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CHINESE PHILOSOPHICAL RESOURCES FOR DEALING WITH THE CLASH OF CIVILIZATIONS

Western philosophy emphasizes binary opposition, the dichotomy of subject and object, and the struggle of contradictions. It has formed a Western civilization that advocates science, conquers nature, individualism, and social pluralism. It has evolved into a civilization transmission method of military conquest. Chinese philosophy offers us a new perspective on cultural diversity.

Keywords: culture diversity, the Belt and Road Initiative, Chinese philosophy, coexistence of civilization.

Introduction

The scientific research of the dissertation was carried out within the framework of the Department of Public Administration of the Faculty of Philosophy of Taras Shevchenko National University of Kyiv with a focus on the philosophical foundations of the Belt and Road Initiative. The goal is to carry out a detailed comparison between contemporary Western philosophical and social thought and Chinese Marxism on the identity and cultural diversity issues. The Object of the research are the East-European foreign policy decision makers and officials of Ministry of Culture. The Subject of the research are Marxism and Marxism with Chinese characteristics.

Methodology

The methods include literature research method, the method of unifying theory and practice, the method of unifying logic and history and the comparative research method.

Results

To resolve conflicts, we need to find resources for the coexistence of civilizations from the cultures of different nationalities. Confucianism and Taoism in Chinese culture can provide meaningful resources for resolving "conflict of civilizations" and realizing "coexistence of civilizations". To contribute to the "coexistence of civilizations" in today's human society, Chinese people have an understanding of their own culture, that is, to have a "awareness" of their own culture. The so-called "cultural awareness" refers to the fact that people with a certain cultural tradition can seriously think and reflect on their own cultural origin, formation process, characteristics, and development trends. It should be said that the Chinese nation is on the eve of national rejuvenation, so Chinese people have a conscious understanding of Chinese culture, give an appropriate orientation to traditional Chinese culture, and earnestly explore the true spirit of their ancient culture in order to contribute the excellent culture to human society; seriously reflect on the shortcomings of their own culture, so that they can better absorb the cultural essence of other countries and nations, and give Chinese culture a modern interpretation under the general trend of modern social development. In this way, China truly walk in the forefront of world cultural development and create a beautiful new world together with other cultures. Confucianism and Taoism are mainly two in traditional Chinese culture, and they complement each other. Of course, the introduction of Buddhism from India had an important impact on Chinese society and culture. There are still some Confucian and

Taoist theories which can provide meaningful resources for the "coexistence of civilizations."

The Confucian "benevolence" provides a positive resource for "the coexistence of civilizations". In "Guodian Bamboo Slips, Nature Prescribes Itself", it says: "Tao begins with emotion". (Xiaogan, 2003) The "Dao" here refers to the "Human Dao", that is, the principle of human-human relationship, or the principle of social relationship. It is different from the "Tao of Heaven", which refers to the law of operation of nature or the law of operation of the universe. The relationship between people is established from feelings, which is the basic starting point of Confucius' "benevolence". The spirit of "benevolence" is possessed by people themselves, and loving one's relatives is the most fundamental. But the spirit of "benevolence" doesn't stop there; loving one's relatives is just love, loving one's own father, and then expanding to love others, this is called "benevolence". The filial piety to parents should be enlarged to the common people who love the world. "Benevolence" is to be expanded from "close relatives" to "humane people", that is, to "put oneself in another's place". It is not easy to "put oneself in another's place", and "if you want to stand firm, you must also let others stand firm. A benevolent person is a person who takes it as his duty to "give charity to the public" and is a kind person, but the premise is that he must have strength first. If he does not stand firm, how can he help others up." If we want to spread "benevolence" to the whole society, this is what Confucius said: "Restraining oneself and doing everything according to the requirements of ritual is benevolence. Once this is done, everything in the world will be reconciled to benevolence." Since ancient times, "self-restraint" and "doing everything according to the requirements of ritual is benevolence" have been interpreted as two independent aspects, but I think "doing everything according to the requirements of ritual" on the basis of "restraining oneself" can be called "benevolence". Fei Xiaotong also explained this: "Self-restraint can restore rites, and restoring rites is a necessary condition for entering society and becoming a social person. Self-promotion and self-restraint may be the main point of the differences between Eastern and Western cultures." "Benevolence" is the inner morality of people, and "li" is the external etiquette system that regulates people's behavior, and regulates the relationship between people to make them live in harmony. For people to abide by the etiquette system, they must be conscious and out of the inner heart of "loving others", in order to meet the requirements of "benevolence". Therefore, Confucius believed that if there is a conscious requirement to pursue "benevolence", and this "heart of benevolence" is realized in the

daily society according to certain norms, the society will be harmonious and peaceful. This set of thoughts of Confucius and Confucianism cannot be said to be meaningless to the "governors" of some countries, and to the ruling groups of those developed countries in the world today. If Confucius's "benevolence" theory is used to deal with the relationship between different civilizations, then there will be no conflict or even war between different civilizations, thus realizing "the coexistence of civilizations". Although Confucius' theory of "benevolence" cannot solve all the problems of "cultural coexistence" existing in today's human society, it is a moral requirement of "self-discipline" based on "benevolence" and a criterion for promoting the relationship between cultures, so that different cultures can live in harmony, which undoubtedly still has certain practical significance. It is not easy to make harmonious coexistence between different cultures, and the "harmony in diversity" advocated by Confucius can provide a very meaningful resource. Confucius believed that a virtuous and learned gentleman who takes "harmony as the most precious" and practices "the principle of loyalty and benevolence" should achieve harmony among differences; those who are not moral and unlearned often force others to accept his propositions. cannot live in harmony. If "harmony in diversity" is used as the principle for dealing with the relationship between different cultures, it should have a very positive meaning for solving the disputes between different countries and nations today. Now people of insight in Western countries realize that different civilizations should be able to coexist. Different nations and countries should reach a certain "consensus" in dialogue (negotiation) and discussion through cultural exchanges and dialogues, which is a process from "different" to mutual "identification" in a certain sense. This kind of mutual "identification" is not about one party destroying the other, nor is one "assimilating" the other, but to find a meeting point in two different cultures, and on this basis to promote the development of both cultures, this is the role of "harmony". Among them, the German thinker Habermas proposed the concepts of "justice" and "solidarity"; I think it is meaningful to use them as principles for dealing with the relationship between different national cultures. (Pierce, 2018) Habermas's "principle of justice" can be understood as guaranteeing the right of each national culture to be independent and develop according to its own national will; the "principle of solidarity" can be understood as through continuous dialogue and exchanges, a virtuous circle of interaction can always be formed between different national cultures. The German philosopher Gadamer, proposed that "understanding" should be extended to the level of "generalized dialogue", so that the subject and the object (subjective and objective) can transition from unequal status to equal status; on the other hand, only when the two sides of the dialogue are on an equal footing can the dialogue really proceed and be successfully completed. (Gadamer, 2006) It can be said that the subject-object equality consciousness and cultural dialogue theory held by Gadamer are exactly the important concepts that our era needs. This concept has important implications for our correct and in-depth understanding of Chinese and foreign cultures and ethnic relations. However, these two theories must be based on the recognition of the principle of "harmony in diversity", so that nations and countries with different cultural traditions can obtain equal rights and obligations. The Confucian principle of "harmony in diversity" should become a basic principle in dealing with different cultures. Russell said: "The exchange between different civilizations has been

proved many times in the past to be a milestone in the development of human civilization." (Russell, 2013) What is needed in today's human society is the development of different cultural characteristics in the process of mutual absorption and integration of different cultures, in order to achieve the "Coexistence of Cultures" on a new basis.

The Taoism Doctrine of Taoism can provide meaningful resources for preventing the "conflict of civilizations". If Confucius is a "benevolent man", then Laozi is a "wise man". In Tao Te Ching, "Tao" is the basic concept, and "Natural Inaction" (complying with the laws of nature, not doing things that violate the laws of nature) is the basic characteristic of "Tao". The reason why there are all kinds of disputes in human society today is undoubtedly caused by the greedy pursuit of power and money. Those powerful countries expand their power, plunder the resources of weak countries, and implement power politics for their own interests, which is the source of chaos and disorder in the world. Imperial hegemony is at the root of the "clash of civilizations". Lao Tzu said: The ancient sage once said that they should not interfere too much with the common people (Wuwei), do not disturb the normal life of the common people (Hao Jing), do not do things that go against the will of the common people (Wu Xing), and do not exploit the common people greedily (Wu Yu) and then common people will educate himself (self-transformation), get on the right track (self-righteousness), become rich by himself (self-rich), and live a simple life by himself. If a modern interpretation is given to this passage, it can not only bring peace within a country, but is undoubtedly of great significance to the elimination of conflicts between different civilizations. Why is the human society in today's world in a very chaotic and unstable state? This is entirely caused by people themselves, especially by the leaders of the "new empires" who have violated the "law of heaven", lost "people's hearts", and pursued the principle of "It is the way of heaven to take from what has in excess in order to make good what is deficient." For the sake of social peace and tranquility, Lao Tzu strongly opposed war. Chapter 31 of the Tao Te Ching says: "Now arms, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. Therefore they who have the Tao do not like to employ them." War always kills people, destroys production, and destroys social order. Lao Tzu also said: "He who would assist a lord of men in harmony with the Tao will not assert his mastery in the kingdom by force of arms. Such a course is sure to meet with its proper return. Wherever a host is stationed, briars and thorns spring up. In the sequence of great armies there are sure to be bad years. Historically, those who start wars can succeed for a while, but they always lose in the end. Countries around the world should draw wisdom from the Tao Te Ching and realize that power politics and hegemonism have no future in view of the long-term world historical development. Lao Tzu's thought is very valuable for dispelling the "clash of civilizations" theory and the new "imperial theory". Of course, Lao Tzu's thought more than two thousand years ago cannot completely solve the problems of today's human society (including contradictions and conflicts among various ethnic groups), but the light of his wisdom should give us important enlightenment. What we should do is how to explore and develop the essence of his thought and give it a modern interpretation, so that it is beneficial to people to get some valuable enlightenment.

Between different nations and countries, due to different religious beliefs, different values, and different ways of

thinking, conflicts may arise, and conflicts may even lead to wars. However, whether it is inevitable to cause conflict, whether it can be resolved, and whether it will not lead to war due to cultural differences, requires us to find resources for the coexistence of civilizations from the cultures of different nationalities. As mentioned above, Confucianism and Taoism in Chinese culture can provide meaningful resources for resolving the "conflict of civilizations" and realizing the "coexistence of civilizations". I believe that there are also valuable resources in the cultures of all ethnic groups and countries that can resolve the "conflict of civilizations" and realize the "coexistence of civilizations". Whether to use the "Clash of Civilizations Theory" to deal with the problems between various nations and countries, or to use the "Civilization Coexistence Theory" to guide human society towards peaceful coexistence, this is an issue that must be seriously considered at present. Opposing the theory of "clash of civilizations" and advocating the theory of "coexistence of civilizations" is undoubtedly the well-being of human society.

Discussion and conclusions

Western philosophy emphasizes binary opposition and conflicting struggles, but the theory of clash of civilizations cannot be an excuse for some countries to refuse to participate in the Belt and Road Initiative. We are in a new era where various civilizations influence each other, and

each culture has its own limitations. The economy can be globalized, but the culture cannot be singled out. We must promote dialogue between different cultures to better solve the problems in the development of human society. The theory of benevolence and Taoism in Chinese philosophy provide a theoretical basis for the coexistence of civilizations. The theory of benevolence emphasizes obeying the rules, bringing benefits to others while developing oneself, and finding common ground in the process of cultural exchanges. Taoism emphasizes conforming to things and the law of natural development, the problem cannot be solved by force, and power politics and hegemonism have no future.

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КИТАЙСЬКІ ФІЛОСОФСЬКІ РЕСУРСИ РІШЕННЯ ПРОБЛЕМИ ЗІТКНЕННЯ ЦИВІЛІЗАЦІЙ

Західна філософія підкреслює бінарну опозицію, дихотомію суб'єкта та об'єкта та боротьбу протиріч. Це сформувало західну цивілізацію, яка захищає науку, підкорює природу, індивідуалізм та соціальний плюралізм. Це сприяло появі в цивілізації феномену військового завоювання. Китайська філософія пропонує нам новий погляд на культурне розмаїття.

Ключові слова: культурна різноманітність, ініціатива "Один пояс, один шлях", китайська філософія, співіснування цивілізацій.

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