



Position of the People's Republic of China

The old Chinese civilization is one of few civilizations in the world, which has been evolving entirely independently and during a long history hasn't been the development of this culture discontinued. Ancient China's culture was more advanced than that of any other country. The clock, printing press, compass, wheelbarrow, crossbow, as well as porcelain, ink and playing cards are just few of the inventions the Chinese have passed on to the rest world.

However now we stay at the beginning of the 21st century and culture plays a new and crucial role. Culture can not be more overview in this changing world. It should be acknowledge that in the last few decades China's culture has experienced a significant revival. People are rediscovering their traditions. The people of China are experiencing a renewed love for their arts and new pride in their culture. In spite of that we have to agree that no culture is static. The Chinese as well as any other nations are also adopting new cultural practices that have their roots in other cultures. This trend has many pros and cons and it would be very useful find the platform for discussing this global challenge.

Globalization didn't conduct to one unit culture and unification as it was thought before. Every trend has its contrary trend, which is called *glokalisation*. On the other hand thank to globalization, we can *play globally but act locally*. Unification in the sense of *americanization* or *westernization*, as it was presented before, is not happening now. However the unification in the sense of economic or culture cooperation and apprehension of differences persist a positive point of view. The global world should be based on:

- The respect for state as the main subject of international relationships with respect for its internal affairs.
- Trying to define common attitudes to cooperation in external affairs, such as
- Looking for common values and attributes
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Globalization should not be presented just as *a bogey*. The People's Republic of China is an example of culture that can use economic advantages of globalism along with orientation on its local cultural aspects. China is unique cultures where economic growth serves as a psychological impulse to reinforce the cultural identity. The culture based on family



(home) networks make easier the prosperity of china's economic. Chinese living abroad have still connection to native language and family relations. These cultural aspects bring a big opportunity for china's economy.

China as a unitary country in which many nationalities have lived together for centuries has a multiculturalism very different meaning and is different from Europe or the USA. The China's 54 officially recognized ethnic minorities constituting 8, 41 % of Chinas overall population. According to this, China has to define a balance between national unity and ethnic diversity so as to achieve the vision of multicultural China. China supposes not to create conditions for sustainable multiculturalism. Every nation has its own historical background, culture, national conditions and disagreement with minorities. This leads to very different view of this problematic of every state. Despite a global multiculturalism, this goes about local multicultural problems that should be considered as a internal states affair.

We suggest continuing with Confucius's approach to minorities, which is premised on the moral principle of compassion. In case that the minorities conform to it, *all under Heaven can coexist peacefully*. Secondly we can agree with the Marx and Engels historical preference for strong, centralized state that assimilates smaller minorities.

Within variety of china's dialects and languages, in the People's Republic of China learn English as a second language nearly same number of people (312 mil., 21% of population) in compare with sum of the USA, Canada and Great Britain. Chinese entrepreneurs are made aware of English as a main business language. English language according to china's one is very direct and have also different historical development, grammar and cultural status.

It would be helpful to develop a Unitarian functional system of the English language, as an individual help for those cases, where English will be choose as a business, political or conferential language or in the field of international institutions. However we don't agree with ascertaining English as an official language for global communication. We consider English language as the most used business language, but every nation or organisation should still have its own right to choose the nation language in international relationships.



We would like to participate on creating the unification of English expressions formed by English speaking professionals from all participated countries, if the output of this cooperation would lead to creating materials for system of learning English free available for schools, science and business participators.

China is an example of national unity, where there are five religions recognized by the state: Daoism, Buddhism, Islam, Catholicism and Protestantism and many local forms of Chinese popular religion and the religions of national minorities. Finally a new dynamic field of new religions movements that has undergone explosive development in China since the late 1980- 90's. This mix of beliefs characterized China for many hundreds of years.

In China's case, the judgment of secularization depends crucially on whether we classify Confucianism as a religion or as agnosticism. The Confucianism confronts us with something which, in its specifics is not compatible with any kind of western ideology, whose religiosity was always defined via the orthodoxy of institutionalized religion. So term like "secular" can not be applied here with any analytical success. So we agree with advice of religious individualization and we respect that every belief is equal, but the religion can not contradict the state interest and nation priorities or disrespect the others.

The cooperation and dialog among states creates a very important and useful direction in the international relations. This relationship must be achieved gradually and thus should be viewed as a long and step-by-step process. In order to put the building-up of this new relationship on track, it is perhaps essential for both sides to base their efforts on the following common understanding:

- 1.Cooperation must be built on the basis of equality, mutual respect, mutual trust and mutual benefit. Particularly, each should respect the core security interests of the other side.
- 2.Cooperation should also be built on the basis of respecting the fundamental principles of international law and the spirit of the Charter of the United Nations.
- 3.Cooperation does not mean that China is allied with NATO and is not directed against any third parties.



4. Cooperation should be focused on achieving strategic harmony without necessarily being identical in their positions. Either side should be allowed to maintain its strategic independence, and different views or policies on specific issues.

5. Both sides should not let the difference in ideology interfere with cooperation.¹

After that, The People's Republic of China could participate on building a foundation for an active international network of experts, that would be delegated by state, that can advance new international strategies concerning not on political or military sector but on economical strategies. We suggest this according to the old well-known phrase expressing a general true that *people who make a business together don't fight against each other*.

¹ <http://irchina.org/en/xueren/china/view.asp?id=817>