

Belt and Road Initiative: A Spirit of Chinese Cultural Thought

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Abstract

China is going to establish a world's biggest economic platform that is known as Belt and Road Initiative. It will connect the world and Win-Win is a slogan of mutual cooperation, respect and community of common destiny. It will expand perfect harmony by ancient Chinese philosophy. The "harmony" is a harmonious relationship between a self and its object. This relationship could be spread through the aspect of harmonious coexistence among the people of BRI nations and their social environment.

Keywords: belt and road initiative, chinese philosophy, harmony, win-win theory

1. Introduction

Belt and Road Initiative is a Chain in which China hopeful to create for viable development and global integration. This would embrace Chinese cultural thought that will be particularly helpful to face contemporary challenges in the natural world. When Belt and Road Initiative (BRI) viewed with cultural thought of Confucian, Daoist, and Buddhist it would transform the entire project into fully collaborative undertaking. Their philosophy presents the main spirit of Chinese traditional culture. They were great teacher and their ideas can play a vital role to connect BRI as a spiritual compass. In Chinese cultural thoughts Confucianism and Daoism is original while Buddhism was introduced from India that is relatively different from the former in thought, beliefs, and tradition. Their harmony is a mainstream in the development that is successfully integrated and became the one pillar of thought. Therefore, Chinese culture is consisting on three religious thoughts and ties with Confucianism at the center supported by Daoism and Buddhism. Today, 21st century the world has desired of peace and harmony, universal brotherhood, compassion, and love. Their thoughts will be helpful to promote harmony and humanity among the BRI countries.

2. Belt and Road Initiative

Belt and Road Initiative is a mega project that announced by Chinese President Xi, which connect will play a vital role among all countries and enhanced trade and economic cooperation in the region. Through BRI will boost people-to-people contact and infrastructure being more improve in the whole region, and 69 countries have become the part of BRI projects. Therefore, understanding between various countries will create peace and harmony as a result trade will growth automatically. It will bring prosperity and remove poverty in other words BRI spreading a message of "Peace, Harmony and Prosperity".

President Xi delivered a speech during 18th Shanghai Cooperation Organization (SCO) and said china looking to prosperity, peaceful coexistence and win-win cooperation, china perused entire world for peace and prosperity and encourage all countries to participate with china to maintain global stability and peace to make better life style and build "a community with a shared future for mankind". He further described the following strategies for prosperity and peace; seeking common ground, Because of cultural bonds and people to people exchange forget the closer ties and combating "the three evils" separatism, terrorism and extremism for maintained the "Shanghai Spirit".

Xi said "We should promote open and inclusive cooperation for win-win outcomes. We should reject self-centered, short-sighted and closed-door policies. We should uphold WTO rules and support the multilateral trading system so as to build an open world economy". He further added that now the world had denied the mentality of "confrontation between blocs" and "Cold War".

3. Harmony and Chinese Thought

“Harmony” is the most significant character in Chinese that is written with the character 和 (*hé*) and the Chinese thought of harmony is forms of an organic system (Kecheng, 2012). Thought of harmony can be interpreted as an ideological concept of conscientiousness, concordance, peacefulness, and gentleness (Zhizhen, 2008). In ancient China Thought of harmony is extremely rich and a blend of the Confucianism, Taoism, and Buddhism. It is contained the harmony among human, nature, and society.

3.1 Confucius Thought

Confucius is a great ancient Chinese philosopher. He was known as Kong Fuzi in Latin, which meant a Great Master Kong (Note 1). Kong Qiu was his given name and he lived from (551 to 479 BCE) in the time of disruption with the downfall of the Zhou dynasty. This period was known as “Spring and Autumn” (circa 770-476 BCE) following of (Warring States) in 221 BCE when China became united. In that age, various schools of thought raise to learn how to face and solve the problems. In an anthology can find the key concept of Confucius sayings in the shape of dialogues in the Analects with his followers. The ancient Zhou sages represented himself as a ‘transmitter’ of wisdom, in certainty he was also an innovator. His character as ‘transmitter’ of the classical canon through help to compile, and five classics of Poetry edit and comment, Rites, History, Changes, Spring, and Autumn Annals was extremely momentous providing in form of Chinese culture thought. In fourth century of BCE Confucianism was more advanced, by Mencius (Meng Ke) and later by Xunzi. The Chinese philosophy of peaceful development can be viewed with his concern of peace and unity in today’s world (Dellios & Ferguson 2013, p.82).

Confucius, in particular, promotes looking for harmony *he er bu tong* (和而不同) (Analects 13.23). In the Analects Confucius the functions of *li* defined as the harmonization is a most precious and the attractive approach of the sage-kings (Analects 1.12). Confucian objects to attain harmony and maintain their countless positions between Heaven and Earth (Thirteen Classics with Commentaries 1985: 1625). The Guodian Chu Bamboo Strips defined the word *he* (high virtue), and *Wu Xing* 五行 gives an explanation that when the four virtues exercise in the harmony is call Goodness, it is also a way of humanity and if all five virtues exercised in harmony is called Virtue, it is also the Heavenly way (LIU Zhao 2003: 69)(Note 2). Human superiority has these “five virtues”, rightness, wisdom, sageliness and ritualized propriety (*ren* 仁, *yi* 義, *li* 禮, *zhi* 智, *sheng* 聖). There harmony practiced in the First “four virtues” and one is refer to humanity. Including sageliness when all virtues are practiced harmoniously these virtues gathered in one with Heaven. The text further explored the rightness, excellence of human and ritualized propriety which produce the harmonization of these four virtues (LIU Zhao 2003: 71) (Note 3). The sageliness produce ritualized propriety, wisdom and *yue* (music) that is harmonized the five virtues. The nation flourish when Virtue prevails, Virtue is a results of happiness and the happiness comes through harmony (LIU Zhao 2003: 71) (Note 4). For instance, if a person practices of moral rightness, wisdom and human excellence, it would be not good if he will not follow the rules of propriety (Note 5). There needs to be proper practicing of these virtues. When a person practices harmoniously of human excellence, wisdom, ritualized propriety and moral rightness, then a person can accomplish of human goodness. The harmony will lead to happiness and prosperity as the final Virtue among all the BRI countries.

Tu Wei Ming’s discuss in his article ‘the value of the human in classical Confucian thought’ that how human’s values are the central discussion in the Confucius teachings that itself gives thought in the Analects. The Analects are the Way (*tao*) a root metaphor in the Confucian classic. In learning life becomes the central pursuit to understand and lead the Way to get more knowledge but also a way to be truly human. The study of poetry is also a positive and necessary mean to make internally life events and characteristics of one’s particular community for communicating in a civilized world (Weiming, 1985).

Tu argues in his article ‘the moral universal from the perspectives of East Asian thought’ that Confucian humanism begins with true knowledge of the self and self-cultivation. This self-knowledge will turn out perfectly oneself and transforming of the self-act upon. The idea of self-knowledge and cultivation in the Confucian humanism has been deep-rooted of East Asians. In Confucianism four virtues and human being is an essential part of moral senses that is recognized in terminology of four basic humans ‘feelings’. These are following: 1- shame and dislike 2- commiseration 3-right and wrong 4- deference and compliance (Note 6). These four human ‘feelings’ perfectly cultivated of four virtues and develop into a foundation of humanism. According to Tu, moral universality is twofold importance. In first part with a self-perfecting potential, fundamentally all humans are moral. In second part all humans are certainly biological, social and psychological. All humans should get knowledge to realize them to overcome their confines and to turn their attention of self-development (Weiming, 1985). The new silk roads of the present century carry the physical promise of

development, but it is the ideational component that seeks to be cultivated. Chinese elites are well equipped with a Confucian tradition that can progress the cause of Harmony and humanity as a key element of silk roads development. The massive expenditures and herculean engineering feats find a welcome mat amongst local communities.

3.2 Daoism

Daoism (Taoism) is more attuned to nature like a teacher that how to seek the ground reality of life and in 'cosmic order' of wider human. Laozi (or Lao Tzu, Old Master) expressed his deception and disappointment with Confucian by portray riding an ox away from an artificial human world. He teaches the new generation and tried to draw attention of power brokers on his advice and lead back china to civilisational norms. He gains a certain kind of immortality and devoted to write his thoughts in written forms. Laozi revived and made China spiritually active, and encoding the wisdom of a culture almost lost to its generation. His also known with the name of the Daodejing (Tao Te Ching) this is a Book and it means the Way and Its Power. The word Power has also other meanings and this word also translates (de/te) as virtue that is connected with (the Way) of Dao. The dao is a nameless and eternal approached through an attitude of non-action or (*wu wei*). As stated by the Daodejing (I.37): 'the way never acts (*wu wei*) yet nothing is left undone'. Zhuangzi (Chuang Tzu, 369-286 BCE) is a Daoist philosopher who furthermore explains the nature of the Dao with numerous examples in different perspectives to see the importance of situations. He used a simple story to illustrate a spiritual lesson he was a butterfly in dream and at waking time he did not know in dream he was a man or butterfly, or the other way round (The Zhuangzi, ch. 2).

In the Daoist text *Dao De Jing* (道德經) is the most important concept of "several sounds *he* relationship with each other *yin sheng xiang he* (音聲相和)" and "the being and non-being, easy and difficult, short and long contrast and low and high attract each other" (Dao De Jing 2). In between the two pairs have contrast and a creative tension. The sounds between the one hand and the other pairs suggest that the sound of *he* implies with an equally complete relationship. That is further explained "countless things *yin* (carry), *yang* (embrace), and attain harmony *he* by the dynamic *qi* (energy)" (Dao De Jing 42). Everything In the whole world is affect through the *yin* and *yang*, and harmonized the *qi* vitality, and a baby's state is a natural and vital harmony (*he zhi zhi ye* 和之至也) (Dao De Jing).

In Zhuangzi 莊子 uses *he* to explain the process of universe. As an example, the part of Qi Wu Lun 齊物論 describes "If *he* is great then is strong wind and small *he* then is a little wind" (Chen 1984: 33). He further explains the sound of harmony and natural symphony are generating through a variety of objects in the world. In the Zhuangzi *he* is an exercise of human agency that is closely associated with the idea of *wu wei* 無為 or non-action and it does not mean do nothing, it means to harmonizes with the world.

The Zhuangzi defines "it is known as walking on two tracks when the sage harmonizes *he* with 'yes' and 'no' and stays through Heavenly pivot. This is called walking on two tracks" (Chen, 1984), promotion of harmony by holding the virtue to run the world smoothly, to walk on two tracks are harmonizing various forces in the world *hao he er wu jian* (好和而惡姦) (Chen1984: 630). Harmonization and *he* both are good way to situate and preserve oneself. The Daoist sage Guangchengzi 廣成子 is quoted In *Zai You* (在宥) to advise the HUANG Di 黃帝 the first Chinese rules to "protect yourself carefully and for flourish the things on their own" (Chen 1984, 279). After that Guangchengzi describes that the body remained in good shape, even I lived for twelve hundred years, if I stay in harmony (Chen 1984: 279). Here "In the Daoist literature The One" is translated a word (*yi* 一) and *Yi* frequently describe like "Dao" to state "that to stay in harmony" and to monitor Dao to stopover in harmony." *Yi* take to mean of straightforwardness. Here if One monitor the instruction of right away "protect yourself carefully and for flourish the things on their own" it is a solid suggestion of *wu wei*, and that would be realistic to suppose it *yi* (One) infers the notion of *wu wei* and could maintain the harmony in the world.

Heavenly happiness by Harmonize with Heaven (Chen 1984: 340). The Zhuangzi, GUO Xiang in classical Commentary wrote in (252–312), "the sage responsive to people to follow the path of Heaven and he can harmonize the people with Heaven to utmost and greatest" (Twenty-two Masters, 1986) (Note 7). The CHENG Xuanying 成玄英, on the same paragraph Zhuangzi's alternate classical Analyst, wrote, " meaning of jun 均 is create even, and the meaning of *tiao* 調 make smooth. Additionally, the sage without permanent will interacts with the world, and used its stimulus going along with everything, in evening out, and also recognized the whole things in the world. So that, he keep the people to stay with harmony." (Note 8). So that his harmony mainly deal with Daoist sage, the world, and monitors the movement of the world. Zhuangzi's philosophy of *he* clearly supervises the enlighten.

3.2.1 The Concept of the Heart-Mind (Xīn, 心)

In Chinese, there is one-word *xīn* 心 telling both heart and mind (Note 9) and so the translation of *xīn* 心 into English has been a topic of scholarly debate. Some scholars use this word for respect the fact is that *xīn* points to two different English words combine heart and mind into one word 'heart-mind,' (Note 10) and some others have chosen to translate *xīn* as 'heart' and sometimes as 'mind', its depend on the context (Note 11). So, what is a heart-mind and how does it function? In the early Daoist thought, the heart-mind considered the central part of the human body, "the unifying element of the organism." (Note 12) Metaphorically we can say that the heart-mind is the "ruler" of the whole body and as a result the function of the heart-mind influences the function of the whole human being (Note 13). The heart-mind of every human being there is an authentic self (Note 14). The authentic self is connected with virtue (de) that is a gift for people from Heaven and received by birth (Note 15). But the heart-mind is a seat of all mental activity and it is the "location of consciousness." (Note 16) With time and via the contact with the outside world (learning social norms, learning a language, going through traumatic experiences, etc.) (Note 17), and the human heart-mind becomes filled like a container (Note 18).

For a Daoist sage, being ethical the order of the world and harmony means respecting as it is by itself it means that being attuned to the natural course of all things and not causing the disturbance (Note 19). In order to "follow the Way (dao) and the 'own course' (ziran)" (Note 20) of the world one needs to full contact with Dao, it can be only ensured by having an empty heart-mind (Note 21). The state of the internal void (wu) is connected with everything and everybody (Note 22). The heart-mind is not empty is a state in which one makes a differentiation between things, classifying and evaluating them as different or separate from one another (Note 23). For making difference between things one needs to know the criteria by which to differentiate. In other words that one needs the knowledge of names and forms (Note 24). So an empty heart-mind shall the first knowledge of empty heart-mind, therefore empty of differentiations and evaluations (Note 25). A person with an empty heart-mind shall see all things and oneself, simply as beings which are all present, one Dao. This is able to see in the Zhuangzi story about the carpenter and the great tree. In this story, the tree serves as a being with an empty heart-mind and it addresses the carpenter in the following words: "you and I are both beings – is either of us in a position to classified and evaluate the other?" (Note 26).

3.3 Buddhism

Buddhism is a third great teaching of philosophy in traditional Chinese culture. Buddhism adopted as the ruling imperial ideology and its message was non-violence and respect of all beings. It actually came from India and it was not in Chinese origin. (Ferguson & Dellios, 2017, p. 87). Shakyamuni Buddha was extremely intelligent. Buddha helps us to understand that what keeps us between the worldly and the spiritual. The key is to "let go" and the "worldly" such deep thoughts and dimensions can more advance, without truly letting go of the wandering thoughts and discriminating attachments. Our minds are the worldly realm not in the spiritual realm and worldly knowledge cannot help us to get enlightenment. Buddha studied for twelve years and finally he had to let go. The Great Master Hui-Neng in China is the sixth patriarch of Zen Buddhism. Even when he was illiterate and had never gone to school or read a book that time he was able to reach fully enlighten. When read the passage of fifth patriarch he fully awakened, the Great Master Hui-Neng moving his thought through this passage "our mindfulness is freed of attachments", and fully enlightened with meaning of this passage. He understood the value of letting go through his discriminating and wandering thoughts. "Letting go" is a key of enlighten.

According to the Platform Sutra, Great Master Hui-Neng spoke through the following statements. "How marvelous, our self-nature was originally pure!" in this statement he expressed that our self-nature is true and original nature. The Chinese thought also expressed that "human nature was originally good and kind", through nature original human mind was always pure not pollute. "How marvelous, our self-nature cannot be kindled or extinguished!" this statement shows that there is no concept of birth or death. "How marvelous, our self-nature is able to embody all!" In the Avatamsaka Sutra, Buddha expressed that "all beings have the same perfect wisdom and virtue as Buddha". According to Buddha our self-nature embodies the good fortune, perfect wisdom, abilities and virtues. Master Hui-Neng established the importance of "letting go". If we will not let go of discriminating thoughts and their attachments, then we will be just ordinary. We must realize that "all beings originally were Buddha". According to Buddhism when our self-nature is pure and we should close the gap between the spiritually rich and the poor. Buddha and the Great Master Hui-Neng acts if we could really understand, we can gain wisdom and richness that facilitate us to achieve great virtues and capabilities. In reality to regain confidence and the virtues of our self-nature Buddha makes it easy through learn his teaching (Kung 2007).

Buddhism is an outstanding a tradition- of peace, harmony, and Humanism. The master aimed to develop a new kind of free man and purpose of working out his own future with confidence on one's own self. But today we're

suffering from an exhaustion of spirit egoism, which makes the idea of a world society difficult to achieve. Buddhism has a cherished that is an association with peace and a state of mind. Today, 21st century the world is in dire need of peace and harmony, universal brotherhood, love, and compassion. International humanitarianism, non-violence, and World peace are a primary need of today. Such a thought-effort will lead to universal peace.

4. Win–Win Dialogue

When seeking ethical guidance and helping others, these elements can be harmonized in Chinese philosophy in BRI thinking. The Chinese culture of thought Confucian, Daoist and Buddhism make the possible idea of one civilization. This idea is dependent on mutuality and ‘infinite game’ dynamics. (Win–Win) is a game theory a part of the language in this studies strategically players interact to achieve their ideal results, throughout history can find the insight (Ross 2016), in the field of study game theory formalized during the mid-twentieth century (von von Neumann & Morgenstern, 1944; Nash, 1950). In beginning game theory was dependence on mathematical modeling but later on refined it and broadly (Ross, 2016) with applications to politics, economics and also in the field of social sciences. Thomas D.Schelling was an economist and won the Noble Prize in Economics in 2005 and became a strategist in the nuclear age. He recognized to boost our understanding of conflict and cooperation through the game-theory analysis (Nobel Media AB, 2014). He did through a cognitive approach ‘theory of interdependent decisions’ (Schelling, 1980). According to this theory decision makers neither be independent and nor they work in isolation, who play together in complete silence and without knowing each other, even individually they are completely in isolation, then must they will reach some meeting of the mind (Schelling, 1988, p.163).

This game theory can apply in the real life situation and relationships and not only to get positive outcomes through negative ways. Same principal can apply, whether it raises, commerce or global politics. Zero-sum game is a game theory where each participant will gain or lose, (that is purely competitive) in non-zero sum games both sides can lose or win. To James P. Carse, he takes the situation as a symbol of ‘gamelike’ into psychology and philosophy, there he suggests first a finite game and the next one is infinite. ‘A finite game playing for winning’, Carse (1986, p. 3) from the beginning, ‘an infinite game playing for continuing’. A finite game like chess, debates, sports, education, and war represented fixed rules and boundaries, their aim is to win. While an infinite game is ‘horizontal’ and there are no boundaries, it is dynamic and continuous. An infinite game could not play with a finite one. infinite players play like a finite game and they regard their gain or lose in moments of continuing play (Carse, 1986, p. 7). Infinite games are (win-win) or (lose-lose) as the players are interdependent, either they succeed or fail together as Roger T. Ames (2007) explains. He gives an example, ‘a mother determined the relationship with her son they can manage everything even in difficult situation and might they can live together in present’. it is a finite game in which ‘success and prosperity having the same interest and boundaries of mother and her son’ (Ames, 2007, p. 8).

Infinite games near to transmit the Chinese cultural thoughts through ‘win– win’ cooperation. The West’s focal point is on individual ‘one’ whether Chinese thought moves to a mutual relationship of ‘two’. The Confucian concept of *ren* is a character of a person (humaneness, benevolence) and this character made up for two (*er*, 二), so two people. The quality of humaneness and benevolence makes us human with our experience of interacting another one. So that’s why the Confucian *rites* (*li*) are more certified than social *ritual* and *li* represents the behavior towards others (Dellios & Ferguson 2013, p. 109). Regarding-others attitude in Confucianism is also related to *Shu* (reciprocity) that which things you don’t want for yourself, don’t do for others (The Analects 15:23). This is not a self-sacrificing or not self-referential attitude but in most cases using one’s judgment to evaluate in another’s perspective. Confucian have autonomy in the values of respect but within a relational context, co-humanity and empathy are cultivated (Chan, 2000).

Non-interference with non-action (*wuwei*) in the Daoist teaching arises an awareness and cooperation within the ‘win–win’ statement that is allow for spontaneity (*ziran*) in one’s responsibility to the other. In fact, what you would not want for yourself not doing unto others, and allowing *wu wei* to nourish *ziran*, this is a process that jointly productive which is greater part than in some parts of it. From a Chinese philosophical perspective ‘win–win’ is cultural embeddedness that makes living philosophy. In term of international relations there is need to think and build a trust of ‘mutual respect and benefit’ than a diplomatic veil to pursuit for the national self-interest. There is no national interest in Confucian teaching but there have mutual interest. What about opponent? In the Analects (4:18, 18:1, 19:10) offer suggestions of remonstrance (*jian*). As Mattice (2014, pp. 79-80) describes, he is carefully present the reasons of opposition and earnest that are involved in structure of the relationship, and in question points out the problem. The Confucian philosopher, Xunzi, there is a difference between cooperative and contentiousness argument, first one is for own sake and the other one follow for a common concern (Cua in Mattice, pp. 33-34). Common interests and reciprocity in sense of Confucianism does

not negate effects difference argument. In sense of Chinese, harmony comprise like a dynamic force. When a non-zero-sum game, remain accountable to allow the 'losers' to play a make sure role in the 'winners'. There is a *yin-yang* dialectics of harmony, there one side needs to other to maintains the system. Even they are different but still one element contains to the other one. There is a dynamic interactive nature and it shows that *yin* is not better than *yang* in the lack of hierarchy.

As a substitute, yin-yang is symbol of harmonized structure of cosmos in form of unified and dynamic. Chinese intellectual and religious history has served like a heuristic mechanism to formulate a logical world view. (Wang n.d.)

The features of Confucianism defining the hierarchy of (the 'prism' through often viewed), that relates with the concept of *yin-yang* that is essential to Chinese philosophy. Confucianism and Daoism in teaching both are distinctive; there is more complex in Confucian thought but common with Daoism. Confucianism connected with ritual while Both value of non-interference, and it is a course towards spontaneity. There are different stages in Confucius life such as:

He set his heart on learning, At the stage of fifteen. He knows where he stands At the stage of thirty. He had no doubts At the stage of forty. He knows the will of Heaven and 'life's purpose' At the age of fifty. His ears were attuned, and moral sense was well-developed At the stage of sixty. Without breaking rules he follows his heart's desire At the stage of seventy. (The Analects 2: 4)

Non-interference with non-action (*wuwei*) suggests that one may act without imposing one's will. An infinite game the harmony had a touch of modality and distinctive in which desires have a particular goal. in war has various means such as the art of deception. when conducting a finite game sad by Sunzi there have a relationship between one level to another (The Art of War, ch. 2: 'Waging War'). A finite game is a plan and grand strategy in which military and battles operations not survive in isolation that can continue peace come before war. this is a finite game case within infinite game.

This image of the infinite harmonious interfusion of jewels is analogous to the universe according to Huayan Buddhism. The Huayan master Fazang (1963) states, "Because [entities] come into existence through causation, they surely have no nature of their own" (p. 416). This doctrine is referred to as interdependence or the doctrine of interdependent arising. Francis Cook (1977), explaining the worldview of Huayan that is stated, "The point of the doctrine of interdependence is that things exist only in interdependence, for things do not exist in their own right. In Buddhism, this manner of existence is called 'emptiness' (Sanskrit *sunyata*)" (p. 15). Buddhist conceives of entities is as an empty of self-existence. Everything exists in relation to all other things, which means that something existing outside of a causal nexus is grossly mistaken from the Buddhist perspective. To make it clear, Cook (1977) speaks of intercausality in his description and said, "inter-causality involves the interpenetration of one thing with another" (p. 68).

In the universe, at all times each entity is simultaneously conditioning and being conditioned through all other entities. Indra's net provides a good analogy here through the mutual reflection of jewels. One jewel contains in itself an infinite amount of jewels in its reflection and also contained the reflection of all other jewels, every entity in the world is influenced through all others and also its influence on them. The result of this mutual interpenetration is a universe that is continuously changing. Everything is interconnected and every action that occurs in the world affects everything else that results in all entities being in continuous change. Everything exists within a process, rather than a static being. Cook (1977) states, "The web of inter-conditionality is...infinite in scope. For this reason, there is no point anywhere which is exempt from this process of change, and nothing anywhere which lasts in one form for two moments in a row" (p. 40). There is an infinite amount of past and present activities that form of every event is new. The world is continuously moving into novelty since everything in it and always affecting everything else.

5. Discussion

In field of an infinite game with Confucius thought BRI has an opportunity to turn Eurasia to the site of the geopolitical between empires of the early 20th century. BRI will not only provide a source for carrying of goods and other materials, but also will transfer of social customs, language, and beliefs among other countries. People to people contact would raise their philosophy that will developed and expand a term of self-cultivation as well as others, in perspective of economic benefits, cultural and environmental awareness. As Confucius taught there is need to encourage and sustainable approach "not to impose on others what you yourself do not desire", BRI has the potential of cultural cultivation and a deep understanding for development on mutual bases, there work still lies ahead. There is need to be engaged at every stage for inclusive growth and social relations (Dellios & Ferguson, 2017). The BRI philosophy of the Confucian sage emphasized to build harmony in the world through

transforming society. Harmony is a significant strategy that gathered the whole world under an umbrella and enables to understand the issues and provide a peaceful solution to create a harmonious world.

A Daoist sage is the cultivation of inner emptiness (*wu*) the sage transcends the human condition and his heart-mind is empty of that makes us human. The detachment and transcendence of the human condition do not make the sage unable of developing close bonds with other human beings. “Who can be together in their very not being together, do things for one another by not doing things for one another?” (Zhuang, 2009). The Daoist sage acts by not acting (*wu wei*) and he can be together by not being together, do things for one another by not doing things for one another. The expression of (*wu wei*) that is translated as ‘non-doing’ or ‘non-acting’ contains the Chinese word of *wu*, that is the meaning of emptiness. So *wu wei* also can translate like ‘acting from emptiness,’ ‘acting with an empty heart-mind.’ The concept of *wu wei* echoes in what the protagonist says his words can be paraphrased in the following way: Who can create togetherness with other people and act with an empty heart-mind? Who can do things for one another and do from the inner emptiness? The Daoist sage gives an answer that it has been established that the competencies essential to building close relationships. It will attract a real community of common destiny whose civilizational credentials would rely on its relationship with the human world, while harmony of Daoist, mainly in Zhuangzi, between the natural world and humanity. The Daoist sage is generous and monitors the movement of the world.

With Buddhism’s contribution, the entire Belt and Road network will embrace many distinctive and integrated of interrelated cultures. Today, 21st century the world is a desire need of peace and harmony, universal brotherhood, love and compassion.

International humanitarianism, non-violence, and World peace are a primary need of today Confucius, Daoist and Buddhist thought method when comes to the environment and society it will help to solve the problems and Such their thoughts-effort will lead to universal peace and harmony. As BRI progresses China needs to keenly engage in this knowledge. BRI in future with Confucian, Daoist and Buddhist patterns of thought will resemble in multicultural and better aligned

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Notes

Note 1. In Chinese, ('zi' or 'tzu') in the older Wade-Giles transliteration system is honorific it mean 'master'.

Note 2. “德之行五，和謂之德，四行和謂之善。善，人道也。德，天道也。”

Note 3. “仁義，禮所由生也，四行之所和也。” The Wu Xing text of the Mawangdui Silk Manuscripts reads Note 4. “human excellence and rightness generate li and yue (仁義，禮樂所由生也).”

Note 5. “聖，知禮樂之所由生也，五行之和也。和則樂，樂則有德，有德則邦家舉。”

Note 6. In Analects 15.32, Confucius point out here that may be a person *ren* always not follow the rules of *li*, even *ren* is intelligent, that is still not good. For conflicts between various values and discussion of possible tensions, see Li 2006.

Note 7. Mencius 1970, *The Works of Mencius*, Legge, J. trans., Dover Publications, New York., 'szu-tuan' (four

beginnings or feelings).

Note 8. “夫順天所以應人也，故天和至而人和盡也。”

Note 9. “均，平也。調，順也。且應感無心，方之影響，均平萬有，大順物情，而混紋同塵，故與人和也。” In *Collected Annotations of the Zhuangzi 莊子集釋*, on the *Tian Dao Chapter* (<http://www.sinica.edu.tw/ftms-bin/ftmsw3>).

Note 10. Möller (2006a): 30; Mair (1994): 378; Geaney (2012): 12; Cline (2008): 338.

Note 11. Also written as ‘heart/mind’ or ‘heart (mind).’

Note 12. Mair (2014).

Note 13. Möller (2006a): 30.

Note 14. *Ibidem*; Robinet (1997): 14.

Note 15. Machek (2015b): 22; Slingerland (2003): 176.

Note 16. Slingerland (2003): 189–190.

Note 17. Möller (2006b): 38.

Note 18. Blakeley (2008): 320.

Note 19. For an exhaustive discussion of the heart-mind as a container in the *Zhuangzi* – but also in the early Chinese thought in general – see, for example, Slingerland (2003).

Note 20. Möller (2006a): 116–118; Lee (2014): 44–45.

Note 21. Möller (2006a): 117 (*italics mine*)

Note 22. *Ibidem*: 119–120; Møllgaard (2007): 108; Lee (2014): 44–45.

Note 23. *Zhuangzi* (2009): Chapter Two 2:31, Chapter Seven 7:0.

Note 24. Wang (2000): 353–354.

Note 25. Dull (2012): 226–227; Geaney (2012): 13.

Note 26. Slingerland (2003): 175, 186, 188; Blakeley (2008): 318. An interesting passage exemplifying the sage’s staying clear of this sort of knowledge can be found in *Zhuangzi* (2009): Chapter Two 2:38.

Note 27. *Zhuangzi* (2009): Chapter Four 4:17.s

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