



Transformation of Civilization and the Construction of China's Grand Strategy

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Abstract

At present, mankind is in an age of civilized transformation, which is from industrial civilization to post-industrial civilization, or ecological civilization and sustainable civilization. In the course of 40 years of reform and opening up, China's understanding and pursuit of civilization has undergone major changes, from a purely material and class struggle demand to a five-pronged view of civilization, which includes material civilization, spiritual civilization, political civilization, social civilization, and ecological civilization. Building China's grand strategy in the process of civilized transformation requires us to proceed from the direction of the five civilizations, and take corresponding measures in the fields of economic globalization and regional integration, rejuvenation of science and technology, cultural values, a harmonious world, political transformation, international mechanisms, ecological civilization, and global issues.

Key words: Civilization transformation; China's grand strategy; Construction

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INTRODUCTION

With the promotion of reform and opening up and the rapid growth of China's economy, China's overall

national strength has been increasingly strengthened and its international status has been increasing. From the Theory of China Collapse to China Threat and China Responsibility in western world, we ourselves also think about the future development path. We have approached the center of the international arena from the periphery of the international system, and have increasingly played an important role through the integration into the international system instead of freedom of the outside of the international system. China's status as a big nation is gradually recognized by the world. The presentation of the slogan from peaceful rise to peaceful development and the expression of the goal of a multi-polar world to a harmonious world, and the initiative of human destiny communication, reflect the trajectory of China's construction of a grand strategy. The development of globalization has brought us closely connected with the entire world, while the highlighting of global issues has exposed many defects of industrial civilization. It objectively requires that we rationally understand the transformation of human civilization and build China's grand strategy in the transformation of civilization, which is adapting to the development trend of the world, and its own development needs at the same time.

1. CIVILIZATION AND CIVILIZATION TRANSFORMATION

Civilization has a broad and narrow sense. The broad meaning of civilization and culture is synonymous, which means the sum of the material wealth and spiritual wealth created by mankind in the course of social and historical development (Chinese Academy of Social Sciences Language Institute, 2001, p.1319). The narrow sense of civilization has two dimensions. Firstly, it is horizontally relative to matter; the civilization refers specifically to the spiritual level of wealth, including values, beliefs, science, art, etc. Secondly, compared to the low-level social stage

in the longitudinal direction, civilization refers specifically to all external manifestations of higher levels, when the society develops to higher levels, such as the distinction between a civilized country and a traditional country. When we discuss the country's strategy and social development, we must realize that the civilization that we must pay attention to is a civilization in a broad sense, which includes spiritual wealth and non-mental wealth, the achievements of civilization in history and the current and future development. At the same time, we must also appreciate the importance of the narrow civilization in the overall civilization, that is, spiritual wealth can be used as a guide for development, and a high level of civilization is our development direction.

From the perspective of global space, the world civilization has produced many different forms of civilization due to differences in nationalities, religions, and cultures. Huntington divided the current world civilization into eight civilization subsystems (Huntington, 1998, p.6), emphasizing the personality and diversity of human civilization. From the perspective of historical time, human civilization has experienced evolution from low level to high level, emphasizing the commonality and consistency of human civilization. Combining the characteristics of the era of globalization and exploring the direction of the development of human civilization, the academic community usually defines the trajectory of the transformation of civilization as: primitive civilization, agricultural civilization, industry civilization. The transformation from agricultural civilization to industrial civilization began in the 15th century. The British industrial revolution began to sweep through Europe and led to the transformation of civilization throughout the world to the peak of the mid-20th century. Today, industrial civilization still occupies the leading position in today's world. However, the development of capitalism and the emergence of global issues have caused the earth bearing human development to be in jeopardy. Humanity has gradually reflected on industrial civilization. The introduction of various economic development roads, the emergence of political reform trends and the rise of global civil society are driving the transformation of human civilization.

What is the transformation of civilization? As a result of major changes in production technology and social organization methods, the fundamental changes have taken place in the relationship between humans and nature, people and people, and related cultural value systems (Pan, 2004). The development of industrial civilization has changed the face of the past in human society. With the help of high technology, it has achieved great development in productivity, enormous growth in material wealth, rich and varied spiritual wealth, and continuous improvement in people's living standards. However, it is ironic that as the people yearn for a better life in a better-living society, people across the globe are facing a whole new crisis of survival. Nuclear threats,

ecological imbalances and environmental pollution, resource shortages, population explosions, food crises and global poverty, terrorism, the proliferation of refugees, drugs and AIDS, mental confusion and moral loss, etc. All of these were due to the abnormal development of the material civilization, the problem of out of control of science and technology and the deepening of social dissimulation and its sudden appearance, which will lead to the destruction of human civilization (Cai, 2011, p.398). How to meet the challenges of these issues is a task China must face in building a new type of country and pursuing national rejuvenation.

2. THE TRANSFORMATION OF CHINA'S CONCEPT OF CIVILIZATION IN 40 YEARS OF REFORM AND OPENING UP

Before 1978, the main lines of class struggle and economic construction had permeated throughout China's political and social life. Economic construction was subordinated to class struggle, and people's understanding of economic and social development did not rise to the height of building socialist civilization. After 1978, Deng Xiaoping proposed that in a socialist country, after a real Marxist political party is in power, it must devote itself to the development of productive forces, and on this basis, gradually raise the people's standard of living, which we can also call it the building of a material civilization (Deng, 1993). The 1982 report of the 12th CPC National Congress proposed that while building a highly material civilization, we must strive to build a highly socialist spiritual civilization (Hu, 1982) This is the conclusion that the party and the state made policy adjustments in practice in the process of reform and opening up, and it is also the guideline for future work. Material and spiritual civilizations together constitute the concept of Chinese civilization. Based on the understanding of their own national conditions, they have made strategic adjustments and carried out reforms and constructions toward the lines of a prosperous and civilized modern country.

With the reform of the economic system and the promotion of the cause of opening up to the outside world, the problems in the process of social development were gradually exposed. Serious social inequalities, ineffective implementation of party and state laws, serious corruption, loss of state-owned assets, etc., had sent people to express their dissatisfaction while making achievement in reforms and opening up. The Central Government was also aware that in addition to building a material and spiritual civilization, the construction of a political system is also very important. In 2001, Jiang Zemin put forward the concept of political civilization. He said, the rule of law belongs to political construction and political civilization, the rule of virtue belongs to ideological construction and spiritual civilization. The report of the

16th CPC National Congress stated that the development of socialist democratic politics and the building of a socialist political civilization are important goals for building a well-off society in an all-round way (Jiang, 2002). Taking the construction of political civilization with the rule of law and the democratic political system as the main content as a major goal of social construction reflects the major changes in the concept of civilization of the Chinese government and people. The Sixth Plenary Session of the 16th CPC Central Committee further advanced that coordinated development of promoting social construction together with economic construction, political construction, and cultural construction, further improved the goal of China's socialist modernization drive, and made the goal of China's modernization construction formally expanded from a three-pronged goal to a four-pronged goal. Hu Jintao pointed out that building a socialist harmonious society is an important part of the overall layout of the four-pronged overall plan of socialism with Chinese characteristics, which established the status of social civilization construction.

Over the past 40 years of reform and opening up, China's industrialization process has advanced by leaps and bounds, and China's construction has achieved world-renowned achievements. At the same time, however, our consumption of resources and the destruction of the environment are enough to make the world amazing. China's population accounts for 21% of the world, but oil, natural gas, copper, and alumina accounts for less than 5% of the world. China's domestic resources are no longer able to sustain the continuous growth of industrial civilization. It is even more difficult for China's environment to support the continued expansion of the current high-pollution, high-consumption, and low-benefit production methods. China's desertification, water pollution, sulfur dioxide and industrial dust emissions have seriously jeopardized people's survival and health, and have also directly curbed China's sustainable development. We are facing a new crisis of population and resources and a new transformation of civilization. The report of the 17th CPC National Congress regarded a national development goal to build an ecological civilization, basically forming an industrial structure, growth patterns, and consumption patterns that conserve energy resources and protecting the ecological environment, and establishing an ecological civilization concept firmly established in the whole society (Hu, 2007), which embodied the Chinese civilization with ecological civilization on the basis of material civilization, spiritual civilization, political civilization, and social civilization, and began to transform from the construction of industrial civilization to post-industrial civilization. After the Party's 18th National Congress, Xi (2014) repeatedly stressed that trying to move toward a new era of socialist ecological civilization, keep the concept of green development (Xi, 2017, p.207), clean water and

green mountains are invaluable assets (Ibid., p.393), which give new meaning to ecological civilization.

3. BASIC IDEAS FOR BUILDING CHINA'S GRAND STRATEGY

New forms of civilization are forming, some call it information civilization, others call it ecological civilization, or sustainable development civilization. The construction of China's grand strategy should base on the context of the transformation of civilization, and take corresponding measures in material civilization, spiritual civilization, political civilization, social civilization and ecological civilization.

First, more actively integrate into economic globalization and promote the economic integration of East Asia. The economy is the basis of comprehensive national strength. The reason why reform and opening up is affirmed by people is mainly because it has made significant contributions to the liberation of China's productive forces and the creation of material wealth. Without the economic results of reform and opening up, China is also difficult to achieve today's international status. China was initially passively involved in globalization and was forced to accept many rules of economic globalization. Today, we should be more active in integrating into globalization and send our own voices in it. While China is located in East Asia, promoting the development of East Asia integration is an important way for us to go global and consolidate China's global economic influence. Today, the engine of the world economy is mainly composed of North America, Western Europe and East Asia. East Asia has the lowest degree of integration, which limits the exertion of China's influence. China should continue to strengthen cooperation with ASEAN and strive to persuade Japan and South Korea to jointly build an integrated East Asia.

Second, strengthen the strategy of rejuvenating the country through science and technology, and use science and technology to promote economic and national defense modernization. The rapid development of China's economy has sacrificed the sound development of resources and environment. The important reason is the extensive economic growth mode of China. The low scientific and technological content has led to China's economic growth relying on labor and resources, and it has been at a disadvantage in international competition. Only by intensifying research and development of science and technology and bringing technology-intensive development as a guide for economic development can we enhance our economic competitiveness. Technology is also an important safeguard for national defense. The reason why China's defense lags behind the United States is not the quality of its officers and soldiers, but pros and cons of weapons. We will increase research and

development efforts of high-tech weapons, especially deterrence weapons, so as to enhance China's military strength and protect national security.

Third, build a Chinese core value system and enhance the world influence of Confucian culture. Soft power based on culture has increasingly become an important basis for measuring national competitiveness. Chinese culture has a long history, so we should demonstrate its vitality and strong influence on today's world. Interiorly, we should strengthen traditional culture propaganda and education, so that the fine traditions of Confucianism, Buddhism, and Taoism, such as righteousness, philanthropy, loyalty, filial piety, tolerance, peace, and goodness, can be promoted in the Chinese continent. We should widely disseminate the Chinese culture represented by the Confucian culture, such as the Confucius Institute and various other Confucian cultural carriers throughout the world. We should also expand cultural exchanges, including official and folk exchanges, so as to enhance the influence of Confucian culture in various countries, especially for the youth all around the world.

Fourth, we must speed up the construction of a harmonious society with all-round development and promote the concept of a harmonious world of cooperation and win-win. In accordance with Marx's goal of pursuing everyone's comprehensive and free development, we must work hard to create a situation in which all people do their best, obtain each other's rights and live in harmony, and consolidate and develop a democratic, united, lively, stable, and harmonious political situation. On this basis, the concept of a harmonious world is promoted and implemented in international cooperation. The basic values of a harmonious world are: fairness, equality, tolerance, mutual benefit, and diversity; basic political aspirations are peace, development, dialogue, cooperation, and coexistence; we need to recognize the commonality of human social life, and rely on the general participation of the people in joint governance and global civil society (Cai, 2007, pp.327-329). Advocating a harmonious world is conducive to China's better participation in cooperation in the international order, which will increase the recognition of Chinese culture in all countries of the world, and be conducive to the improvement of China's international status as well as the establishment of a fair, just and harmonious new international political and economic order.

Fifth, improves the socialist democratic system, and promotes the reform of the political system. The deepening of reform and opening up calls for the reform of the democratic political system. Perfecting the democratic system is conducive to the scientific decision-making of the party and the country, the smooth development of the reform and opening up, enhancing the attractiveness of the socialist institutional model with Chinese characteristics, and is also conducive to the early realization of the national reunification. The new party system with Chinese characteristics, the political consultation system, and the

anti-corruption system have formed good experiences in practice and deserve further improvement and promotion. In addition, the development trend of global politics requires the state to transfer some of its powers to international organizations on the one hand, on the other hand to delegate some powers to social groups and non-governmental organizations, and to achieve the transition from state politics to non-state politics. The country has a wider range of activities and a more solid support force, which will strengthen the country's political influence.

Sixth, actively participate in, create and lead the international mechanism, and play a greater role in international affairs. The process of reform and opening up for 40 years is also the process of the change from boycotters and marginalizes of the international regime to the integrators and builders of international mechanisms. This experience made us realize that as a big country, we must integrate into the current international system in order to enhance our international status and gain space for development. Today's world society is no longer a society that can rule by force of arms, but it is only those who have mastered the power of international rulemaking to grasp the fate of the world. China must not only actively participate in international mechanisms, but also strive to play an important role in the international mechanism and become a dominant force; not only must play a role in existing international mechanisms, but also create an international mechanism based on objective needs. China must continue to expand its discourse power in the United Nations, the WTO, the International Monetary Fund, the World Bank, and APEC. At the same time, it must create mechanisms such as the Shanghai Cooperation Organization, the Mekong Sub-region Economic Cooperation Organization, and the Asian Infrastructure Investment Bank and expand its influence. Only in accordance with the requirements of international law and international rules can China establish the image of a responsible great power and play a more important role in international affairs through the operation of international mechanisms.

Seventh, transcend anthropocentrism, adhere to the people-oriented principle, and build a socialist ecological civilization. The traditional human civilization is based on anthropocentrism as the guiding ideology. In the past, people believed that human beings are the messengers of nature, and human beings are omnipotent. This kind of thinking brings about an extremely rich material life and at the same time disaster for human beings. The principle of sustainable development of ecological civilization is that people are the center of value, but not the master of nature. Human's all-round development must promote the harmony between man and nature, which reflects the idea of ecological humanism. Adhering to people-oriented, requires us to firmly establish people and nature harmonious relationship, continuously satisfies people's material and spiritual needs, and promote everyone's free

and all-round development. In terms of the relationship between man and nature, it is necessary to establish awareness of environmental protection and a sustainable energy and resource consumption. Only by taking people as the foundation and building an ecological civilization can we become a leader in the times and enjoy a good international reputation.

Eighth, we must go beyond mere national centralism to jointly deal with global issues in the light of globalism and build a community of human destiny (Xi, 2017, p.537). The advancement of globalization has caused the rapid expansion of the impact of global issues, and single country has been unable to solve these growing problems. In the collision between globalism and nationalism, the commonality of humanity and interests has become increasingly prominent (Cai, 2000). In the era of traditional industrial civilization, the construction of predatory civilization of colonialism or imperialism has become outdated today and should be abandoned by our country's grand strategy. We must abandon the idea of taking neighbors as our partners, establish the concept of under the same roof, unite together to deal with global issues that plague the people's survival and development, and jointly advance the great process of building a community of human destiny.

CONCLUSION

In order to build an overall strategy for China, we must keep up with the pace of the times, adapt to the changing trends of civilization, and promote its development in a positive direction. The 40 years of reform and opening up are just a starting point. It provided us with a platform for building China's grand strategy and a foundation for enhancing our overall national strength. In the future development, under the guidance of a five-pronged view of civilization, which includes the material civilization, spiritual civilization, political civilization, social civilization, and ecological civilization, we should make corresponding measures in eight areas: economic globalization and regional integration, scientific and

technological development, cultural values, a harmonious world, political transformation, international mechanisms, ecological civilization, and global issues. With the goal of enhancing China's international status and building a harmonious world and a community of human destiny, China will be able to achieve more brilliant achievements and make greater contributions to safeguarding world peace and promoting common development.

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