful cohesive force in community construction. In the course of rural community construction, employment is the first fundamental issue faced by residents in new communities, and it is a key link in rural community construction. One of the core requirements in further pushing ahead rural community construction is to realize local and nearby employment of farmers according to the concept of production and town combination and industry support, which means urbanization without leaving the land and native place (Li, 2012). After all, community construction is not merely building new houses, or building cities. Instead, we must have an overall plan for industrial development, create conditions for employment for farmers, so that they can live in communities with stable jobs and increasing income, realize "departing farming without leaving the native land, getting jobs close to home and entering factories without entering cities," the residents in the communities can enjoy their due social security, and they can really have permanent property, stable jobs and constant minds. By transferring farmers into residents and reducing agricultural employees, the per capita resources can be increased, and scaled agricultural operations can be promoted to raise the agricultural productivity, land utilization rates and resources yield and speed up the new type of agricultural modernization. We must actively and steadily carry out rural community construction following the principles of planning first, employment as being fundamental, acting according to the abilities and volunteering of the local residents to promote the intensive utilization of land, scaled operation of agriculture, improvement of rural environments, nearby employment for residents and increase of farmers' income.

The excessively big urban-rural income gap is one of the major problems in Chinese society today. To build a new urban and rural relationship and socialist harmonious society and realize the Chinese Dream of great rejuvenation of the Chinese nation, we must substantially increase farmers' income and narrow the urban-rural income gap. In addition to conventional measures like more agricultural allowances and increasing purchasing prices of agricultural products, it is also necessary to markedly increase the property income of farmers through the reform of the agricultural land and housing site property system and issuing liquid housing property ownership certificates. This should be made as a basic target and urgent task in the construction of new types of rural communities to gradually increase farmers' income and approach or reach the level of urban residents.

Increasing farmers' income is not a simple job, there are many factors affecting the farmers' income, so it must be started from the most critical restricting factor to solve this problem. No doubt, the direct allowance policy for agriculture and cancellation of the agricultural tax are important means for the state in the overall planning for urban and rural development and adjusting the urban and rural social distribution. These play their role in alleviating the expansion of the urban and rural income gap, but cannot fundamentally solve the question of how to increase farmers' income. China is in a great pinch of per capita cultivated land resources at only 1/3 of the world average level, and the per capita permanent cultivated land for farmers is only 0.13 hectares. It is undoubtedly not realistic to increase the income of all farmers in the whole country on such limited cultivated land. The resource endowment of large populations and little land in rural areas is the biggest restricting

condition to the increase of farmers' income. It not only restricts the application and spreading of agricultural technologies, but more directly hinders increases of agricultural labor productivity. If this resource allocation pattern remains unchanged, it is not possible for farmers to get rich, the huge rural market cannot be activated and the development for industries and commerce will be restricted. Therefore, to fundamentally increase the farmers' income, we must make more efforts to reform the household registration system, establish the social security system in line with that of urban residents for migrant rural workers and build the mechanism to realize farmers' right on land, to eliminate the influence of the system that separates the urban and rural areas, speed up the city registrations of migrant rural workers, shift the surplus rural labor from rural areas and the primary industry to change the present condition of the small per capita resource endowment for farmers. Basically, to enrich farmers we need to reduce the number of farmers.

## 3. Foster new type of farmers and cultivate reliable contributors for rural community construction

Fostering new types of farmers is an inevitable and essential demand, and also the core content in rural community construction. Fostering new types of farmers—the new type of rural laborers with moral integrity and culture, mastery of technology, capable of operating a business, with modern awareness and innovation minds—is an important foundation for rural community construction and governance. The rural community construction undertaking is a new expectation of masses of farmers for a beautiful life, and is linked to their interests. To further push ahead the construction of new types of rural communities and ensure the healthy progress and development of this construction, it is critical to definitely activate the initiatives and creativity of the masses of farmers, and guide the farmers to build beautiful homes with their own hands. If the masses of farmers do not become the main contributors in rural community construction, the rural community construction will be impossible, like building castle in the air. Therefore, the first link and fundamental measure in the rural community construction is to foster new types of farmers, raise the quality of farmers and really change the human resources in rural areas into human capital.

To foster new types of farmers, we must conscientiously summarize experience from the past, learn lessons from the past, avoid problems such as separation of theory from reality, and really raise the farmers' practical techniques in agricultural production, practical knowledge in social life and professional skills to work in cities, to ensure that they become a motive force directly for the urban and rural economic development and social harmony and progress. Therefore, while speeding up the development of rural education undertaking and ensuring there will be no new illiteracy and semi-illiteracy, we also need to energetically carry out training in practical skills and education in sciences and culture for farmers for the realistic demand in promoting agricultural development, increasing grain output and farmers' income and realizing progress in rural areas, so that villagers staying in rural communities can master practical and advanced agricultural technologies, and cultivate modern and civilized ways of life, really becoming the masters of rural community construction. We also need to energetically carry out professional skill training for farmers for the objective demands in overall development of urban and rural areas, promoting the new type urbanization and speeding up the transfer of rural surplus labor, so that farmers having left rural communities can adapt to the

requirements and living in modern cities and finally become urban citizens (Zeng, 2006).

To foster new types of farmers, it is necessary to raise the "three abilities" of farmers. The first is the ability of farmers to apply scientific technologies to increase their own income. The development of modern agriculture requires quicker conversion and application of agricultural science and technology results to increase the ability of farmers to apply new agricultural science and technology. Models should be set up as guides by establishing some ecological agriculture demonstration zones with high efficiency and large scale. Local professionals should be fostered. Scientific and technological demonstration households should be established in the spreading of new varieties and new technologies. A training network for agricultural science and technology extending from counties and cities to townships and further to villages should be established to offer lectures on practical technologies for villagers, to guide them in field on scientific plantation and breeding, and really raise their ability to get more income by applying science and technology. The second is to raise the market operation ability of farmers. Today, many farmers are still lacking in awareness of market competition, engaged in blind production and passive operation. We should guide farmers to conscientiously study and understand the market based on their own features and by using the local advantageous conditions, identify target markets to develop products meeting market demands, gain distinctive features and scale, build up pillar sectors and increase their market share. Attention should be paid to markets driving industrial development, and farmers should be trained on modern operation patterns to really raise their market operation ability. The third is to raise the production specialization ability of farmers. We should give full play to the advantages of ecological and other resources in various rural areas and actively support featured advantageous industries. We should energetically support the development of high efficiency ecological agriculture, give vigorous aid to dominating and featured industries, and make efforts to enhance the competing power of featured dominating products on the markets. We should guide farmers to break the concept and patterns of self-enclosure and operation and production with small scale and capital, and speed up the readjustment of agriculture, rural economies and industrial structures at three levels of strategic dominating industries, regional advantageous industries and local featured industries. We should constantly guide farmers to take a broad view of the market, break the regional boundary and realize scaled development, to raise the specialized production capacity in industrial operation (Zhang, 2007).

New types of farmers keep themselves informed of international and domestic situations via various media, can actively publicize and conscientiously implement various guiding principles and policies of the Party in rural areas, have high ideological and moral standards, can accommodate various problems and contradictions with broad minds and also have the capability to solve problems and contradictions. They have legal knowledge, they are bold and good at fighting against various illegal and criminal acts. They also have overall consciousness and can put the interests of the state and the collectives above all in conflict of state and collective interests with individual interests, and they have scientific accomplishments, and cultural quality, with civilized, healthy and scientific ways and habits of life. New types of farmers of such high quality are the elites and contributors in rural community construction. Influenced and led by these people, the rural areas will surely foster a civilized prevailing custom of advocating for science, faithfulness and friendliness, unity and

mutual assistance, forming a good atmosphere of harmonious families and neighborhood, simple, honest and unspoiled countryside and folk customs, and stable and harmonious society.

## 4. Develop rural culture to create a good cultural environment for rural community construction

Fostering new farmers and advocating new customs cannot be done without the rural culture construction. Culture is the soul of a nation and the spiritual home of the people. Culture is the soul of rural community construction and development, an important carrier and path in rebuilding the rural value space, re-integrating the endogenous resources in the countryside and re-gathering farmers, with the function to coalesce, integrate, assimilate and formalize the behavior and psychology of social groups. The rural community construction and governance can be the foundation, lasting momentum and vigor only when culture has been well developed. The comprehensive quality of farmers can be gradually improved, the interpersonal relationship can get gradually closer, new collectives can form step by step, rural customs can become gradually civilized, and the goal of social stability and harmony can be finally realized. Therefore, to further push ahead rural community construction, it is extremely important to establish a cultural concept suitable to the rural community construction and governance in the new period. Therefore, the following four aspects must be realized.

First, we should actively carry out training for all community members and scientifically guide them in self-education. The people themselves is always decisive; and the rural community residents are always the main contributors to rural community construction. "To eliminate poverty, foolish must be first cured, and to cure foolish, stress must be laid on education." The cultural development in rural communities should first be stressed on the overall education of cadres and masses in communities, to transform social traditions and refresh the ideologies of residents in new communities, for this purpose, we must conduct various training to raise the cultural cultivation of people, and actively create conditions for self-education by residents. On the basis of eliminating drop-outs of secondary and primary school students and popularizing the nine-year compulsory education, we should eliminate illiteracy, especially young adult illiteracy by running cultural tutoring classes. We should raise the scientific and technological culture cultivation by running culture extension and science and technology popularization classes. Village libraries and community reading rooms should be established and excellent books and materials collected for community residents to read to enrich the mental life of the people, raise the artistic appreciation of residents and form a supportive atmosphere for self-education in rural communities. Furthermore, necessary education and training should be carried out for rural people working and doing business in cities so that they know the state principles and relevant policies, are clear about their rights and interests in all aspects, particularly in rural communities, and build up legal concepts, especially the awareness to safeguard their rights and to steadfastly push ahead cultural construction in rural communities.

Second, we should give play to the role of rural folk public benefit organizations, to enhance the cohesive force of rural communities. Over a long time, along with the deepening of rural reform and advancement of marketization, the cohesive force in the rural society of China has weakened. As an important program in the homeland construction for rural residents in the new period and in consolidating

the governance foundation of the Party in rural areas, we must enhance the collectivist and socialist spirit of community residents. Therefore, it is especially important to enhance the cohesive force of rural communities. To enhance the cohesive force in rural communities, the role of various rural folk public benefit organizations (such as women's federations, and associations of senior citizens) can be brought into play to provide public benefit and autonomous activities, arouse the collective consciousness of community residents, and foster the community idea and attachments between community residents. The women's federations can organize women in communities to study laws and regulations on safeguarding their own rights and interests, learn elementary culture, food, health and women and children healthcare knowledge, assist the community CPC branch committee and residents' committee in the family planning work, and can also carry out recreational activities, to allow masses of women to step out of the home and have more contacts with outside, widen their view and participate in rural community construction undertakings. The elderly associations can organize old people to have get-togethers and talks periodically, learn healthcare and rights and interests safeguarding knowledge for the elderly, participate in community public affairs within their capacity and carry out cultural and recreational activities suitable to the elderly. They can also make contributions to caring for the elderly and the "left-behind" children in rural areas through mutual aid actions.

Third, carry out rural literature and art activities, to enrich the spiritual life of residents in rural communities. Literature and art, as indispensable and important components of culture, have an extremely important position in cultural development in rural communities. Diversified literature and art activities can help to improve the spirit of rural community residents, enrich their daily life, and meet their spiritual needs. Furthermore, rural community residents can also publicize the principles and policies of the Party and carry on the traditional virtue of the Chinese nation in the form of literature and art to improve the general mood of society and promote transformation of social traditions. In the meantime, the rural communities can also organize their own singing and dancing performance teams and farmer household troupes by enrolling community people good at artistic performance, to carry out conventional literacy and artistic activities and activate the cultural life in rural communities.

Fourth, we should foster socialist core values to ensure taking the rural culture front with rectangular theories. Scientific theories are guidelines for correct actions; and science and technology is the first productive force. Socialist core values are a concise and simple expression of the socialist core value system, and fostering and practicing socialist core values is an important task in the cultural construction work, in a considerably long historical period at present and future. At present, we should energetically popularize the socialist core values in diversified forms of slogans, paintings, songs and broadcasting via publicity columns, feature walls and broadcasting and television to guide rural community residents to form scientific and civilized ways of life and consciously fight against various ignorance and feudalistic superstitions. We should energetically popularize scientific knowledge and spread scientific thinking, let rural community residents build up awareness of science, keep themselves away from feudal superstitions, boycott evil sayings, remove bad habits, and especially for rural community life and family life, we should build up correct views of life, values, leisure and consumption to make sure that scientific theories and the scientific spirit hold the cultural front in rural areas.

## 5. Improve the living environment and build up good ecological conditions for rural community construction

Rural communities are farmers inhabiting for living places, as well as the collecting and distributing centers for developing production. Creating clean, comfortable and civilized living environments is the urgent demand and strong desire of the majority of farmers and also an urgent and realistic task in rural community construction. We must take into full account the rural, regional and ethnic features of communities in view of the long-term trend of industrialization and urbanization and the long-range changes in rural township layouts, work out scientific and rational community construction planning aimed at facilitating the production and life of the residents, make overall arrangements and well construct the venues and facilities for plantation, breeding, processing industry and public benefit and welfare undertaking of rural community residents, promote continuous growth of rural community economies in synchronization with social undertakings, and create good environment for the development of rural community economies. We must energetically strengthen the living environment governance for rural communities, actively explore the rural community governance mechanism with governments offering support and guidance and farmers participating on a voluntary basis to really change the conditions of irrational house designs in rural communities, low construction taste and quality, disordered layouts of houses and the serious waste of land resources. We must keep on beautifying the village and improving the living environment in communities with "clean and beautiful environment, good ideology and morality, complete public service facilities and harmonious people with nature," "allowing residents to see the hills and waters and remember their native places," "removing trees carefully, filling up no lake, demolishing fewer houses and improving the living conditions of residents as far as possible based on the original village form" as the basic requirements.①

Further advancing the rural community construction by harnessing the villages and properly made community planning and construction is conducive to saving land resources. Land is an important materials foundation for the mankind to survive and develop. China has a large population with relatively insufficient cultivated land resources, the contradictions between people and land are quite outstanding and the bearing capacity of our land has approached the warning line. At present, in vast rural areas, houses are constructed in disorder without planning by taking cultivated land arbitrarily leading to the general phenomenon of "hollow village." Therefore, we should properly plan and construct rural communities in the principles of "scientific planning, rational layout, saving land and protecting cultivated land," integrate land resources for rural communities, impose strict review and approval for land use, never allow the building of houses arbitrarily on cultivated land, and strictly forbid waste of cultivated land resources. In the meantime we should, with guidance by the government and public opinion, gradually have rural residents living in a scattered manner to live together, keep on improving the public service facilities in rural communities, strengthen the construction of infrastructure such as water supply and drainage, road, communications, power supply and methane in rural communities (Ren & Mao, 2015), change the backward conditions of dirty and

① Adapted from "Central Government Meeting: Remove Trees Carefully, Demolish Fewer Houses and Let Residents Remember their Native Places". *Beijing Daily*, December 15, 2013.

poor village appearance, old and worn-out houses, inconvenient traffic and difficult potable water supply, realize road pavement, "green" the villages, clean courtyards and beautify the environment to continually raise the welcoming effect of rural communities.

It is an important task in rural community construction to maintain the idyllic scenery and good ecological environment. Rural communities should maintain their rural features, "urbanization cannot substitute the construction of new rural areas, and the functional difference between urban and rural areas in the economic and social lives cannot and should not be eliminated. We should not simply follow the practice of urban construction in rural construction, and copy the urban resident living quarters to rural areas to force farmers to live in multistoried buildings" (Wen, 2012). Rural communities should not be constructed at the cost of compromising the natural scene of the countryside and damaging the traditional cultural resources. In this principle, the protection of idyllic scenery in rural areas mainly includes two aspects, the natural ecology and the cultural ecology. There are some wrong views in the present rural community construction thinking, that the countryside scenery of "houses with courtyards in front and behind, planting vegetables and mulberry, raising silkworms and dog barks and cock crows heard everywhere" is a phenomenon of backwardness, and only high-rise building of reinforced concrete and neatly arranged streets and marble squares are signs of modernization, so in the practical work, building new houses and demolishing old ones

*It is an important task in rural community construction to maintain the idyllic scenery and good ecological environment.*

was often taken as the main means to realize rural modernization. This has not only misunderstood the "modernization" concept, but also artificially damaged the original harmonious ecological environments between man and nature. Therefore, in the rural community construction and development, we should make the governments, society and rural community residents better understand the protection of idyllic scenery, fully respect the laws of nature and cultural development in practice and conduct scientific protection and rational utilization, to realize organic combinations of tradition and modern. In the meantime, while constructing rural communities and developing rural economies, we must do our best to avoid construction of projects with environmental pollution in rural areas, firmly prevent damage to the natural ecological environments in rural areas, and well protect the idyllic scenery in rural areas to realize the sustainable development of rural economies and societies.

## 6. Innovate organization and management to provide powerful organizational guarantees for rural community construction

The further advancement of rural community construction will surely promote the transition from villager autonomy to community residents' autonomy, which is conducive to the social governance and innovation in rural areas and can help building up a new type of rural community governance system with the concepts and patterns of urban social management. The construction of a new type of rural community with one community covering many villages is another major social transition with characteristics of the times following land reforms and the reduced responsibility on a household basis, not only as a mark that the Chinese rural area has stepped into a new period of development but also a complete change of the appearance of rural society. The original natural,scattered and familiar village communities mainly for rural life will rapidly disappear and be replaced by a new type of rural communities for living together, unfamiliar and dominated by non-rural life. This change not only means the reorganization of the rural life space and transition of social and economic activities, more importantly, it involves readjustment of the traditional social relationships and organizational structures providing new prospects for the lives of rural residents.

After the Third plenary session of the 11th CPC Central Committee, the autonomy of the rural society in China kept on growing, with the ability of continually improving. With this background, the villager self-governance, a mass autonomy system in the rural primary level with rich characteristics of China, was born. However, in the actual operation in most areas, villager self-governance is basically performed under the dominance of the township CPC committees, and the organizational setup, staffing and operation patterns of villagers' committees still have very strong administrative features. Although some valuable exploration has been done by the theoretical circle and many local primary level organizations, progress in villager self-governance has been slow, no significant change has taken place in the scattered status of farmers, it is difficult for the original rural governance pattern to adapt to the development and changes of society, and some new problems and contradictions have arisen. There are difficulties in providing public services in rural areas, with some unbalance and out-of-order phenomena in the democratic election, administration, decision-making and supervision. The rural community construction has found a way to solve the problem of lagging

social development in rural areas (Li, 2010). With the forming of new types of rural community life, the previous village society with clan relatives culture as the bond and the rural life as the root will gradually disappear, and a new type of living environment in rural communities conducive to democracy and equality, complete with legal systems and progressing will be formed (Yu & Liu, 2013). The advancement of rural community construction has provided an opportunity and platform to solve the contradictions between the continually growing subjectivity of masses of farmers and the inadaptability of the existing "villagers' committee" self-governance patterns in actual operation in most areas (Li, 2010).

The essence and fundamental purpose of further pushing ahead the rural community construction is to allow the farmers to share the results of modern civilization, continually improve the quality of farm life. It is an initiative intervention and active reformation of the traditional natural evolution in rural areas, and an innovation of the traditional rural governance method. One of the important aspects in further pushing ahead rural community construction is to rebuild new community governance systems and operational mechanisms with higher operational efficiency and lower administration costs on the basis of supporting the development of all types of community organizations, so that rural communities will really become important platforms to carry on the public services of the government. The government, community residents and community service organizations and other social features have their own tasks, and none can be dispensed with. The government will make strategic planning in the macroscopic angle for the overall development of new rural communities, and provide necessary policy guidance, technical guidance, funds and other support. Social groups will play their roles in stimulating the enthusiasm of community residents to actively participate and enhance the bonding forces of rural communities. But in any case, both are at the secondary and auxiliary position in the administration and management of the whole rural community, and the key is the voluntary participation and self-governance spirit of the community residents (Li, 2010). To further push ahead rural community construction, it is necessary to further develop direct democracy, to promote community resident self-governance with the power of the people and democracy. However, from a realistic point of view, it is an arduous job to lead the rural community construction, and it involves all aspects of economic construction, political construction, cultural development, ecological civilization, social organization, social security, planning and design, public mobilization, integration and coordination. Unfortunately, all this cannot be well accomplished only by cadres in farmer identity with relatively low education levels, comparatively weak coordination capacity and small social influencing power. Therefore, for self-governance by rural community residents, a creative conversion must be made for villager self-governance. In the initial period of rural community construction, the secretary of the community, and in some special areas, even the community director should be civil servants with both political integrity and professional competence — of course this should also go through the set democratic procedure and they should really be supported by rural community residents. In general, the directors of rural communities and members of the "two committees" in all rural communities should be elected from the excellent people among their rural community residents according to the *Organic Law of the Villagers Committees*. In the meantime, for issues concerning the public affairs and public benefit undertakings of the community, the democratic administration, democratic decision-making and democratic supervision in line with the

actual conditions of new rural communities should be adhered (Hubei Academy of Social Sciences, 2014).

## 7. Improve the service system to provide good social conditions for rural community construction

The construction of service systems in rural communities is "an important foundation to ensure the effective operation of the village level organization, agglomerate the public feeling and mode in the communities and improve the community consciousness" (Lv, 2009). Improving the service systems and properly developing services in rural communities are of important significance to the participation by rural residents, service of agricultural production, facilitating the life of farmers and building a harmonious society.

To improve services in rural communities, we should start from the actual conditions of rural communities, evolve around the realistic demand of rural community residents, continually push ahead the socialization of service input, marketization of service operations, formalization of service management and industrialization of service developments, to gradually achieve fundamental changes to the present status of relative short supply of social public products and public services in the vast rural areas (Zhao, 2012).

First, rural community service construction funds should be raised via diversified channels. Construction of rural community service facilities requires huge input, the funds supply for construction of rural community service system must be properly arranged, in addition to support from governmental finance, three channels of market, non-governmental organizations and individuals should be considered to collect funds required by rural community public services (Yu & Ma, 2009).

Second, construction of community service teams should be strengthen to improve their overall quality. The small number, low quality and irrational structure of rural community service personnel is an outstanding barrier factor restricting the further advancement of rural community construction and administration in China today. We should strengthen the construction of community service teams and the training of rural community service personnel, establish a professional training system and reserve talents for rural community service. We should carry out step by step the remote education and online education and training for rural community service personnel on relevant knowledge and skills such as professional accomplishment, skill and procedures, push ahead the establishment and construction of training bases for senior professional personnel for rural community services, and arrange extensive education and training for rural community service personnel and their backup personnel. In the meantime, we should widen the channels and issue various preferential policies, to attract excellent graduates from secondary professional and technical schools and higher schools to work in rural communities. A system of public recruitment for rural community service posts should be established and a certain number of rural community service posts should be arranged every year for public recruitment extensively from higher and secondary school graduates (Zhang, 2012).

Third, we should energetically foster and develop community civic organizations. Various public civil service organizations can play the role of offering services, reflecting demands and formalizing behaviors in the production and life of rural communities, therefore increasing importance has been paid to the construction of civil service organizations. We must actively foster and develop rural community civil organizations in diversified forms, especially community volunteer organizations (Wei, 2015), and give full play to

their great important roles in rural community construction and community service.

Fourth, service patterns suitable to specific rural communities should be selected according to their respective features. At present, the development level of rural community services in China is still low, and there is no fixed model to be followed. The service models of urban communities cannot be fully copied, therefore, we must, according to the actual conditions of rural communities, select community service models suitable to their own according to local conditions, and take various measures concurrently to facilitate and benefit the people. Rural communities in China can be classified into two main types according to their economic development level and geographic locations. The first are villages in the suburbs or surrounded by urban areas with developed economies and concentrated populations. Their economic development level is close to that of urban communities. For these rural communities the urban community models can be referenced and emphasis can be laid on construction of infrastructures to upgrade the service level, to build village level service facilities in rural communities according to the standard of four rooms (community office, police office, activity room and the home for elderly), two stations (service guarantee station and health and family planning station) and one column (for village affair publicity). The second are rural communities located relatively far away, formed by all agricultural populations and scattered. For such communities, overall planning must be made to construct central living areas for the community, form a concentrated living area for village residents, gradually improve the roads, water supplies, power supplies and information networks in the rural areas, construct supermarkets, vegetable markets and other shops for the convenience of the people according to the daily demand of community residents, and public culture facilities such as village-level culture rooms should be built in considerable quantity to replenish the cultural and entertainment life of residents. For rural communities of either type, the planning and construction should be based on the actual conditions of the villages. Investment should be made in appropriate amounts without working for appearance sake only, and we must not blindly crave for things big and foreign, to avoid waste of manpower and money.

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# The Core Issue Facing the Green and Low Carbon Development of the Chinese Economy and the Countermeasures

Qiao Xiaonan*

**Abstract:** Green development is an important concept based on China's needs and the international situation. Green development will greatly help China choose its path for economic growth. In the newly ratified Paris Agreement, the carbon emission reduction target willingly and determinedly proposed by China is very challenging. It will increase China's cost per unit of carbon dioxide emissions, slow China's economy growth, and set the upper limit for China's carbon emissions in the future. Facing these challenges, China needs to properly conduct carbon allocations under restrictions and promote green and low carbon development of the Chinese economy primarily by reinforcing structural adjustments and optimizing energy structures, upgrading industrial structures, being actively involved in international cooperation on carbon emission reduction and using other positive strategies.

**Keywords:** green and low carbon development; carbon emission reduction; carbon allocation; structural adjustment; international cooperation

Due to China's extensive pattern of economic growth, its resources and energy have been extensively consumed, and environmental disruptions and ecological degradations have become increasingly serious, approaching or reaching the upper limit of its environmental carrying capacity, and seriously

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undermining China's sustainable economic and social development. Environmental problems that had gradually appeared in developed countries over a period of 100-200 years intensively appeared in China as structural, condensed and complex ones. This further demonstrates the necessity and urgency for the Chinese economy to develop in a green and low carbon way.

If we look at the world's total carbon emissions, we find that the total was 197.86 million tons in 1850, 1,956.58 million tons in 1900, 5,891.71 million tons in 1950, 24,758.12 million tons in 2000, and as high as 33,843.05 million tons in 2012.[①] The world's total carbon emissions are increasing at an accelerated rate, increasingly heightening the risk of global ecological crisis. Studies show that global climate warming, if not controlled, will cause adverse effects such as climate migration, reduction of grain yields, frequent occurrence of disasters, outbreaks of epidemics, and damage to biodiversity (Stern, 2007). This requires all countries on this planet to take necessary countermeasures to relieve and adapt to the impact of global climatic change. In December 2015, the Parties to the *United Nations Framework Convention on Climate Change* (UNFCCC) unanimously agreed to ratify the Paris Agreement, which says that the Parties to the agreement will strengthen the global response to the threat of climate change, including by holding the increase in the global average temperature to less than 2°C above pre-industrial levels and pursuing efforts to limit the temperature increase to 1.5°C above pre-industrial levels. In April 2016, 175 countries signed the Paris Agreement at the Headquarters of the UN in New York City. This shows that green and low carbon development has become a global consensus, and the global climate governance system based on the Paris Agreement will become a new dimension of global economic governance as important as the international trade system and the international currency system.

In this context, China needs to not only proactively help promote the green and low carbon development of the world economy and maintain global ecological security, but also proactively transform and change its modes of production and lifestyles, adapt to the new trend of green development, and create new, low carbon competitiveness, so as to lay solid foundations for achieving its Two Centenary Goals under the new international economic order. Based on an understanding of the concept of green development and on the carbon emission reduction target China proposed in the recently ratified Paris Agreement, this paper tries to use relevant economic concepts to analyze the challenges and core issues facing the green and low carbon development of the Chinese economy, and then proposes specific countermeasures.

## 1. China's carbon emission reduction target and the challenges

### 1.1 China's carbon emission reduction target

For a long time, China has paid great attention to global climatic change. On the one hand, China has been actively involved in international cooperation on responding to global climatic change. On the other hand, China deems green and low carbon development as an important part of the promotion of its ecological progress and a major strategy for its economic and social development. At the 2009 Copenhagen Summit (COP15), China announced that it would "cut $CO_2$ emissions per unit

① See CAIT–WRI's Climate Data Explorer.

of GDP by 40%-45% below 2005 level by 2020, increase the share of non-fossil energy in primary energy consumption to around 15% by 2020, increase forest coverage by 40 million hectares by 2020 from the 2005 level, and increase forest stock volume by 1.3 billion cubic meters by 2020 from the 2005 level." To this end, during its 12th Five-Year Plan period, China issued and proactively implemented the *Work Plan for Controlling Greenhouse Gas Emissions during the 12th Five–Year Plan Period*, the *Comprehensive Work Plan for Energy Conservation and Emission Reduction for the 12th Five Year Plan Period*, and *the 12th Five–Year–Plan for Energy Conservation and Emission Reduction*, to promote carbon emission reductions through effective policies and measures.

During the 2014 APEC summit, China and the US, the world's two largest carbon emitters in 2013, issued the *China–US Joint Announcement on Climate Change* at the United Nations Climate Conference in Paris in 2015 (COP21). As the Paris Agreement would come into force only when 55 countries contributed to at least 55% of total global emissions ratify the deal, and China and the US contributed around 40% of total global emissions, the Joint Announcement made it possible for the Paris Agreement to be ratified.

At the 2015 Paris Climate Conference, China, based on its condition and stage of development, announced that it would "peak its carbon dioxide emissions by around 2030, cut its greenhouse gas emissions per unit of GDP by 60%-65% from 2005 level, increase the share of non-fossil energy as part of its primary energy consumption to about 20% by 2030, and increase its forest stock volume by around 4.5 billion cubic meters from the 2005 level," further showing its determination to shoulder international responsibility as a major country, and setting carbon emission restrictions on its future economic development.

**1.2 Challenges facing China's economic growth when it fulfils its carbon emission reduction promise**

The carbon emission reduction target China willingly and determinedly announced at the Paris Agreement is very challenging.

First, China's cost per unit of carbon dioxide emissions will increase continuously and remarkably. If China sets carbon emission restrictions so that "its carbon dioxide emissions per unit of GDP will decrease by 63% by 2030 from 2005 level ," and evenly distributes the pressure on emission reduction in each year, then by 2020, 2025 and 2030, its cost per unit of carbon dioxide emissions will reach US$ 38.81, US$ 65.60 and US$ 97.90, respectively.① In terms of intended nationally determined contributions mentioned in the Paris Agreement, India pledged "33%-35% cut in carbon dioxide emissions per unit of GDP by 2030 from 2005 level." If India also fulfils its emission reduction promise, then by 2020, 2025 and 2030, its cost per unit of carbon dioxide emissions will be US $6.78, US$ 11.00 and US $15.94, respectively. It can be seen from the comparison that though China and India are the world's two most populous countries, it is much more difficult and costly for China to fulfil its emission reduction promise.

Second, China's economic losses caused by carbon emission reductions will be higher than those of other countries. If we, with 2012 as the base, calculate the cumulative GDP losses of the world's major countries by 2025 when they fulfil their respective emission reduction promises, we can get the following results: China will lose 6.51% of its GDP, the US will lose 2.10%, Japan, 4.29%, the EU, 2.32%, Canada, 2.21%, Brazil, 1.96%,

① Calculated based on constant 2012 US$. The same below.

India, 2.10%, and Russia, 1.00% (Qiao, 2016). China's carbon emission reduction target means China will suffer the greatest economic losses to promote emission reduction. A loss of 6.51% of the GDP under the new normal of China's economy roughly equals the increase in its GDP in a year.

Third, the carbon emission peak China set establishes the ceiling of China's future emissions, and limits its per capita historical cumulative emissions to low levels. China proposed that it would peak its carbon dioxide emissions by around 2030. This means that in a longer period, the upper limit of China's total carbon emissions will be fixed. As we know, the two industrial revolutions greatly promoted the development of social productivity, and history repeatedly proved that industrialization is the only way to modernization. Both steam power that emerged in the first industrial revolution and electric power and the petroleum industry that rapidly developed in the second industrial revolution are closely related to carbon emissions caused by consumption of fossil energy. The gap between developed countries and developing countries in today's world was largely created by the earlier or later initiation of industrialization in these countries. Those countries that were industrialized earlier extensively consumed fossil energy and cumulated more carbon emissions in history, enabling them to become today's developed countries. The delayed industrialization of developing countries, on the contrary, hindered their technological advancement and economic development, and resulted in that their historical cumulative carbon emissions to be relatively low. When the populations of different countries are considered, normally per capita historical cumulative emissions can be used to measure a country's contributions when it responds to global climatic change. According to calculations, based on the populations of the major economies in 2012, the per capita historical cumulative emissions of China, the US, the EU and Japan were 111.13, 1,166.53, 651.46 and 399.84 tons of carbon dioxide/person, respectively. Supposing all countries can fulfil the intended nationally determined contributions they submitted, and, calculated based on their current populations, the per capita historical cumulative emissions of the above mentioned countries will reach 332.91, 1,356.62, 772.79 and 560.69 tons of carbon dioxide/person, respectively, in 2030 (Qiao & He, 2016). When the 2030 levels and the 2012 levels are compared, it is not difficult to see that China's per capita historical cumulative emissions, though becoming proportionally closer to those of developed countries, will still fall far behind in the absolute sense. As it is unlikely that China's population will decrease sharply in the near future, its per capita historical cumulative emissions will remain much lower than those of developed countries over the long term.

## 2. The core issue concerning the green and low carbon development of the Chinese economy and the main way to promote it

**2.1 The core issue concerning the green and low carbon development of the Chinese economy is to optimize carbon allocation through carbon restrictions**

When a country ratifies the Paris Agreement, and sets its carbon emission reduction target in intended nationally determined contributions, it also means that this country puts carbon emission restrictions in its economic development. Fossil energy sources are still dominant in the global energy mix, restricted carbon emissions will become scarce resources, and the proper allocation of limited carbon emissions to achieve better economic growth will become the core issue concerning green and low carbon development.

A theoretically feasible way to meet these emission restrictions is to consume energy sources having equivalent heat energy yet meeting carbon emission restrictions. This requires adjustment of the proportions of different kinds of energy sources consumed, i.e., reducing the consumption of high carbon coal and petroleum and increasing the consumption of low carbon natural gas or clean energy. However, when adjusting the proportions of different kinds of energy sources consumed, both carbon emissions and their costs, namely the economy, must be taken into account. Due to the current technology and the relative prices of different kinds of energy sources, low carbon or clean energy sources are obviously most costly. And, once the Paris Agreement is enforced, if all the countries shift to consuming low carbon and clean energy, then the gap between the relative prices of different kinds of energy sources will certainly be further widened due to the change in the demand structure. This will make the shift to consuming low carbon energy sources even more expensive causing some economic contraction. Therefore, it is more important to reallocate total energy consumption under carbon emission restrictions. The reallocation can be optimized at least on the supply and demand sides. Taking the consumption of electric power for example, power rates, on the one hand, influence the supply side as part of the costs of manufacturers, and, on the other hand, are a necessary living expense of the residents. Allocating more of the limited energy consumption to the supply side helps reduce product costs, but may inhibit final consumer demand. Otherwise, product costs will increase and consumer demand will grow. Of course, with the furthering of economic globalization, countries will become increasingly interrelated and therefore the above mentioned influence must be considered along with international trade, so as to comprehensively assess and determine an energy allocation structure best able to improve the well-being of the citizens or promote a country's economic growth. If we closely examine the production side, we will also find that energy consumption per unit output value varies with different industries, and carbon emissions directly generated from production also differ. This will further influence the industrial restructuring on the supply side. Of course, these analyses assume the technology will remain unchanged. If a significant breakthrough is made in low carbon technology or energy saving technology, the above considerations should be improved.

**2.2 Deepening structural adjustment as the main way to promote the green and low carbon development of the Chinese economy**

Let C denote total carbon emission, E denote total energy consumption, Y denote total GDP, and P denote total population, then, according to the Kaya equation, we get the following logical relation: $C=(C/E)\times(E/Y)\times(Y/P)\times P$. This equation shows that a country's total carbon emissions are primarily influenced by four factors: 1) P, namely, the change in total population; obviously, the more the population, the more energy sources and energy products will be consumed, and therefore more carbon emissions. 2) Y/P, namely, per capita GDP; this shows that with a given energy structure, industrial structure and relevant technology, the higher the per capita GDP (indicating per capita economic growth), the higher total carbon emissions will be. 3) E/Y, namely, energy consumption per unit of GDP; this indicator is obviously influenced by the technology, but more importantly, it is related to the industrial structure. If high-energy consuming industries account for a very high share in the economic aggregate, then energy consumption per unit of GDP will be greater. And 4) C/E, namely, carbon emissions per unit of energy; this indicator is primarily influenced by energy

structures. If high carbon energy sources account for a very high share in total energy consumption, this indicator will certainly be rather high.

Based on the above framework, we can analyze the characteristics of China's carbon emissions and their determinants. Our idea is to first conduct a historical comparison to find the main reason why China's total carbon emissions increased, and then conduct an international comparison to find the gap and the key to promoting green and low carbon economic development.

From 1990 to 2012, China's population increased by 18.46% from 1,143 million to 1,354 million, and its total GDP increased by 27.41 times from RMB 1,880 billion to RMB 53,410 billion; its total energy consumption increased by 2.58 times from 953.84 million tons of standard coal to 3,410.94 million tons of standard coal; its total carbon emissions increased by 2.96 times from 2,349.50 million tons to 9,312.53 million tons.① Based on the above data, we can further calculate Y/P, E/Y and C/E. In 1990 and 2012, Y/P was RMB 1,645 and RMB 39,446, respectively; E/Y was 5.07 tons of standard coal/RMB 10,000 and 0.64 tons of standard coal/RMB 10,000, respectively; and C/E was 2.46 tons of carbon dioxide/ton of standard coal and 2.73 tons of carbon dioxide/ton of standard coal, respectively. From the above data China's total carbon emissions continuously increased primarily because of population increase and economic growth, particularly the growth of per capita GDP. In addition, China's energy consumption per unit of GDP decreased over this term, indicating positive progress in energy conservation and emission reductions through the adjustments of industrial structures and in advancements in technology significantly inhibited the increase in total carbon emissions. Carbon emissions per unit of energy slightly increased, indicating that though China's energy structure has improved in recent years, coal and other high carbon energy sources are still dominant (Qiao, 2015).

Next, we can conduct an international comparison. First, let us look at energy consumption per unit of GDP. In 2011, China's electricity consumption per unit of GDP was 1.06 KWh/US$, and the world average was 0.39 KWh/US$.② Compared with the world average, China's energy utilization rate is still rather low. This is primarily related to China's industrial structure. With the furthering of China's industrialization when China plays the role as the "world's factory," some high energy consuming industries account for a rather high share in China's industrial structure, making its energy consumption per unit of GDP increase. Second, let us look at energy structure and energy saving technologies. Taking thermal power for example, in 2010, coal accounted for 94.3% of China's thermal power sources, petroleum accounted for 0.5% thereof, and natural gas, 2.3%; however, coal accounted for 42.6% of Japan's thermal power sources, petroleum, 14.0%, and natural gas, 43.4%. In 2010, China thermal power plants consumed 312 g of standard coal/KWh, while Japan consumed 294 g of standard coal/KWh. This indicates that in terms of both energy structure and energy saving technology, China still falls far behind Japan and other developed countries.

From the above comparisons, we can draw the following conclusions: 1) To achieve its Two Centenary Goals, even if the Chinese economy enters a new normal, China still needs to maintain a medium-to-high growth rate. This means that

① See CAIT–WRI's Climate Data Explorer.
② US$ here is constant 2005 US$.

*In 2010, China thermal power plants consumed 312 g of standard coal/KWh.*

it is impossible for China to cut carbon emissions by excessively lowering its economic growth rate. 2) As China's carbon emissions per unit of energy are high, China has great potential to cut its total carbon emissions in the future by adjusting its energy structure. And 3) though China's energy consumption per unit of GDP decreased remarkably in the past two decades, China, as seen from the international comparison, still has great potential to cut its total carbon emissions by continuously optimizing its industrial structure.

## 3. Strategies to promote the green and low carbon development of the Chinese economy

**3.1 Establishing a clean, low carbon modern energy system**

To fulfil its promise for intended nationally determined contributions in the Paris Agreement and promote the green and low carbon development of its economy, China should first adjust its energy structure to meet carbon emission restrictions while maintaining economic growth and even increasing its total energy consumption. In 2012, China's structure of primary energy consumption was as follows: coal accounted for 66.03%, petroleum, 17.51%, natural gas, 5.62%, nuclear energy, 0.96%, hydroelectricity, 8.10%, and renewable energy sources, 1.79%; however, the world's then energy structure was as follows: coal accounted for 30.03%, petroleum, 32.57%, natural gas, 23.71%, nuclear energy, 4.44%, hydroelectricity, 6.80%, and renewable energy sources, 2.45%.[①] By comparing the above data, we can see that: 1) In terms of fossil energy consumption, China's coal consumption accounted for a greater share than the world average, but its petroleum consumption and natural gas consumption accounted for lower shares than world average. Therefore, cutting coal consumption will be key to promoting China's carbon emission reductions, and to replace coal consumption, China should continuously increase the consumption of lower carbon, cleaner natural gas. After the

① See the *BP Statistical Review of World Energy*.

global financial crisis, one noteworthy trend is the emergence of the "shale gas revolution," which helped the US become a major natural gas producer like Russia and have the ability to change the world's natural gas supply structure. Therefore, considering China's shale gas reserves, we should pay close attention to and track the advancement of shale gas exploration technology. And 2) in terms of non-fossil energy consumption, China's nuclear energy consumption and renewable energy sources consumption accounted for lower shares than world averages, but its hydroelectricity consumption accounted for a slightly higher share than the world average. This shows that China has great potential to consume more nuclear energy as well as wind energy, solar energy and other renewable energy sources, while these energy sources are clean in terms of carbon emissions, helping to meet the carbon emission reduction target. To respond to global climate change and ensure national energy security, nuclear energy should play a more important role in China's overall energy strategy. As calculated, when its carbon emission reduction promise is fulfilled, China's energy consumption structure in 2030 best promoting economic growth is that coal accounts for 59.49%, petroleum, 17.38%, natural gas, 6.00%, and non-fossil energy, 17.14%. This result is close to what China proposed: "The share of non-fossil energy in primary energy consumption reaches around 20%."

**3.2 Establishing a green and low carbon modern industrial system**

Besides the establishment of a green, clean modern energy system, establishing a green and

*China has great potential to consume more nuclear energy as well as wind energy, solar energy and other renewable energy sources.*

low carbon modern industrial system also plays an important part in promoting carbon emission reductions. With the environmental problems, China's environmental carrying capacity has reached or is approaching its upper limit, and its future environmental costs will continuously increase. Among the costs, carbon emission costs, under the influence of the Paris Agreement, will increase markedly. As the carbon emissions of different industries vary greatly, the increase in emission costs will cause gradual industrial restructuring. As calculated, when China fulfils its carbon emission reduction promise, with 2012 as the base, by 2030, China's agriculture, mining, high-end manufacturing, other industrial sectors and the service industry will achieve accumulated growth rates of 257.67%, 233.02%, 266.05%, 306.38% and 309.40%, respectively. Thus, the service industry including the high-end service industry (including mechanical equipment, electrical and optical equipment, transportation equipment, chemicals and related products) will grow most markedly, and the mining industry will be most seriously affected. Meanwhile, other industrial sectors will also be markedly affected.

In addition to the above estimation, this paper has three more points to make: 1) Though the service industry will be least affected, the key to China's industrial upgrading in the future is still the industrialization of capital goods. Choosing such a strategy does not mean discouraging or even restricting the development of the service industry; instead, the development of the service industry, especially productive services, will be encouraged, and it is allowed that the service industry accounts for a greater share. However, when it comes to industrial upgrading, gradually narrowing the gap in high-end manufacturing between China and Germany, Japan and other countries, and promoting the development of China's capital goods industry will still be an important, necessary part of China's continuing development. 2) The green development of the Chinese economy is possible only by improving technology, extending the production chain, and promoting the development of highly industrialized production. Otherwise, China will be caught in the "environmental cost paradox," which means that in the initial stage of industrialization, by receiving international industrial transfer, a developing country can learn technology, accumulate capital, and then achieve accumulation of part of the capital goods in the entire roundabout production chain, and achieve economic growth by product competitiveness created by low environmental costs. However, later, if no breakthrough is made in high technology production, the country will be caught in a dilemma. On the one hand, increasing environmental costs will cause the loss of product competitiveness, and then affect economic growth and employment. On the other hand, if pollutant emissions are still not controlled, the country's environment will continue to deteriorate and become unbearable. The key to this paradox is to industrialize capital goods and break down the technical barriers to high-end commercial manufacturing. This means that the key to the green development of a country's economy is to find new competitiveness. And 3) in breaking down the technical barriers, the government must play an important role primarily by properly conducting environmental supervision and strictly imposing environmental restrictions, so that polluting enterprises have to internalize their environmental costs, and by properly adjusting the profit structure involving different industrial sectors and encouraging resources to flow to technological innovation and the real economy under the market mechanism, so as to avoid economic bubbles and economic virtualization.

**3.3 Being actively involved in international**

**cooperation on carbon emission reduction**

Under the framework of the Kyoto Protocol, Emission Trading (ET), Clean Development Mechanism (CDM) and other institutional arrangements for international cooperation on carbon emission reduction were proposed. In the practice that followed, not only much progress was made and rich experience was gained in these mechanisms. Many countries and regions also established local carbon emission trading systems. Among them, China is the world's biggest seller in the CDM market. Meanwhile, China has carried out carbon emission trading experiments in seven regions, and will establish a nationwide carbon emission trading system in 2017. Recently, the Joint Crediting Mechanism (JCM) and the Sectoral Crediting Mechanism (SCM) and other new trading mechanisms have been proposed, representing further innovations in mechanisms for international cooperation on carbon emission reductions. This time, Article 6 of the Paris Agreement also reaffirms the importance of voluntary trading. As calculated, if China is involved in global carbon emission trading, as China's carbon emission costs are lower than those of the US, the EU, Japan and other developed countries, China will become the largest carbon emission quota seller, and its market share will account for 40%-55% of the total global trading volume, thereby helping the international quota price to decrease by 14%. This means that China will play an important role in future global carbon emission trading, and have a great say in pricing. To be specific, if all the countries in the world independently promote carbon emission reduction, then from 2012 to 2025, China's total GDP, residents' consumption, investment, government consumption, and exports and imports will increase or decrease by -6.51%, -13.69%, -16.47%, 55.53%, -18.77% and -17.29%, respectively. If all the countries in the world are involved in carbon emission trading, these items in China will increase or decrease by -6.39%, -14.52%, -13.34%, 64.00%, -25.05% and -15.61%, respectively. Comparing these results in two situations, we can see that China, as a carbon emission quota seller involved in global carbon emission trading, must reduce energy consumption and carbon emissions so that its domestic carbon emission costs will further increase, thereby inhibiting exports, reducing imports and promoting investment and government consumption, and of course, gaining income from selling the quota, therefore lowering the overall economic decline. Therefore, being actively involved in international cooperation on carbon emission reductions not only helps improve a country's economy, but more importantly, helps a country gain influence in the carbon emission trading market. In addition, China's carbon emission reductions not only help slow climate change, but also has an extremely important spillover effect on the control of other types of environmental pollution. For example, reducing coal consumption can reduce not only carbon emissions but also sulphur dioxide and suspended particle emissions. Should China meet its target in intended nationally determined contributions, its haze pollution will decrease by 42%. [①] If the spillover effect of these carbon emission reductions are also taken into account, the potential benefits of being involved in international cooperation on carbon emission reductions will possibly be even higher.

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*(Translator: CCTB Translation Service; Editor: Yan Yuting)*

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# Artificial Intelligence and Human Intelligence

## — On Human-Computer Competition from the Five-Level Theory of Cognitive Science

Cai Shushan, Xue Xiaodi*

**Abstract:** It is generally accepted that the human mind and cognition can be viewed at five levels; nerves, psychology, language, thinking and culture. Artificial intelligence (AI) simulates human intelligence at all five levels of human cognition, however, AI has yet to outperform human intelligence, although it is making progress. Presently artificial intelligence lags far behind human intelligence in higher−order cognition, namely, the cognitive levels of language, thinking and culture. In fact, artificial intelligence and human intelligence fall into very different intelligence categories. Machine learning is no more than a simulation of human cognitive ability and therefore should not be overestimated. There is no need for us to feel scared even panic about it. Put forward by John R. Searle, the "Chinese Room" argument, a famous AI model and standard, is not yet out of date. According to this argument, a digital computer will never acquire human intelligence. Given that, no artificial intelligence will outperform human intelligence in the foreseeable future.

**Keywords:** human mind; human cognition; human intelligence; artificial intelligence (AI); cognitive science

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Recently, the human-computer competition (Lee Sedol vs. Google's AlphaGo)[①] has triggered heated debates in the academic circles and attracted much attention from the decision-making level of China. Regarding this event, there are a variety of views, opinions and comments. Some are insightful, while others simply miss the point. Worse still, there are views, intentionally or unintentionally, exaggerating the role and significance of machine intelligence and even publicizing the end of human history and doomsday, which is of course not to be taken seriously. Such exaggerated and shocking statements are wrong in the sense that they cannot provide a correct understanding of artificial intelligence and human intelligence particularly at the levels of language, thinking and culture.

Based on Cai Shushan's five-level division of the human mind and cognition (2015, 2016), machine intelligence (artificial intelligence) and human intelligence can be understood and differentiated at the five levels of nerves, psychology, language, thinking and culture. This is to help find correct answers and proper solutions to human intelligence's competition with artificial intelligence.

## 1. Five levels of human cognition

Figure 1 is a well-known disciplinary structure of cognitive science.

This figure displays cognitive science's disciplinary structure and relationships. It does not include cognitive science's research objects or their relationships, because the research objects of cognitive science are not the above listed subjects

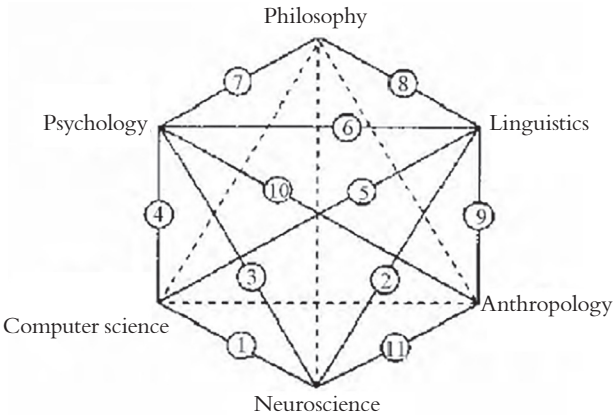



*Fig. 1 Disciplinary structure of cognitive science (Pylyshyn, 1983, p.76)*

of philosophy, psychology, linguistics, computer science, anthropology, or neuroscience. Instead, the research objects of cognitive science are the human mind and cognition. What are the connotations of the human mind and cognition? What are their relationships?

In our previous papers, published since 2015, the five levels of the human mind and cognition have been proposed. From elementary to advanced, human mental evolution undergoes the five hierarchical levels of nerves, psychology, language, thinking and culture. As human cognition is defined by the human mind (Cai, 2009), the former also has a development process comprising five hierarchical levels such that human cognition includes neural-level cognition, psychological-level cognition, linguistic-level cognition, thinking-level cognition and cultural-level cognition, which can respectively be referred to as neural cognition, psychological cognition, linguistic cognition, thinking cognition and cultural cognition. The five levels of cognition

① From March 9 to 15, 2016, Lee Sedol played the "Match of the Century" with Google' s AlphaGo, losing the fivegame matches with a 4–1 score. While triggering heated debates in the academic circles, this event has also attracted much attention from relevant government authorities and the decision–making level of the Chinese Central Government. On March 15, 2016, a notice was jointly released by the General Office of the CPC Central Committee and the Ministry of Education, asking relevant experts in this field to offer advice, a precise definition of artificial intelligence and corresponding measures and solutions to the decision–making level for reference. This paper is an expansion of the adversary report submitted by the author. Based on the principles of cognitive science and the five levels of human cognition proposed by the author, this paper attempts to clarify a series of major theoretical issues, such as the essential difference between artificial intelligence and human intelligence.

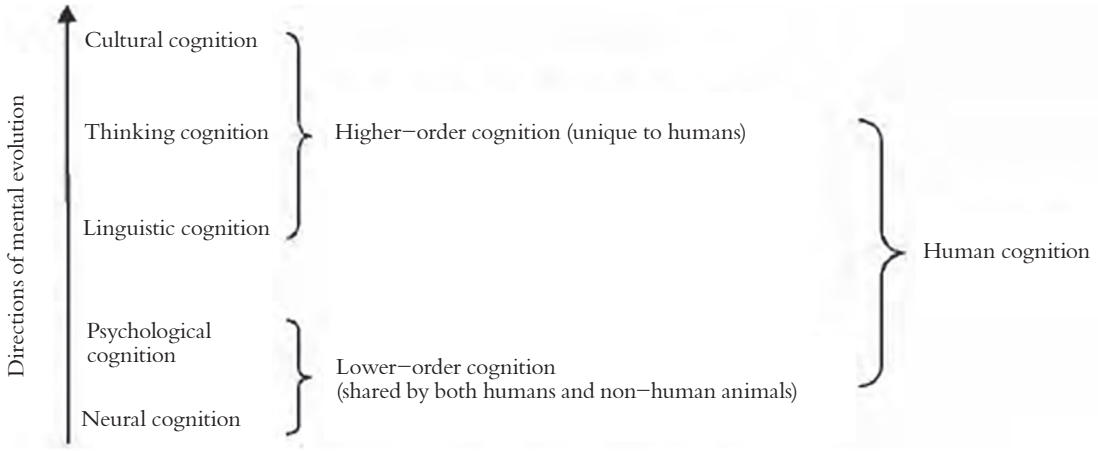



*Fig. 2 five levels of human cognition*

are the retentions of cognitive abilities at each stage of human mental evolution. All human cognitive activities are and must be covered by the five levels. Shared by humans and non-human animals, neural cognition and psychological cognition are of a "lower-order cognition" category, while linguistic cognition, thinking cognition and cultural cognition are unique to humans, for which they are identified as "higher-order cognition." The five levels of cognition form a sequence as shown in Fig. 2. In this sequence, lower levels of cognition form the basis for higher levels of cognition. Lower levels of cognition determine higher levels of cognition, while higher levels of cognition cover and influence lower levels of cognition (Cai, 2015).

Among the five levels of human cognition, linguistic cognition is of special significance. After all, it is language that distinguishes human cognition from animal cognition. From a perspective of evolution, the three breakthroughs of human evolution, i.e. walking upright, the utilization of fire and the development of language changed the direction of human evolution, facilitating our ancestors' transition from ape to man. Walking upright significantly expanded the scope of human activity from jungles to plains. Also, the liberated forelimbs were used for fruit-picking and hunting, thus enriching the variety of food sources. The utilization of fire enabled human beings to enjoy the meat of other animals. The intaking of foreign protein increased human cranial capacity to an unprecedented level and at the same time significantly improved human cognitive capacity. The development of language is key to human evolution. First, the adoption of ideographic symbols and words transformed human experience into cognition and developed them into culture. Since then, human evolution was no longer restricted to the genetic realm, but became a process involving language, knowledge and culture.

Second, it is language that made human thinking possible. Human language competence is manifested in its generation and adoption of abstract ideas in a metaphorical approach, and its judgment and reasoning based on such abstract ideas. Through judgment and reasoning, human beings can make decisions and perform a diversity of thinking activities concerning mathematics, physics, philosophy, literature, history, arts, etc. The entire human society is the outcome of language

application and mental activity. As the renowned French mathematician, logician and philosopher René Descartes put it, "Cogito ergo sum" (I think, therefore I am), which means human thinking is a prerequisite for human existence. The Sapir-Whorf hypothesis is arguably the most important theoretical hypothesis concerning language and thought in the 20th Century. Its view that language determines thought mainly consists of two aspects. The first aspect is linguistic determinism, meaning that language determines non-language processes. It is impossible to learn the language of a different culture unless the learner abandons his or her own mode of thinking. The second aspect is linguistic relativity, which means all higher levels of thinking are dependent on language. Because languages differ in many ways, Whorf believed that speakers of different languages perceive and experience the world differently, that is, relative to their linguistic background. Within the framework of the abovementioned five levels of human cognition, the Sapir-Whorf hypothesis is fully and thoroughly interpreted.

Third, language and thinking are combined to form knowledge and knowledge can develop into culture. For non-human animals each generation, even each individual, has to gain experience independently, for which their evolution can only be gene-based. By contrast, most human knowledge comes from indirect knowledge created, accumulated and passed on by their predecessors. Because of this, human evolution goes beyond the genetic level and is more about knowledge evolution. The emergence and application of language and writing systems marked the beginning of a rapidly changing era in human history. Prior to that, human evolution, just like that of non-human animals, could only make a breakthrough per thousand years, or per tens of thousands of years.①

Fourth, the "limits of my language mean the limits of my world." Throughout the 20th Century, Western philosophy saw the successive rise of three major philosophical trends; analytic philosophy, philosophy of language and philosophy of mind, whose representatives were Ludwig Wittgenstein, Noam Chomsky, as well as John Langshaw Austin and J. R. Searle. Two of Wittgenstein's major works, *Logico–Philosophical Treatise* (1921) and *Philosophical Investigations* (1953) laid bases for analytic philosophy and the philosophy of language. These epoch-making works explored philosophy through different approaches. As Wittgenstein (2004) put it, "The 'speaking' of language is part of an activity, or form of life (p. 17)." "The meaning of a word is its use in the language (p. 31)." "Philosophy is a battle against the bewitchment of our intelligence by means of language (p. 71)." He (2009) considered all philosophies to be a "criticism of language (p. 42)." "The limits of my language mean the limits of my world (p. 85)." Therefore, "Whereof one cannot speak, thereof must one be silent (p.105)."

Fifth, language constructs social reality. *Chomsky's Syntactic Structures* (1957), R. Montague's *Formal Philosophy* (1974) and J. L. Austin's *How to Do Things with Words* (1962) respectively started the studies of syntax, semantics and pragmatics in modern linguistics. The three basic approaches of modern language research and linguistic studies have been extensively adopted by a range of subjects, such as psychology, sociology, politics and arts (Cai, 2006). John R. Searle is a world-renowned scholar in philosophy of language and philosophy of mind, who has made distinguished contributions to these two realms. Searle has had a number of related

① For more information about the impacts of human speech and language application and writing–system introduction on human cognitive capacity, please refer to Roco M C & Bainbridge W S (eds.), Cai Shushan, et al. (trans.) *Converging Technologies for Improving Human Performance: Nanotechnology, Biotechnoloogy, Information Technology and Cognitive Science*, Beijing: Tsinghua University Press, 2010: 32 (Fig. 3).

works published, including *Speech Acts: An Essay in the Philosophy of Language* (1969), *Expression and Meaning: Studies in the Theory of Speech Acts* (1979), *Intentionality: An Essay in the Philosophy of Mind* (1983), *Foundations of Illocutionary Logic* (1985), *The Mystery of Consciousness* (1997), *The Construction of Social Reality* (1995), *Mind, Language and Society: Philosophy in the Real World* (1998), *Mind: A Brief Introduction* (2004) and *Making the Social World: The Structure of Human Civilization* (2010). Through these works, he was able to develop a series of key theories concerning language, mind and cognition. Among his multiple theories are speech act theory, illocutionary logic, theory of intentionality, theory of consciousness, theories of mind and cognition, as well as theory of language-enabled social reality construction. Regarding language-enabled social reality construction, based on speech act theory, pragmatics, philosophy of language and philosophy of mind, John R. Searle proposed to use language to construct the entire human society. This enlightening theory triggered extensive concerns among scholars and people from all walks of life. In fact, regarding the language-enabled social reality construction, I once had a dialogue with Prof. Searle, who was then chairing a forum at Tsinghua University at invitation. According to Searle:

> From a perspective of social ontology, human society is constructed and keeps being passed on by language. Like DNA in the biosphere, there are universal rules in human society, which are constructed by language. The detailed differences between the human mind and non-human animal minds remain unclear. Nevertheless, there is bound to be defining features that distinguish human language from non-human animal language. Non-human animal language can be used for expression, while human language can be used for representation, i.e. the construction of social reality (Ma, 2007).

Based on the five levels of human cognition and the above analysis, we conclude that language is the basis of the human mind, that language determines human thinking and the way humans learn the world and that, "The limits of my language mean the limits of my world." Without language, humans cannot learn about the world, or do little of anything else.

## 2. Computer science and artificial intelligence in the eyes of cognitive scientists

Regarding cognitive science, there are two schemata. One is "subject schema" (see Fig. 1), which is designed based on the source subjects of cognitive science and is in accordance with relevant subject standards. The subject schema illustrates the relationships among the source subjects and the interdisciplinary subjects. The other is "scientific schema" (see Fig. 2), which is designed based on the five levels of human cognition and is in accordance with human cognitive processes. The scientific schema illustrates the relationships among the research objects of cognitive science.

Computer science, being one of the six major source subjects of cognitive science, is included in the scientific schema of cognitive science. Moreover, as one of the six pillar subjects based on the interdisciplinary combination of computer science and cognitive science, artificial intelligence is also a mainstream subject of cognitive science. However, neither computer science nor artificial intelligence is included in the five levels of cognitive science, i.e. the scientific structure of cognitive science. How can this happen?

First of all, when it comes to the relationships between science and subjects, science is primary and plays a decisive role, while subjects come second and are to be determined. Such a relationship between

Table 1 Corresponding relationships between the scientific structure and the subject structure of cognitive science

| Level | Cognitive Form | Issue & Realm | Subject |
|---|---|---|---|
| 5 | Cultural cognition | self, others, society, culture, nature, evolution | cultural studies, anthropology, cultural anthropology |
| 4 | Thinking cognition | concept, judgment, reasoning, proof, decision−making, problem−solving | logic, philosophy, computer science |
| 3 | Linguistic cognition | syntactic processing, semantic processing, pragmatic processing | linguistics |
| 2 | Psychological cognition | sense, perception, notice, presentation, memory | psychology |
| 1 | Neural cognition | senses of sight, hearing, touch, smell, taste | neuroscience |

science and subjects is fully demonstrated in the scientific structure of the five levels of cognitive science and the structure of the six major subjects (see Table 1).

The above analysis produces three conclusions. First, scientific relationships determine subject relationships. Just like other scientific research, cognitive science is also problem oriented. By targeting the problems concerning the five levels of cognitive science, relevant research in cognitive science developed corresponding new subjects of neuroscience, psychology, linguistics, logic & philosophy, computer science, as well as cultural anthropology. The corresponding relationships between science and subjects is listed as follows: neurocognition→neuroscience; psychological cognition→psychology; linguistic cognition→linguistics; thinking cognition→logic, philosophy & computer science; cultural cognition→anthropology & cultural anthropology. It is in the 1950s that the five levels of human cognition eventually integrated into an organic whole, marking the birth of cognitive science. Therefore, scientific issue and research are primary and play a decisive role; while the start and development of a subject come second and are to be determined. The same is also true of cognitive science, whose scientific nature determines its subject nature. In other words, the scientific relationships among the five levels of cognitive science determines the structure and the corresponding relationships of its six major subjects. In fact, the subject structure of cognitive science in Fig. 1 is a science-to-subject mapping of the five levels of cognitive science in Fig. 2. It is a pity that for a long time, during the studies in and subject construction of cognitive science, scant attention has been paid to its scientific structure, which is more primary than subject structure. Second, there is a one-to-many mapping between thinking cognition and cognitive science, giving rise to relevant subjects like logic, philosophy and computer science. This indicates that "thinking" is an important form of human cognition, for which its related research has helped develop multiple subjects. Both the thinking level of human cognition and the mapping of cognitive science-based subjects speak volumes for the importance of thinking cognition. Third, a computer is not part of a human brain or a human mind, but it is nevertheless the outcome of human minds and cognition and can in turn promote the development of human minds and cognition. Under such circumstances, the unity of opposites is achieved between artificial intelligence and human intelligence. The unity of artificial intelligence and human intelligence is demonstrated in the following two aspects. First, computer science and artificial intelligence are an external form or a tool of the human mind and cognition. Second, computer science and artificial intelligence, as a subject, can find its objects at the five levels of human cognition.

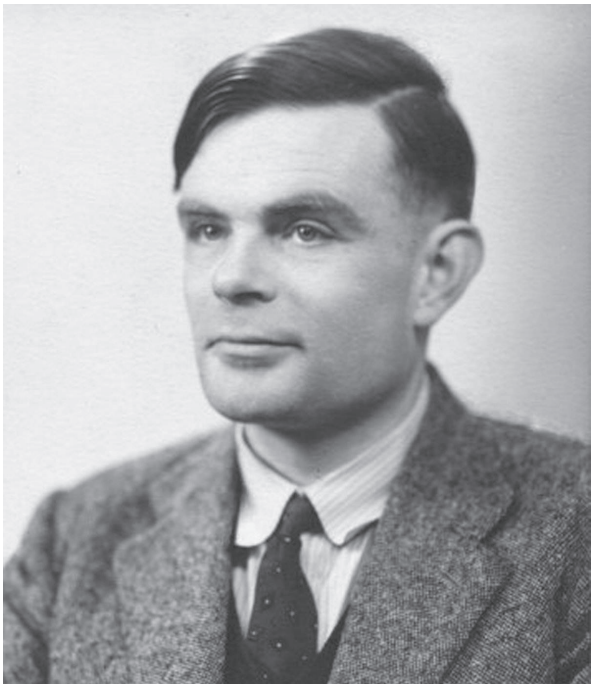
Based on the five levels of cognitive science and the mapping relationships among the cognitive science-based subjects, we concluded that both computer and artificial intelligence are designed to realize human intelligence by machine means.

To achieve the objective of artificial intelligence, we must first have a clear idea of what human intelligence is before we can correctly understand what artificial intelligence is.

Human intelligence refers to human cognitive competence manifested at the five levels of nerve, psychology, language, thinking and culture.

Artificial intelligence, on the other hand, is to simulate human intelligence by machine or other man-made means.

Concerning human intelligence, there are two key standards, or rather, models. One is Turing's model, which was proposed by Alan Turing, an English mathematician, logician, and the "father of theoretical computer science and artificial intelligence" in his Intelligent Machinery in 1948. The other is Searle's model, which was proposed in 1980 by John R. Searle, who is the American scholar specializing in the philosophy of language and the philosophy of mind.



*Alan Mathison Turing*

Turing's model is a design of a human-operated machine, which can play chess according to its program instructions written in a natural language (English). In nature, it is a "paper machine." It is unnecessary for an operator of this machine to learn how to play chess. All the operator must do is to move the chess pieces on the chessboard according to the program instructions. Alan Turing was optimistic about the future of artificial intelligence, believing that computers would soon exhibit distinct intelligent behavior such as answering a question raised in English and having a conversation. In 1950, Turing did the famous "Turing Test," according to which if a computer can pass a human evaluator-hosted online conversation test, it is identified as being intelligent. More specifically, if a human evaluator cannot reliably tell the machine from the human based on their answers without seeing the "test candidates," the machine is said to have passed the test. According to that standard, many current computer systems have already acquired intelligence. Examples of such intelligent systems include the chess computer "Deep Blue," which defeated Garry Kasparov in 1997; AlphaGo, which defeated Go player Lee Sedol in 2016; and many other expert systems applied in various professional domains, which are arguably as smart as human beings. In the late 1970s, some AI researchers claimed that a computer could partially, if not completely, understand a natural language. As abovementioned, John Searle is a professor at UC Berkeley, specializing in philosophy of language and philosophy of mind. He is also a member of the American Academy of Arts and Sciences and winner of the National Humanities Medal (2004). In

1980, by demonstrating a simple and much-talked-about model, he asserted that a digital computer had no chance to truly understand a natural language or human thinking. In 1999, Searle proposed his "Chinese Room" argument, which is briefly concluded as follows.

> There was a native English speaker who had no understanding of the Chinese language. He was in a closed room where there was a box of Chinese characters and a book with an English version of the computer program on how to operate those Chinese characters. The English speaker could receive Chinese characters, which he still did not understand, through a slot in the door from people outside the room. Those received Chinese characters formed questions in Chinese (input). The English speaker could process them with corresponding Chinese characters according to the program's instructions and produce Chinese characters to correctly answer those questions (output). With the help of the instruction book (computer program), the English speaker in the room passed the Turing test, even though he had no understanding of the Chinese language.①

According to Searle, this argument was to demonstrate that there was no essential difference between the roles of the computer and the English speaker in the experiment, that each simply followed a program, step-by-step, producing a behavior which was then interpreted as demonstrating intelligent conversation, and that the English speaker's inability to understand the Chinese language meant the computer would not be able to understand the conversation either.②

—This is how a cognitive scientist views artificial intelligence.

The next part of this paper is to study artificial intelligence by analyzing the five levels of human intelligence to assess the latest developments in artificial intelligence and identify the differences between artificial intelligence and human intelligence.

## 3. The five-level theory-based cognition of artificial intelligence and human intelligence

### 3.1 Neural-level cognition

In terms of neural-level cognition, the overlapping of computer science and neuroscience has given rise to two important scientific realms, neural computer science and computational neuroscience. So far, at the neural level, the development of computer science and artificial intelligence remain within the two realms. This begs the following question. Has artificial intelligence already outperformed, or at least been equal to that of human intelligence in the two realms? The answer is, "No."

In fact, what AlphaGo is now doing is nothing but simulating certain activities of the human neural system. It has just been given some quite scary names such as "neural network," "neural computer," "brain computer" and "deep mind," which in nature have nothing to do with human neural cognitive activities. In terms of neural cognitive activities (such as those concerning the senses of sight, hearing, smell, taste and touch), humans are still far ahead of computers and artificial intelligence. When it comes to sensitivity to a variety of feelings (such as happiness and sorrow), current artificial intelligence cannot even compare with some lower animals (such as insects, fish, birds and beasts).

① The Chinese Room Argument, Stanford Encyclopedia of Philosophy, http: / /plato. Stanford. edu /entries / chinese – room/.
② The Chinese Room Argument, Stanford Encyclopedia of Philosophy, http: / /plato. Stanford. edu /entries / Chinese–room/.

**3.2 Psychological-level cognition**

In terms of psychological-level cognition, the overlapping realm of computer science and psychology has boosted the development of computer simulation, computational psychology, etc. Again, this raises the same question in the overlapping realm. Has artificial intelligence already outperformed, or at least been equal to that of human intelligence? The answer is still "No."

In terms of the cognition concerning basic psychological phenomena such as sensory perception, presentation and memory, computer and artificial intelligence remain far behind human beings. For example, chromatic vision, an essential part of human sense of sight, also associates with temperature sense. More specifically, red, orange and yellow make people feel warm, for which those colors are categorized as warm color; while blue, cyan and green can chill viewers, for which they are categorized as cool color. But the visual and perceptual system of a computer cannot deliver such cross-channel perception. Also, perception is a psychological process, through which the human brain and nervous system reprocess sensory information to acquire an integral understanding of an object. Human perception features integrity, constancy, significance and selectivity. Suppose a man stops a bike by a tree and goes away. When he returns to the tree from another direction and sees the bike from a totally different perspective, he can still immediately recognize his bike. In the same situation, a machine cognitive system or an AI system may not be able to identify the bike.

**3.3 Linguistic-level cognition**

There are essential differences between computer language systems and human language systems. Human language has been developed during the process of natural evolution and therefore it falls into the category of natural language. Computer languages, however, are designed by human beings and are used to serve machine purposes only. A computer language is a formal language under the artificial language category.

There are significant differences between natural languages and formal languages. And this can be exemplified by the Chinese language, whose native speakers can easily tell which of the following items are acceptable and which are not.

(a) 吃饭。(eat rice, meaning "have a meal")

(b) 吃酒席。(eat a feast, meaning "attend a feast")

(c) 吃食堂。(eat a cafeteria, meaning "have a meal in the cafeteria")

(d) 吃桌子。(eat a table, sometimes meaning "attend a banquet")

(e) 吃教室。(eat a classroom)

(f) 吃操场。(eat a playground)

It needs to be noted that in modern Chinese, items (a), (b) and (c) are acceptable, while (e) and (f) are not. And (d) is acceptable only in some contexts. Such a discriminating capability can be easily mastered by a native Chinese speaker, but it is extremely difficult for a computer to grasp. That is because, when using a natural language, humans can process it at the three levels of syntax, semantics and pragmatics. By contrast, so far, no computer system can deliver satisfactory performance in the most primary syntactical processing of a natural language (this conclusion only applies to English). When it comes to semantic and pragmatic processing, computer systems can neither "read" or "listen" between the lines.

The overlapping realm of computer science and linguistics includes computational linguistics and natural language comprehension. Possible breakthroughs in that overlapping realm rely on the engagement of cognitive science. Human cognition, or rather, higher-order cognition, is based on linguistic cognition, which is the basis of both thinking and cultural cognition (see part 1 of this

paper for more information). Humans use lively and diversified natural languages to think and form a variety of colorful human cultures. Computers, on the other hand, rely solely on monotonous and unambiguous binary language to perform all duties, including the simulation of human thinking. Between formal language and natural language lies a huge gap difficult to bridge. Such a gap, formed by different languages, becomes the dividing line between artificial intelligence and human intelligence.

**3.4 Thinking-level cognition**

Perhaps the key distinction between artificial intelligence and human intelligence lies in thinking-level cognition.

Whether computers have intelligence is often mistaken for whether computers can think. Such a misunderstanding is a significant deviation from the truth, although the ability to think is indeed an important part of human cognition.

The human mind and cognition is language-based and is characterized by human thinking. "Thinking" is the most advanced form of human mental activity. All human progress and achievements are nothing but outcomes of human thinking. Culture, arts, as well as scientific and technological development are without exception fruits of human thinking.① The entirety of human society is constructed by human language and thinking. French philosopher René Descartes' famous argument that "Cogito ergo sum" (I think; therefore I am) defines the relationship between thinking and existence as causality. To put it another way, because I can think, I still exist in this world. Descartes' "Mind-Body problem" is an eternal question concerning philosophy and cognitive science (Searle, 2004, pp.107-132).

Some ancient Chinese thinkers and philosophers also had brilliant views regarding "thinking." Confucius held, "Learning without thought is labor lost; thought without learning is perilous."② Mencius made a distinction between perceptual knowledge and rational knowledge (thinking) and conducted an in-depth exploration of the relationship between the two. He once said, "Human sensory organs like ears and eyes cannot 'think,' for they are prone to be deceived by external objects. Once getting in touch with external objects, they can be easily seduced by them. The human heart can think, for which it can cultivate human goodness. Without thinking and reflection, one simply cannot expect to cultivate human goodness. Given that, heart is our (most important) organ endowed by the God. Therefore, once we get a tight control of this crucial organ, other secondary organs such as ears and eyes will not easily be seduced by external objects. This is the very principle that all gentlemen should follow."③

Conception, judgment and reasoning are the basic forms of human thinking. The forming and use of abstract concepts marked the beginning of human thinking. Machines can use certain concepts according to their corresponding definitions, but can they generate and use abstract concepts on their own? That is the question. Humans can use concepts to make judgments, and use a judgment to reason. Can computers also have such an ability? Obviously, judgment and reasoning are also important measurable indicators of artificial intelligence.

On May 11, 1997, Deep Blue, a chess-playing computer developed by IBM, defeated then reigning world champion Garry Kasparov. On March 15, 2016, the human-computer competition saw the completion of the fifth of the five matches. Through a 5-hour fierce fight, South Korean 9-dan Go

① http://www.psychology4all.com/Thinking.htm.
② *The Analects of Confucius——On Governing.*
③ *Mencius——Gaozi I*

player Lee Sedol lost this final match to AlphaGo. Eventually, AlphaGo sealed a 4-1 victory over Lee Sedol. During the fourth match, Lee won his first victory after three straight losses by taking advantage of AlphaGo's bad moves.

AlphaGo's defeat of Lee Sedol is significantly different from Deep Blue's defeat of Garry Kasparov 19 years earlier. This is mainly because Go is much more variant and complicated than chess. Given that, AlphaGo adopts a special learning strategy and some more advanced algorithms. By contrast, Deep Blue could only do as told by the previously designed program. This may leave the impression that it was not Deep Blue, but its program designer that defeated Garry Kasparov. In this human-computer competition, however, it seems to be AlphaGo itself (i.e. artificial intelligence) that defeated Lee Sedol. AlphaGo relied on self-learning to gain "wisdom" and thus defeated a human Go player. Hence it is concluded by many that artificial intelligence has already outperformed human intelligence. Is it true?

Undoubtedly, in the fields (such as chess and Go) which rely primarily on computing and reasoning to think and make decisions, artificial intelligence has already exceeded human intelligence. Moreover, in many other fields (such as assembly-line robots) characterized by computing, reasoning and mechanical behavior, artificial intelligence, because of its higher accuracy and efficiency, has also exceeded human intelligence. One cannot help

*AlphaGo's defeat of Lee Sedol*

but wonder: Why people did not think artificial intelligence defeated human intelligence when robots replaced assembly-line workers and became a more powerful driving force for modern industry decades ago. Why people exclaimed that AlphaGo's defeat of Lee Sedol marked artificial intelligence's triumph over human intelligence?

Fundamentally, AlphaGo's defeat of Lee Sedol has no essential difference from Deep Blue's defeat of Garry Kasparov, or the robots' replacement of assembly-line workers. In certain realms that require special expertise, robots can perform as well as, or even better than humans. But this cannot support a general conclusion that artificial intelligence has already outperformed human intelligence. There are some realms seemingly simple but requiring great intuition, inspiration, insight and creative thinking, such as facial recognition, presentative judgment, sympathetic interaction and innovative thinking. In those realms, artificial intelligence cannot even compete with an infant. Besides, comprehensive innovation of existing knowledge is simply beyond the reach of artificial intelligence. But such ability has been repeatedly demonstrated by human geniuses throughout history. For example, Archimedes had an epiphany and discovered the physical law of buoyancy when he was taking a bath. Legend has it that an apple once fell from a tree, hitting Isaac Newton's head and helping him discover gravity. Albert Einstein derived the equation $E=mc^2$ based on calculation and conjecture.

As philosopher John R. Searle proposed his "Chinese Room" argument-based AI model, which so far has not yet been passed by any computer system (Cai, 2001). That is to say, digital computers do not really acquire human intelligence and will never acquire it (Cai, 2007). Even today, Searle's argument is not yet out of date.

**3.5 Cultural-level cognition**

Cultural cognition is the highest of all the five levels of human cognition and it is also a cognitive form unique to humans. Overall, human cognition is a higher-order cognition based on language and characterized by thinking and culture. Culture refers to all objects created by humans. Being man-made, culture includes physical existence, social existence and spiritual existence.

Broadly speaking, science, arts, philosophy and religion all belong to the category of culture. At various levels and from different perspectives, the abovementioned realms reflect the human mind and human understanding of the physical world and the inner world.

When it comes to cultural cognition, it seems that human intelligence still plays a dominant role that no machine or artificial intelligence can rival. In fact, a TCM (traditional Chinese medicine) expert diagnostic system has already been developed and introduced to the market. But such a system is unlikely to gain more trust than human TCM experts from patients and consumers. There is also a newly developed software system capable of creating metrical poems. Through big-data analysis, this software system can simulate the style of any renowned Chinese poet such as Li Bai to create a metrical poem as a birthday gift for a friend. Still, a metrical poem created by this system cannot compare with the original work of Li Bai. A painting created by Zhang Daqian, or a seal engraved by Qi Baishi may be priceless, while their corresponding simulations are valueless. Cao Xueqin is irreplaceable as a great writer. So is his masterpiece *Dream of the Red Chamber*. No one would think its follow-up 40 chapters created by Gao E have the same literary value as the original 80 chapters created by Cao Xueqin. An individual mind has a lot to do with one's own experience. In this sense, it is Cao Xueqin's mentality and personal life experiences that shaped what is unique about him and his *Dream of the Red Chamber*. His unique

mentality and cognitive style cannot be simulated by any AI system.

## 4. Conclusions and brief discussion

Based on the above analysis, this paper draws on the following conclusions and makes a brief discussion.

**4.1 Artificial intelligence is in constant progress, improvement and development.**

Artificial intelligence came along with the invention of the computer. Therefore, the history of artificial intelligence is the same as that of the computer. Since the 1950s, AI theories and technologies have been in constant development and improvement. As abovementioned, in the 2016 human-computer competition, AlphaGo sealed a 4-1 victory over Go grandmaster Lee Sedol. AlphaGo's victory is much more impressive than Deep Blue's defeat of Garry Kasparov for two reasons. First, as a board game, Go is much more complicated than chess. The Go players take turns placing the stones on vacant points of the 361 intersections on a board with a 19×19 grid of lines. Such a structure means that there is a total of 10171 permutation-and-combination approaches on a Go board. This figure is much bigger than the number (1075) of atoms in the universe. The complexity of a computer system thus presents a challenge to AI algorithms. Second, the rules of Go are quite simple, leaving no room for AI strategies to give play to their established advantages of interpreting complicated rules and patterns and performing rapid calculations. Under such circumstances, AI strategies need to be re-designed to secure artificial intelligence's victory in a Go game. In fact, to prepare for this 2016 human-computer competition, the AlphaGo developer adopted a range of brand-new strategies, such as deep learning, neural network systems and value assessment systems. Those strategies are key to AlphaGo's victory over Lee Sedol and also demonstrate the theoretical development and technological progress that artificial intelligence has made since Deep Blue.

**4.2 At all the five levels of human cognition, artificial intelligence only simulates human intelligence and is yet to outperform human intelligence as a whole.**

At the five human cognitive levels of nerves, psychology, language, thinking and culture, artificial intelligence only simulates human intelligence and is yet to outperform human intelligence as a whole. The five levels of human cognition represent the capabilities and wisdom respectively retained in the human brain and cognitive system at corresponding stages of human mental evolution. Therefore, the five levels of the human mind and cognition can also be understood as the five levels of human intelligence. This paper explores the differences between artificial intelligence and human intelligence at the five levels of the human mind and cognition. Based on the above analysis, we can conclude that artificial intelligence simulates human intelligence at all five levels of the human mind and cognition (i.e. human intelligence), that artificial intelligence has yet to catch up with human intelligence at any of the five levels, and that artificial intelligence is much inferior to human intelligence in higher-order cognition, the cognitive levels of language, thinking and culture. In fact, artificial intelligence and human intelligence fall into very different intelligence categories when it comes to higher-order cognition.

**4.3 Machine learning is no more than a simulation of human cognitive ability and therefore should not be overestimated.**

AlphaGo's victory in this 2016 human-computer competition has produced much recognition and interest regarding its deep-learning strategy from the general public. Such a deep-learning strategy includes a neural network control system, an

assessment network and a Monte Carlo tree search (MCTS) algorithm. The neural network control system predicts an opponent's moves based on its network architecture and a large number of existing samples. The assessment network calculates win rates through value assessments. The focus of the Monte Carlo tree search is on the analysis of the most promising moves, expanding the search tree based on random sampling of the search space. It is precisely the above three functions that enabled AlphaGo to come up with the best possible moves.

What exactly is the learning ability of AlphaGo? Is there any AI system already outperforming humans, or even likely to put an end to mankind? First, AlphaGo's victory should be attributed to its superb abilities of mathematics and logic. And this indicates that in certain areas relying heavily on mathematical calculations and logical reasoning, a machine may excel the left hemisphere of the human brain. But this does not mean that AlphaGo can truly understand what Go is, or that it can appreciate the art of Go. After all, a computer may be able to vividly simulate the process of human digestion, but it can never get satisfaction from enjoying a hamburger or a baozi. The same is also true of the "Go player" AlphaGo. In terms of mental and intuitive abilities, the machine lags far behind the right hemisphere of the human brain. For example, only humans can truly appreciate the beauty of music and paintings and enjoy the subtle charm of verses like "Time and time again, I searched for you in the crowd. Suddenly, I spun round and saw the very you standing amidst dim lights." No computer can process such information as well as humans.

*Through special training, dogs can make use of such an ability to perform tasks like searching for drugs and explosives.*

Such an ability gap is not about order of magnitude, but about the qualitative difference between humans and computers. Second, both humans and non-human animals possess learning ability. This means even lower animals can learn something in their own way. For example, mice can run a maze accurately and parrots are able to mimic human speech. Dogs are known for their acute sense of smell. Through special training, dogs can make use of such an ability to perform tasks like searching for drugs and explosives. In certain aspects, they can perform better than humans. In fact, dogs' intelligent behavior only involves stimulus response and memory and remains at neural and psychological levels of cognition. Therefore, it is of a "lower-order cognition" category. On the other hand, "higher-order cognition" such as linguistic, thinking and cultural cognition are beyond the reach of some non-human higher animals like chimpanzee, let alone "emotionless and mindless" machines. Third, artificial intelligence is the outcome of regular technical progress. In nature, machine learning is no more than a simulation of human cognitive ability. Even if machines can outperform humans in certain areas of expertise, there is no need to overestimate it or panic at it. Throughout the history of technological development, there have been a succession of machines outperforming humans. For example, compared with humans, cars run faster, trains carry more cargo, and planes can fly. "When first finding that cars can run faster than themselves, humans did not panic. Even today, running is still a popular game and Olympic gold medals in track and field still belong to human players, instead of sports cars like Ferrari. Therefore, there is no need to panic."[①] It is simply beyond the wildest imagination that machines should possess human emotions, fall in love and produce offspring unless they are in Hollywood sci-fi movies and new Arabian Nights.

**4.4 Machines will never acquire human intelligence and therefore no machine can be expected to control or outperform humans in the foreseeable future.**

John R. Searle's famous "Chinese Room" AI argument is not yet out of date. According to this argument, digital computers will never acquire human intelligence.

According to the division of artificial narrow intelligence and artificial general intelligence, all current AI systems fall into the category of artificial narrow intelligence, which enables machines to act intelligently. It is true that in certain areas of expertise, relevant expert systems have already caught up with or even surpassed human intelligence. Examples of such AI superiority includes Deep Blue, which defeated Garry Kasparov and AlphaGo, which sealed victory over Lee Sedol in 2016, and a variety of professional robots widely adopted by modern assembly lines. Those AI applications, including Deep Blue and AlphaGo, still belong to the category of artificial narrow intelligence. By contrast, artificial general intelligence enables machines to really think. It remains to be a dream only in Hollywood sci-fi movies or in the mind of its believers. So far, there is not a single machine that can truly understand human language, let alone machines that can think creatively and create a cultural life of their own.

Can humans create creatures with minds and intelligence just like the God did? The answer is "Yes." In fact, there is no lack of "lunatics" or "mad scientists" making such an attempt. J. Craig Venter, nicknamed American "Bad man of science" has successfully created what was described as

① Yin Xiangzhi, A Tentative Exploration of Deep–learning Technique, http://learning.sohu.com/20160316/n440632177.shtml.

"synthetic life" in his lab.[①] It needs to be pointed out that such a "synthetic life" is not a robot, but probably an artificial life with mind and intelligence (this issue is beyond the research scope of this paper and therefore will not be elaborated here). Unfortunately, following AlphaGo's defeat of Lee Sedol, there has been an uproar of "machine's victory over humans," which grabs the due attention from the real issue concerning human destiny.

*(Translator: Wu Lingwei; Editor: Jia Fengrong)*

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① Craig Venter, From Wikipedia, the free encyclopedia. Https: //en. Wikipedia.org/wiki/Craig_Venter.

# Requirements for contribution

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# A Brief Introduction to the English Periodical of Contemporary Social Sciences and a Notice Inviting Contributions

The English periodical of Contemporary Social Sciences is an English bimonthly periodical founded by Sichuan Academy of Social Sciences and approved by the State Press and Publication Administration of Radio, Film and Television in March, 2016. As the first English periodical sponsored by a local Academy of Social Sciences, it fills the lack of English periodicals by local Academies of Social Sciences nationwide. In accordance with the requirements of the State Press and Publication Administration of Radio, Film and Television, this periodical will "adhere to correct direction of operation, publish outstanding research achievements in the field of social sciences of China, reflect the excellent research achievements in the development of Western China and China's opening up by overseas media, promote the academic achievements in order to 'go global' and enhance China's international discourse right in the field of social sciences."

Contemporary Social Sciences mainly invites well-known scholars at home and abroad for their contributions for cutting-edge and open academic discussions. It focuses on new research achievements about China by foreign sinologists and responds to concerns about Chinese issues from foreign scholars; adheres to problem orientation and attaches importance to interdisciplines and seeks real academic issues and new growth points of disciplines; puts high value on research of the basic theories of philosophy and social sciences and research of the heritage and spreading of Chinese traditional cultures and concentrates on presenting the latest research results of Chinese topics to the international community like "the Belt and Road", "Southern Silk Road", "Excellent Chinese Traditional Cultures", "Ecological Environmental Protection", and "China's Western Development", to build an academic platform for exchanges of philosophy and social sciences between China and the rest of the world.

Contemporary Social Sciences engages famous experts to join the editorial board. Some of them are from Chinese Academy of Social Sciences, local Academy of Social Sciences and universities and Party schools nationwide, and some are outstanding sinologists from Harvard University, Cambridge University, and Oxford University. It engages foreign experts with good English and Chinese proficiency as professional reviewers.

The inaugural issue of Contemporary Social Sciences will be published in October, 2016 and the second issue will be published in December. Starting from 2017, it will have normal bimonthly publication according to the requirements of the State Press and Publication Administration of Radio, Film and Television and there are totally 6 issues per year.

Here Contemporary Social Sciences sends invitations for manuscripts to scholars around the country and the world. Papers include published essays in Chinese periodicals of high academic values, at higher level and with representative and targeted characteristics in the social sciences research field of China. Once adopted, the papers will be translated into English and promoted to the major overseas universities, libraries and research institutes (papers written in English are preferred). Original English papers written by authors with a good master of the English language and high level of discipline are welcome.