



Focus Group Discussion Report

“Dialogue of Civilizations”



Jointly Organized by

**Pakistan Research Center for Community with a Shared Future &
Communication University China (CUC), Beijing, China on
29th March, 2021**

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BRIEF OF THE CONFERENCE

On 29th March 2021, Pakistan Research Center for a Community with Shared Future and Communication University of China, Beijing jointly organized a Focus Group Discussion on “Dialogue of Civilizations”.

The aim of the Focus Group Discussion was to bring together intellectuals from Pakistan and China on one platform to share their expertise and knowledge on “Dialogue of Civilizations”. This Focus Group Discussion facilitated in informing the wider public regarding this concept and its significance for the countries across the globe.

The Focus Group Discussion was moderated by Mr. Khalid Taimur Akram, Executive Director, CGSS, and Director, Pakistan Research Center for a Community with Shared Future, Islamabad. The discussion was attended by the members of the Institute of Community with Shared Future, Communication University of China, Beijing.



Executive Summary & Key-Takeaways



EXECUTIVE SUMMARY & KEY TAKEAWAYS

a. Dialogue of Civilization: An Advanced Perspective in International Relations

- In our daily lives, dialogues and conversation are a common process to interact. Presently, in this globalized world, the concern is not about swapping ordinary thoughts or ideas in daily affairs but also about comprehensive dialogue among civilizations.
- Comprehensive dialogue process enables nations to understand and respect each other's cultures and integrate for inclusive economic development. In the last decade, the occurrence of some significant global affairs would make the notion clear enough that humanity desperately needs dialogue to maintain peaceful coexistence and survival.
- The world is no longer unipolar. Modern trends and patterns of cooperation have replaced orthodox principles. The multiplex world moves towards cooperation, mutual learning and respect in pursuit of a community with shared future. The grand vision is again advocated by the visionary Chinese leadership.
- In this aspect, China as an emerging superpower has been advocating this very idea of dialogue of civilizations that calls for a prosperous world, strong cultural ties, understanding each other through mutual accords, and dispute settlement via negotiations between the parties.
- Chinese visionary leader, President Xi Jinping coined this idea. Due to his efforts, the international community is agreed that lack of access is not the core issue but lack of understanding is. So, understanding and respecting each other's civilization is pertinent in today's discourse.
- The idea allows everyone to respect the civilization's diversity, replace estrangement with exchange, clash with mutual learning and superiority with peaceful coexistence. In this aspect, international cultural exchanges and integration can overcome the limitation of nations.



- Civilization superiority is often associated with Ethnocentrism, which is to apply one's own culture or ethnicity as a frame of reference to judge other cultures, practices, behaviours, beliefs, and people.
- In this regard, ethnic groups should uphold equality, mutual respect, abandon arrogance, and prejudice and understand differences between their civilizations.
- The world is moving towards multipolarity, cultural diversity, economic globalization, and integration. In this context, the need for dialogue to find a global solution has become an increasingly important tool in the information orientation process.

b. Clash of Civilization vis-à-vis Dialogue of Civilization:

- The ongoing era is known as the era of re-awakening. It allows us to Review the old notions, Rethink and find solutions to Resolve conflicts via negotiation. The narrative can be traced to counter and defy the proactive notion of Clash of Civilization, which was given by Samuel P. Huntington, an American political scholar.
- He claimed that in the post-cold war era, the most intrinsic distinction among people would no longer be surrounding by ideology, politics, or economy but culture. Hence, the future trends would be amid clashes between western and non-western civilizations.
- His thesis had ruled the international political stage for quite a long time because of its provoking nature and prejudice. Trepidation persisted among the international society related to the world's peace.
- The negative narrative contained many obstacles between western and non-western countries with the rise of Islamophobia. The situation was exacerbated because of the West's cynicism against other ideologies. They had denoted specific terminologies for the other civilizations that increased hostility, such as 'West versus the Rest', 'Us versus Them' or 'Civil Versus Uncivil'
- He targeted the religions specifically like Islam or other religion. He tried to establish that Western values, democracy, rule of law and social pluralism, are lacking in Islamic culture and the cynic culture.



- Now, the world is not unipolar, and the dominance of the Western ideology is vanishing. In this regard, the dialogue of civilization entails that full understanding of civilization can only be achieved if the perspective of the civilizational community gets consideration and positively interact with other civilizations on an equal basis.
- Therefore, the dialogue of civilizations is the fundamental requirement for defining each civilization's identity and for reaching its maturity and universal relevance. The idea create hope that allows humankind to thrive under the most adverse conditions.

c. Role of Media and Dialogue of Civilization:

- Global communication is supposed to be the bridge that helps to connect different cultures and civilizations worldwide. The spread of the Covid-19 pandemic has once again brought humans together as a community. The public health crisis and the economic slowdown have become a common global challenge.
- At the same time, international news coverage and media operations face unprecedented challenges posed by the pandemic. Human-made conflicts, and negative propaganda via fabricated news have also been witnessed due to the absence of dialogue inclusiveness.
- The Western media has misunderstood the Chinese grand visions of alignment and cooperation. Media narration and agenda always affects people's values and decision making.
- Furthermore, critical news narration based on professionalism in the Westernized free media system often focuses on events' negative influence. It sometimes replaces rational discussions and chooses to re-frame and represent the truths.
- It can be witnessed in the recent issue fabricated by western media. In Xinjiang, the local Muslim community is being portrayed as a subject of abysmal poverty, acute injustice, and grave oppression. China has introduced great plans, alleviated poverty and enhanced economic development in Xinjiang autonomous region. In 2019, 4,80,000 jobs were created, and an annual increase of 1.07% was witnessed.
- There is also propaganda that the Chinese are attempting to change the Quran- the Holy Book of Muslims. The west fabricated the story to gain sympathy of terrorist



organization, who create miscreants and alienate friendly Muslims in the Belt Road Initiative (BRI) regions.

- Western media and think tanks create black or Gray propaganda to destroy the image and create misleading discourse. Such hostile discourses lead to racism, neo-colonialism, deteriorates bilateral relations, and creates safety and security issues among countries.
- The media play a key role in promoting new understanding among people for the sake of dialogue of civilization. In this aspect, constructive journalism is essential. Media and other researchers must identify the problems and establish amicable solutions to counter the hostile narratives.
- International media and scholars should strengthen research and create a dialogue in communication systems, journalistic concepts and promote mutual understandings. It will reduce stereotypes, misunderstandings and conflicts. It would pave the way to achieve the common goal of a community with shared future.

d. Green Development, Globalization and Technological Transformation: Major Requirements

- The concept of today's dialogue of civilization aims at increasing mutual understanding and tolerance among people. China and Pakistan are putting cooperation in their joint journey to the shared future through an active exchange of ideas, vision, and aspirations. Civilization's exchange of cultures, mutual learning, and coexistence need some avenues to promote all these factors.
- Both countries are enhancing civilizational connectivity and providing gateway to the global North and global South, bridging East and West gap.
- China's contribution in bringing civilizations closer ever in the contemporary algorithmic and industrialized world with Belt & Road Initiative (BRI) is significant to Pakistan. It opens socio-political, economic, and geo-commercial windows to Pakistan on the path of social emancipation.
- In this regard, economic growth empowered by green development and technological innovations dominates the leadership thinking. Moreover, assisting the present needs of civilizations can connect nations in more cooperative ways.



- China, Pakistan and other civilizations can foster mutual strengths in certain areas such as Gross Eco-system Product (GEP), Carbon Roadmap with Clear Investment Forecast, Green Infrastructure Development, Energy Big Data to reach high energy efficiency, Net Zero-Carbon Power Generation Technology and Multi-Trillion New Energy Market.

e. Dialogue of Civilization: Building Blocks for Academic Cooperation

- Through its great projects and ideas of cooperation, China is paving the way for economic stability, cultural changes, cooperation and mutual respect for all civilizations.
- To enhance people-to-people contacts via cultural programs, strengthening the research and academia sector is vital. The focus is on building a strong counter-narrative against the clash of civilizations, for this generating literature in this regard is in dire need of time.
- The West's criticism and challenges for the dialogue of civilization requires a robust mechanism to generate literature and portray a positive image. The establishment of such literature needs joint efforts by all the states aligned with this concept, especially China and Pakistan, to inspire the world with positive writings and change the dysfunctional ideas with modern ones.
- In this context, joint research programs and debates on the concept of dialogue of civilization would be beneficial. Collective efforts are needed by Pakistan's and Chinese media to promote this concept to the students and common people.
- Furthermore, international media, international organizations, research institutes, intellectuals, think tanks, and academia can play an important role in bridging the cultural gap among countries. The process of dialogue provides a bigger picture. It is not an end, but a way of hope that later becomes the means to establish wisdom to counter future threats.



f. Promoting the Grand Idea of Dialogue of Civilization (Role of Pakistan Research Center for Community with Shared Future)

- The concept of “Dialogue of Civilizations: Building a Community with Shared Future” presents an opportunity for all the civilizations to come together at one platform and adopt a joint approach to address the concerns and challenges common to all.
- In this regard, a renowned Chinese university i.e., Communication University of China (CUC), Beijing, has taken the initiative of creating a network of research centers for a community with a shared future. The research centers are created in collaboration with Pakistan, Tanzania, Ethiopia, France, Malaysia, and South Korea.
- One of the researches centers i.e., Pakistan Research Center for a Community with Shared Future jointly established by the Communication University of China (CUC), Beijing, and the Center for Global & Strategic Studies (CGSS), Islamabad, Pakistan, is actively advocating the concept of a community with shared future through the new idea of Dialogue of Civilizations.
- For this purpose, Pakistan Research Center has initiated prominent projects, including an Online Internship Program, Conferences, Round Table Discussions, bringing together individuals from different backgrounds and teaching about commonalities.
- The center’s aim or primary focus is to support solidarity and cooperation between countries which are part of this network, for mutual development. The center advocates two main themes, which include Community with Shared Future and Dialogue of Civilizations.
- The term Community with Shared Future was first coined by Chinese President Xi at Moscow State Institute of International Relations. It underlies China’s strategic thoughts on the long-term development of its bilateral and multilateral ties with other countries. It is a manifestation of Chinese foreign policy goal of peace, equality, tolerance, development, and win-win cooperation.
- Through their active contribution to the initiative, all the research centers including Pakistan Research Center for a Community with Shared Future, are laying the foundation for a better, united world.



- In a nutshell, all the evolving modern political values and transformed trends (civilizational politics-multiple modernities) in the world order have allowed countries to shed the orthodox notion of clashes of civilization and move towards a new trend established in international relations. i.e., resolve the clashes of civilization through dialogues and negotiation.
- This will subsequently contribute to bringing everyone together and promote economic globalization, which is beneficial for all.



ANNEXURES



ANNEXURE 1: TRANSCRIPT'S OF THE SPEECHES

Speaker 1

Ms. Palwasha Nawaz, Deputy Director, Pakistan Research Center for a Community with Shared Future

This is a brief presentation regarding Pakistan Research Centre for a Community with Shared Future. I will also be briefly explaining 'The Dialogue of Civilizations' and the Chinese concept of the community with shared future. The Pakistan Research Centre for Community with Shared Future has basically been established by the Communication University of China in collaboration with Centre for Global and Strategic Studies. The purpose of this research centre is to act as a platform to support the establishment of an academic network and also to initiate collaborative academic projects as well as research projects. This Pakistan research centre for a community with shared future basically aims for mutual cooperation between Pakistan and China in common areas of interest.

Pakistan Research Center for Community with Shared Future

- ▶ **Pakistan Research Center for a Community with Shared Future is jointly launched by the Center for Global & Strategic Studies (CGSS), Islamabad, and The Institute of a Community with Shared Future (ICSF) of Communication University of China (CUC), Beijing.**
- ▶ **This Research Center has been established under the prestigious program by CUC titled "International Academic Network for a Community with Shared Future" (IAN-CSF).**

These areas include communication, media, culture, etc. The aim or primary purpose of this Pakistan research centre is to support solidarity and cooperation between countries which are part of this network, for mutual development. The Pakistan Research Centre primarily focuses on the advocacy of the two main themes which include Community with Shared Future and Dialogue of Civilizations. The concept of community with shared future embodies the ideas of building an open, inclusive, and tolerant world to achieve lasting peace, universal security, and common prosperity.



Pakistan Research Center for Community with Shared Future

- ▶ **It aims to strengthen solidarity and cooperation between both countries in the future for mutual development.**
- ▶ **The Pakistan Research Center for Community with shared Future primarily focuses on the advocacy of :**
 - a. **Community with Shared Future**
 - b. **Dialogue of Civilizations**

It answers the major question of how the international community should face a period of turbulence that is characterized by increased fragmentation in response to salient risks and challenges. It also attempts to provide common solutions to mutual global challenges which include terrorism, climate change, etc. The term Community with Shared Future was first coined by Chinese President Xi at Moscow State Institute of International Relations. It underlies China's strategic thoughts on long-term development of its bilateral and multilateral ties with other countries. It is a manifestation of China's foreign policy goal of peace, equality, development and win-win cooperation. The idea was also written into CPC's constitution and included in the preamble of China's constitution the following year.

Community With Shared Future

- ▶ **"A Community with Shared Future" is also the guiding principle of China's international relations. It underlies China's strategic thoughts on long-term development of its bilateral ties with other countries. It is a manifestation of China's foreign policy goal of peace, equality, development and win-win cooperation.**
- ▶ **In October 2017, "A Community with Shared Future for Mankind" was written into CPC's constitution and included in the preamble of China's constitution the following year.**



The dialogue of Civilizations concept was again coined by President Xi enabling nations to understand and respect each other's cultures and integrating them for inclusive economic development. It calls for a prosperous world, strong cultural ties, understanding each other through mutual accords, and dispute settlement via negotiations between the parties. The concept is a counter narrative of "Clash of Civilization" by Samuel Huntington. The "Dialogue of Civilizations" support the inter-civilization communications providing opportunities to cooperate in multiple dimensions in the near future. There are two Sub Programs of Pakistan Research centre. One is community with shared future and the other one is dialogue of civilizations. The program for community with shared future is headed by Dr Shabir Ahmad Khan. He is the Director of Area Study Centre (Russia, china and central Asia) from University of Peshawar. Second, the Dialogue of Civilizations is headed by Professor Dr Irum Khalid , who has joined us today . she is the chairperson of Department of Political Science, University of Punjab Lahore .

Partner Research Centers

- ▶ Dialogue of Civilizations Research Institute, Germany
- ▶ Center for New Inclusive Asia, Malaysia
- ▶ Ethiopian Broadcasting Authority, Ethiopia
- ▶ St. Augustine University of Tanzania, Tanzania
- ▶ Academy of Chinese Studies of Incheon National University
- ▶ Korean Broadcasters Association
- ▶ Lau China Institute of King's College London

Now these are the partner research centres of Pakistan Research Centre: The Dialogue of Civilizations Research Institute from Germany. Then we have Centre For new Inclusive Asia from Malaysia. We have Ethiopia Broadcasting Authority, Ethiopia, St. Augustine University, Tanzania. We have Academy of Chinese studies and then Korean Broadcasters Association and last we have Lau China Institute of King's College London.



Activities of Pakistan Research Center for a Community with Shared Future

- ▶ Internship Programs (Online and Offline)
- ▶ International Short Courses (Online)
- ▶ Student Exchange Programs
- ▶ Interactive Sessions
- ▶ Round Table Discussions
- ▶ Conferences

The activities of Pakistan research Centre include; internship programs (online as well as Offline), International short courses, student exchange programs. We have interactive sessions, round table discussions and conferences. Thankyou.

Speaker 2

Prof. Hualing Li, Dean, Institute for Community with Shared Future,

Communication University of China, Beijing, China

Thankyou. I hear the introduction, so many activities, research programs held by CGSS that is so great. Thankyou my Pakistani colleagues. President Xi pointed out that culturally, we should respect the diversity of civilization and replace estrangement with exchange, replace clash with mutual learning and replace superiority with coexistence. These three surpassing paths should become the common principles of cultural exchange and integration between different countries. The three principles stresses to follow surpassing the estrangement of civilization through exchange among civilizations. The second is mutual learning transcends clash of civilizations. The third, co-existence overcomes superiorities. I will give brief explanation of the first one, surpassing the estrangement of civilization through exchange among civilizations. Cultural exchanges often referred to different culture in different regions, different groups of communication and a mutual influence interaction process. In this process, whereas cultures conflict,



adapt, learning and promote. So, as to overcome the deficiency of the inherent to each other, learn the essence of each other, and jointly promote the progress of human society. Karl Marx has a very famous paragraphs to describe the world literature. He said, “In place of the old *local and national seclusion* and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more impossible, and from the numerous national and local literatures, there arises a world literature.” I understand that the paragraphs have two parts; one is the communication is the premise of production and development. Without interaction, modern world history will not exist. And the second part: international culture exchange and integration, have overcome the one-sided and limitation of nations. The mutual learning transcends the clash of civilizations. The clash of civilizations has led to many wars and brought great disasters to human history. An American scholar Samuel Huntington published his famous essay at 1993. The title is the Clash of Civilizations. His article crossed a wide and fierce debate across the academic circle, all around the world. We know the clash of civilization crossed many disasters. In contrast, the Chinese scholar has famous words. He says, “Appreciate cultural and a value of others, as do to us own and the world will become a harmonious home. Everybody cherishes his or her own culture and if we respect and treasure other’s culture, the world will be a harmonious one.” We think that the harmonious world is everybody pursue. The third principal ‘co-existence overcomes superiorities. Civilization superiority is often associate with ethno-centrism. In 1930s, Hitler and his Nazis in Germany advocated that ‘our race was the best race in the world and the German nation was the elect of God and the best nation should be the ruler of the world and that was the typical represented of the racial superiority. Besides the ethno-centrism, the theory of civilization superiority is also often associated with the theory of system superiority. After the World War II, American foreign policies have been centred on promoting democracy. All ethnic groups should uphold equality and respect. Abandon arrogance and prejudice and create understanding of the difference between their own civilizations and those of others and promote exchanges, dialogues and harmonious co-existence among different civilizations. From the Eastward spread of Buddhism in history to the Eastward spread of Western learning, the new cultural



movement and the introduction of the Marxism and the Socialist. In modern times to the all-round opening up since reform. The opening up of Chinese civilization has always been flourishing with inclusiveness. China and Pakistan have a long history of cultural exchange and a history of more than two thousand years. People from the two nations learn from each other, respect each other and has established solid and brotherly friendship. We have learned a lot from our Pakistani colleagues. I hope, our cooperation will contribute to build a community with a shared future. Thank you so much.

Speaker 3

**Brigadier Zahoor- Ul- Haq (Red), PhD Scholar, National Defence University,
Islamabad**

Thank you so much for calling me hear. With the Belt Road Initiative, China stakes have gone higher and far beyond its frontiers. Fortunately burning a very few, the foremost challenge is that Muslim civilization is not homogenous. There are distinct sub-divisions of civilizations under the umbrella of Islam. North Africans are different than Arabs of the Gulf. The Gulf is divided between Arabs and Persians. Pakistan is part of Indus civilization and so on. Therefore, one size fits all solution may not be able to work. The start maybe from finding the commonalities between the present-day Chinese systems and the commonalities with Islam system of governance, environment of an egalitarian society, agenda of reforms, distribution of wealth and family values. Secondly, the Belt Road Initiative has deep roots in ancient silk root which once joined these civilizations. The importance and impact of these contacts need to be reinvigorated. Thirdly, the Chinese and the Muslim lands were once ruled by the Mongol bother, the Kublai and Hulagu, playing a role in shaping these civilizations and adjoining them in history. More recently, both civilizations suffered humiliation and exploitations at the hands of colonial masters. Lastly, we can take advantage of the overlapping British culture influence on our civilizations. We can use their language to communicate, commonly adopt their dress code and in some cases their mannerism. I do not claim that quickly the stages of evolution civilizations were perfect. But if that are taken as a guide, Muslim civilization is well into decay and has already been under invasion. Interaction with these civilizations



shall be designed to help in recovery and breaking the shackles. Although the physical occupation and colonization have ended, the colonization of education of course rich colonies has gained unprecedented control. It is ironic that unless the doctorates dissertations are passed by the western supervisors, these cannot be considered. This is just one example. To add, the majority of the top universities remain from the West. The oriental institutions remain far behind owing to the standards set by the West and the English as lingua franca. The East will have to set their own standards, recognize each other's institutions and cooperate with each other. The Chinese concept can be a starting point. The Chinese media efforts are far from wanting when it comes to defending the people from Western psychological onslaught and protecting Chinese image abroad. Resultantly, in the absence of Chinese viewpoint, the local channels of the BRI and newspapers pick the best version. This can hardly help in bringing people closer. Unlike commonly constructive perception, Islam spread by the word and not the sword. The Quran categorically forbids forceful conversion and spread its ideology through war. Likewise, the Chinese dream advocate win-win for all and a shared future for humankind, but without imposing Chinese ideals on others. These norms cannot be understood by the West as it won the world not by superiority of its ideas, values or religion, but in the words of Huntington, by applying organized violence. Hence, this coming closer of Chinese and Muslim civilizations will remain under suspicion and considered a threat. Therefore, the clash of Muslim and Chinese civilizations, in my reckoning, is being engineered. The work has already started on shaping the environment for a sign of Muslim conflict. Two themes, each for different audience, are propagated. To the Muslims China is painted as an anti-Muslim state out to destroy their Community. Among the Han Chinese, Islam is equated with terrorism and an antimuslim euphoria is being created. The Western media gives extraordinary coverage to such news and mostly blows small incidents out of proportion. It can always be asked that terrorism acts and hate crimes against Muslims in their own countries, how all of a sudden, they developed such love for the Chinese Muslims. Four stories and information war are well underway. The local Muslim community in Xinjiang, is being portrayed as a subject of abysmal poverty, acute injustice, and grave oppression. In one of the cases, the Radio Free Asia alleged in a report that China was forcing Uighur Muslims to hand over their Qurans and prayer mats under third of punishment. Finally, the entire report was false. There is also propaganda that



Chinese are attempting to change the Quran- the Holy Book of Muslims. The story was fabricated to gain sympathy of terrorist organization, who create miscreants and alienate friendly Muslims in the Belt Road Initiative regions. China has put plans on ground, alleviate poverty and incur development in Xinjiang autonomous region. A total of four lac, eighty thousand jobs were created in 2019 alone, an annual increase of 1.07%. Xinjiang employment too has been stable. The registered other unemployment rate dropped to 3.14% by the end of 2019. These steps are going to have great implications, yet no one heard these outside China. On the other hand, there is a sharp rise of Islamophobia narratives in the Chinese cyberspace. Main Islamophobia actors are constructing victims and villain's narrative in the Chinese effectively, other lies Muslims in China. By applying that non-Han Muslim Chinese are under fundamentalist influences. They are graded politically rebellious and Islamophobia is on good as legal. This is designed to bring destabilization, ethnic relationship between Muslim minorities and Hang majority. After claiming victory against Daesh in the Middle East, the USA, in her National security strategy has delegated the threat of terrorism below China and Russia- the third level. Though, Al-Baghdadi the Daesh leader has been killed, no one saw other competent as dead. A system is destroyed and truly annihilated. Therefore, this cannot be the end. The mutation and diverting threat have to be watched very carefully. Over ten thousand terrorists of Dash having lost space in Iraq and Syria have moved to Afghanistan. Afghanistan may thus become a base of impressions for fresh offensive on interior lines against China, Iran Central Asian republics and renewed offensive against Pakistan. Daesh terrorists are obsessed with Xinjiang as part of idealized Khorasan. They want this space as a springboard for ultimate victory against Apostasy and the world control. The entire enemies of BRI in general and CPEC in particular would render the direly needed support. Whenever needed the terrorists from the Eastern Turkmenistan Islamic movement forces by Daesh or Islamic State will be injected with an aim to put Western China on fire. Separatism and terrorism combined right on to the two main arteries of BRI. The question is not whether these proxies will or not. The question is, when will they be unleashed? It has been observed that Daesh is already exerting itself and proving itself as a pole in the power distribution structure of Afghanistan. In October 2019, the United States, blacklisted Chinese technology firms and certain party officials allegedly that they were involved in human rights violation against Muslims in Xinjiang.



It looks hypo critic when seen in the light of the New York Times revelation, quoting Mr Botkin's book that Mr Trump had told Chinese President Xi Jinping to continue building the so-called internal camps used to retain Muslims, which Trump thought was exactly the right thing to do. Mr Biden, too, has posted that the United States will continue to raise voice for the universe. He completely ignored the age-old hostilities, human rights abuses, and grain persecution that Indian forces commit against Muslims in Kashmir in particular and the rest of India in general. He remained indifferent with the plight of the Palestinian and did not consider to address the ethnic cleansing of the Rohingyas in Myanmar. His objective is not to assist usable Uighurs, but to demonize China amongst Muslims. Here, I would also highlight the very welcome Chinese initiative of hosting Palestinian-Israeli talks in Beijing and also an unlike the West, the Chinese have never harmed a Muslim country nor ever their own minority. Instead, the Chinese chose to de-radicalize and educate its people. I fully endure that being the right thing to do and wish the de-radicalized society for all Muslims. Ironically, have the proxy value of Islam will continue to prompt young men to fall victims to propaganda. The rest must not be allowed to induce hates between Muslims and the Chinese stabilization. The Western objective of putting Chinese and Muslims on the collision force is defeated, threats of extremism and terrorism. China will not be reduced. Thank you so much.

Speaker 4

**Prof. Zhang Yanqiu, Deputy Dean, Institute for a Community with Shared Future,
Communication University of China, Beijing, China**

Thank you for inviting me to attend this round table discussion. Today, I would like to discuss issues relating to cultural inclusiveness and global communication. Especially, I would like to share some of my thoughts on the media dialogue for civilizations. So, as we know that a global communication is supposed to be the bridge which helps to connect different cultures and civilizations around the world and also the spread of Covid-19 pandemic around has once again brought human together as a community. The public health crisis and the economic slowdown has become a common global challenge. As a matter of fact, beyond these challenges, around the global threats of health, security and



climate change, is build sense of superiority held by some of West who are in the midst of resurrecting, outdated clash of civilization theory. At the same time, international news coverage and media operation face unprecedented challenges posed by the pandemic itself. And we have seen many man-made conflicts with absence of dialogue for culture inclusiveness. It is high time of the international media to reconsider their social roles in the discussion of consensus building, promoting solutions for culture inclusiveness, true global communication. I am doing Africa media related studies. I would like to offer two cases to compare. One of the issues that I would like to raise today is the absence of real dialogue and different media systems and journalism concept. As we have seen media conflicts between the US, China, and the UK are the identity of CGTN in their land. As we know that journalists' concept of Chinese government is often misunderstood by the Western countries and the rest. The media culture hegemony of the Western countries such as Europe and the United States often leads to the dissatisfaction and resistance of non-Western media system and journalistic practice due to ideological and political disputes. We know that media narration and agenda setting affects people's values and decision making. Critical news narration based on professionalism in the Westernized, the free media system often focuses on the negative influence of events and sometimes replace rational discussion is the viewpoint which leads to the distortion and even post those issues. At the same time, they market our anti-news media in their games, choose to re-frame and represent the truths. It is undeniable that media coverage under the long promoted bad news is a good news concept. It's easy to carry some ideological tendencies openly or secretly. What fuels conflicts and also what leads to the armed conflicts is the absence of real dialogue, and media could not find excuse to be forgiven. For instance, during the Pandemic 2020, the Guangzhou incident brought unprecedented challenges to China-Africa relations. For example, in April Guangzhou impose the necessary controls to foreigners in the city under the threat of the surge in important cases which some of the policies and measures has been have been taken towards Africans. Those measures or policies were described as racial discrimination in foreign and social media. After that, there was a very strong protest from African people and governments to China, which was very rare in the history of China-Africa relations. As a matter of fact, African local reports were largely influenced by the negative reporting of the Western media and news agencies, and even with some poster's issues involved. So, there is a problem for single



source and also lack of cultural understanding, I should say, also made the issue hard to be handled. Another interesting case is also need to be mentioned here. On July 17 last year, the extraordinary China Africa Summit on Solidarity against the Covid-19 was held online. The summit was very important to demonstrate the state of solidarity, mutual assistance, and mutual cooperation between China and Africa. Almost all the international media ignore the event and they never report on the event. CNN is the only media that covered the summit, but still with a very strong criticism against China as usual. So, from the above, we could see that the frame and agenda setting of the Western media, which help to create misunderstanding, disinformation rather than cultural inclusiveness. The media play the key role in promoting new understanding among people for the sake of dialogue of civilization. It is very important for us for the media researchers and other researchers to identify problems faced by us rather than creating clashes or conflicts. Unfortunately, media dialogues were misled, even misrepresented by some of the fake news or even disinformation. We see some of the media or Western think tanks create black propaganda or Gray propaganda to destroy the choose and create misleading discourse. Such as discourse led to racism, neo-colonialism, death trap issues, safety and security issues, and even deep fake news could also be identified in news media or think tank reports such as issues related to Xinjiang and Hong Kong. So, I think it's time for us to reconsider other media concept. Today, I would like to share very briefly on the media concept, which is constructive journalism and constructive communication, or better global communication. The concept of constructive journalism was first put forward by the Western scholars and constructive journalism out of a case, on social problems, finding solutions in the process of news production and providing references for different parties and the public to make choices by providing the background accountants related to news events. So, clearly it is a new direction of efforts. Constructive journalism takes media social responsibility. It is a starting point rather than the logic, such as a journalism as a profession or media as a business. No, constructive journalism promotes a solution focused or try to take their responsibility to solve those conflicts or issues related. Constructive journalism is more like a pursue for all journalists own professional reputation and success. China's media system has a strong, constructive character. I think constructive communication or constructive journalism could be discussed or debate further to create new communication ecology. This is one of the



proposals I like to propose. At the same time, I think both Chinese international media scholar should strengthen research and create a dialogue in communication systems, journalistic concept, promote mutual understandings and reduce stereotypes, misunderstandings and conflicts. I believe that is a very important to create dialogue of civilization, to tell alternative and constructive stories of developing countries, which are a changing and developing an inspiring for building a community with a shared future. And the second, I think it's important to promote China international public communication, which means we like to use the social media to involve the government departments, the diplomat, officials, journalist, civil society, and the public with a diverse actor to communicate and interact with each other. We have to launch many initiatives like this to increase the public communication. The third and also the last is important to improve the capacity of media professional including the media professors, researchers and media professionals such as reporters and journalists. As we know, media to be main channel for public diplomacy. I think it is very important for us to jointly promote solution or enter constructive journalism and constructive communication. I believe that community of a shared future is a founding initiative to build a road connecting civilizations with mutual respect and to replace discrimination. Exchanges will replace disinformation and misunderstanding. I think in the future we can work more on finding and discussing concept in the field of media and communication studies and that was what I like to share with you. Thank you very much.

Speaker 5

**Prof. Dr. Iram Khalid, Chairperson, Department of Political Science & IR,
University of the Punjab, Lahore and Program Head “Community with Shared
Future”, Pakistan Research Centre for a Community with Shared Future**

Thank you so much. I am hearing the perspectives from the earlier speakers and I think it is really worth the debate we are involved. While listing various perspectives, definitely it will work for the future strategies. So, without wasting the time, I want to share my own humble perspective and views with all of you people here. I think the world is under change and we all know, but this time the steering is in hands of China. What actually and



where they want to go with the world, I think it will decide the future of the world as well as the communities in the world, specifically the developing world. They all are looking towards China not only for their economic stability but as well as for the cultural changes in the world as well as the economic solidarity of the world, because now there is a change in the world regarding the peace initiative and cooperation. I think this time the agenda for the world is based on the theme of cooperation and specifically the self-respect. And this agenda is given by China for the whole community. Although there is an action and we all know that no one can accept the positivity given by China and the Western world is not ready to accept that change and they will react. And as we are seeing different incidents taking place in the world and now with the Islamophobia, I think the Chino-phobia is the theme which the world has to face in the coming days and some incidents regarding the killings of some Asians in U.S. States. The response specifically in the universities of US is a major challenge and it will be a major challenge for the humanity in the coming months and even in the coming years. So, when we want to talk about the dialogue of civilization, then definitely we all know, as we all know that in the world of conflicts, violence, war insecurity under the theme of clash of civilization. We have experienced a lot of miseries and things, which there is no need to recall or revise all those happenings because as we are moving forward towards positivity. But the question of the conflict of civilizations and now the need to move towards the alliances through the dialogue of civilization that is actually now an important part of the debate specifically regarding the China's efforts towards bringing the world at the level, where the cooperation, liberation efforts, and positive change in the life, specifically in the ignored areas like Africa, like the developing world. Pakistan is the case also. But now the whole efforts, they are moving towards the change of perception. Now, the world is moving towards more public diplomacy and more debate on the health issues. Now the world is trying to debate more on the exchange of student visits as well as more research, but the topics are now changing. Now, we have to talk about the cooperation of civilization, dialogue of civilizations and the cooperation among academia. Now, we have to focus on to build a counter narrative. Today's my discussion is basically my focus is to highlight the suggestions regarding to build a counter narrative. I am not an idealistic. I am a political scientist. I have the realization that when there is an effort to have and try to have the building of a counter narrative, then there are definitely there can be so many



much challenges that one cannot imagine. As when I have involved in this program of dialogue of civilizations. Then I started to focus mainly to work on two aspects. One, analysing the challenges in the process of dialogue of civilization, and second, definitely what we can do for the improvement of this process. I am not here to discuss the history or the worth of the concept because definitely when we want to talk about the challenges, then definitely we are discussing the importance of this concept of dialogue of civilization because as much as the debate will move on, then definitely they will increase the challenges not only from the Western world but as well as from the other civilizations also. I want to highlight some of the challenges. While doing the debate on the challenges, I want to highlight that the debate regarding clash of civilization is practiced and propagated by the world and definitely, still the world is facing the consequences of that well organized debate by the West for the word. So, how they must accept the new concept regarding while they are ready to ignore or accept the new debate of dialogue of civilization. No, they cannot accept. They are not ready to accept the supremacy of China in the name of cooperation, in the name of technology or even any context. So, the first challenge will come by the West to ignore this concept of dialogue of civilization. To counter this whole effort, we as an academia must try to be more focused on this concept and we have to be clearer. There must be some research and debates like we are today debating this concept of dialogue of civilization. There must be a constant effort by the media in Pakistan as well as from China to communicate this concept of dialogue of civilization not only to the students but as well as to the common men. And when I say the common men, then definitely like the CGSS. They are trying to have some video talks and definitely they will try to keep those video talks on YouTube to communicate this concept of dialogue of civilization to the universities, to the colleges and as well as to the common man. The other challenge in the coming days, which I have in mind that the Western world as well our regional civilizations or I can say the neighbouring states of Pakistan, like India, and some of the other States. They will try to exploit this idea of dialogue of civilization that this idea is basically to counter their there might. But I am very much clear that Chinese dialogue of civilization idea is not anti-civilization, anti-state or anti-country. As given by the Chinese leadership, it is based on the cooperation, security and communication. And we all believe as human beings, as an academician, that communication is the need of life. Communication is the base of survival of human beings.



And this dialogue of civilization is not a general idea or common communication. It is very much having a specific plan and program for the community. So, what can be done in the coming days? I want to share some of my recommendations here. First of all, there is a need to have a perception building to counter the anti-China and propaganda against Chinese friends. It is important to focus on the perception building that we are peaceful nations. We are the people those want to collaborate. We are here to actually enhance the operation among those who are not equal. So, this is the base of things. The dialogue of civilization is the communication between the un-equals and the Chinese idea of dialogue of civilization is basically an effort to keep all those. Those are not equal. It is a step to bring them at one level where they can talk about their problems, where they can talk their issues on equal basis, without any discrimination or difficulty. My second suggestion is that when we want to talk about this dialogue of civilization, there must be a clear-cut plan and program. There must be a clear moto regarding the dialogue of civilization because when I want to add that we have to focus on to build and counter narrative. Then building counter narrative is more difficult task, because you have to face the anti-efforts of those are already focusing their own agenda. So, to building a counter narrative, we must have a jargon. We must have a clear-cut line of Moto, which we can deliberate by making some lines which we can inculcate in the minds of not only in the academia but as well as in the minds of the students. Because when the people want to know about China, although there are many famous sayings of the Chinese, those are popular in many parts of the world. But for this specific purpose, we can and we have to arrange some specific jargon related things. We can have some sentences with the clear definition of a dialogue of civilization with the clear objectives of dialogue of civilization. And then what actually, this plan and program will demand and what outcome we will have when this is properly prepared. It must be shared at all levels. Then to counter China-phobia in the West, as well as in the coming days, I think the famous Islamophobia will replaced by the China-Phobia in the coming days. There must be a solid and strong effort by the panellist of the dialogue of civilization here that we must try to give some solutions, that how this effort can be overcome. And how this anti-China efforts, practical efforts in the West and specifically in US, even by their leaders. Because not only the people of US or West, they are keeping the practices they are putting the pressure on the Asians in their country but as well as is because of their hostile behaviour of their leadership. They are basically



inculcating the feelings of anti-China. This dialogue of civilization must be utilized to counter all those propagandas. Then definitely the most important thing that there is the higher need of literature regarding this topic. When I talked with my students, then definitely they try to search the material regarding this concept. And still, there is a need of solid, published literature. The solid, published literature which the student can access. So, they can get familiarized with this concept and they may start talking about this concept and this will definitely help. When we will start writing and talking about this concept then definitely our students and we will be ready to counter this whole propaganda. In the end I want to add the role of public diplomacy. When I say role of public diplomacy that actually I want to highlight that there is a need of the role of media because without social or print media this effort cannot be much successful. Without the mutual efforts I think the dialogue of civilization theme cannot be transferred in the minds of the people because we are very much familiar with listening of clash of civilizations. But, as an outcome of Clash of civilizations, we are familiar with the hatred, violence and intolerance. So, in this environment, in this scenario we want to talk about the dialogue, communication, cooperation healthy and positive things. Then definitely the role of media with academicians with policy-makers is much needed. Thank you so much.

Speaker 6

**Dr. Imran Ashraf, Assistant Professor, National Defence University (NDU),
Islamabad**

First, I pay my thanks to CGSS for inviting me in this focused group discussion on the dialogue of civilizations. Without taking dialogue of civilizations in place no peace can be lasting and no prosperity can be secure. The nature of dialogue consists in its ability to see oneself from the perspective of the other. The human being's cognizance is only possible if the subject is aware of the other. The dialogue of civilization entails that full understanding and development of any given civilization that can only be achieved if the perspective of civilizational community not only takes note of, but positively interacts with other civilizations on the basis of (normative) equality. Thus, the dialogue of civilizations is the fundamental requirement for defining each civilization's identity and



for reaching its maturity and universal relevance. The common values underlying all civilizations-making possible genuine civilizational progress, are those of tolerance and mutual respect. Acceptance and realization of those values is necessary. Since all civilizations are competency to progress, so the claim to civilizational superiority has too often been a recipe for confrontation. In the world of borders, barricades and demarcation lines one cannot change the world around but can create a world inside. A world with no borders, no barricades or the demarcation lines for humanity. It is a world of hope. To deny hope is to deny life for what is life without hope. The dialogue of civilizations create hope that allows human kind to thrive under the most adverse conditions. The world has to decide that where do we go from here, chaos or community? Despair or hope? Jointly organized “Dialogue of Civilizations” by Pakistan Research Center for a Community with Shared Future and Communication University of China, Beijing, is obviously a hope. In my point, I would refer it as a dialogue of hope. The vision of dialogue of civilization (2017) is compatible to the unanimously passed UN General Assembly’s 1998 resolution proclaiming 2001 as the “United Nation’s Year of Dialogue Among Civilizations”. By this resolution the UN assembly rejected the concept of the Clash of Civilizations that is based on the notion that inter-civilizational understanding is impossible. The concept of today’s dialogue of civilization aims at increasing mutual understanding and tolerance among people of China and Pakistan, putting cooperation in their shared journey to the shared future through an active exchange of ideas, vision and aspirations.

I believe that China and Pakistan are complimentary in ideas, visions and aspirations. China and Pakistan owing to the central to Muslim civilization, as Brigadier Zahoor mentioned, brings civilizational contact providing gateway to the global north and global south, bridging east and west. Whereas, China’s contribution to bring civilizations closer ever in the contemporary algorithmic and industrialized world with BRI is significant to Pakistan as it opens socio-political, economic and geo-commercial windows to Pakistan on the path of social emancipation. Economic strength shifts geo-politics, China has never moved its eyes away from the economic trophy since 1978. Three more decades of economic growth empowered by green development and technological innovations dominate the leadership’s thinking. In the backdrop, I appreciate almost 38,000km of



high-speed rail, China intends to nearly double the length by 2035. As professor Lee mentioned, exchange of cultures, mutual learning and co-existence. Civilizations need some avenues to promote all these. Some have already been mentioned by the participants but I would like to focus on New Energy, Technological capabilities and Space Outreach in particular. In infrastructure, we have already achieved significant progress. In my view China and Pakistan, and rest of the world's other civilization can foster mutual civilizational strengths in: Gross Eco-system Product (GEP), Carbon Roadmap with Clear Investment Forecast, Green Infrastructure Development, Energy Big Data to reach high energy efficiency, Net Zero-Carbon Power Generation Technology and Multi-Trillion New Energy Market. Obviously, China is focused country and civilization and government of the world. So many other things and several areas in which we can promote this civilization of harmony. My focus is on the energy part because you are to assist right now the needs of civilization by targeting the needs can connect the civilization. So, I say that they need in particular in areas like: Photovoltaic and wind turbines (RMB 25 trillion), Cross-regional electricity transmission lines (RMB 20 trillion), 5G and IoT (RMB 11 trillion), High-speed railways and intercity railways (RMB 10 trillion), Hydrogen fuelling stations and hydrogen pipelines (RMB 1 billion), EV charging stations (RMB 500 billion). As I have mentioned that right now energy is really to connect civilization. New energy market infusion would be the home ground for Chinese. So, that is why China is dealing with the civilization in Pakistan. Thank you.

Speaker 7

**Prof Li Han, Associate Lecturer, Institute for a Community with Shared Future,
Communication University of China Beijing**

Based on the previous discussions and also on the talks given by the panellists, first of all thank you very much for inviting me to share some thoughts on the dialogue of civilizations. I am going to share some of my ideas to share some of my perspectives, from mainly four points: Review, Rethink, Result and Resolve. So, hopefully by the end of this conversation we will reach commonality or consensus towards peace. First of all, please



allow me to briefly quickly review about the clash of civilizations as you all must be very familiar with. It would be actually good for us to refresh and rethink again on this terminology. It is actually proposed by the American political sociologist, who is specialized in American political thought and International Relations, Samuel P. Huntington. He has made significant contributions in the fields of civil-military relations, modernization and also democratization theories. His work has never been neutral and he professed himself as the intellectual follower of the Protestant. So, he is very strong in his religion, personal beliefs and as such. In the foreign affairs 1993, he hypothesized that fundamental source of conflicts in this new world, will not be primarily ideological or primarily economic dominating source of conflict will be culture. He believed in the dominant source of conflict will be cultural as the basis of our topics for discussion today. And also, he recognized the fault line between civilization, which would be the differences between amongst different civilizations will be the battle lines of the future. He believed strongly believed in cultural conflicts as the eventual and final phase of collision among nation States and not at a perceptive level. No, it was a pragmatic level, but it was at philosophical level.

<p>▶ Brief Review: <i>Clash of Civilization s</i></p>	<p>Clash in What:</p> <ul style="list-style-type: none">× Inherent cultural elements× Two biggest threats to the West× Fight of Only True Religion× Globalization and inter-civilizational exchanges increase <i>Cultural Consciousness</i>× Discourse: paramount axis of world politics: the West vs. the Rest, Us vs. Them, Civil vs. Uncivil× Criticized by many, but praised by right-winged populists, major influence on <i>American foreign policy-making</i>
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He proposed the inheritance cultural elements of such as language, tradition, heritage, history, and also religions, which leads to differentiation in the angles of thoughts and also the judgments of circumstances. He believed or proposed that the two biggest threats to the West would be civilization culture spectrum from the cynicism, which would be majorly of China and also Islamism, which Pakistan has a representation in the Muslim world as well being the catalyst of conflicts between the West, also Islamic or confusion nation States. So, behind the conflicts really, he focused on the religious side aspect. The fight of only true religion. He believed that Islamic, post-Islamic and also Christianity,



carried the feature of being all or nothing from a religious point of view. Should there be any single Islamic connections? What we are trying to establish here, not just connections at a civilizational level but also militarily or economically, would be the biggest threat to the West. In his belief, globalization, the surge of interdependence, the interconnection of globalization and inter-civilizational exchanges would increase. What he coined the term has been the cultural consciousness and also resulted in the intensification of preservations or promotion of regionalism and even leading onto hegemonism. Even in the discourse language which he used in his thesis; he proposed the idea behind paramount access of world politics. He used the words of the 'West Versus the Rest' or 'Us Versus Them' or 'Civil Versus Uncivil'. So, as in his from his proposal as China or Pakistan, being the representative of the cynicism or Islamism culture, we would be the rest or them or the uncivil. Though his theory was criticized by many but actually praised a lot by the right-wing populist which have made the major influence on the American foreign policy making, as we see today, he has definitely contributed to the current epistemological obstacles in terms of international discourse from the West to non-western nation States. As we witnessed today of the world being upheavals in separations and especially during the crisis. He emphasized on differences stead of seeking commonalities. Behind the background as when during his time of proposal, it was a disordered period of time which was immediately after the Cold War when the Soviet Union fell apart, and the West, which led by the government of the United States, become dominant in the global governance and also militia power.



• Brief Review:
*Clash of
Civilization
s*

New World Order post Cold-War:

- × *Disordered Period*
- × Incorporation of swing nation states
- × Challenges to non-western nation
- × Western-style modernization

As we witness today, the West has taken a pattern in treating various nation States with differentiated strategies in culture and political actions. So, in terms of nation States such as Russia, Latin America, Japan, South Korea, etc. And he proposed incorporation of culture, believing in fusion of cultures and Western values domination in those countries. But in terms of non-Western nation states such as China or Pakistan or Muslim world, he proposed the challenges by clashing or even anti movements in hope of balancing with those powers or nation States. Western style modernization really is making an attempt to spread American Western values, such as democracy, individualistic human rights, the rule of law as supposedly really respect or even living cultures or civilizations alone, actually, in my point of view. Based on the discovery, we have what we called ourselves, what he termed us as being “the uncivil Them” in his thesis. In 1993, we had three choices really left to us, either to self-isolate in order to protect our own values and cultures from civilization point of view or we can incorporate into the Western values or thirdly, we can go with the flow of globalization and achieve economic growth, which, by gaining strength and eventually in weak attempt to balancing Western power, which really does not pose any threat at all.

► Brief Review:
*Clash of
Civilization
S*

Choices left to “the uncivil
Them” :

Self-isolation to protect values
Incorporate into western values
Economic growth, gaining
strengths and balancing western
power

*All under sole belief in the
dominance, advancement and
plausibility of the western core
values in comparison to non-
western cultures*

2021-3-31

So, that's all been proposed by Huntington “under one sole believe in the dominance, advancement, and also plausibility of the Western culture core values as in comparison to non-western cultures. Let's move on to our next topic is what do we do after reviewing? Should we rethink, do we clash, or do we converse? Clash as believing in differences in my humble opinion, do we believe in differences and actually which results in complex, or do we choose to converse and seek common grounds while reserving differences? What would be the better world order in the future to sustain as shared and as a never before during this thrive of communication technology which has increased conversations multiplying and evermore during this digital age. So being different is definitely a reality. But realism this time does not really go far without faith and even a little bit of idealistic view of the world and also humanity. In search of human survival and development in the future tense maybe it is time to emphasize the power of what has been believed and what to be believed, what ought to be believed. In the old saying, empathy, the power of empathy, rationalism, morality and coexistence prior to the common challenges, and also threat post to all humanity in the face of Covid-19. This is the time to actually really pause for a second and start to rethink what should we do and what course of humanity we take from here will definitely make an impact in the future global order and development of humanity. Overall, Huntington’s theory has definitely



been on paradigm and framework criticized by many, but he has promoted the irrationality and division and superiority of the Western values and had paved a fundamental way of misperception into the north-western cultures of their own cultures, as such as a contact resulted in racial or national tax smearing, confrontations, media misinformation, disinformation and challenges from the five eyes. As we today, the Bush, the Trump and Biden administrations which unto Chinese and Islamic cultures, not just cultures in terms of an intuitive level, but also taking actions in terms of military movements to influence us as we win today. Huntington theory undoubtedly provided valuable insights to the current global status call and into the search of explanations behind the divergence in perception practices among different civilizations. But it has remained to be provoking as such. And one way concentrated one sided thought in mind concept, which concentrated from just complete single point of view and definitely driven mostly by the interests of the West as the background. In the opposite spirit to keeping an open mind or to promote diversity, or to think outside the box, or to actually cherish or, let's say, to uphold the values in cultural pluralism which has made the U.S or Europe so great so far in terms of migrant cultures. Instead of all that seemingly, the West has promoted or packaging, it's called values one way on screen in terms of culture products and then acting another way off screen. This has definitely been the basis of the problem that we encounter today amongst the international global order. Overall, in short, let's imagine if there is a class of three, such as being the West, Cynicism and Islamism. There is one student in class constantly provoking and not at ease with the other two. All just because of your self-inflicted illusional conflicts and clashes, trying to prove to be unnecessary and harmful towards human development in times of crisis and challenges. The psychological reason behind such is similar to the ignorance and lack of trust at initiative, of a bully at high school. Similarly, the weaknesses at heart we actually lead to suspicion or others, and by reacting upon that, Let's coin the term, Mr West, actually ends up believing imaginary wars and actually resulting taking actions into real damages. As our previous panellists have mentioned in the physical occupation as well and colonialism. It is just enough the whole process of ignoring the importance of rationalism and also morality at the expense of humanity. The core believes in peace is actually bullied to become less important in terms of world order and the homogenization of civilization also, cultures. All incorporated into western values is definitely what we have



seen today that's been happening and going on, and we strongly opposed to that thought as well. just quick share on quotations, which is made by Huntington. The reason behind such is that he recognized is 'Islam, a different civilization whose people are convinced of the superiority of their culture obsessed with inferiority of their power. In contrast to the West, a different civilization whose people are convinced of the universal reality of their culture and believe that there superior, if declining power, must be imposed on them as obligation to extend that culture throughout the world.' Behind his thought, which can be generalized onto the hidden thought of America, Europe or the West as such on China. Now, during this time of crisis, that there is an obligation, even onto a duty level, which a clash of civilization definitely exists. And also, the universalism in sharing and incorporating Western values instead of non-western values, has become a major foreign affair duty and in terms of constitutive obligations. So, what he believed was the lack of core political values, such as what face the democracy in Western Civilization? Separation of religious and circular authority. Western value or the Western version of democracy, rule of law, social pluralism, etc. That he proposed was lacking in Islamic culture and also the cynic culture.

*"lacks the **core political values** that gave birth to representative democracy in Western civilization: separation of religious secular authority rule of law social pluralism parliamentary institutions of representative government and protection of individual rights and civil liberties as the buffer between citizens and the power of the state."*

Reasons explained:

Samuel P. Huntington (1993) on Islam, may be general in hidden thoughts on China:



Behind that we can come to the conclusion that there have been many critics of the clash of civilizations being the elitist, the realist, and also in orientalist outlook, which implying persistent fears of war and resulted in previous series of Wars as well. Also, the over generalization of Islamic and Sino-Civilization was founded in his thesis as well, and being criticized as such. He focused on deepening since after his publishing or his list of the viewpoints, the deepening in division and divergence was promoted instead of convergence or commonality seeking.

<p>► Rethink: <i>Clash or Converse?</i></p>	<p>Critiques of <i>the Clash of Civilizations</i>:</p> <ul style="list-style-type: none">✗ elitist, realist, and orientalist outlook, implying persistent fears of war✗ overgeneralization of Islamic and Sino civilizations✗ Deepening division and divergence, NOT convergence and commonalities
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That is definitely is what we're trying to break down. Prior to Huntington, culture has been the main element in terms of the justification, also the rights of exploitation in colonialism, which has caused thousands and millions of lives as the process take on. The course of the event global event that taken place, which has come up to the current global order of liberalism and also internationalism. But we started with the Peace Treaty of Westphalia and then colonialism and slavery took place. And then we had the Enlightenment Age of Europe during the time in which Immanuel Kant, who is the Enlightenment philosopher, proposed his ultimate political philosophy in towards



perpetual piece of philosophical sketch in terms of global or international relations. And then we had Industrial Revolution as the result of the previous Enlightenment Age of Europe and then breaking down of peace in the World War I and World War II, the Cold War, and then moving on to globalization which now later being criticized as Americanization process. And then we had information, technological evolution, advancement and exchanges and dialogues among different civilizations. And unfortunately, we witness 9/11 incident and then, the financial irregularity which caused the Great Recession and now up to the Great Disruption, which has been for all humanity to be challenged with one single global health threat.

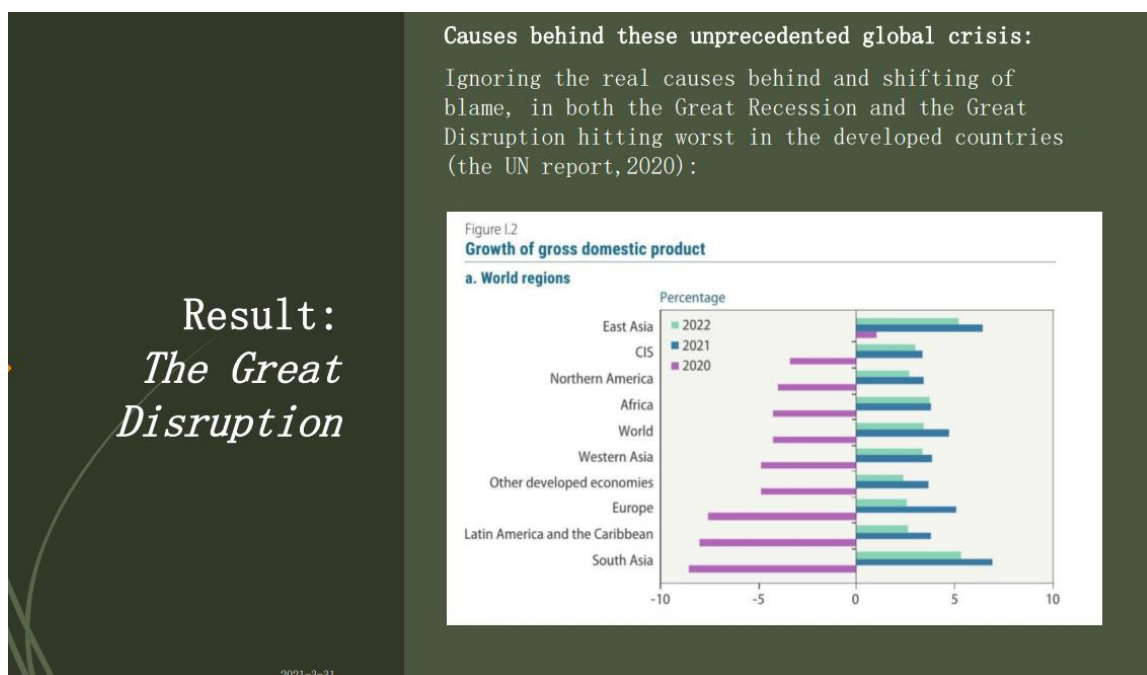
Rethink: *Clash or Converse?* --Course of *Global Events*

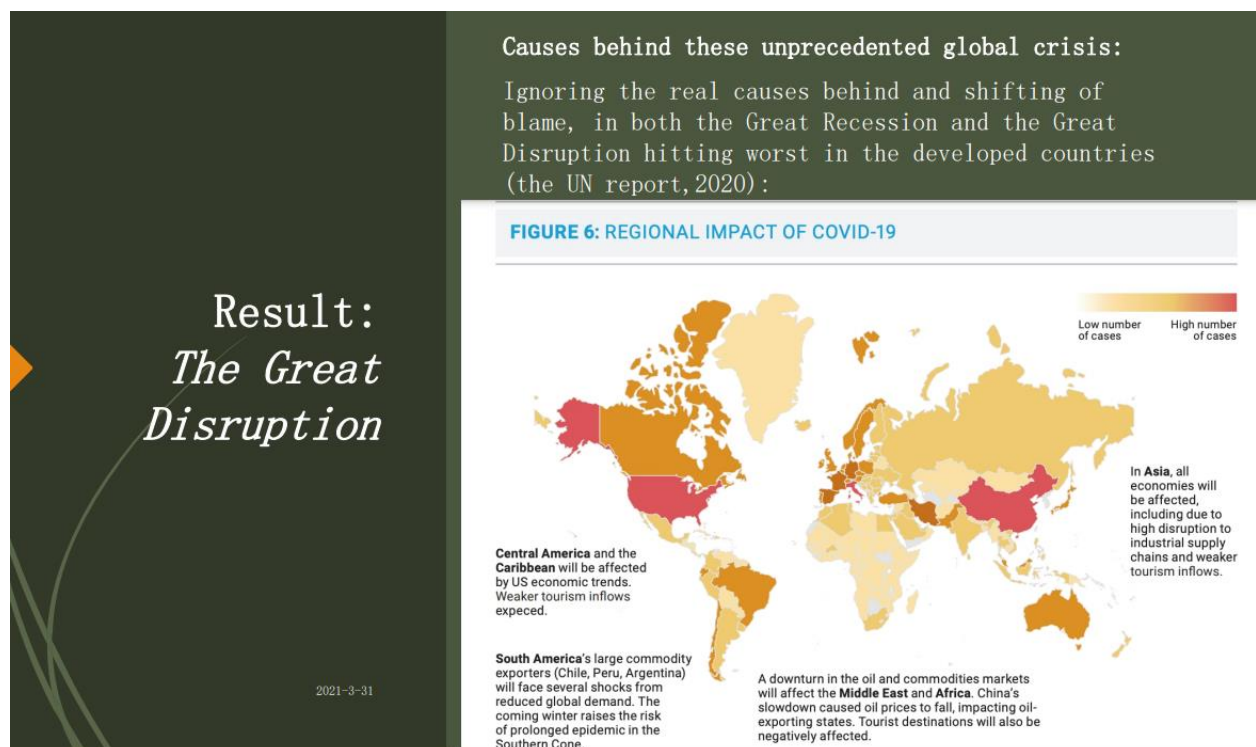
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- × Current global order of liberalism and internationalism is created based upon:
 - × the Peace Treaty of Westphalia
 - × Colonialism and slavery
 - × The Enlightenment Age of Europe
 - × Kantian political philosophy in the “Towards Perpetual Peace: A Philosophical Sketch”
- × Industrial Revolution - technological advancement
- × Breakdown of Peace: WWI and WWII
- × The cold-war
- × Globalization
- × Information Technological Revolution
- × 911 incident and The Great Recession
- × The Great Disruption

The barbarity of colonialism was actually criticized by Enlightenment thinkers such as Kant in the studies of the West philosophical and also political science. They challenged the idea that Europeans had the obligation to civilize the rest of the world. Even though they witnessed, the slavery, the causal feudal for Labour, order and exploitation property. But it was appearing to be a weak criticism against the justification for exploitation. In the later explanation as why they were colonialism, and as such it was mainly because of the actual

cultural practices of indigenous people which was believed by the West not to be leaving up to standards and to become the violation of natural laws against the colonial countries. Culture, even before Huntington, has always been the factor to blame and also the justification for clashes, thoughts and military and invasions. Let's have a look at some of the results which was led by the classroom civilization, as explained. During the time of great disruption which was main reasons behind of shared responsibility and rationalism should to be promoted. Instead, it was indicating stronger and more stable society trades from the East Asia, which has been so world region that encounters positive growth in the year of 2020, even during the crisis, the global pandemic crisis and also recovering from the financial crisis from the Great Recession.

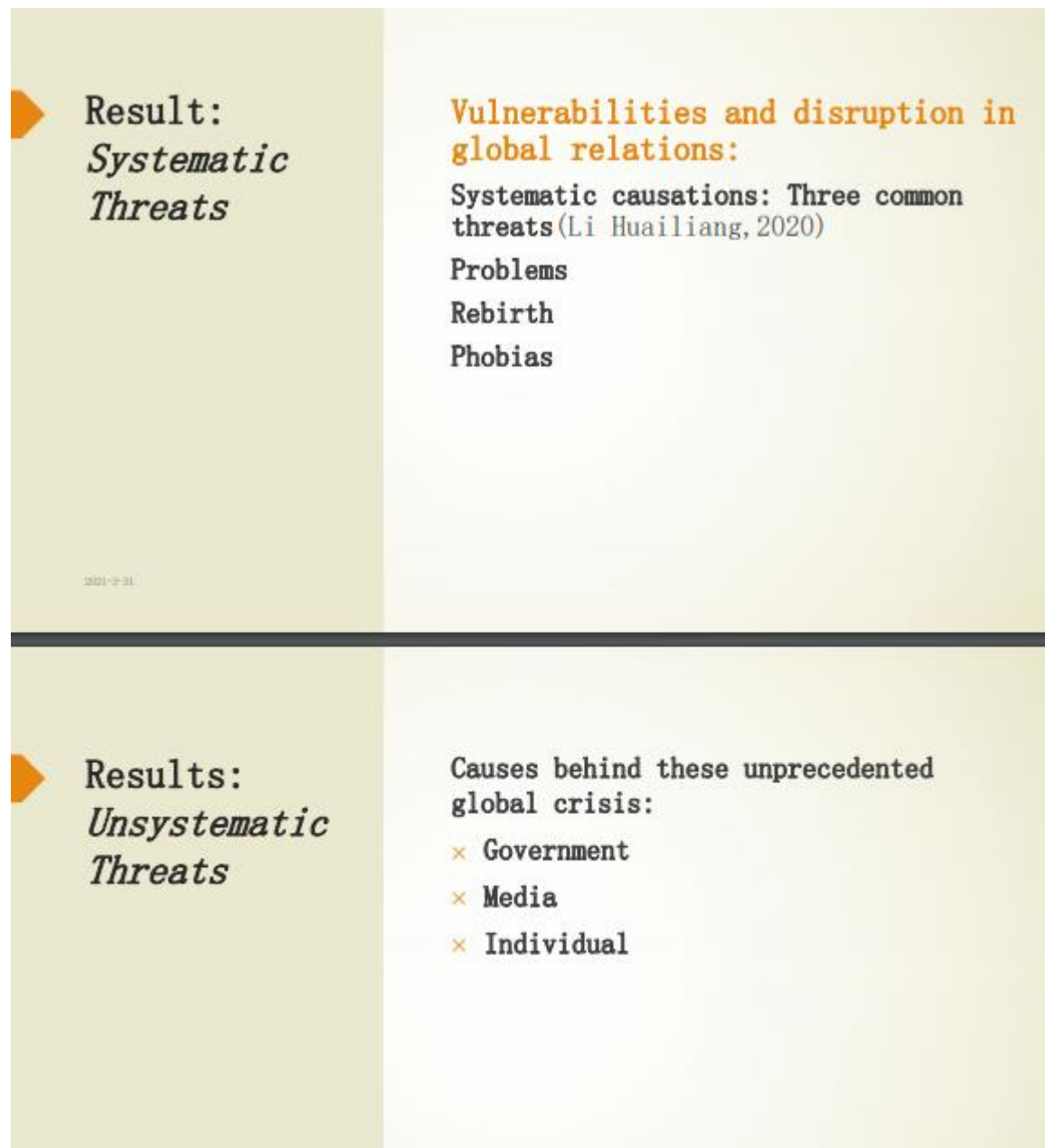




From the original impact of Covid-19 China was hit the most. It is important to actually reflect and always and looking back at the results. The reason behind such would be first of our systematic threats, as I would like to explain, the vulnerability in disruptions and in the global relations was actually by Professor Li Huailiangs' essay which mentioned the systematic processions of being natural disaster, economic recession, and also the prejudice of the mind. The problems would be what we witnessed today, as our previous panellists have discussed inequality, digital divide, economic recessions, technicians' exchanges, and even some cases we see the stop at all in dialogues have raised. We have been the rebirth of populism, unilateralism and self-isolation and even vaccine protectionism, which we surfaced after a series of events in the context of the Great Recession, that European refugee catastrophe and great disruption. There have been phobias and definitely spreading around the world. Islamophobia, Sino-phobia, microphonic-phobia and diversity phobic discourses, for sure. That is the systematic threat and also there have been unsystematic threat which would explain the reasons behind such at a government level which mainly in the developed countries that is being hit the worst during the Great Recession and great disruption. The government lack or loss or weakened in governmental role in effective financial or health policy making and implementation. At immediate level, the indifferences and also partial irresponsibility,



which the media coverage of the developed country that is taking political sides and fail to deliver accurate information and fail to remain unbiased is also one of the causes. Then, at the individual level, which we see the rise of ignorance, anti-intellectualism and racism, even at some scale.





Let's just try to achieve some sort of hope and solution. Is there any wonder that we can actually move on in terms of humanity common share of peace and common share a want of stability? So, what I propose is actually based on my current and thesis. We are trying to establish a philosophical and intuitive bridge between the Western cultures or the Western civilizations and the Chinese civilizations or the world civilizations. We are trying to establish the Kantian pursuit of perpetual peace and trying to find similarities or conversions in ideas with the concept of building a community with the shared future for mankind. This is one of the tables which made strong conclusions or arguments based on the research findings of Kantian theories and also in terms of that of the concept which is much later than the Kantian theories.

**Resolve:
Common
Grounds,
Not Clash**

Structural Commonalities and Differences in Kantian Theory and the Concept:

Topics on	Items of Kantian (1795)	Items of the Concept (2011)
Highlights	Anti-utopian and idealistic, hypothetical guiding principle and universal doctrine of rights shared by entire mankind and all nations of republicanism under national and cosmopolitan laws with world citizenship for everlasting world peace, sovereignty and military power for self-defense only Realization in 21 st century construction of international organizations and laws Addressing goals of categorical imperative of morality and hypothetical imperative of survival Understanding in imperfect and irrationality of empirical circumstances	A visionary guiding principle of global governance, world order, equal sovereignty and lasting peace to all nations regardless dissimilarity in forms of geopolitical systems, religion, race, transnationally and transculturally Pragmatic and in practice of the Initiative of Belt and Road and participations of international community Enhanced by practical diplomatic efforts Concerning future of entire mankind and all nations in development and co-existence Understanding all countries' shares in the common interests of lasting peace, universal security and common prosperity
Background Inspirations	Peace of Westphalia Extensive liberal arguments of Locke and Rousseau Extensive cosmopolitan laws and republicanism in world peace of Abbé Saint Pierre's universal law and one world state	Dynamic development of Marx's "communal society of future" (Grundrisse, Marx) Chinese Philosophical concept of peace, concord and harmony (heping, hemu and hexie) He, Tian Ren He Yi, He Er Bu Tong

Interestingly, both of them are looking for guiding principles and also universal doctrine of shared by the entire humankind. Even though different in representation or political forms such as Kantian believed in republicanism but us being the socialism with Chinese characteristics, we still believe there is strong share and also commonality in terms of global governance, world order, equal sovereignty, and also lasting peace to all nations regardless of their geo-political systems or religion or race or civilizations as such, so emphasizing on the trans nationality and also trans-cultural of our current



communication and also discourse environment. What we have been trying to achieve is based on the previous research and our philosophers such as Marx, who has proposed the idea of communal society or feature and also based on Chinese philosophical concept of peace, concord, harmony, the convergence of humanity and nature and also seeking commonalities that is what we are trying to establish here through the dialogues of civilizations instead of clash of civilizations. Let's try to think outside the box and really question ourselves. Civilization has been different since the start of humanity, of human race, existence on this global world. But should there be any clashes? Should we really focus on the differences, or should we really be seeking on commonalities? What do we look to achieve in the future by seeking clashes? Are we looking for Wars or ignorance instead of actually what we should promote is mutual understanding and also shares in responsibility for the ultimate survival or even humanity growth in the future? Based on the findings, we have realized that there are definitely at an intuitive level that the West and the East or even Islamic world can come to a similar ground in terms of communication, conclusions, and computations. Even from Kant point of view where he believes on civilization as the preliminary condition of moralization, which gives the rise of individuals from a state to minority to a state where they become actually their own Masters. Civilization definitely respects proposed by the concept to respect diversity of civilization, replace estrangement with exchange, clashes with mutual learning, superiority with coexistence. That is the common ground we are trying to establish. And hopefully we have established a few in our talks today. The concept of China actually, the concept of building a community of shared future of humankind should future for humankind is not China only but above China in attempting to answering the ultimate question, what kind of the world should human build and how to how to achieve that goal? We should choose common ground as we promote and commonality in shared interests and duties driven point of view for comprehension collaborations instead of persistence and this stubbornness in terms of believing conflicts and clashes, trying to finding the imaginary enemies as we see.



► Resolve: Common Grounds of the West and the East in political philosophy

2021-3-31

Another scholar from the West:

Immanuel Kant (1724-1804) on Civilization:

Civilization is a preliminary condition of moralization, that is the rise of individuals from a state of minority to a state where they become their own masters

The Concept (2011-onwards):

- ✕ Respect diversity of civilization;
- ✕ Replace estrangement with exchange, clashes with mutual learning, and superiority with coexistence
- ✕ Respect: Seeking commonalities while reserving differences

I believe actually humbly in my own personal view that when Sino-philism is not a crime and when Islamism is not a crime, and when people behind that idea actually stand up and speak out in the West have become just a common general thing that would be the actual peaceful outcome civilization exchange that we would like to see in the future. The logics and jurisdictions of clash of civilization really needs to be reviewed and reconsidered by the West actually inwardly and for us to actually outwardly to promote the idea of resilience and embracement of dynamics and diversifications. In terms of our topics, and we are trying to establish the shared future through the dialogue of civilizations. Let me just quickly finish with a very brief two short quotations from Kissinger and also from the United Nations report that 'the reality of the world will never be the same after the Corona virus. We live an epochal period. The historic challenge for leaders is to manage the crisis while building the future and more than ever before, we need solidarity, hope, and political will and cooperation to see that crisis through together." The emphasize is on together, not clashing, not differences, but commonalities and also common ground and the willingness to actually find establishing dialogue. So that is the end of my shares on the topics. And thank you all very much for this opportunity.



Speaker 8

Mr. Shakeel Ramay, Member Board of Advisor, CGSS, and Director, China Study Center, Sustainable Development Policy Institute, Islamabad.

Today we have a wonderful presentations and comments from all the participants. we are talking about two very pertinent and an important subject. One is Clash of Civilization and the counter argument is a Dialogue of civilization. Before moving towards what should be adopted? I think we must have a brief analysis on which basis we want to have this dialogue of civilization or the clash of civilization. If we look at that, if we make a quick analysis of the 20th century that what happened different in 20th century? I think the first major event was emergence of industrial military complex. The emergence of industrial military complex securitized the economy. The securitization of economy, led towards the dominance of industrial and military complex at the global level. If we carefully analyse this at this part of the time, so, American preferences, these are being based on the preferences of industrial military complex. That is why you will find the same point of view among the Democrats or the Republicans because both are funded by this industrial military complex. So, we need to identify to whom we have to fight back, first thing. Second thing for this industrial military complex perpetuated the society. It was said in 1960s that it is not industrial military complex. It is industrial military academia complex because academia gives a justification of what they want to do and we can find it along the course of you can say the history. It is always academia, which brings out smoke screen like the clash of civilizations. These academia are being heavily funded by them. That is why they bring the smoke screen so they can protect the understood military complex. In the recent times, media and think tank has been also included in this complex. They use a smoke screen. In the beginning, they use development as a smoke screen for everybody. They erected different institutions, financial institutions, economic institutions and political institutions. The financial institutions are used to trap the countries. Economic institutions like World Bank were being used to reward or presented as a carrot who told policy. Political institution like UN, was used to advocate human rights. When the resources are exhausted the new smoke screen. Here comes the clash of civilization. So, we need to understand how the clash of civilization come to on the surface. Then I analysed, maybe I am wrong. The clashes between the industrial military



complex and the China. It is not between USA or West or the China. It is an industrial military complex because they use economy as a weapon to colonize countries. That is a new form, and they were successful until the rise of China. Because Chinese have a different model of governance. There is a different model of development, where the industrial military complex cannot perpetuate. So, they start to oppose it. The third thing, why the Westerns are feeling at this part of the time, and they are seeing the clash of civilization, arrogance. If we look at them, they are arrogant. In which way? Arrogance. First, they say our values, our system, our democracy, our institutions, universal and human rights like that, the universal human rights, they present was decided between only 40 countries at that time in 40s. They say it is a universal. This is arrogant and backdrop. And now come to the second point. What China can offer different, because if China or any other civilization, Chinese is a civilization, Muslim is a civilization, west is a civilization. If they keep talking about like the Europeans' arrogance, our way of government, our governance, our values, our everything. That's mean you are on the same path to become arrogant in the long run that happened in the West. Hope we can say no we are different from the existing structure. Number one, we have to go back to the ontology of your international relation. What is the ontology of international relation of China? If we look deeply it is based on the relation and China talk about the relation. What is the ontology of the Western international relation? It talks about the interest. More specifically, self-interest or economic interest. When they look at the Chinese investment by applying the Western ontology of International Relations, they say it is a debt trap diplomacy. But when China looks at that, their international interest is based on the relationship because the humans are the same. If we look to work for the common future, so we have to have the common indicators of the development. The same is a relation base. It is a diplomacy of that relief which has been imposed by rest on different countries, developing and developed countries. Now, compare the Muslim ontology of International Relations. It is based on the empathy. We can see the Chinese civilization or the internationalization theory is closer to the Muslim theory of empathy of International Relations. So how to build the linkages here? We have some common points here on which we can build. Third thing, we talk much about theories and a number of things. But we have a number of other practices to show the world like the practitioners and we have to talk about the from Chinese civilization. We have Yan Emperor, the first person who



introduced the idea and also the system of the governing, working with the people, and development of everybody who was influenced by the top. So, he also presents some solutions under some practitioner who have really produced these solutions. We need to talk about the Chairman Mao who presented a theory, and he took and described it as a responsibility of China to protect the third world from the influence of the first world and how they did even during the 60s and 70s in China was also poor. But still they were working with the least developed countries and bringing government in those countries. Third is President Xi. Despite all criticism, how he is leading the world for the investment and bringing everybody on the board. We need to talk about some practitioners. Fourth point, as you were talking about Immanuel Kant, he has to give another theory. He was talking about what would be the future of global system of the world? It's not only perpetual peace. He talked about what would be the future system of the world. He emphasized that the governor cell will go towards the regionalism and they are going to be the five major regions in the world which will be interacting with each other. I think we also need to look at that dimension, how the regionalism can work together to build a global system, rather than, just to go for striving for a universal system. Because as we are talking here the dialogue of civilization. We know that every civilization has its merits and demerits, and we need to work on the merits. The dialogue must be based on the common ground, not just to prove that my civilization is the is better than yours. If the dialogue is based on that my civilization is better than you, that means we are contributing towards the theory of the West what they are saying the clash of civilization is the sowing the seed of the conflict. You cannot convince anybody like that so your civilization better than other. Everybody has their own merits and demerits. We should be very conscious while talking about the dialogue of civilization. And the last thing I just want to point out here, we need to avoid using the words like our way of governance, our values, our development model or our system of development because these are the element which will sow seed for the clash of civilizations. We need to talk about this is one way of doing the stuff as the Western had did in the past. They were talking about our way of life, and when Mr Donald Trump used to say that if you talk to the Western civilization over its lifestyle as a Chinese civilization and the Muslim civilizations are attacking that. We have to avoid this mistake and we need to be very cognizant and be fair to realize that in our discussion these words have started to appear. When you talk



to some of the Japanese people or scholar, they saying it is a Chinese way of doing things. We are sowing the seed of the conflict in the long run and we are contributing toward a clash of civilization. We can present these things. This is one way of our stuff. This is our governance system or Muslim governance system. We should stop this. We need to focus what is a common point and what can be irritants. When you take position on otherwise it would mean you are trying to undermine the other partners who are sitting in the room. Maybe that would be the biggest lesson for me if we want to move on towards the Dialogue of civilization. Otherwise, any other intent would be contributed towards a clash of civilization. The last thing which I want to mention here the medium. I think we need to stop to be reactive. When we are reactive that means we are contributing towards the underrate of others. We need to be Proactive. We need to identify the growth where we want to fight with the West, not we need to be reactive to the West. They are trying to engage us in different fights which undermine our own positions. Position does not mean we are superior than them. If you talk about the people of the West. If you talk about the common man at the state, they are much like us. We are like them. It is an industrial military complex and is allies academia, media and think tank, which are trying to sow the seed of a conflict. With one example I will finish here two days back. Iran and China have signed a big deal of 25 years and you know in that one statement misquoted by the name of Mr Wang State counsellor at foreign minister of China. The newspaper quoted that "the foreign minister said, Iran has independent policy and it does not change over the phone call" and on the mid social media it was like fire and everybody was talking about that it is pointed towards the Pakistan. But in reality, that news was, and that statement came from a Chinese diplomat, and he pointed towards the European Union when the changes position on the Global Change Program Office (GCPO). So, we need to be very careful on fake news also. When I say we don't need to reactivate doesn't mean that we need the place for them where they are directly attacking us. We need to say that when they want to engage us in different types of clash of civilizations, or something like that we need to avoid their slogans. We need to try to know what is a common ground, not only for our own people but also for those people who are from the western countries because they are also suffering. It is a post-covid world. It is very clear. Poverty is increasing in the West. How they are investing on the industrial military complex, they are giving trillions of dollars for people they are unable to give a peanut. So, if we consider



presenting solution good for everybody and striving for common future for everybody then we need to take care of their needs also. We the people, should not undermine the people of the West. We should undermine the industrial military complex. Thank you so much.

Speaker 9

Mr. Nawaz Ali, Member Advisory Board, CGSS.

First of all, I would like to say that it was very comprehensive and detailed presentation given by the panellists from Pakistan and China. I want to just discuss about the importance and the basic concept about the dialogue of civilization. First of all, we will focus on basic concept about dialogue. Dialogue is deep word for dialogues make conversations between two and more than two rational human beings. So now you can well imagine the importance of dialogues. Then second important is the civilization. Civilization is highly organized society that has evolved system of learning like education, job specialization, religion, government, culture, ability and economy, etc. To include many factors, number of the cities, then economic systems already highlighted by panellist it's importance of economic-development, geo-strategic involvement importance, system, job specializations, public works and the architecture, etc. So then in other words, we can say that world is one family and then through the dialogue of civilization we can do both. In the past and the present have shown that the good communication among civilizations are usually the times when conflicts and war are under effective control. Then we have another example of Islamic civilization has a similar type of tolerance like equality etc. Then in Chinese civilization essential values of mutual appreciation, kindness and love and good neighbour lines. Then civilizations are the key not only to understand how the world war but also how it is moving forward. So, you can well imagine the importance of civilizations. Now, the civilizations were created world cooperation and to dialogue source. Civilizations need operation in dialogue which must be facilitated through language which people to exchange. At the end of my speech. First of all, I want to say that I am fully agreed with Dr Irum who pointed two aspects. Number one is the challenges and the second that how we can improve the challenges. Thank you.



ANNEXURE 2: PRESS RELEASE

On 29th March 2021, Pakistan Research Center for a Community with Shared Future and Communication University of China, Beijing jointly organized a Focus Group Discussion on “Dialogue of Civilizations”.

The session was commenced with the opening remarks by **Prof. Li Huailiang, Dean, Institute of Community with Shared Future, Communication University of China, Beijing**. He stated that the concept of “Clash of Civilizations” has led to numerous wars and killings of thousands of innocent lives. During his opening remarks, he stressed the importance of international communication and international cultural exchange.

Furthermore, he mentioned that to achieve sustainable prosperity and security, a peaceful inter-civilization co-existence is required.

Ms. Palwasha Nawaz, Project Executive, CGSS and Deputy Director, Pakistan Research Center for a Community with Shared Future, Islamabad briefly presented the concept of Dialogue of Civilizations. She also explained the concept, aim, and objectives of the Pakistan Research Center for a Community with Shared Future.

Brigadier Zahoor-ul-Haq (Retd), PhD Scholar, National Defense University, Islamabad in his speech, under the concept of Dialogue of Civilizations, stressed upon Muslim and Chinese Civilizations. According to him, the major challenge being faced is the lack of homogeneity in the Muslim civilization. Furthermore, he mentioned that there are various sub-civilizations under the umbrella of Islam.

During his speech, he also explained the commonalities present between the Muslim and Chinese Civilizations. They include the system of governance, the requirement of an egalitarian society, the agenda of reforms, and the distribution of wealth.

Prof. Zhang Yanqiu, Vice Dean, Institute of Community with Shared Future, Communication University of China, Beijing highlighted the need for Cultural Inclusiveness through the promotion of global communications.

According to Prof. Zhang, the absence of dialogue between civilizations and states has led to armed conflicts all around the world. Furthermore, she added that during the COVID-19 pandemic, the cooperation and negotiations have led to improved bilateral relations between China and Africa. Additionally, Prof. Zhang mentioned that for the promotion of the concept of “Dialogue of Civilizations”, China’s international communication needs to be improved. Prof. Zhang also stressed the importance of Constructive Journalism as a means of Public Diplomacy.

Prof. Dr. Iram Khalid, Chairperson, Department of Political Science, University of Punjab, Lahore, and Head of Program “Dialogue of Civilizations”, Pakistan Research Center for a Community with Shared Future mentioned that the steering of the changing world is in the hands of China. At present, the agenda provided by China for the world is based on Peace, Cooperation, and Security.



Furthermore, she mentioned that the concept of Dialogue of Civilizations mainly provides opportunities for inter-civilizations cooperation. During her speech, she stressed two fundamental areas. They are challenges and solutions in the process of Dialogue of Civilizations. Additionally, Dr. Iram highlighted the need to involve academia in the promotion of the concept of Dialogue of Civilizations.

Dr. Imran Ashraf, Assistant Professor, National Defense University, Islamabad during his speech, mentioned that without the Dialogue of Civilizations, there can be no lasting peace and prosperity. Explaining the concept, he stated that full understanding and development of any civilization can only be achieved if the respective civilizational community not only takes into account but also positively interacts with other civilizations based on equality.

Furthermore, he mentioned that the concept of Dialogue of Civilizations creates hope which enables humankind to thrive under the most adverse of conditions.

Ms. Li Han, Associate Lecturer, Institute for a Community with Shared Future, Communication University of China (CUC), Beijing at the start of her speech, briefly explained and countered the concept of Clash of Civilizations presented by Samuel Huntington. According to Ms. Li, the Clash of civilizations is responsible for deepening divisions and divergence, and not convergence and commonalities.

According to Ms. Li, Dialogue of Civilizations is a visionary principle of global governance, world order, equal sovereignty, and lasting peace to all nations regardless of dissimilarity in forms of geopolitical systems, religion, race, transnationality, and transcultural.

She suggested that choosing common grounds and commonality in shared interests and duties for comprehension and collaboration is important.

Mr. Shakeel Ahmed Ramay, Member Advisory Board, CGSS and Director, China Study Center, Sustainable Development Policy Institute (SDPI), Islamabad highlighted that for a successful Dialogue of Civilizations, China and Pakistan must recognize common indicators of development. He further elaborated that the Chinese Theory of empathy and mutual coordination is similar to that of the Chinese concept of empathy. Mr. Ramay also emphasized that the Dialogue of Civilizations must be based on common grounds of interest for maximum benefit.

Mr. Nawaz Ali, Member Advisory Board, CGSS briefly explained the concept of Dialogue of Civilizations. Furthermore, he explained the positive impacts of Dialogue of Civilizations on the world community especially in the bilateral relations of Pakistan and China. Additionally, he elaborated on the challenges and solutions in the process of Dialogue of Civilizations.

The Focus Group Discussion was moderated by **Mr. Khalid Taimur Akram, Executive Director, CGSS, and Director, Pakistan Research Center for a Community with Shared Future, Islamabad**. The discussion was attended by the members of the Institute of Community with Shared Future, Communication University of China, Beijing

ANNEXURE 3: MEDIA COVERAGE

Communication University of China, Beijing, China

<http://icsf.cuc.edu.cn/en/2021/0329/c6810a179229/page.htm>



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Focus Group Discussion on “Dialogue of Civilizations” jointly organized by Pakistan Research Center for a Community with Shared Future

Press time : 2021-03-29 Number of views :

Focus Group Discussion on “Dialogue of Civilizations”

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The session was commenced with the opening remarks by Prof. Li Huailiang, Dean, Institute of Community with Shared Future, Communication University of China, Beijing. He stated that the concept of “Clash of Civilizations” has led to numerous wars and killings of thousands of innocent lives. During his opening remarks, he stressed the importance of international communication and international cultural exchange.



Center for Global & Strategic Studies (CGSS), Islamabad

<https://cgss.com.pk/index.php?CGSS/seriesdetails/643>

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Furthermore, he mentioned that to achieve sustainable prosperity and security, a peaceful inter-civilization co-existence is required.

Ms. Palwasha Nawaz, Project Executive, CGSS and Deputy Director, Pakistan Research Center for a Community with Shared Future, Islamabad briefly presented the concept of Dialogue of Civilizations. She also explained the concept, aim, and objectives of the Pakistan Research Center for a Community with Shared Future. Brigadier Zahoor-ul-Haq (Retd), PhD Scholar, National Defense University, Islamabad in his speech, under the concept of Dialogue of Civilizations, stressed the Muslim and Chinese Civilizations. According to him, the major challenge being faced is the lack of homogeneity in the Muslim civilization. Furthermore, he mentioned that there are various sub-civilizations under the umbrella of Islam.

During his speech, he also explained the commonalities present between the Muslim and Chinese Civilizations. They include the system of governance, the requirement of an egalitarian society, the agenda of reforms, and the distribution of wealth. Prof. Zhang Yanqiu, Vice Dean, Institute of Community with Shared Future, Communication University of China, Beijing also participated in the discussion.

National Herald Tribune

<https://www.dailynht.com/epaper/main.php?action=epaper&id=main&page=4&dt=30-03-2021>

FOCUS GROUP DISCUSSION ON "DIALOGUE OF CIVILIZATIONS" JOINTLY ORGANISED BY PAKISTAN RESEARCH CENTER FOR A COMMUNITY WITH SHARED FUTURE, AND COMMUNICATION UNIVERSITY OF CHINA, BEIJING

Concept of "Clash of Civilizations" has led to numerous wars and killings of thousands of innocent lives: Prof. Li Huailiang

SAYS TO ACHIEVE SUSTAINABLE PROSPERITY AND SECURITY, A PEACEFUL INTER-CIVILIZATION CO-EXISTENCE IS REQUIRED.

THE MAJOR CHALLENGE BEING FACED IS THE LACK OF HOMOGENEITY IN THE MUSLIM CIVILIZATION: BRIG(R) ZAHOR-UL-HAQ

SALEEM RAIS

ISLAMABAD, March 29: Pakistan Research Center for a Community with Shared Future and Communication University of China, Beijing jointly organized a Focus Group Discussion on "Dialogue of Civilizations".

The session was commenced with the opening remarks by Prof. Li Huailiang, Dean, Institute of Community with Shared Future, Communication University of China, Beijing. He stated that the concept of "Clash of Civilizations" has led to numerous wars and killings of thousands of innocent lives. During his opening remarks, he stressed the importance of international communication and international cultural exchange.

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Prof. Zhang also stressed the importance of Constructive Journalism as a

means of Public Diplomacy.

Prof. Dr. Iram Khalid, Chairperson, Department of Political Science, University of Punjab, Lahore, and Head of Program "Dialogue of Civilizations", Pakistan Research Center for a Community with Shared Future mentioned that the steering of the changing world is in the hands of China. At present, the agenda provided by China for the world is based on Peace, Cooperation, and Security.

Furthermore, she mentioned that the concept of Dialogue of Civilizations mainly provides opportunities for inter-civilizations cooperation. During her speech, she stressed two fundamental areas. They are challenges and solutions in the process of Dialogue of Civilizations. Additionally, Dr. Iram highlighted the need to involve academia in the promotion of the concept of Dialogue of Civilizations.

Dr. Imran Ashraf, Assistant Professor, National Defense University, Islamabad during his speech, mentioned that without the Dialogue of Civilizations, there can be no lasting peace and prosperity. Explaining the concept, he stated that full understanding and development of any civilization can only be achieved if the respective civilizational community not only takes into account but also positively interacts with other civilizations based on equality.

Furthermore, he mentioned that the concept of Dialogue of Civilizations creates hope which enables humankind to thrive under the most adverse of conditions.

Ms. Li Han, Associate Lecturer, Institute for a Community with Shared Future, Communication University of China (CUC), Beijing at the start of her speech, briefly explained and countered the concept of Clash of Civilizations presented by Samuel Huntington.



According to Ms. Li, the Clash of civilizations is responsible for deepening divisions and divergence, and not convergence and commonalities.

According to Ms. Li, Dialogue of Civilizations is a visionary principle of global governance, world order, equal sovereignty, and lasting peace to all nations regardless of dissimilarity in forms of geopolitical systems, religion, race, transnationality, and transcultural. She suggested that choosing common grounds and commonality in shared interests and duties for comprehension and collaboration is important.

Mr. Shakeel Ahmed Ramay, Member Advisory Board, CGSS and Director, China Study Center, Sustainable Development Policy Institute (SDPI), Islamabad highlighted that for a successful Dialogue of Civilizations, China and Pakistan must recognize common indicators of development. He further elaborated that the Chinese Theory of empathy and mutual coordination is similar to that of the Chinese concept of

empathy.

Mr. Ramay also emphasized that the Dialogue of Civilizations must be based on common grounds of interest for maximum benefit.

Mr. Nawaz Ali, Member Advisory Board, CGSS briefly explained the concept of Dialogue of Civilizations. Furthermore, he explained the positive impacts of Dialogue of Civilizations on the world community especially in the bilateral relations of Pakistan and China.

Additionally, he elaborated on the challenges and solutions in the process of Dialogue of Civilizations.

The Focus Group Discussion was moderated by Mr. Khalid Taimur Akram, Executive Director, CGSS, and Director, Pakistan Research Center for a Community with Shared Future, Islamabad. The discussion was attended by the members of the Institute of Community with Shared Future, Communication University of China, Beijing.

National Herald Tribune, Tuesday, March 30, 2021

Gwadar Pro

<https://www.gwadarpro.pk/1376732238084231170/chinas-agenda-for-the-world-based-on-peace-cooperation-and-security>

China's agenda for the world based on peace, cooperation and security

By Gwadar Pro

Mar 30, 2021

by Fatima Javed

"At present, the agenda provided by China for the world is based on Peace, Cooperation, and Security" said Prof. Dr. Iram Khalid, Chairperson, Department of Political Science, University of Punjab, Lahore. She said the steering of the changing world is in the hands of China.

Irum was speaking at the Focus Group Discussion on "Dialogue of Civilizations" held on March 29th. The discussion was jointly organized by Communication university of China and Pakistan Research Centre for a community with shared future.

The Group Discussion was moderated by Mr. Khalid Taimur Akram, Executive Director Center for Global & Strategic Studies (CGSS) and Director Pakistan Research Center for a Community with Shared Future, Islamabad. The discussion was attended by the members of the Institute of Community with Shared Future, Communication University of China, Beijing.

The session was commenced with the opening remarks by Prof. Li Huailliang, Dean, Institute of Community with Shared Future, Communication University of China, Beijing. He stated that the concept of "Clash of Civilizations" has led to numerous wars and killings of thousands of innocent lives.



Dailymail

<https://dailymailnews.pk/2021/03/30/focus-group-discussion-on-dialogue-of-civilizations-held/>

Metropolitan

Focus Group discussion on Dialogue of Civilizations held

By DM NEWS March 30, 2021

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By Ajmal Khan Yousafzai

ISLAMABAD: Pakistan Research Center for a Community with Shared Future and Communication University of China, Beijing jointly organized a Focus Group Discussion on "Dialogue of Civilizations", here on Monday.

The session was commenced with the opening remarks by Prof. Li Huailiang, Dean, Institute of Community with Shared Future, Communication University of China, Beijing. He stated that the concept of "Clash of Civilizations" has led to numerous wars and killings of thousands of innocent lives. During his opening remarks, he stressed the importance of