Exploring the Concept of Harmony in Chinese History: A Search for the Peace

Dinesh Kumar Ahirwar

Assistant Professor, Sikkim University

Abstract

The article is divided in three parts; first, the philosophical origin of concept of harmony and its use for maintaining peace in the Chinese past. Second, the emergence of the conception of conflict in modern China with the defeat in Opium War in 1840s. Third, the revival of concept of harmony in the Post-Mao Period in present time. The idea of harmony dates back thousands of years in Chinese philosophy. It is not the same as the notion of equality and sameness but rather addresses the issue of diversity in society. The idea of harmony was used to arrange society since it is more sensible and takes into consideration the requirements of all parts of society. Diversity, not sameness and equality, is at the heart of what we mean by "harmony." In the Modern China, the concept of conflict got popular with the interaction of West in Post-1840. During Mao's period class conflict was a dominant philosophical school of thought till 1980s. The attempt to revive harmony is in post-Mao's period. Hu Jintao has made strides towards the realisation of the objective of becoming an ideal model for the settlement of conflicts that occur on both the national and international levels using concept of harmony.

Keywords: Harmony, Conflict, Peace, Confucius, filial piety, Yin-Yang, CCP (Chinese Communist Party), Mao Zedong, dialectical materialism, Hu Jintao.

1. INTRODUCTION

The concept of Harmony is the foundation of Chinese philosophy and culture. The Chinese philosophers Confucius and Mencius emphasised the relevance of harmony into society. In ancient China, the concept evolved through rituals and sacrifices to the natural forces. Afterwards, the imperial authorities appropriated it and used it to maintain political stability. The Chinese word for harmony is he, which refers to the process of harmonising various objects. This concept later evolved into the governing philosophy for individual-to-family and family-to-society harmony. Harmony is being reintroduced in the post-Mao era as a fundamental component of the ideology of Chinese Communist Party (CCP). This is a pivotal moment in the journey of CCP and its ideology.

This article describes the origin of the concept of harmony in Chinese history and civilization, as well as its evolution through religious practise, against this backdrop. The discussion then shifts to the concept's ascendancy in the Chinese political system until 1840, its subsequent decline, and its revival since 1978. It examines the development of the concept of harmony in Chinese history and its social application. In the guise of the "Five Great Relationships", it also investigates how Confucius defined harmony in order to maintain social order. Mencius and XunZi's scholarly discourse on the practise of harmony in Chinese society is also discussed. After 1840, as a result of China's defeat in the Opium Wars in 1840s, the concept of harmony became the subject of discussion and scepticism. This process ultimately led to Mao's rejection

of the notion. Deng Xiaoping's reforms, however, prepared the way for the concept's revival. Jiang Zemin's "Three Represents" and Hu Jintao's "Harmonious Society" and "Harmonious World" strengthened China's political and foreign policy position shows the commitment to the old philosophical concept.

2. Defining Harmony in Chinese Philosophy

In Chinese culture, literature (poetry), religion, rituals, music, philosophy, and society, harmony is highly valued. Therefore, it is necessary to examine the concept of harmony within the context of Chinese society, culture, religion, and philosophy. Numerous Chinese philosophers hold that harmony is contingent on an ethical and moral framework. In other words, ethics and morality are regarded as means of preserving social harmony and tranquilly. Harmony and morality are viewed as having a close relationship in Chinese religious philosophy, with morality playing an important role in sustaining social harmony.

Harmony is a very ancient concept in Chinese history. It appears on inscriptions and tortoise shells from the Shang dynasty (16th to 11th century BCE) as well as bronze implements from the Zhou dynasty (1066 to 256 BCE) (Chenyang Li 2006:583). During these two time periods, diverse factions, religions, and tribes practised the concept of harmony. They practised harmony on religious occasions, such as when they offered sacrifices to nature and worshipped the natural deities. Through these religious practises, the concept of harmony between humanity and nature evolved.

The concept of harmony was discussed prior to Confucius. Some scholars, such as Shi Bo, an eminent scholar, explained that harmony can only be achieved through diversity. He believed that harmony is essentially dependent on diversity, and that harmony cannot be attained in the absence of diversity. Thus, he viewed diversity as a prerequisite for achieving harmony. Moreover, he clarified that it does not imply uniformity. He argued that similarity and harmony are completely dissimilar. He saw social harmony as the solution to difference or diversity. He believed that its primary component is diversity and that it cannot be explained by similarity. The concept of harmony transcends similarity. He explained that disparate items can be combined and that they will complement one another. He believed that a harmonious world must be diverse, and that diversity rather than sameness creates harmony. Harmony implies the presence of discord with harmony. Shi Bo elaborates as follows on harmony: In fact, harmony is productive of things. But uniformity does not promote development. Harmony is the process of blending things together. Therefore, join together and prosper. It is a dead end and a misuse of resources to use the same thing to complement the same thing" (Cited in Chenyang Li 2006:584).

Another scholar, Yan Zi (500 BCE), viewed the concept of harmony as bringing disparate elements together to create something harmonious. Yan Zi portrayed the concept of the harmony of differences, emphasising differences rather than sameness. Ruler and Minister must have differences, but this does not preclude the two from working together. He elaborated by stating that these distinctions are crucial for good governance and for a good leader and minister. He believed that the disparities between minister and monarch were necessary for harmonious rule. Harmony is the ultimate solution for societal improvement. He compared the idea of harmony to the process of preparing soup: Harmony is similar to cooking broth. To cook fish and meat, one requires water, fire, vinegar, sauce, salt, and plum. One must prepare them with embers and combine them in order to achieve a balanced flavour. One must make up for deficiencies and cut back on excesses. To purify his heart and mind, the virtuous person (junzi) consumes [such balanced sustenance] (Yan Zi, cited in Chenyang Li 2006:585).

Confucius (551-479 B.C.) is one of the most prominent advocates for harmony. He discussed the significance of ethics and morality in cultivating the human self through li in order to maintain greater

social harmony and peace. He emphasised the significance of harmony within the family, society, human existence, and nature, as well as between heaven and people. The concept of harmony is commonly applied to music. It was created for the purpose of harmonising the distinct melodies of various musical instruments. Harmony in this context means combining multiple melodies (Yao 2000:170). The Master (Confucius) said to Lu's main music master: Playing music may be known. At the beginning of the composition, all the sections should resonate simultaneously. As it progresses, they should be in unison while remaining distinct and unbroken, and so on to the conclusion (Confucius: 12).

Harmony, as a fundamental concept of music, demonstrates the potential for harmonious interaction between various musical instruments and musicians. In addition, music has a profound effect on the human psyche. Music was an integral part of the rituals of the clans and communities; consequently, these rituals practised with music were also the type of institutions that made people harmonious on an individual level and in their relationships with others (Yao 13 2000:171). Thus, Confucius viewed music as an effective paradigm and lesson for bringing order out of disorder and harmonising society. Confucius, the Chinese moral philosopher, saw little distinction between harmony and morality and viewed them as complementary. Therefore, he suggested that rituals should be used to harmonise human nature. Jen is believed that harmony could be achieved by regulating pleasures through rituals and humanity.

A genuine person, according to the Song dynasty Confucians, should be the first to fret about the world's troubles and the last to appreciate its pleasures. The need for a constant, intelligent concern for oneself and others must be balanced with the pursuit of delight. The conclusion is a harmonious world (John H. and Evelyn N. Berthrong, 2004:18). Confucius argued that individuals' self-restraint leads to harmonious relationships with others. (John H. and Evelyn N. Berthrong, 2004:18) He stated that if individuals restrained their desires and indulgences and harmonised human nature, it would lead to harmony. Therefore, according to Confucius, rituals and traditions should address personal desires by exerting moral pressure on the individual and society.

3. Harmony and Peace in Chinese History

Harmony had been an element of Chinese culture for more than three millennia. Confucius attentively observed the situation of his time and recognised that some problems could be resolved by promoting morality in society and the political system. The concept of harmony encompasses every aspect of the individual and society, as described by Xinzhong Yao (2000) in his book "Introduction to Confucianism" as a whole concept consisting of metaphysical, religious, natural, and political elements.

In metaphysics, a harmonious relationship between Heaven and humans refers to harmony between spirit and matter, form and matter, mind and body, and the one (universal) and the many (particular). In a religious context, it signifies an ongoing process between this life and the next, the divine and the secular, and celestial principles and human behaviour. In the context of naturalism, it emphasises the unity between humanity and Nature, beings (the alive) and objects (the existent), and the social and the natural. It influences the unity between the ruled and the governing, between the government and the mandate to govern, and inspires the people to correct disorder and disarray in order to achieve peace and harmony (Xinzhong Yao, 2000:173).

Confucius believed that in order to create harmony in society, one must foster it in the individual, and to do so, one must establish a harmonious familial environment. In other words, individual harmony will result in family harmony, which will then contribute to social harmony. Filial devotion, as a potent tradition inculcating harmony in the individual and the family, is a fundamental family ritual that fostered

the development of the individual's moral character. It involves some form of moral education in the home. Confucius believed that the school system played a crucial role in sustaining social harmony and tranquilly.

3.1. Harmony between Human and Nature

The concept of harmony between humans and nature evolved as a result of the religious beliefs and practises of various clans, sects, and tribal communities, which began to worship natural forces in order to protect themselves from natural disasters (Baird and Alfred 1972: 152). The worship of these natural forces eventually lead to the emergence of deities. The purpose of this tradition of worshipping natural forces was to prevent natural disasters.

The concepts of yin-yang and Shen and Khuei arose from this awareness of the dualism of natural forces as good or evil, negative or positive (Baird and Alfred 1972: 152). This concept of positive and negative natural forces, which evolved over time, was intended to attain harmony between human life and nature. As the King was believed to be the mediator between society and the natural forces and deities, the realisation of harmony between human life and nature brought religion into close association with political power (Baird and Alfred 1972: 154).

Harmony between humans and nature is essential because balance between the two is what maintains harmony. But XunZi (310-210 BC), another Confucian philosopher, argued that heaven is nature, heaven is amoral, and heaven does not care at all about human behaviour: and actions of the heaven are natural and do not respond to the virtue of one ruler or the corruption of another ruler (Quoted in Rainey 2010:114). The harmony between heaven and humans is not reciprocal, and humans must adhere to natural laws and rituals. If people follow the natural laws, there will be no disasters; if they do not follow the natural laws, they will encounter problems regardless of the sacrifices and rituals they perform.

3.2. Harmony within the Family (Filial Piety)

Filial piety (Hsiao) seems important in Confucian thought as a test of an individual's genuine moral character. It is argued that without a sense of obligation towards parents who made existence possible, a person cannot be relied upon to have the essential sense of duty towards society (Baird and Alfred, 1927:168). Filial devotion is a Chinese tradition in which children are taught and expected to respect and revere their parents. Filial piety is strongly connected to blood relationship, especially within the family, and clan sacrifices. Confucius explained that filial piety consists of three components: parents should be venerated with rituals when they are alive; parents should be interred according to rituals when they are deceased; sacrifices should be performed according to ritual (Analects, volume I: 4). An adolescent should be filial at home and deferential of his seniors abroad. He should be sincere and honest. He must shower everyone with affection and cultivate the friendship of the worthy. After performing these tasks, if he has the time and opportunity, he should engage in polite studies (Analects book I: 3).

Confucius stated that filial devotion is a method to demonstrate respect for family seniors. Filial devotion includes reverence for society's seniors. Confucius stated that the relationship between parent and child is the most fundamental of all human relationships and argued that the relationship between father and son must trump all other considerations, including laws and justice (Rainey, 2010, p. 25). Inner and outer aspects of a person's life must also be in harmony for them to achieve an ideal existence. Mencius (371-289 BCE), a prominent disciple of Confucius, asserted that human nature is good, but human beings are not; to make human beings good or to harmonise with society, it is necessary to observe rituals. Thus, according to Mencius, rituals are essential to self-cultivation.

But Xunzi (310-210 BC), an additional Confucian scholar, stated that if human nature is virtuous, then

rituals (li) are unnecessary. Therefore, he rejected Mencius's argument about human nature and stated that human nature is evil, but that it can be transformed through rituals. XunZi also focused on the li for cultivating the self in order to preserve social harmony and tranquilly. Nature, not education, is responsible for the formation of human nature.

It is believed that the family plays a crucial role in shaping the personality and behaviour of an individual. Moreover, he advocated for family harmony through the maintenance of family relationships, even at the expense of doing so. Confucius paid special attention to family relationships and suggested that three out of five relationships — husband-wife, parents-children, and elder-younger — are crucial for maintaining family harmony and tranquilly. Harmony is required for the tranquil existence of individuals, families, and states, according to Xinzhong Yao (2000:172). The issue of the husband-wife relationship is complementary. But when there is conflict in a relationship, he stipulated that (i) the wife should follow the spouse, (ii) the children should follow their father, and (iii) the minor individuals should follow the older ones. Confucius' views on family harmony emphasised the subordination of one family member to another. Though he indirectly supported the subordination of the wife to the spouse, the children to the parents, and the junior brother to the older brother, he prioritised harmony.

3.3. Harmony for Peace in Society

Confucius was deeply concerned with social harmony and tranquilly; consequently, he regarded harmony as the utmost virtue. Confucius posited that filial piety, dutifulness, honesty, sincerity, wisdom, moral fortitude, understanding, and compassion are the virtues necessary to cultivate in an individual in order to foster morality. Individuals should cultivate these virtues, which would then result in a harmonious society. Education is necessary to cultivate moral virtues, resulting in the formulation of human morality (Jen). Education is not only the process of acquiring knowledge, but also the comprehension of moral conduct. Confucius argued for the cultivation of virtue among rulers and asserted that harmony is a divine mandate; however, for the ruler to experience harmony in society through his rule, he must first cultivate his own virtue (Xinzhong Yao 200:174).

Mencius postulated that rituals do not create anything new in the human being, but rather that righteousness and evil are latent in human nature; therefore, virtues can be developed and cultivated in people through rituals and education. He argued that human nature has the capacity to develop into virtue, just as a fruit tree has the capacity to produce fruit (Rainey 2010:90). Confucius emphasised the harmony between materiality (economics) and spirituality. He believed that material harmony is a prerequisite for spiritual harmony (social harmony), and that inequality in material objects can contribute to social discord. Social harmony cannot be accomplished by preserving harmony in the distribution of resources; this type of harmony is regarded as a form of modern socialism. Therefore, the sovereign is primarily responsible for the distribution of material (wealth) among the populace. Confucius advised rulers to keep morality and materialism in balance (Yao 2000:185).

The five major virtues that were developed in the Confucian tradition up until the Han dynasty can be used to define the substance of Confucian tradition. These five virtues are extremely important for family and society (John H. and Berthrong, 2004:89) because:

Ren: humanity; without humanity, virtue would not exist. Ren represented humanity between parents and offspring.

I: justice or a sense of righteousness. This was the respect and distinction between the monarch and minister.

Li: ritual or civility; the capacity to behave in an appropriate manner. Respect and equilibrium that should

exist between a spouse and wife.

Zhi: knowledge, discernment, and wisdom. The merit of the devotion between elder and junior siblings that should exist.

Xin: consistency in thought, word, and action. The quality of genuine camaraderie and mutuality.

These five great virtues of society's five great relationships between parents and children, sovereign and subjugated, husband and wife, older and junior sibling, and friend-friend became an integral part of Confucian tradition. Three of the five virtues are related to the family, indicating that the family was the primary focus of Confucianism. The family was regarded as the foundation of social harmony and one of the most important institutions for personal development and character formation. In these five great relationships or virtues, Confucius outlined the importance of hierarchy in preserving social order and harmony.

3.4. The concept of Yin-Yang

The Yin-Yang concept must be regarded as complementary, as opposed to the dualistic system of antithesis in which virtue challenges evil (Rainey, 2010:135). This concept pertains specifically to the duality of polarities' unity. During the New Confucian era, this concept was expanded to include all negative things as yin and all positive things as yang. As neither yin nor yang dominates the other but rather fluctuates with it. The proponents of the Yin-Yang theory proclaimed that they had discovered a unified framework that explained how everything worked and provided a guide for the optimal actions of both the individual and the state. The social harmony of the Neo-Confucian period encountered Buddhism from India and other competing traditions in China. The philosophy of Confucius is more relevant and pertinent to society. After comparing Chinese and European history, Matteo Ricci, who arrived in China more than 400 years ago, wrote that the Chinese were content with the status quo and cherished harmony and peace. He concluded that the Chinese nation did not desire overseas conquest on a fundamental level. The concept of harmony is central to Chinese culture, which emphasises the harmonious union of individuals.

4. The Age of Conflict: 1840s to 1980s

With the defeat in the Opium War, it was the paradigm shift in the philosophical thought of China from harmony to Conflict. The Conflict with the West identified and defeat in the Opium War in 1840s led to introduction of conflict perspective in the Chinese modern thought. The Conflict paradigm dominated till end of the 20th Century in China. During the Mao Period, it was a dominant philosophical thought driven from the dialectical materialist philosophy of Karl Marx and empiricism of Mao's Zedong. The Conflict with west as imperialist power was fought and later this transitioned at domestic level as between ruling landlords and poor peasantry during Mao's era.

The Chinese defeat in the Opium War of 1840 devastated the concept of celestial dominion, the harmony between heaven and earth, and the relationship between the sovereign and the subject. This defeat affected the entire philosophy of Chinese society. Individualism had posed a challenge to Confucianism. Confucianism entered the twentieth century encumbered with scholasticism and accompanied by extreme moralism, and was held responsible for the philosophical, political, and social failure of East Asia in the modern era ((Xinzhong Yao 2000:245)).

The Opium War's humiliation of China compelled the Qing Dynasty to permit foreign trade. This prompted Confucian scholars to investigate the reasons for their failure. Their search for an answer led them to doubt the efficacy of the Confucian philosophy that promotes harmony and hierarchy. After 1840,

academics and politicians in China endeavouring to address contemporary issues no longer considered social harmony and order pertinent. The Taiping Rebellions sought to reject Confucianism in favour of Western philosophy.

The May Fourth Movement was a reaction to China's humiliation at the Treaty of Versailles, and it led to a re-evaluation of the political and social principles of Confucianism. Between 1916 and 1920, the first intellectual anti-Confucianism movement emerged as part of the New-cultural movement. Academicians from the United States, Europe, and Japan who returned to China supported the New Culture movement and held Confucianism responsible for all of China's failures. The May Fourth Movement attacks Confucianism from all sides. Intellectuals, student labourers, and peasants believed Confucianism caused infirmity and mortality, and that the only solution was to eradicate or replace it with Mr. Science and Mr. Democracy. The Chinese intellectual elite views Confucianism as aristocratic and feudalistic. The May Fourth movement was led by novelists, poets, newspaper and journal authors, and academics who shared a strong sense of patriotism, a desire for radical change, and the government as a common enemy. Confucianism and the culture associated with it.

Iconoclasm was the central concept of the May Fourth Movement. The anti-Confucian movement of the twentieth century sought to dismantle the complex network of social relations encompassed by the concept of li. Stability was an absolute virtue for the state in the Confucian worldview, and it was to be maintained through li, a complex system of rituals. This li represents the responsibility and hierarchy. Modernity challenged the Chinese hierarchical order in the twentieth century. In Confucian society, the family, not the individual, was the fundamental unit. As the fundamental tenet of Confucianism, filial piety created subservient and dependent individuals. It resulted in women and adolescents being oppressed by the elderly. Confucianism was in opposition to intellectual freedom, democracy, and science. China's incapacity to defend itself against Western powers was due to Confucianism. Confucianism was responsible for nearly everything (Rainey 2010:179). In 1934, when Chiang promoted the New-life Movement, the 1920s interpretation of Confucian thought was diametrically opposed to the 1930s interpretation. This movement advocated a modern, secular, and rational interpretation of Confucianism. Chinese nationalism, according to Mitter (2010:117), was the result of an ideology that arose from the perception of the inadequacy of a political identity founded on Confucianism.

4.1. Dialectical Materialism: The Conflict

The establishment of the CCP in 1921 was a devastating blow to Confucianism. As the Communist philosophy was diametrically opposed to Confucianism, Confucianism and its philosophy were attacked from every angle. The Communists' dialectical materialism was in direct opposition to the Confucian principles of ethics, morality, and harmony. Contradictions and dialectics dominated the ancient Confucian philosophy. Instead of seeing harmony in society, dialectics focuses on resolving its contradictions. Chinese philosophy was regarded as part of the superstructure of the society.

As the leader of the Communist Party, Mao was significantly influenced by the philosophy of dialectics and contradiction rather than the philosophy of harmony, and he challenged the ancient Confucian moral, ethical, and harmonious philosophy. Mao supported the original concept of contradiction developed by both Hegel and F. Engels were utilised extensively by Vladimir I. Lenin. In his 1937 essay "On Contradiction," Mao applied these concepts to the Chinese context and expanded on them in light of Chinese circumstances. Central to the discussion are contradictions between productive forces and production relations, as well as between classes and the old and new. The universality or absoluteness of contradiction carries a double meaning. One is that contradiction exists in the development of all things,

and the other is that there is a movement of polarities from origin to end in the development of each thing (Mao 1937).

Three universal principles govern the development of the philosophy of dialectics or contradiction: the first, Quantitative to Qualitative and vice versa; the second, the unity of opposing forces; and the third, the negation of the negation. Mao conducted a thorough analysis of the philosophy of dialectics and contradictions, positioned Chinese society within a framework of contradictions, and subdivided Chinese society into classes by rejecting the Confucian concept of social harmony.

Mao's rejection of Confucius is best reflected in "On New Democracy-1940" when he wrote that those who praise, venerate, and advocate Confucius and his literature and the classics of Confucianism represent old ethics, old rituals, and old thought as opposed to the new culture and new thought. And the notion that imperialist culture and semi-feudal culture serve imperialism and the feudal elite should be eliminated. Mao's complete rejection of Confucius's philosophy of social harmony signified the beginning of a new era in the political history of China. He stated that this philosophy is a result of the feudal structure, which must be replaced by the new socialist ideology. Mao's Great Cultural Revolution aimed to eliminate the Four Olds.

"Rather than attacking Confucius himself, Mao Zedong attacked the old Confucian culture," The Four Olds were the target of a campaign: "old thought, old culture, old tradition, and old custom." "Old vs. New" resonated so strongly with "Bourgeois vs. Proletarian" and "Xenophobia vs. Nationalism" (Tong Zhang and Barry Schwartz 1997:197).

Mao explained that Confucian thought, including "The Way," "Rectification," "Benevolence," "Filial Piety," "Fraternal Duty," "The Will of Heaven," "Fate," and "Innate Knowledge," was intended to maintain slavery and feudal structure, as well as inequality and social hierarchy. Long after slavery was abolished, Confucius' influence continued to legitimise feudalism, fascism, and capitalism. The Anti-Confucius Campaign condemned Confucian traditions and thought. The unassailable core of Confucian tradition was its advocacy of Jen, the doctrine of beneficence and collective harmony, whereas communist ideology attacked any form of social harmony, collaboration, compromise, or accommodation.

5. Revival of Concept of Harmony in the Present

After Mao's death, Deng Xiaoping distanced himself from the Cultural Revolution's detrimental approach to Confucianism and demonstrated greater tolerance for certain of its tenets. He initiated four modernizations to increase the prosperity of society. During his economic reform programme, Deng advocated that individuals should become wealthy, as evidenced by one of his most famous slogans, "Getting Rich is Glorious." China was nudged towards capitalism by Deng's reforms, resulting in an ideological void that still haunts CCP political elites to this day. China's economic development has been strong, but social unrest against the government has been on the rise. One class in China benefited from Deng's economic reform, while other classes were negatively affected. China is in a new era and the left-leaning ideological trend has largely vanished after 31 years of radical change. The classics of Confucianism have gained popularity. The traditional etiquette, rites of passage, and education have been reinstated. Confucianism is back in China" (Tong: 2009). The purpose of Deng's economic reforms, opening up, and socialism with Chinese characteristics, which traced back to ancient Confucianism, was to resolve the problems that arose as a result of the economic reforms.

The "Three Represents" of Jiang Zemin paved the way for Confucianism to penetrate China's political landscape. On the Second Represent, he contended in favour of the Chinese political system being

governed by an enlightened culture. Culture has always been an element of society, and the CCP has always represented the advanced cultural orientation of China. This means that the CCP's theory, policy, programme, principles, policies, and all of its activity must embody the prerequisites for guiding the growth of national, scientific, and popular socialist culture.

In contrast to an earlier alliance of four classes (working class, peasantry, petty bourgeoisie, and national bourgeoisie) led by the CCP, the CCP represents the broad majority of China in the Third Represent. Broad multitudes include the wealthy and the impoverished, as well as all segments of society. Consequently, the CCP is no longer a party of a single stratum, but a party of the entire Chinese society. The reform programme initiated by Deng Xiaoping and the Three Represents of Jiang Zemin further emboldened Hu Jintao to promote the concept of harmony during his 2005 address to the UN summit, where he devised the term "Harmonious World." The term Harmonious World sparked a new discourse in international politics, as this new concept will influence the course of world politics in the 21st century as a result of China's rise in international affairs. The concept of harmony held by Hu Jintao has two facets: first, Harmonious society for internal politics, and second, Harmonious World for external politics. The concept of harmony on an internal level or in domestic politics reflects the fact that, for Hu Jintao, harmony is a crucial means of resolving China's internal issues. This political crisis can be resolved with the aid of ancient Confucian philosophy, as China faces a problem of significant disparity within its society. Even the CCP is facing a legitimacy crisis that must be addressed through Confucian philosophy; consequently, the CCP is shifting away from Communism and towards Confucianism. Externally, Hu Jintao's promotion of harmony can refute Huntington's "Clash of Civilizations"-inspired world politics hypothesis. The Chinese notion of harmony can offer an alternative solution to the problem of global politics. The complexity of world politics has increased, and one solution for resolving international issues could be the concept of harmony between diverse objects.

5. Conclusion

The Chinese history reveals that the concept of harmony is not a newly coined political rhetoric, but rather a product of philosophical traditions. After originating in the domain of music, Confucius and Mencius debated the concept, which was later appropriated by imperial administrators to ensure the stability of the political system. The Concept of harmony shifted as China found itself in the Conflict with West. In 1842, when the British defeated the Qing dynasty, the notion of harmony began to lose its political significance. During the May Fourth Movement, it was subsequently denied and accused for China's frailty and backwardness. The CCP then led a significant assault against Confucianism during Mao's period and specially during the Great Cultural Revolution by attempting to eliminate the Four Olds: old conventions, old habits, old culture, and old religion. The "Five Great Relationships" was regarded as feudal and as promoting social hierarchy. After the reign of Mao, Deng's reforms paved the way for the country's culture revival. Jiang Zemin's Three Represents departed from ideology in favour of Confucianism. With the concepts of Harmonious Society and Harmonious World, Hu Jintao elevated the concept of harmony to address domestic and international issues. The concept of harmony was instrumental in maintaining the old Chinese social structure for centuries, as well as the family relationship. It is needed in the domain of international politics for achieving peace.

It has been observed that when China was powerful and centralised, the concept of harmony was dominant discourse within China. As soon as China found itself in the Conflict with West after the defeat of Opium War in 1840s, dominant discourse was conflict and dialectical for two reasons influence of West on Chinse

thought and practical reason to oppose the domination of West. Nevertheless, during the Mao's time, the dominant discourse of class conflict driven from dialectical materialism of Karl Marx was ruling philosophy. As soon as China re-emerge as dominant power and centralised authority with confidence, the revival of concept of harmony has become part of the political philosophy of the state at present time.

References

1. Baird, D. Robert and Bloom, Alfred, (1972), Indian and Far Eastern Religious Tradition, Harper & Raw Publisher: INC.
2. Chenyang, LI. (2006), "The Confucian Ideal Harmony", Philosophy East and West, Vol. 56, No. 4 (Oct. 2006), pp. 583-603.
3. Confucius. (500 BC.), "The Analects of Confucius" Translated by Legge James. At. http://Avaxhome.ws/ebooks/science_books/philosophy/Analects_at_confucius.
4. Delury, John (2008) "Harmonious" in China, at http://www.gees.org/documentos/Documen-02891.pdf
5. H. John and Berthrong N. Evelyn. (2004), Confucianism: A Short Introduction, Oneworld Publication: Oxford.
6. Hu, Jintao, (2009), "Chinese President Call for Harmonious World", Speech delivered at the 64th United Nations General Assembly at the UN Headquarters in New York, Sept. 23, 2009, Accessed 25 August, 2010, URL: http://newyork.china-consulate.org/eng/xw/t606521.
7. Hua Shiping, and Guo Sujian. ed. (2007), China in the in the Twenty-First Century: Challenges and Opportunities, Palgrave Macmillan: New York.
8. Mao Tse-tung, (1937) "On Contradiction" Selected Works of Mao Tsetung, http://www.marxists.org/reference/archive/mao/selectedworks/volume1/mswv1_17.htm. Accessed on 01/02/2011
9. Mitter, Rana. (2004), A Bitter Revolution: China's Struggle with the Modern World, Oxford University Press: UK.
10. Rainey, Dian Lee, (2010), Confucius and Confucianism: The Essentials, Willy-Blackwell Publication: UK.
11. Xinzhong, Yao. (2000), Introduction to Confucianism, Cambridge University Press: UK 72.
12. Zhang, Tong and Schwartz, Barry. (1997), "Confucius and Cultural Revolution: A study of Collective memory", International Journal of Politics, Culture, and Society, Vol. 11, No. 2, winter: 189-212.