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**China's Global Expansion - Analysis of Chinese
IR from Confucianism**

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DEDICATORY

To my parents, for being my guide and my unconditional support during all the stages of my life, for forming me with the vocation to help others.

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To my sisters and nephews, thank you for never leaving me alone and for always being there for me in good and bad times, united as a family.

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CONTENTS INDEX

<i>DEDICATORY</i>	<i>I</i>
<i>ACKNOWLEDGMENTS</i>	<i>II</i>
<i>CONTENTS INDEX</i>	<i>III</i>
<i>INDEX OF FIGURES</i>	<i>IV</i>
<i>Abstract</i>	<i>V</i>
1. Introduction	20
1.1 Objectives	20
1.1.1 General Objective	20
1.1.2 Specific Objectives	20
1.2 Theoretical Framework	20
3. Methodology	23
4. Results and Discussion	24
4.1 Rectification of names	24
4.2 Justice and Benevolence	26
4.3 Ming Principle	29
4.4 Filial Piety	31
5. Conclusion	33
6. References	36

INDEX OF FIGURES

Figure 1 <i>Process to be followed for a correct application of desk-based research.</i>	24
Figura 2 <i>Chinese processes as a plaintiff and defendant</i>	27
Figure 3 <i>Changes in popular opinion on Taiwan's unification-independence.</i>	29
Figure 4 <i>PIB per capita of China</i>	30

Abstract

China's expansion has tried to be explained by Western theories and points of view, however, none of these postulates has been able to provide a clear idea of what China achieved historically. Analyzing its development through the prism of Confucianism and the idea of managing society based on the values formed at home, such as respecting one's elders, we find the supports that China used to lead a prosperous development. Confucius established four fundamental principles to support his theory: rectification of names, justice and benevolence, the Ming principle and filial piety. China's development model seems to adhere to the first principle in full, the second in a convenient and defensive way, the third as an answer to the question of its successful development and the fourth also in full as it based its political and social system on its original culture.

Keywords: China - Confucianism - Development - State - Expansion

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1. Introduction

The perspective of the international landscape has changed dramatically over the past decade. Previously, the world powers were in a race with their respective economies for a place at the top of the international system, while the emerging economies struggled with limited success to make way for their nation's industrialization. Today, with the failure of several Western theories in countries that have adopted them, it is essential to analyze other theories of international relations in order to better understand the behavior and actions of states, and international dynamics and thus find possible solutions to current and eventual conflicts. This analysis is focused on visualizing China from a different point of view than the one imposed by the West, starting from the theory of Confucianism as the basis of its political and social system, key to its economic development. In the same way, the principles that Confucius established for the correct functioning of his theory, which aims at an ideal society, are analyzed.

There are several opinions regarding the development and the bases that China has followed to sustain its expansion and most agree that the way the Asian country conducts its internal and external affairs is different from the everyday, with a different system that for some reason has been successful in the Chinese culture, Confucianism gives an important role to the state in maintaining a social order, which in turn leads to an order in other national aspects. For this reason, we will recognize the keys that have led China to a never-before-seen expansion through the theory of Confucianism as a system of beliefs and actions.

1.1 Objectives

1.1.1 General Objective

Analyze China's international relations through the prism of Confucianism.

1.1.2 Specific Objectives

- a) Explain the main postulates and conceptual elements of the Theory of Confucianism.
- b) Describe the main examples of Chinese expansion in the world.
- c) Identify which expansion strategies used by China are guided by the Theory of Confucianism.

1.2 Theoretical Framework

In the context of this analysis, it is imperative to acquire a prior understanding of certain terms that will facilitate a more rigorous and enlightening approach to the subject. Expansion comprises a very important area of economic growth within a country on a regional or global scale. For Vargas (2015) this constitutes a period in which things go well for everyone, as companies increase the commercialization of their products and services, while the economic situation of families, likewise, improves due to their participation in economic activity. Likewise, hegemony is a main factor when talking about expansion, since its meanings go hand in hand in the political and economic context. The term was created to give a name to the actions of one nation over others outside the law, without necessarily infringing international laws. There are concepts created by authors that adequately clarify hegemony, referring to it as a diversity in society, within which there is the predominance of one of its members over the others (Alapin & Mariani, 1998).

Another concept to clarify is that of "soft power", famous in the last decade for its implementation in academic and political debates since 1990 by Joseph Nye. For this author, this term refers to the ability to achieve desired results through the attraction of others, rather than through manipulation or coercion of

them, clarifying that this does not resemble influence, but becomes a source of it (2008). Baylis, Smith, and Owens in the book "The Globalization of World Politics: An Introduction to International Relations" (2017), state that international relations are the study of interactions between actors in world politics, including states, international organizations, businesses and non-governmental groups. To find a clear concept of international relations, other valid points of view from authors who have researched the field and approached the subject from another perspective are considered. Caldach (1991) specifies that the international relationship comprises the exercise of international actors when interacting for a specific purpose, within an appropriate space that is also fixed in time, this process being the essence of international relations.

Among the main theories of international relations are liberalism and realism. These theories help to explain complex phenomena, attitudes, and events of the main international actors from various political approaches. Liberalism holds that states are rational actors who seek to maximize their welfare, while maintaining that the international system is interdependent, i.e., all states are connected through economic, cultural, or social exchanges. On the other hand, realism holds that the state is the main actor on the international scene and that its primary objective is the pursuit of power. This theory affirms that the international system is anarchic, i.e., there is no authority to regulate it. With the development of new currents of thought, additional theories emerged in the field of international relations, characterized by more contemporary approaches such as critical theory, constructivism, economic structuralism, and others.

Several theories are useful for the analysis of China's expansion, the theory of Confucianism being the one of choice. This theory stems from a very important philosopher for Chinese culture. Confucius (551-479 B.C.) is known in China as Kongzi, that is, Master Kong. Kong is his surname, his given name is Qiu, and his courtesy social name is Zhongni, he was a great thinker and educator of the late period of the Warring Kingdoms (770-476 BC), and he was the founder of the philosophical school known as Confucianism (Zhenjiang, 2014). According to Kao (1945), Confucianism considers that the best form of politics is governance based on virtue and the end of human society is to make virtue flourish everywhere in the world and lead humanity to the highest perfection. To achieve this end, there are four stages: the individual perfection of each citizen, the perfect organization and coordination of families, the effective government exercised by virtuous principles, wise leaders and rulers, and competent authorities, who ensure their people the means required for material life and moral development, and finally, universal peace, forming an ideal society.

Confucianism is a current philosophical thought from China, which originated in the 6th century BC and has evolved. It is based on the teachings of the philosopher Confucius who lived during the period of the warring kingdoms. Confucianism stresses the importance of education, morality, family, and society, its fundamental pillar being the belief that education is the key to personal and social development. Morality is fundamental to living in a society. The family is the basic unit of society and Confucians believe that family members should respect and support each other. Society is a collection of people living together and Confucians believe that all members of society should cooperate to create a harmonious world.

Based on the analysis of various authors, it can be concluded that Confucianism brings a different political perspective to international relations. Its approach is aimed at the common good but is based on moral and ethical principles rather than political ones.

To better understand Confucian thought, it is necessary to highlight the principles that this thinker had established: decency, uprightness, loyalty, and filial piety. Confucianism considers that the most important of these principles is not what they say, but what they do not say, a characteristic resource of the Chinese spirit. Decency highlights the importance of a proper and good lifestyle, headed by moral principles that lead the individual to harmonization with his exterior. Righteousness clarifies the good morals that people should have when choosing and forging their path. Loyalty represents the level of social commitment that the subject possesses concerning his ideal while giving meaning to the conviction he possesses. Filial piety refers to respect and is one of the fundamental concepts within Confucianism. The understanding of hierarchical order and respect for it begins with the good attitude shown to parents, taking this attitude to the outside and being part of a society that recognizes the forms of government and understands that it must respect the ranks for its healthy coexistence. The reality that represents the use of this theory and its introduction in international relations traces a path that is well adapted to the new generation of thinkers.

In a world more adapted to susceptibility, respect and integration, this current becomes recurrent in the internal governance of a country, the parochial, and communal. Castelló (n.d.) narrates that during the end of the period in which China was under the rule of the Zhou dynasty, the central authority went through a period of moral decadence. Where customs were left aside, generating a degenerative period in its society. Confucius was able to see the perdition to which this decadence had led and found in the tradition of the ancestors the answer for a social reversion. This thought led him to promulgate classical literature among his followers, urging them to promote the same. This, in turn, was important to Confucius as he considered the promotion of a good example essential. He referred to this model by talking about rulers, where society would choose the proper lifestyle to be led by their ruler. Which would be based on morality and respect, being ideal and the role model for others to follow.

Later, this current continued in force and constant growth in its scope, but it deteriorated since its principles had to cover and provide an outlet for increasingly modern problems in contrast to the time of its origin. These situations distorted the main theory since the theory began to cover situations that neither Confucius nor his disciples had been interested in. This current, formed from those deterioration, was called neo-Confucianism. It is a profoundly mystical philosophical current. It states that the sage, through self-cultivation, must realize that we are all connected, it is the illusion of separation that produces the selfish impulses that lead to evil. He says that when we understand that we are all part of the same unity, we cannot but act well towards other human beings and the whole cosmos (Cervera, 2022).

2. State of Art

Several authors have concluded that China has opted for a model different from others to carry out its expansion. According to Kurlantzick (2007), China had to develop a separate model to detach itself from its past and move into a future where it would be seen as a power that would displace the United States of America. China is currently a world power but does not seem to use its hegemony to interfere in the affairs of others. This model is in stark contrast to the one that had been used by the United States, which has used its hegemony to demand concessions from other countries (Kurlantzick, 2007).

Some authors proclaim that China's development is due to its investment in infrastructure projects that could bring benefits to all other sectors that have an interest in strengthening their ties in order to obtain trade agreements between nations through international cooperation. According to Izquierdo (2019), China owes a large percentage of its growth to the infrastructure project it developed in the new Silk Road. The OBOR (One Belt, One Road) project that represents the new Silk Road is the projection of the Chinese desire to ensure its global trade and its supply of raw materials and production sources, this would be focused on being a point of cooperation with other nations, being a vital part of expansion (Izquierdo, 2019).

On the other hand, according to López (2015), China's presence in almost all regions of the world corresponds to a broad and long-term strategy that seeks mainly to ensure the supply of inputs, open markets for its products and achieve recognition of its status as a responsible country in the international arena. To explain this expansion, some authors take into account Confucianism as the basis of its strategy, according to Mery (2015), the difficulty of understanding the rapid and effective Chinese expansion by the West lies mainly in the fact that the use of political instruments or strategies as a means to achieve its objectives is not the central variable in the design and implementation of Chinese foreign policy, but rather Confucian values such as filial piety, ethics, morality, order and harmony articulate how Chinese leaders and intellectuals interpret the world and their relations with others.

This represents a new way of understanding the functioning of interstate relations. China's strategy is referred to as a "sponge" strategy, as it absorbs resources from the West and transfers them to its territory. He sees this process repeating itself several times and growing more and more, making the size of the sponge increase. With this, China is gradually gaining control of the food, energy, and mineral resources of the entire planet and the world economy. For this reason, the author considers China as a parasite, he considers its expansion as parasitic, "...Chinese expansion is based on creating Chinese companies that employ Chinese, to sell Chinese products manufactured by Chinese in China" (Pavón, 2012). For Portador & Solorzano (2019), China intended to return to Confucianism as the basis for its international relations, but it has not limited itself to applying the principles of this ideology as they were originally proposed, rather it has adapted them, thus creating a neo-Confucianism. It has resorted to a peaceful foreign policy, based on the fundamental principle of Confucianism, a harmonious world, which is the current image that China shows to the world, thus maintaining its new approach to public and cultural diplomacy. Also, the authors argue that China seeks to diminish the idea that China represents a global threat. Pardo (2019)

relates Confucianism to a social ideology due to its hierarchical perspective of the population, the docility reflected by the citizens concerning power, and the need for a specifically Chinese characteristic that differentiates its ideology from the values of Western countries. The author reaffirms China's conviction to promote its development by definitively shaking off the tutelage of the West and remaining faithful to its roots.

To measure the impact that Confucianism has had on Chinese society, it must be taken into account that it is currently undergoing a resurgence. The ideology has always been present in Asian territory, but it is in the last decades that it returned to be essential for Chinese society and its development. According to Bueno (2015), Chinese society is gradually resuming Confucian studies, the reading of Chinese classics has inspired a new wave of philosophical interpretations, which nourishes the body of scholars of the "New Confucianism", and prepares them to face future challenges in the social and political sphere.

According to Rosas et al (2023), China's management of diplomacy is that of soft power. The Chinese government has continued to formulate policies of immaterial power to attract and mobilize others with cultural or ideological resources. Such resources are represented by state symbols that have an impact on audiences' emotions, ideas, and perceptions of China's PR. In the report of the 17th CPC Congress, then-leader Hu Jintao delineated the spectrum of application of the soft power strategy by stating the following:

"In the current era, culture has become an increasingly important source of national cohesion and creativity and a factor of growing importance in the competition for overall national strength [...]. We must maintain the orientation of advanced socialist culture, achieve a new revival in socialist cultural development, stimulate the cultural creativity of the whole nation, and improve culture as part of our country's soft power" (Jintao H, 2007.).

This soft power is strengthened by the impact of other world powers and their leadership in crisis. One of the reasons for China's foreign relations to work is the decline of the main international political argument, liberalism, led by the United States. This decline creates space and opportunities for other currents of thought to gain influence in other countries, even to the point of becoming predominant. These new ideologies are more likely to emerge from countries with a level of political and economic power similar to that of the United States, with a tendency to surpass it at some point (Ghiggino, 2023). Another great reason to consider is that no other modern Western schools of thought, such as communism, liberalism, nationalism, and fascism, which at some point became fundamental in the international political arena, became as enduring as Confucianism in the ancient Chinese interstate system, so the influence and resilience of Confucian ideology is more than proven (Ghiggino, 2023).

3. Methodology

The methodology used in this analysis is Desk-Based Research, which consists of analyzing available information sources including data collection, verification, and subsequent analysis of results (Nooraini, 2015). This is a research model that gathers information from resources available to everyone and is therefore often considered a low-cost method (Gandhi et al, 2018) it follows a 5-step guideline in order to correctly develop an analysis with the information that has been collected, the steps are as follows:

Figure 1

Process to be followed for a correct application of desk-based research.



Note: Adapted from Kubik, Andrzej (2021) “*Business Innovations in the New Mobility Market during the COVID-19 with the possibility of Open Business Model Innovation*”

First, the field to be analyzed was identified, focusing on the internal and external factors of China and their relationship with Confucianism as a basis for the explanation of its growth and economic expansion. Subsequently, scientific articles with academic support were chosen as research sources to obtain legitimate and qualified information. Then, data and information gathering was carried out by selecting relevant and content-rich articles on the subject. The opinions of several authors were also considered since, being a topic that involves more than one state, several points of view are needed to provide an overall analysis. The combination and comparison of data generate discussion and give the work a view from several areas that only some consider when writing their opinion.

The inductive method was used for data analysis, this method implies going from the particular to the general. This method does not require as a basis a fixed hypothesis within a theory, the research work is born with a question and that is where the researcher enters fully into the study of the reality he is investigating, analyzes in various ways the data and information, uses various approaches and points of view to know every detail that can influence the data and according to this, conclusions that explain or predict the phenomenon studied are generated (Ogliastri, 1987). This point is essential for the objective of this analysis, which starts with a question and according to that, several sources of information from different points of view are consulted to know the reality in general and according to that, develop conclusions with the interpretation of reality. In this case, examples of the fulfillment or non-fulfillment of the principles, the reasons and motives for them were analyzed and according to the result of processing that information, generalities were made that helped to describe and explain in a better way the management of Confucianism in international relations and its influence on the economic and political expansion of the nation.

4. Results and Discussion

To make an accurate analysis of the relationship between Chinese politics and the principles of Confucianism, the concept of each pillar that Confucius established as fundamental in his ideology must be clear. These concepts are essential for Confucianism since the purpose of its political vision is achieved through strict compliance with each of them, being part of society implicitly, leading them to coexist in a harmonious system where all people play their roles. These principles are the rectification of names, justice, and benevolence, knowledge of Ming and filial piety.

4.1 Rectification of names

Starting from the first principle, the rectification of names, which means "adjusting the powers and duties, rights and obligations of the ruler and minister, superior and inferior, by the institutions prevailing in ancient China." (Hsiao, 1979, p. 99), The priority that Confucius gave to social roles is evident, without belittling any sector or social class because of its level in the social organization; on the contrary, he considered that the most important thing is to accept the role that each individual had within the community. From the home, the difference between a father and son assigns them a role and a duty to fulfill what is expected of their assigned title. To the father, to teach and guide, to the son, to learn and obey, this according to Confucius would lead to a harmonious state where a state of benefit is reached based on the correct functioning of the social structure.

This first principle highlights the social structure that China has, the importance of its usual social order is always an important aspect to be considered by Western countries, but to make an accurate analysis, this social order must be observed from within. China's cultural, political and economic position has allowed it to be an educated country, with values that rely on its own beliefs and customs in its social organization. However, this thought of a China with orderly and responsible inhabitants that many people have about the Asian country contrasts with the lifestyle that many citizens lead, as it is disguised as a fulfillment of roles based on the education or individual motivation of each citizen, when the reality is that the government limits its population in terms of autonomous activities in order to preserve this social "order". In the *Analects of Confucius*, Master You says that a man who respects his parents and elders would hardly be inclined to defy them, this man would not form a rebellion, therefore, respecting parents and elders is the essential basis of humanity. The presence of social order does not seem to come from an individualistic interest to lead that lifestyle, but it is imposed by the rulers within the society that the development of the family, the company, and the country is understood to be directly linked to the individual, a good behavior and individual success is reflected in a successful country (Quiroga, 2009). To fit politically within the rectification of the names, correct management of the role is expected from the Ruler and the population, which is considered as the first fundamental organization for the state to function.

To analyze how roles are handled within China, we must first review the Constitution of the People's Republic of China to understand many of the behaviors regulated therein for the social and economic sectors. Article 18 states that foreign investment and private enterprise are a form of economic cooperation, therefore, they must align their rights and obligations to the Chinese legal system. In the case of companies that offer for example a space for communication, information, and expression such as Facebook, Instagram, Twitter, etc. If the Chinese legal system chooses to limit freedom of expression, communication or information, these companies must abide by these ordinances.

The Chinese government establishes rules so that not only the major economic players are at the disposal of the Chinese legal system, but also its citizens are constrained by it. Art. 51 states that citizens and inhabitants of the People's Republic of China, within their freedoms and rights, must not harm the interests of the state and society. At first glance, there is no evidence of a limitation on citizens, but this message is reiterated in other articles, where it is made clear that the primary task of citizens is to safeguard national unity and the interests of the state, without performing acts that compromise their integrity, honor or interests. This reflection makes it clear that rights and responsibilities in China are protected, but only if they are in accordance with the interests of the state and national security (Huerga, 2023). To better demonstrate this "repression" of public opinion, it is enough to learn how public denunciations of the government or state personnel work in the country. The BBC News network made in 2019 a short documentary where they corroborated that the freedom of expression of Chinese citizens is limited and to a certain extent they are obliged to provide a good image of the government representation. It is said that there is no freedom of the press, except for very few private written media that are not easily accessible or reachable by the general population, the media are always under surveillance and state regulation in favor of defending and extolling the government's actions. The Chinese government controls very carefully and rigorously the internet, and universities, especially paying close attention to the development of political ideologies in students, and also to human rights defenders according to the denunciations of several international organizations.

According to the first principle of Confucianism, the rectification of names, which compares and organizes society as a family, where there is an authority such as the father or mother, who in turn have their children, whom they must educate and protect, the Chinese government fulfills and reaffirms its position in Chinese society, demonstrating authority and imposing the laws that they as leaders consider that will benefit the population, even though there are minorities with different opinions. According to the *Analects*, Confucius was asked why he was not part of the government and he responded by referring to a document that said "Limit yourself to cultivate filial piety and be kind to your brothers, and you will already be contributing to the political organization", referring to the fact that this is also a form of political action and not necessarily a forced participation in the government. The role corresponding to the citizens, focusing on being the people or the "children" if the country is considered a family and supporting and obeying the leader or "father", is also fulfilled. Unlike the government, the people have needed constitutional laws that somehow "force" the citizens to fulfill their role as Chinese people, without generating opposition problems that represent internal problems within the state.

Thanks to this "acceptance" of the Chinese people, the current Chinese mandate has been able to maintain and continue with the progressive development that previous mandates gave the nation after managing to

counteract the crisis that submerged the country due to the extremely communist regime that generated famine and killed millions of people. Rooted to a state of zero growth, the Chinese society knew how to visualize and understand the growth and development model they were heading towards, and in turn, they understood that one of the most important aspects of that plan depended on them, so their commitment was not in doubt, this was the fact that inspired many people to improve and dedicate their lives to do their best to move the country forward, being a thought that passed from generation to generation when they saw that the economy worked and improved progressively. The leap to a better quality of life nowadays has led the people to accept their role, which involves obedience and order, for the benefit of all. In the Analects, Confucius referred to this state by saying that he who rules by virtue is like the pole star, which remains fixed in one place while the other stars revolve respectfully around it.

On the other hand, although within China, the order has been maintained due to the acceptance of different roles, it is necessary to analyze at the international level how China has performed when it has had to play a different role as a country, not as a mandatory but as a participant that must adhere to the rules imposed by something, which happens to be above it in the hierarchy, for example, the international treaties signed by them. To understand this aspect, we must first review how the international reality is constituted. It is a fact that there is no authority in the international system, nor the possibility of establishing effective legality and order within it, giving way to the fact that countries will always look after their own interests, finding themselves in a constant power struggle (Miranda, 1984). Understanding the disorder and the lack of a maximum international authority, there are countries that, being world powers, exercise a "leading" role by being dominant countries over the others. The Tianxia, a Chinese theory derived from the period of the fighting kingdoms that means "everything under heaven" refers to the order that must be established considering the kingdom/state in a global way, that is, there were no distinctions or separations of any kind, but everything was governed and ruled as a single state, this, in turn, was supported by the virtue of the family bond established by Confucianism, where everything under heaven represents a family, each being part of the family, and therefore, responsible for a role. It is at this point that it again differs from Western theories. The anarchic system establishes that there is no world authority as would be established by tianxia and Confucianism, but that there is a dispute between countries to place themselves as high as possible to exercise their hegemony over the others and in this way, control and depend minimally on the others. This does not represent an absolute idea of harmony in international politics, but it maintains an order and gives self-regulation to certain international aspects, such as negotiating power, which is often necessary to recognize when talking about multilateral agreements and treaties. By signing an agreement or joining an international organization, countries commit themselves to abide by the rules set forth therein. According to the Confucian principle that seeks the rectification of names, China should fulfill its role as a participant in the agreement and organization by respecting and always complying with the stipulations. However, according to the European Parliament (2021), China has been accused of using its trade relations, even those subject to the rules of a free trade agreement, to retaliate against other trade actors with whom it has political conflicts. In 2010, China banned exports of rare metals to Japan after Chinese ships clashed with the Japanese coast guard near the disputed Senkaku and Diaoyu islands in the East China Sea (European Parliament, 2021). China acts as an important power in the international arena but does not abide by the rules that international organizations dictate for good relations between countries, leading political conflicts to an escalation of greater impact as is the economic aspect. Thus, it can be deduced that the state correctly complies with the principle of rectification of names in the national territory and on its population, but it has shortcomings when it comes to complying with the rules and responsibilities attributed to it as a party to international treaties and organizations, so that on an international level, China does not respect this principle.

4.2 Justice and Benevolence

The second principle of Confucianism, justice and benevolence, relates two terms that according to Confucius are complementary and fundamental to living in harmony within an ideal society. The virtue of justice is expressed by Confucius as a "duty to be" that obliges the individual in society to perform those actions that should be performed by oneself. (Arnaiz, 2004), that is, people must act to correct those errors that society itself causes, creating peace and order in a context of chaos and injustice. This is understood as the sense of justice that each citizen must exercise within the nation, acting with a sense of respect for social norms to coexist in the best way with the rest of the population in every area of their lives and relationships. At the same time, the virtue of benevolence complements very well the sense of justice that Confucius puts forward in his ideology. For him, benevolence consists of "loving others", and the best way to express this love is by complying with the rules imposed by society to achieve the harmonious world to which Confucius always referred. Both principles are complementary in that justice and its purpose has the same focus as

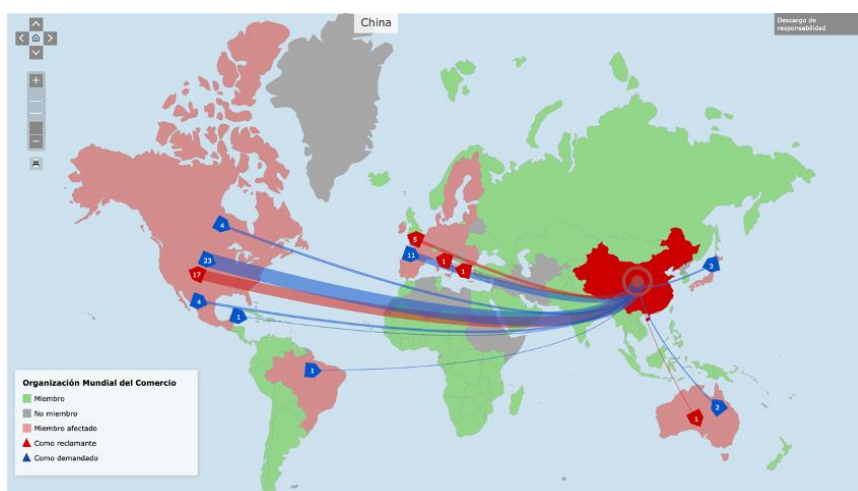
benevolence and its reason. To exemplify, justice can refer to a judge passing a fair and impartial sentence and benevolence to a father looking after his family, which in a national approach refers to a government looking after the welfare of its population. The master in his analects says that to govern a state one must dispatch affairs with dignity and good faith, be frugal and love everyone. Chinese culture is distinguished by the education and values they practice and carry with them to any part of the world. Their sense of justice and benevolence is reflected in the fulfillment of their duties and responsibilities in favor of leading a better life for themselves and all those around them. The application of this principle seems to be highlighted in Chinese society, but not in the government's performance in national and international arenas.

The reality of the international panorama is that many countries are in a process of economic and political development, seeking a place within the international panorama, on the other hand, those countries that are already powers, seek to be part of agreements, treaties and organizations to use international relations to achieve greater influence in the world. The key to improving these interactions between states lies in the various methods of international cooperation. Currently, the World Trade Organization is the entity in charge of regulating trade, collecting economic information from member nations, resolving economic conflicts between nations and providing economic advice to members that require it. This international organization imposes rules of conduct and assigns responsibilities that must be fulfilled by all member countries, and China is no exception. The importance of the collaboration of countries in the World Trade Organization is fundamental to avoid economic conflicts, which would later lead to political conflicts and eventually result in war.

It is at this point where the sense of justice and benevolence that Confucius preaches in his ideology is not reflected in China's actions, since, as it states, acting according to the rules and justice will lead the actors to a state of general welfare. The economic conflicts that China has been involved in are, politically speaking, strategic, since the intention of a direct confrontation with another nation, the United States, is identified. The rivalry that these two countries manage and their dispute to expand in all aspects to other countries is more alive than ever, and with the recent economic growth that China has had in recent decades, positioning itself as one of the major world powers, is aggravated due to its different political orientation and strategic location. East meets West, unleashing a rivalry that goes beyond two nations, it is their alliances that come into play and their methods of strengthening them that are increasingly debated. The following illustration provided by the WTO shows the number of complaints made by various countries to China and vice versa, these indicators are distinguished by the color red when China makes the complaint and blue when China is the one to be judged. These indicators clearly show the conflict between the U.S. and the Asian giant. This reinforces the previously mentioned approach in which China's management of diplomatic conflicts was discussed, where political differences were expressed in international economic aspects.

Figura 2

Chinese processes as a plaintiff and defendant



Note: This illustration shows China's processes as plaintiff and defendant. Source: Based on World Trade Organization, 2024.

Justice and benevolence speak of correcting the wrongdoing of the individual, and preventing these actions as a whole by acting well intentionally, so that injustices are reduced to a minority or eradicated in their entirety. In matters of agreements and treaties the idea is reflected in the same way, one should always act peacefully and cooperatively with other states and seek to resolve conflicts that are in the way in order

to lead good diplomatic relations. Political rivalry is once again reflected in the economic scenario and is not compatible with the model of benevolence that Confucianism promulgates in Chinese society. In this case, the strategy that both countries have, is to attack and defend, both with the same objective of consolidating one over the other. This dispute is not compatible with the Confucian model of justice, since China has been sued 23 times by the United States due to irregularities, defaults, or claims about its behavior concerning the management of its economy and the international treaties that China must respect over its national interests. China's way of handling the conflict is to counterattack with a sense of dispute. In addition to these cases involving China, one can add a conflict that has been going on for decades on a premise where both sides believe they are right and that their actions are correct. The dispute between China and the island of Taiwan for the latter to join Chinese territory has long prevailed. The two sides have remained separated since the Chinese Civil War, which began in 1927 and ended in 1949 with the victory of the Communists and the retreat of the Nationalists to Taiwan (Skylar, 2021). For Taiwan, this moment meant the birth of its republic, while for the People's Republic of China this exile never deteriorated the idea of "one China". China wishes to reunify its territory, not invade or annex it because they do not consider it totally alien, it was in the civil war that a separation of interests of two regimes arose in which Taiwan was politically separated from China by a ruler clinging to his party, this was escalating until it led to the conflict that exists today. Its reunification has been one of the main goals of the Chinese government because it would mean a political and economic contribution and, in addition, the achievement of the goal of a single China.

The right path to achieve the objective is the peaceful one and China has tried to take this route in the best way, promoting its diplomatic relations with cultural, economic and even political exchanges, but the lack of real interest from Taiwan goes against Chinese expectations, who have begun to understand that peaceful reunification is and has been difficult to introduce over the years. In the face of these attitudes on the part of the island, China is beginning to use political tools that seek to isolate Taiwan, offering economic incentives to several of Taiwan's strategic partners to abandon relations with Taipei, Taiwan's capital, and attract them to Beijing, China's capital. The fact that it seeks to directly harm a state with the help of tools that should be used for the peace and welfare of the people is totally at odds with the Confucian enactment of justice and benevolence. Only China intends to attach Taiwan to its territory that shows the non-compliance with Confucian principles.

This situation goes even further when China announces that, since peaceful reunification does not seem to be possible, they see an invasion as more real, possible, and accessible, which has been talked about several times, being considered many times as something impossible because of the drastic that it would mean to take such a measure, but which currently, for the Chinese government itself, is more possible than ever.

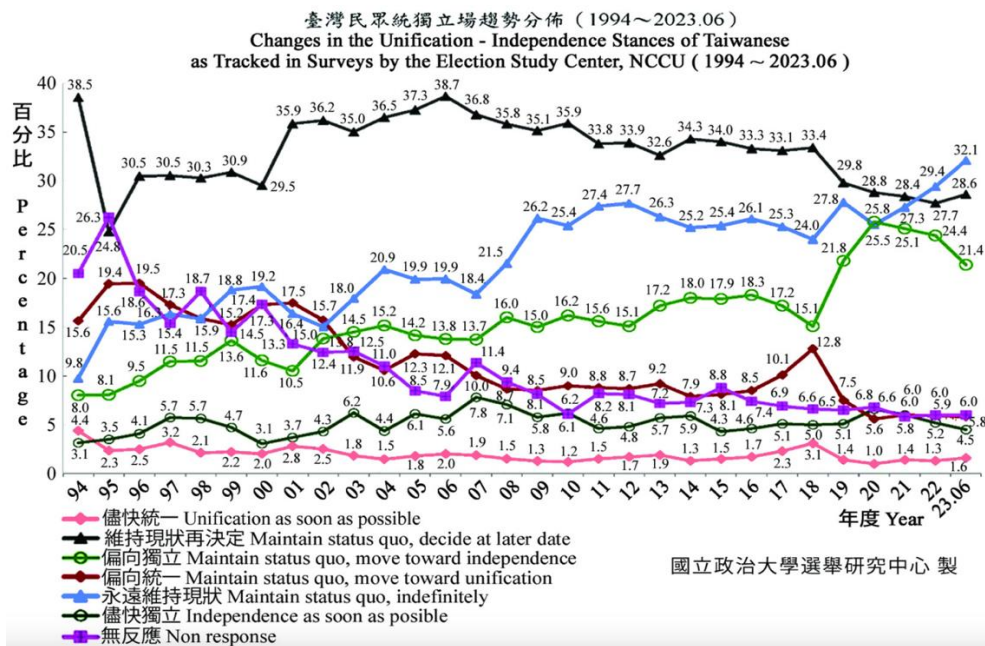
In this conflict not only China and Taiwan are involved, this possible "war", if it were to happen, would also involve its direct international rival, the United States. The U.S. has been a supporter of Taiwan because of what its union with China would mean. It is here where the importance that China gives to the reunification of the island is also evident since they consider that its adjudication will bring more benefits than harm to the citizens of Taiwan, but that the island does not consider sufficient since its independent ideology has not only been strengthened by them but by the influence of the United States, which for its own reasons covers and gives political and economic support to Taiwan in order to maintain its position of rejecting unification. The consideration and the real possibility of a Chinese invasion of Taiwan is conclusive proof that China does not profess the second principle of Confucian ideology and that its expansion is not by peaceful methods in favor of self and mutual benefit. China's patience has been disguised as a peaceful process of reunification, now seeing itself desperate, has begun to announce that the invasion will come at some point and this represents a serious violation of international law and sovereignty of states, breaking even agreements that China has signed in favor of a peaceful and beneficial coexistence and cooperation between states. The sense of justice is clearly favorable to their country and the benevolence is null when putting lives at risk for political and economic interests.

In the face of all this, it is important to recognize that China, after having gone through the century of humiliation and having been removed from the cooperation that all countries were part of, sought to somehow recover for the sake of its citizens and this has been interpreted several times as a conflictive state, seeking to satisfy the interests that were not respected in any way before. In the Analects, Confucius says that only a benevolent man can love and hate others. This idea would be reflected in China's actions in its conflicts with other countries, for if they consider their intentions to be benevolent, their responses and counter-attacks to international disputes would be justified by their own moral principles.

On the other hand, it is important to know the point of view of Taiwanese people regarding the issue of unification with China and how many of them have developed an identity that has no similarities with the political and social systems of China. Lin Fei Fang, leader of the Sunflower Revolution in Taiwan in 2014, narrates in an interview that the main element that tops the Taiwanese identity is democracy, contrasting it totally with China by saying that they enjoy a different political system than China (Antonete, n.d.). The revolutionary adds that the Taiwanese do not see China as an attractive place, neither politically nor economically, one of the reasons why they are not interested in a possible reunification. The table below reflects the general thinking of the population in Taiwan regarding unification with China, on the vertical axis is the percentage of people in Taiwan who responded to the survey, while on the horizontal axis is the variability of their responses over the years.

Figure 3

Changes in popular opinion on Taiwan's unification-independence.



Note: Opinions from Taiwan population about reunification with China. Source: Election Studies Center, National Chengchi University, Taipei, Taiwan, ROC, 2023

The chart shows how the trend up to the cut-off date of June 2023, Taiwanese citizens prefer to remain independent indefinitely, with the second Taiwanese thought being to stay the same and worry about deciding later. In the year 2020, there was a peak of citizens who wanted to make independence official, while to a noticeably lesser extent were citizens who favored reunification. This section of citizens have always remained the minority and also represent one of the crucial factors why reunification has not been achieved until today, the reason being the disinterest and opposition of the majority of the population.

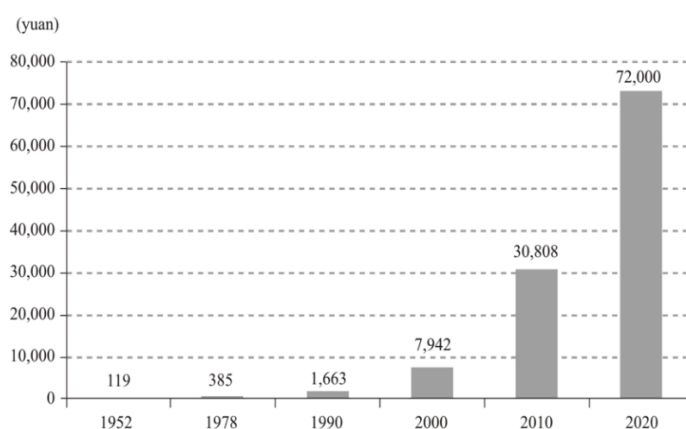
4.3 Ming Principle

The third principle that sustains the ideology of Confucianism is attuned to and requires the fulfillment of the two previous principles to align its visions in favor of making the individual aware of his or her existence and individual progress. The Ming Principle refers primarily to ignoring the failure or success of others, from the moment the individual recognizes that the world is inevitable. It is adopted and also known as the "decree of heaven" and the importance given to self-sufficiency is essential, since Confucian theory considers that a country shapes the man and in turn, the man shapes the country. This principle is directly linked to the rectification of names and justice and benevolence because both are aimed at charting a path that leads to social harmony.

To analyze the national axis of this principle, we must emphasize the success that individual development has given to the country since everyone began to contribute to the state with their personal, student and work achievements. This would not have been possible without the support that the government was able to give to its inhabitants, offering them the necessary tools so that all people have the same opportunities and that in this way, everyone can contribute to the nation. This development model takes advantage of the situations generated by the government to bring together individual and collective progress, and in this way, national progress. One of the most important and necessary steps taken by China was to help people living in poverty. According to the World Bank, poverty in China in the year 2000 had

a poverty rate of 49.8% and in only 15 years it was reduced to 5.7%. This represents and evidences the enormous work done by the government throughout these years, so it is necessary to explain the keys that could give way to a society able to promote the development of their country through their support and work. First, the poorest sectors had to be precisely identified, then specific aid programs were developed with the correct use of capital, and at the same time, aid was in some cases provided on a household-by-household basis due to the different realities faced by these families. This strategy, accompanied by the relocation of these people to inhospitable areas suitable for their development, the improvement of education in poor areas, and the subsidies provided by the government reduced poverty massively in the country. By 2020, 99 million people who had been classified as poor according to the Chinese poverty line were lifted out of poverty. By providing its inhabitants with the right conditions for their well-being and personal progress, the Chinese government can only wait for the results of its actions and has done so by analyzing GDP per capita, which has soared in the last decades, years that were key to its development. The following graph shows China's GDP per capita and its evolution from the early 1950's to 2020.

Figure 4
PIB per capita of China



Note: China PIB evolution since 1952 until 2020. Source: The State Council Information Office of the People's Republic of China, *China's epic journey from poverty to prosperity, 2021*.

The combined efforts of its hard working people have brought China to a prosperity that, a couple of decades ago, many saw as impossible. And it is due to the people, as they have gone through a series of tragedies and adversities that they have managed to overcome as they did at the beginning of the rule of the People's Republic of China when despite the devastation, they started a process of rebuilding a new China. The culture of hard work has been established since those times when the inhabitants understood that they were the most important factor for their country and this action has transcended generations to remain the same today even with the stability they have today.

The international aspect that involves this principle is the development of China and how this influenced it to become a leading international player. The paths they used when they did not have the recognition that they have today and made them worthy of direct and simpler negotiations that facilitate their expansion. The first step to highlight in this process is the choice of its own path, different from the rest. Through the studies and practices of its social model supported by its ancestral theories, China knew how to choose a path with Chinese characteristics that they considered correct, where independence and self-sufficiency have always been respected and promoted. This path has led it to make important advances in all sectors that comprise its system as a society. Deng Xiao Ping assumed the leadership of the country in 1978 and the plan for its economic development was defined by reform and opening up. Several projects were carried out in different parts of the country that aimed to discover the potential and skills of its citizens to bring them to reality and make the most of them, thus generating a rapid process of collective learning throughout the country. China urbanized and industrialized in just a couple of decades, while other countries, which today are also world powers, took more than a century to achieve the same status that China has now.

However, the current situation in China and the international panorama itself, has been affected by a factor that accelerated development but has completely ignored it: the environment. The period of growth that China started from the 80s to the present has decreased in percentage terms due to the new

regulations established by international organizations to reduce global warming and thus improve the quality of life of the people, which is disguised by the consumerism caused by being a manufacturing and selling state of all kinds of products and services. This factor renews the Chinese ideas related to its autonomous development and leads it to move from being a net exporter to seeking relations with countries that can offer raw materials, a role currently played by Latin America.

At present, relations are purely commercial, but they should be taken to the next level to establish order and political harmony between strategic partners for the development of both parties, whether bilaterally or multilaterally. China is aware that the era of autonomy has reached a peak within its territory and that its individuality could lead it to make incorrect decisions, so it proposes projects that promote globalization and multipolarity. The new way that China proposes to improve its international relations contrasts with the hegemonic model that other world powers have imposed, gain-sharing, where both parties or all parties involved in a project can be beneficiaries of the gains resulting from their cooperation, this being supported by the interconnectedness of states and common interests (Heine, 2022).

This new development model adheres to two others and thus forms the three pillars, common prosperity, dual circulation, and carbon neutrality. This model is adapted to China's new economic and political interests since after eliminating poverty in the country, strategies are proposed to eliminate the gaps that were opened by giving tools to the rich to become rich. Common prosperity will address regulations to reduce the gap between the upper and middle classes in order to solve the internal problems that its policies provoked and that can currently work against it. The second pillar focuses on addressing the technological race that China is in with the United States and that is to develop technologically to a level that allows them to be self-sufficient, as well as to develop high-end technology and advance high-tech to correct bottlenecks in their production model. And finally, regarding carbon neutrality, the goal is to reach a carbon neutral index by 2060 and a maximum index by 2030, thus affecting the productive sector until efficient eco-friendly ways of production are discovered at a high level, on the other hand, it would mean the rise of other energy sources. China is optimistic and sees this as the rise of new energy and a green economy (Dong & Le Xia, 2021).

4.4 Filial Piety

The fourth and last principle of Confucianism is filial piety, which refers to the duties of the child towards his or her parents, but does not stop at this idea, but highlights the fact of respecting everything that belongs to the world of the parents, the cult of history, the veneration of traditions, the respect for the path that the ancestors traced (Arnaiz, 2004). This principle seeks to rescue the moral bases that have been imposed from generation to generation and take them to all corners of the national territory since it is part of a veneration of tradition and history. To better exemplify and explain the principle, it is possible to demonstrate the fulfillment of the same by venerating their traditions, studying and being guided by their history while preserving and respecting the paths that the ancestors traced to take China to the top. The development of Chinese international relations theories is solid proof of how China wants to stay true to its history and traditions. The study of Western theories has reflected China's desire for its own identity to relate to its citizens within the national territory and beyond, with other countries.

Confucianism and Tianxia are Eastern theories based on historical events in China. The ancestors established the course that things must follow to live together in a harmonious world by elaborating a fixed path, which could evolve but not deviate, adapt to new generations and not be modified or detached from the roots of the theory. While Tianxia understands everything under heaven as a single group of people, without barriers, Confucianism turns this group into a family, where there are family, communal, national, and international organizations, and everything is always interpreted by the hierarchical order that imposes respect for the family. In the Analects, Master Zeng refers to this case by saying that when the dead are honored and the memory of the ancestors is kept alive, the virtue of a people is in all its splendor (Analects 1.9). This thinking has passed from generation to generation and it is reflected in the use of the current Chinese system, where thanks to their desire to maintain their origins and their historical, political and cultural attachment to their ancestors, they have been able to lead China to be a world power. On the national aspect, it has been the key to Chinese development from the beginning, filial piety was the driving force of Chinese growth in the past decades, so China successfully adheres to this principle at the national level.

Concerning the international level, we can start with the aforementioned Taiwan-China case and provide an additional perspective when analyzing this conflict. China has openly expressed its desire to reunify with Taiwan, going so far as to fulfill the goal of one China, which was set forth by former leaders. China claims Taiwan as its rightful territory, as it was born out of the political friction between two Chinese movements at the time. From this it can be interpreted that China wants to preserve and make filial piety prevail when pressing for a reunification with Taiwan because from a Chinese historical perspective,

Taiwan has always been part of them and it is their duty, according to filial piety, to respect the paths that their ancestors traced. Their ancestors thought of China as a united and prosperous nation, without imagining having to press and fight to regain part of their territory politically, socially, economically and geographically. Considering this point of view, it is understandable in a certain way the pressure that China exerts and the desperation it has shown in recent years by wanting to anticipate and prepare a land invasion since Taiwan, which at some point was also China. It has completely exiled the theories where values are a very important part of their sustenance. Taiwan does not recognize Confucianism as a system of political coexistence and filial piety much less, so it cares little about how things were before or whether it is right to return to the origins and the dream of being one China that the ancient leaders who witnessed this separation had.

In his *Analects*, Confucius says that when a father is alive, he observes the aspirations of the son, when a father is dead, he observes the actions of the son if three years later the son has not deviated from his father's way of proceeding, he can be called an obedient son (*Analects* 1.11). This is what the conflict between China and Taiwan reflects. China, seeing the disinterest and the way Taiwan has to manage its territory, with Western theories at the helm of its political order, considers the island as a rebellious province of its jurisdiction seeing that what was once part of its territory is now influenced by several nations that seek to make this conflict bigger and that in the end, it is not able to reach a peaceful reunification. In this case, China strives and presses to comply with what filial piety demands, so it does not move away from the theory of Confucianism if its interests are to preserve its origins and maintain the path that its ancestors had traced for it, which had only one direction, coexistence in harmony. China, seeing itself desperate and incapable of complying with this principle, has opted for a more aggressive stance, but which still has the same objective, and therefore continues to comply with what is proposed by filial piety.

As a final point in analyzing China's compliance with filial piety in the international arena, we can contrast a very important Chinese policy within the concept of filial piety, non-interference in the affairs of other countries. Considering the form of government as extremely valuable within a country's system, China does not interfere in any way in the way other countries have to conduct their internal affairs and international relations. In 2018, Wang Yi, State Councilor and Minister of Foreign Affairs of the People's Republic of China at the time, stated in the face of accusations that they had by the United States of interfering in their elections that China has always abided by the principle of non-interference in internal affairs, which is a Chinese diplomatic tradition and is also recognized by the international community. It stresses that they have not intervened in the internal affairs of other countries before, now or later and encourages other countries to do the same. The political tradition of respecting the parents as a hierarchical system is also present in the Chinese international arena, where they reflect their position without interfering in the affairs of "other families", this reflects the respect for the existing culture in other countries of the world, their values, traditions and historical path. China considers this as sacred material within the history of a country and does not make negotiations that may involve or jeopardize these values established within the political and social system of others.

On the other hand, certain factors influence China to be noticed as a possible partner for an economic or strategic alliance in other political and social fields. To exemplify this, we return to the conflict between China and Taiwan and analyze China's actions on the Taiwanese population as an example of what is happening around the world today. Lin Fei Fang, the revolutionary leader stated in the same interview mentioned above that China has deployed a massive campaign of intervention in the social debate in order to influence public opinion. This contest, to generate more reach, is carried out on the Internet and it is not propaganda about the goodness of the Chinese political model that they offer, but this campaign is focused on questioning all the people who trusted in the foreign relations that Taiwan has as an independent nation, putting Taiwan's relations with several countries at their personal discretion. Taiwan has a national communication commission that has been in charge of suspending the license of the main television station linked to Beijing, due to the disinformation that it generated, but the programs of this television space are still available on the Internet so many citizens have requested that they expand their functions to the space in the network. You can easily control a phenomenon that happens on television, the problem comes when it is born on the Internet, on a platform that connects billions of people around the world. TikTok is a Chinese social network of great impact in recent years, Taiwan being an island where 23 million people live, has a record of 30 million accounts.

The use of these tools is directly related to the soft power that has been attributed to China according to several authors. The use of its influence through any indirect means of persecution represents China's attempt to gain a foothold in the thoughts of the Taiwanese people. The revolutionary alleges that China uses these media to spread disinformation on a massive scale, trying to influence public opinion by using fake profiles that support the disinformation provided. These types of campaigns are not only to

discredit a political or economic rival, they are also campaigns to glorify China, campaigns that promote a biased image of what China is to the world, in order to make many countries trust and be interested in establishing diplomatic relations with the Asian country, so the handling of this type of information is very convenient for a country that maintains a strict social order based on respect and obedience to the rules, which many times has been denounced by human rights organizations. In 2020, surveys were conducted among the unions affiliated to the International Federation of Journalists on their experience working with information on China of any kind and most of them concluded that it was a positive experience, one third stated that they had been contacted by Chinese media to do a report and within this group, a percentage of them had to sign confidentiality agreements to be able to proceed with their journalistic work.

This survey tells us that the number of journalists who have gone on sponsored exchanges to China is surprising, these exchanges last from 2 weeks to 10 months and were aimed at reporting on specific areas of China, such as its economic development, its modern cities or its technological advances. One of the journalists surveyed said that their reporting in China was like a field trip to show the good parts of the country. China has always been very careful and demanding with the image that its government wants to transmit nationally and internationally, this contrasts with the fact of promoting censorship of various opposition media within the country or disinformation campaigns and influence on mass society through social networks such as TikTok. The filial piety that China always tries to have as a priority in all its aspects as a country is mostly positive because its intentions, ideas and actions are aimed at protecting, preserving and keeping on the same path that its predecessors traced in order to make China a prosperous country.

5. Conclusion

China is a country that has developed in an unpredictable way considering that they suffered a century of humiliation due to the intervention of third parties in their territory. Throughout this analysis, it was shown that their level of development is largely due to their way of maintaining control over the political sector and with it the social and economic sectors. Chinese culture has been characterized by its personal and social order, values, education, and discipline. This is due to the adoption of a non-Western theory, which arose from the need for its own identity based on Chinese history, culture and traditions. Confucianism had its impact in ancient times and continues to have an impact today. Confucius leaves a legacy where social harmony and the good life of all is manifested with the understanding of respect and the value of the family. China knew how to interpret and adapt this thought for the resurgence of its system, which is mostly due to the role played by the population throughout its reconstruction process. Organizing all sectors as families and taking advantage of the culture of education transmitted by parents to their children was a key move by the Chinese government to make each part of its political system by simply abiding by the rules, from the most common to those established in the constitution.

The principle of the rectification of names explains and develops very well the hierarchical order that is established by forming families within the entire national system, giving all individuals a role and a responsibility that will be reflected in the development of the country. China accepts the fact that, despite having this model of coexistence, no model can be perfect because there will always be opposition. This is where the Chinese government's strategy comes in, which has been frowned upon by many people, censoring the media, limiting freedom of expression and going against any event that generates chaos or disorder within society. When it comes to assuming a family role, it is assumed that parents have the power to raise their children in the way they see fit, as long as their welfare and development are prioritized. The same goes for the government and the population, many organizations point out how cruel China can be to its own population by "imposing" a lifestyle based on obedience and cooperation, however, this position of the government has been key to achieving the success they have today. The result of the economic development process is reflected in the prosperity of the families within the country and it has been successful in that field, reducing poverty by a great rate, improving the quality of life and improving the level of education for all its inhabitants. Although its mission has not yet been accomplished, its progress has been a success as it has come to compete head-to-head with the United States for the position of first-world power, surpassing the ideas and models of already established powers that govern by academically defined theories. China knew how to adopt its own culture and reflect it in its inhabitants' desire for well-being.

The second principle that China knew how to adapt very well in its national territory and take advantage of it is that of justice and benevolence. For Confucius, this principle is a tool that could bring welfare to the people and the ability to act against what has been altered in nature for the worse. China promotes good deeds to its citizens by providing a real and desirable reward, this is key because people visualize the results of their actions daily, which motivates them to perform these actions habitually, this

being a general thought that results in a collective benefit. Benevolence involves the sentiments that Confucius enacts by classifying all systems as one family, the state being one family. The actions that promote loving everyone are those that are imposed by the state since they guarantee the population a healthy coexistence and ideally are what their society desires.

The conflict that the Western perspective fixes as absolute truth is China's actions in the international arena, but to understand it, it must first be analyzed and emphasized that the international system maintains an eternal war between powers that seek to lead and dominate as much of the world as possible with agreements and treaties. The anarchic system explains that no world authority regulates the actions of countries in the international arena, so all countries act defensively according to their interests. The conflicts that China has with the United States are daily news topics in all countries of the world, and it is not for less since both are at the top of the countries with more development, unlike the others. Western viewpoints are accustomed to taking a stand when it comes to highlighting China's rivalry with the United States. However, the Asian country remains faithful to its principles and defends its interests when any attempt at destabilization is met with a Chinese counter-attack in response because that is how the international system works in the absence of an entity superior to the states.

The case of Taiwan is another example of the Western point of view on an Eastern problem, a historical conflict derived from the internal Chinese dispute to govern a broken country. Confucius leaves in his *Analects* a phrase that gives the Chinese people the peace of mind they need to know that their government acts in the same way inside and outside the country, "only he who is benevolent can love and hate others" (*Analects* 4.3). China acts according to its principles and what is right in its eyes, with this it has managed to give a prosperous development to its population and position it as a world power based on its ancestors, its history and culture. Under his criteria, which are duly substantiated by his results, his actions are correct, and claiming the territory of Taiwan in order to reunify China is valid due to the historical context that exists between both parties, however, his methods are, for many, questionable. Invasion, which is being considered by China, would mean attacking the lives and integrity of those they consider part of their nation, even if this sentiment is not shared by the other side. The principle of filial piety highlights this case and supports it by giving China a historical and cultural incentive to consider Taiwan as a rebellious son who abides by the ideas of the West and flatly rejects its origins, soiling the legacy of Chinese ancestors and distancing itself from the culture of respect and education to the teachings of the elders that this principle promotes. China becomes contradictory to its principles because it seems to seek to fulfill them at all costs, regardless of whether it is peaceful or not, radically fulfilling the principle of justice and benevolence.

The Ming principle provides an understanding of the development and expansion that China achieved through the correct application of the above principles. China's growth is undoubtedly a challenge to the international relations established in the states that seek growth at least similar to that of China, but all fail to find inconsistencies within the theories applied because they cannot apply them in their territory due to the political, social and economic differences that exist in all parts of the world. Recognizing that China's growth was possible only for a country like China, which had to go through adversities such as a whole century of humiliation and get used to these situations, sinking as a people to recover as a people, always maintaining that sense of overcoming and shared benefit led and continues to lead China to a higher point than the previous year, This for decades and will continue to be so as long as they continue to comply with the principles established by their predecessors, respecting the path that was traced at the beginning, adapting it in the best way to the current situations with the establishment of international cooperation as a new system of economic growth and seeking productive development in harmony with nature. The Ming is fulfilled in its entirety since the level of development is the product that China has shown to the world.

Filial piety is the principle that led China to become the world's leading power. The respect for its origins, the preaching of the teachings of the elders and the generational transfer of these teachings have been the factors that China took advantage of to bring its population to a standard of living that decades ago they would never have imagined. China's need for its own identity saved it from falling into Western theories and becoming a different country. Confucianism knew how to correct social problems and promote an organized, tolerant, respectful and disciplined society. China understood that its development begins with society before the economic or political sectors. Confucius thought that raising one's children well was the best legacy one could leave to the world; spreading that seed of love everywhere was the key to the ideal society. In conclusion, it can be said that there is no defined route for countries to guide their development, nor theories that ensure the economic or political triumph of a country over others, first considering that a triumph goes far beyond the income a country has or the number of diplomatic relations it possesses. When a country recognizes that its victory lies in the harmony of its society, and the respect, education and discipline of its citizens, it is when it finds the path to development in all the other fields that

follow. Confucianism promotes this thinking of developing first the individual and then the organization. China has successfully implemented this thinking and continues to do so to get as close as possible to an ideal society.

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