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## Abstracts

### **The Logic and Approach of Mutual Learning between Chinese and Arab Civilizations in the Context of Modernization**

*Han Jianwei & Ding Jun*

**Abstract:** Modernization is the historical trend of world development, and the realization of modernization has been the common pursuit of people all over the world since modern times, which is an important goal of governance in the “Global South” countries. In the context of profound changes unseen in a century, the exploration of the “Global South” countries on the road to modernization reflects the stronger initiative and subjective consciousness, while the success of Chinese modernization has broken the myth of “Modernization equals Westernization”, proved the fact that the road to modernization is diversified, and expanded the ideas and ways for the “Global South” countries to realize modernization. It has also become an important part of the dialogue, exchanges and mutual learning between Chinese and Arab civilizations. In the context of modernization, the dialogue, exchanges and mutual learning of civilizations between China and Arab countries have profound historical genes, broad value consensus and strong political guarantee, and are promoted by the common demands of both sides for modernization development, increasing economic ties and China’s role as a peaceful power in the Middle East. China and Arab countries should strengthen mutual learning of positive values between the two civilizations with the goal of modernization and development cooperation. For example, strengthening mutual learning on ethics can inject the code of oriental values into bilateral cooperation, strengthening mutual learning on inclusiveness is the real spiritual driving force for learning from each other’s successful experience in modernization, strengthening mutual learning on view of peace can create a friendly external environment for the modernization process of both sides, strengthening mutual learning on innovation can enhance the confidence in the paths of modernization, and strengthening mutual learning of ecological views can help explore the modernization development plan based on harmonious coexistence. In short, deepening mutual learning of civilization values through modernization and development cooperation will help lay a solid foundation of common identity for building a China – Arab community with a shared future.

**Key words:** Xi Jinping Thought on Culture; modernization path; Global Civilization Initiative; Chinese civilization; Arab Islamic civilization

### **Similarities and Philosophical Underpinning of Traditional Family Culture in China and Africa**

*Cheng Qiujun*

**Abstract:** As cradles of ancient human civilization, both China and Africa possess extensive histories and splendid and rich civilizations. On the cultural level, there are numerous similarities between China and Africa, particularly reflected in their shared traditional family culture, that is to say, both cultures reconcile the differences between the individual and the community through the concept of “the family as one”, employing an awareness of intergenerational continuity in order to construct a community of life. They both adhere to the concept of a community with a shared future that extends from “the family as one” to “the world as one”. The traditional family cultures of China and Africa are rooted in life experiences and founded upon a natural cosmology that prioritizes relationships. They follow ethical principles that are oriented toward others, establishing a kinship – based intersubjectivity. Compared with traditional Western family culture, although both Chinese and African traditional family cultures emphasize the importance of harmony, kindness and gratitude within family and society, the differences are more pronounced. Western culture, constructed on the basis of rationalism and individualism, adheres to the rational cosmology of “one controlling many”, an intellectual ethics that prioritizes reason over emotion, and an ideology of individualism. This contrasts sharply with the “relationship – oriented cosmology” inherent in Chinese and African traditional family cultures, which embraces the philosophy of “the inseparability of one and many”, an ethic that engages emotion in reasoning, and a consciousness of a community of life between the self and the community. In the future, as China and Africa continue to deepen their cultural exchanges, mutual learning, and co – existence, this will help both sides understand each other’s developmental paths and enrich the ideological wealth of human society.

**Key words:** Xi Jinping Thought on Culture; family culture; Chinese philosophy; African philosophy; individual subjectivity; community of life

## **China's Vision of Global Security in the New Era and Its Practice in African Security Governance**

*Gu Yaping & Chen Along*

**Abstract:** Facing the increasingly severe Global security situations, China put forward the vision of common, comprehensive, cooperative and sustainable security, which provides solution ideas to address the security challenges of mankind. In the past decade, under the perspective of the global security concept, China has adhered to the principle of common, comprehensive, cooperative and sustainable security, emphasized systemic and global dynamic thinking, and actively participated in the construction of peace and security in Africa. China actively promotes the realization of common security in Africa, speaks out for Africa's security interests in the international setting, respects Africa's autonomy in dealing with security matters, and has set up specialized mechanisms to participate in African security affairs. In the face of the intertwining of traditional and non-traditional security threats in Africa, China emphasizes a comprehensive approach and a multi-pronged approach to address various security challenges. China actively participates in security cooperation under the framework of the United Nations and African regional organizations and promotes all parties to achieve peace and security through dialogue and cooperation. China insists on helping Africa realize sustainable security through sustainable development, and strengthens cooperation in poverty reduction, scientific and technological innovation, and green development. China's global security concept provides solutions to the current security problems in Africa and is in line with the mainstream thought of the current international community and the security needs of Africa.

**Key words:** Xi Jinping Thought on Diplomacy; Global Security Concept; African security governance; China - Africa security cooperation

## **Motivations and Limitations of Russia's Policy of Engagement with Hamas**

*Zhao Yuming*

**Abstract:** In 2006, Russia took the initiative to establish official ties with Hamas, and the two sides have maintained long-term contact. The driving force of Russia's engagement policy towards Hamas can be examined from three perspectives. From the perspective of great power diplomacy, Russia insists on engaging with Hamas as a topic, forcing the West to coordinate with it under the framework of the United

Nations and the Quartet. After the outbreak of the Ukrainian crisis, the coordination between Russia and the West on the issue of Hamas has given way to great power games and great power confrontation. From the perspective of regional strategy, Russia strives to maintain a neutral position on contact with Hamas as one of means to gain a voice on the Palestinian issue and the Palestinian – Israeli issue, and takes contact with Hamas as a topic in its dealings with Israel, as well as a carrier of close relations with regional countries. From the perspective of domestic politics, the driving force of Russia's policy towards Hamas mainly comes from domestic security policy and national policy towards Muslim groups. In the context of the long – term conflict between Russia and Ukraine, Russia and Hamas value each other's strategic value and are also interested in maintaining and strengthening contact. However, Hamas is not the core interest of Russia in the Middle East. It is only one of the Palestinian organizations that Russia interacts with, and other countries or organizations are also engaging and even cooperating with Hamas. Therefore, Russia's engagement policy towards Hamas has its limitations.

**Key words:** Russia's diplomacy; Palestinian issue; Hamas; engagement policy; new round Palestinian – Israeli conflict

### **A Study of the Multiple Dimensions of Atatürk Nationalism and Turkish National Identity**

*Li Yanzhi*

**Abstract:** The process of nation – building is an important activity field of modern nationalism, and national identity is the prerequisite to maintain the unity and political stability of modern nation – state. Based on the integration of nationalism elements in the Eastern and Western world, Turkish nationalism takes part in the nation – building and presents different dimensions. Political nationalism is founded on territorial identity and defines the boundaries of Türkiye and takes Anatolia as the center of the nation, which has laid the territory foundation for national identity. Civic nationalism takes the constitution as the foundation for strengthening Turkish citizenship, which constitutes the legitimate base for Turkish nation – building. Focusing on the unity of language and writing, cultural nationalism takes Turkish language and writing as the media to consolidate the national identity of the Turks. Ethnic nationalism seeks the scientific base of national identity which is founded on the sense of language and culture identity, the historical view of

homology and the evolutionary idea. The characteristics of integration, pluralism, instrumentality and even contradiction embody the attempt to construct the paradigm of Turkish nationalism, but its different dimensions have allowed ethnic issues to emerge as a byproduct of the modernization process, giving more room for Neo – Ottomanism and promoting the convergence of Turkish nationalism and populism. All these have become a part of the trends of world’s nationalism, the rising of “the Global South” and the dealing with the challenge of “globalization”.

**Key words:** nationalism; Türkiye; Mustafa Kemal; nation – building; nation identity; populism

### **An Analysis of Social Governance in the Period of the Justice and Development Party in Türkiye**

*Wei Min & Liu Hongze*

**Abstract:** Since the establishment of the Republic of Türkiye, the country’s social governance has different characteristics in different periods. After the development stage of the coordination of social governance concept with state power construction and national governance, the government – led social governance management system, the transformation of social governance subjects from government – led to pluralistic co – governance, and the enhancement of social governance socialization, Türkiye entered a period of pluralistic integration and complex social governance led by the Justice and Development Party government. During this period, Türkiye mainly promoted social governance through three paths: promoting economic growth as the core demand to stabilize the social foundation; building a multi – field social governance system to promote social equity; strengthening Islamic cultural ties and national identity to reduce the risk of social conflicts. The Justice and Development Party’s 20 years of social governance in Türkiye has achieved remarkable results and maintained social stability, especially in the first decade of the 21<sup>st</sup> century, national economy achieved rapid growth and social development also achieved long – term stability. However, at the same time, social governance also faces the following prominent problems: the economic growth has slowed down, affecting the improvement of people’s livelihood; the focus of social governance has shifted, and the role of social organizations has been inhibited; the strengthening of social control has intensified social division and antagonism. From the perspective of the “Global South”, developing countries are exploring ways to modernize their government’s

social governance capacity, and the gains and losses from Türkiye's social governance concepts, mechanisms, methods, and contents can bring some inspiration to other countries.

**Key words:** social governance; Türkiye; Justice and Development Party; social policy

### **Electoral Politics and Instrumentalization of Redistribution: Welfare Governance of the Justice and Development Party in Türkiye**

*Hu Shulei & Zhang Xiaojin*

**Abstract:** Since 2002, the Justice and Development Party (AKP) has gradually developed and maintained electoral advantages in Türkiye. Electoral politics revolves around the game of redistribution, with welfare governance as a core element in explaining AKP's electoral performance. To maintain and strengthen its power, AKP has pursued welfare reforms by vigorously promoting the growth of social assistance programs, expanding welfare provisions in healthcare and public housing, and restructuring the social security system. AKP's welfare governance, driven by electoral politics, facilitated the systematic instrumentalization of redistribution, to a certain extent turning it into a crucial tool for solidifying its ruling coalition. AKP has employed extensive welfare distribution to attract its core voters primarily from low-income groups, while also utilizing welfare privatization to co-opt Islamic economic elites, thus maintaining a cross-class ruling coalition based on material interests and ideological consensus. Welfare governance provided legitimacy for AKP's electoral advantage and the expansion of its executive power. However, the recent narrowing of AKP's electoral advantage indicates that the legitimacy effect of welfare governance is gradually weakening. The reasons for this include the party's diminishing redistributive capacity and the widespread presence of clientelism. Given this double-edged effect, AKP should focus on improving citizens' livelihoods, getting rid of the trap of electoral opportunism in order to attain long-term ruling legitimacy.

**Key words:** Middle East politics; electoral politics; Türkiye; Justice and Development Party; welfare governance; instrumentalization of redistribution

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