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A new approach to the Westernized concept of Human Security. Chinese development and implementation of the term

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New global risks are rising. Threats like climate change, international terrorism or energy security imply a danger for individuals and society as a whole. Also, they cannot be merely fought by military means. All these threats gave rise to the term *Human Security* as an alternative to *Traditional Security*. Also, new voices have been rising in the International field, and new powerful actors such as China are challenging the traditional Western perception of International Security. The priorities of these new global powers have caused controversy. There has been a perception of China as a dangerous actor in the International field, due to its prioritisation to sovereignty, and its inclination towards traditional security above human security. Also, Human Security has been frequently related to Human Rights, and China has been accused of neglecting this issue. However, Chinese culture and tradition still plays an important role in its security policies. They have a different perspective about International Affairs and see security from a more collective angle. This article aims to expose China's perspective about International Security in order to provide a more comprehensive approach to its security policy, and promote this way a better understanding between Eastern and Western cultures.

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Human Security, Traditional Security, Culture, Cooperation, International Image

INTRODUCTION

The order in global affairs and the situation of international relations have been changing since the Cold War (Jian Yan, 2010). The inclusion of China into the global affairs and economic system has been considered one of the most remarkable events in the 20th and 21st century. Due to the vertiginous development of China (Recio, 2011), and its increasing importance in the global affairs, a debate has arisen about whether its policy follows barely nationally ambitions, and therefore does not prioritize individual interests or on the contrary, it is genuinely intending to improve citizens lives. Responding to the importance of this question, my essay will be focused on the debate about China's priority towards either traditional security or human security. Traditional security is generally understood as national security and sovereignty, and the emphasis of military actions in order to protect such hegemony. On the other hand, human or non-traditional security approach corresponds to the protection of the individual, and as the United Nations stated, it implies a 'freedom from fear and want'. Nevertheless, the term of Human Security is still a very polemic one, and its meaning, implications and borders are still not completely clear (King, Murray, 2001). Taking into account the blurry aspect of the concept, through my paper I will analyse its characteristics from China's point of view. Western countries, following the general definition of HS[1] established by the UN, tend to be sceptic about China's raise as a global power (Lionel, 2013), and believe China's development responds to the pursuit of national supremacy and expansion. On the other hand, China is developing its own perception of the concept of Human Security, proving that National Interests and the protection of Individuals are not mutually exclusive. China's interests do not only aim to the sovereignty of China, but also the protection of human security.

Responding to my support to the idealist theory of IR[2], I personally believe that China does not intend to subdue the rest of the world to its own dominance. I believe China indeed has aims to develop itself as a nation, for the sake of Chinese citizens and the global security. However, Chinese historical and cultural characteristics are different from those in Western countries, and as a consequence, political culture and extensively the notions of Security and International Relations do not assimilate to the generally standardized western perspective. It is important therefore, to understand Chinese modern characteristics, which are still influenced by its traditional believes (Ou, 2011). In order to do so, a study on Chinese historical, cultural and philosophical development should

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[1] Human Security
[2] International Relations

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help to comprehend Chinese attitude these days concerning International Relations and security policy. To serve this goal, I will first provide an analysis of Chinese antique main values and philosophies in relation to politics.

Taking into account Chinese tradition, I will briefly explain the development of its politics and security concerns till nowadays. I will also expose how Mao Zedong's government and other events such as September the 11th influenced Chinese attitude towards traditional and non-traditional security. Even though China definitely has its own way of dealing with IR and security affairs due to its special characteristics (Liping, 2008), it is also easy to realize how it is at the same time adjusting its policies to join the international community, proving its capacities as a responsible global power (Binder&Conrad, 2007). Evidence of it are the diverse fields in which China is actively working to promote human security, proving China's determination to protect civilians, rather than barely fulfilling its supremacy as a State, by military actions. Along my essay, I will provide evidences to support my hypothesis.

CHINESE HUMAN SECURITY AND ITS CULTURAL AND HISTORICAL BACKGROUND; A different perspective

The concept of Human security and its interpretation is not universal. Promoted by Western global powers, the importance of this new notion of security based on individualism seems controversial from the perspective of Asiatic cultures where society emphasizes brotherhood and interdependence of individuals within it (Mack, 2004). In this section, I will highlight how this different approach is represented by Chinese culture, in contrast to Western beliefs.

Traditionally, Western theories of Politics and International Relations were ruling global affairs. Western countries, led by The United States, dictated the path to be followed, what is moral, what is not, what is right, what is not. Nevertheless, due to globalization, other countries and areas of the world came into play in the international field. New developing countries, and especially those in the East, such as China, have threatened the traditional superiority of western beliefs. Even though Chinese civilization has a longer political tradition than Greek civilization had, its point of view has not been taken into account (Zhang, 2014). But this tendency is not only not fair, but also not sustainable anymore. The more powerful China becomes the more compulsory it seems to sit down

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and listen to its voice. Due to its history and philosophy, due to its size and population, China has its own unique way to deal with political affairs (Xin Ping, 2011). To start with, China is a country has a strong sense of the notion of Civilization. According to Huntington civilizations' distribution in the world, China is the only country which shares both civilization and Nationality. This way, Chinese civilization corresponds as well to China as a Nation (Huntington, 1996). This provides Chinese citizens with a very strong sense of brotherhood and pride (Breslin, 2011). As mentioned before, Chinese traditional values still play an important role in contemporary politics and security aspects in China (Lawrence&Martin, 2013). These traditional values together with contemporary events have shaped current characteristics of governance in China. To start with, it is important to take into account the most important values promoted by influential Chinese philosophers such as Confucius or Mencius. China emphasizes the need of order, stability, social harmony and virtue. The concepts of order, stability and social harmony are very narrowly interrelated. Harmony is achieved by social solidarity and social stability. But this condition is only triggered by political order (Glaser, 1993). This political order, at the same time, needs hierarchy and power (Zhang, 2014).

Confucius asserted that the family is the base of society, and somehow, the relation between a father and his son is similar to the relation between the government and its subordinates. The interactions among them, respecting their hierarchy allows a state of harmony. Children must show respect and learn from their parents, the same way subordinates must do in relation to their government. Confucius then, defended a set of human relations which have the duty to comply with this hierarchical obedience, in order to achieve a harmonious society: The younger brother would defer and learn from his elder brother, the child to his father, the wife to her husband and the ruled to his ruler. The responsibility of the superior is to protect and be in custody of his subordinate, and be benevolent. The Analects of Confucius explain this philosophy of hierarchy in which the main goal is harmony. This text has influenced Chinese culture, so even nowadays people still expect the government to behave according to Confucius principles (Mc Devitt, 2007). According to Western current beliefs, human beings are all born equal. But is it not true that ancient Western philosophers such as Aristotle and Plato also promoted the idea of hierarchy, by assuming that some people were born to govern, while others were born to serve as workers or soldiers[3]? Ancient ideology in the East and the West were not so different after all. This new western concept of equality was triggered by the Enlightenment in Europe, and fostered by the French enlightened moto 'Liberte, egalite, fraternite'. We must not forget that China did not go through this 'enlightened' period, and therefore, was not influenced by it.

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[3] This theory corresponds to the Theory of the Tripartite Soul of Plato.

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However, Chinese traditional philosophers kept on considering political order and social stability as priorities. That was the case, for example, during Zhou Dinasty (Zhang, 2014). Even though political order, stability and social harmony needed both hierarchy and political power, good moral skills were compulsory to achieve mentioned goals (Pye, 1993). Peaceful means were the most desirable way to achieve order, and a leader who used only hard power to achieve it, was considered a man of low morality, and as a consequence, a bad leader (Xuetong, 2011).

In this aspect, then, we can conclude that the main goals are social stability, harmony and order, all of them necessary to fulfil economic and social well-being. Traditional Chinese goals, therefore, were actually focused on the population as a whole, but the western concept of the 'individual' is in general not specially considered in China. That does not mean that Chinese government does not care about the safety and quality of life of their citizens[4]. Human security acquires a new meaning inside China's politics. Human security, even if it is not individualized, it is still developed for the sake of the members of society as a whole. Human security in China acquires a broader meaning. Chinese government does take care of non-traditional threats, but Chinese tradition and characteristics developed a different point of view in which the security of the community, constituted by individuals, is the goal of security measures.

Mao Zedong's government implied a milestone in Chinese way of govern, and Chinese people's attitude towards it. Since Mao Zedong took the reins of the Chinese Communist Party in 1949 till the 70s, China remained discrete in relation to International affairs and developed a communist regime in which stability and order was still the priority. The notion of consensus and collectivism was emphasized by the communist rhetoric. Notions of order among society through brotherhood, community, camaraderie became important (Ou, 2011). This was determinant to the extent that challenging this consensus and the raise of minority disagreements was considered dangerous, since it threatened stability. As a consequence of these measures, an idea of acceptance and conformity emerged among Chinese society (Pye, 1987).

When Deng Xiaoping took Mao Zedong's place as president of The People's Republic in 1976, the same traditional goals of social harmony, order and stability were the priority, but in this occasion, a new goal was included in political agenda: economic development (Pye, 1993). After the experience Chinese population went through with Mao Zedong, they very easily accepted this new goal.

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[4] *Military and Security Develoments Involving the Peope's Republic of China*. Annual Report to Congress. Deparrtment of Defence of The United States of America.2013

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Developing Chinese economy responded to National interests, which would allow China to increase its power and international influence. This aspect would serve traditional security, by incrementing defence capacities in the event of a regional or external military conflict. However, traditional Chinese attitude is rather defensive, instead of offensive. As the Chinese State Councillor Dai BingGuo stated in December 2010, China does not intend to expand or get its hegemony. Actually, Chinese tradition is not fond of conflict, 'Winning all wars is not the best; defeating the enemy without any war is the best' (Zi 1999).

On the other hand, economic development would also serve human security, by improving the 'living standard and educational levels of its people'[5]. This economic development needs, once again, stability and order, and Deng Xiaoping made use of authority and power, even repression, in order to protect the stability of China. As contradicting as it might seem to Western mentality, Chinese society accepted the price of economic development, including not only an authoritarian government, but also other consequences which became evident further on after the Deng's opening policy and encouraged by globalization (Pye, 1993). By entering the international community, and developing itself as a new possible global power, China needed to prove its capacity and responsibility to cooperate in the fight against those global threats included in the concept of Human Security by the United Nations in the early 1990s. Human security considers the defence against some threats such as terrorism, climate change, poverty...among others.

Economic development in China has also been followed by a political reform, carried out by Chinese leaders after Deng. During the 1990s, political control inside China has been relaxed till some extent (Ou, 2011), without neglecting the still priority of social order. It seems legitimate to me, taking into account the Chinese tradition and geographic and demographic dimensions of the country. Western countries tend to relate human security to human rights. Even if Human Rights might be one of the requirements to achieve human security, it is not exclusively it. It is not fair to blame China for its controversial Human Rights in some aspects, even less if we consider China's declared intentions to develop Human Rights and a democratic system by 2050 (Zemin, 1997), also proved in its White Papers from 1992. After such a long history and solid culture, and considering its size and population, Chinese political development requires time and patience.

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[5] *Military and Security Develoments Involving the Peope's Republic of China*. Annual Report to Congress. Deparrtment of Defence of The United States of America.2013.

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Chinese government has been aware of foreign critic of its attitude towards human rights. Therefore, in order to prevent external moral attacks, China has avoided the term Human Security, since it is very easily related to the concept of Human Rights. But the fact that this term in particular has not been generally used does not mean that it has not been developed (Chu, 2002). On the contrary, President Xi Jinping has been defending Human Security causes under different names such as *Mutual Security*, *Cooperative Security* or *Comprehensive security*. *Mutual security* defends the security of the international community as a whole, fighting against selfish and individual State security. *Cooperative Security* corresponds to security precisely involving those non-traditional security issues such as drug dealing or environmental protection. Finally, *Comprehensive security* defends the use of peaceful means to avoid the use of military security. More particular concepts have been also used in China to refer to those security issues broadly included under the concept of Human Security. China would speak of Energy Security, Economic Security, Environmental Security, Food Security or Health Security instead of compressing them all under the single concept of Human Security (Xin Ping, 2011).

We can conclude, then, that China is strongly defending its traditional culture and perspective on International Relations. However, it is also adapting itself to the international community, proving its commitment to join globalization in a responsible manner.

CHINESE CONTRIBUTION TO THE 'WESTERNIZED' CONCEPT OF HUMAN SECURITY. Some evidences.

P.H. Liotta states in her article *Boomerang Effect: The convergence of National and Human Security,* published in Security Dialogue in 2002, that the events in United States in September the 11th 2001 were a milestone in history, implying that 'non-state actors could seriously affect and degrade the capacity of a powerful state' (Liotta, 2002). Therefore, other aspects considered non-traditional security issues such as 'climate change, resource scarcity, declining productivity, or transnational issues of criminality and terrorism' became important threats for humans. As a consequence, powerful countries, such as China, needed to take into account these human security issues, as well as traditional domestic security issues. According to the author, these concerns 'will sometimes mesh seamlessly with each other, and sometimes clash'. She also believes that it is needed to emphasize the protection of individual citizens since this 'is the best guarantee for long-term stability, prosperity, and security'. In my opinion, China, as a developing country with a great

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potential to become the first power in the world, needs to pay special attention to human security, as a way to obtain more stability, prosperity and security, as P.H. Liotta affirms. As I stated before, even though the notion of social protection is implied already in Chinese tradition, China is still increasing its concern about human security as Western countries understand the concept, and slowly but securely working towards it.

China and Human Security, an article written in 2002 by Shulong Chu for the Program on Canada-Asia Policy Studies, allows the reader to understand the development of Chinese Policy towards a more internationalized system and more human-centralized security program. Till 2002 Chinese Security was mainly focused on Traditional security, in which national sovereignty and territorial unity were the most important goals. I would argue, as I explained before, that Chinese concern about society and human security is already present in traditional philosophy, and therefore, its concept tracks back beyond 2002. But if we refer to the term from a Western point of view, we might accept Chu's position. Anyway, in 2002 Chinese tendency started to change, including 'westernized' human security.

This article also admits that Chinese leaders try to avoid the term 'human security', because foreign countries might relate it to Human Rights, and then it could be used by western countries to blame China on Human Rights (Junxian, 2010). According to Chu, China was till 1980s an 'isolated and backward country' which was basically concerned about national security. As referred to in this same article, China's Defence White Paper asserts that the most important issue for the country would be to protect 'the state's sovereignty, unity territorial integrity and security'. What Chu is not taking into account is the other aspects of Chinese White Papers which include notions directly related to the concept of Human Security from a Western position. These are notions such us gender equality, Human Rights, or environmental protection.

Nevertheless, later on in his article, the author emphasizes the development of China's concerns towards what the Japanese called 'Comprehensive Security' in the 70's. This new concept breaks up with the idea of traditional security, admitting that security does not only depend on military issues, but also lies on 'economic, cultural, and other matters' (Chu, 2002). Chinese government introduced after the Cold War Period the New Security Concept, in which security 'cannot depend on increasing military weapons, nor can it depend on military blocs'. In NSC[6] Chinese government emphasizes the necessity for 'dialogue and cooperation' to promote 'regional peace and development', and states the importance of peaceful dialogues to solve problems among countries. Security does not depend on

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[6] National Security Council

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military action anymore. Due to this development from a traditional to a non-traditional security system and the development of China, Chinese citizens are also getting 'more aware of personal security issues such as employment, human rights, the environmental situation, social security, and food safety' (Chu, 2002).

As a consequence, the Chinese government is trying to handle the concerns of the population, and 'spending money and resources on these issues'. This article offers evidences about the investment of Chinese Government on human security, saying that it spent US$1.2 billion 'on environmental protection each year for the past three years' (2000-2003). Later on, the author affirms that the more China develops and becomes part of the of the international community, the more it cares about human security, and he asserts that 'the government is working hard to improve the economic and social conditions of its people, and is passing numerous new laws to protect its citizens'. Some examples of new laws concerning human security might be easily found in the Chinese Government website, for instance the Law of the People's Republic of China on Promotion of Employment, adopted at the 29th Meeting of the Standing Committee of the Tenth National People's Congress on August 30, 2007, or the Law of the People's Republic of China on Quality and Safety of Agricultural Products, adopted at the 21st Meeting of the Standing Committee of the Tenth National People's Congress on April 29, 2006.[7] Reading the articles of these relatively new laws makes us realize how Chinese Government is, at least, aware of the needs of its citizens.

It is also worth mentioning the formulation of the National Human Rights Action plan, published in 2009. In this action plan the Chinese Government asserts that 'the cause of human rights in China has entered a new stage of development', in which it is aimed to 'ensure the implementation of the constitutional principle of respecting and safeguarding human rights'. Further on in the same document, it is asserted that '…It should be remembered that China remains a developing country that is fraught with problems from unbalanced, uncoordinated and unsustainable development…and it has a long way to go before it attains the lofty goal of full enjoyment of human rights'[8]. The promulgation of this action plan already demonstrates China's adaptation to Western values and the acceptance of

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[7]Article 1. This Law is enacted in order to ensure the quality and safety of agricultural products, maintain the health of the general public, and promote the development of agriculture and rural economy. Article 2 For the purposes of this Law, agricultural products means the primary products from agriculture, i.e., the plants, animals, microorganisms and their products obtained in the course of agricultural activities. For the purposes of this Law, the quality and safety of agricultural products mean that the quality of agricultural products meet the requirements for ensuring human health and safety.
http://www.npc.gov.cn/englishnpc/Law/2008-01/02/content_1387986.htm

[8] *National Human Rights Action Plan of China* (2012-2015)

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the needs to improve the rights and living conditions of its citizens. This implies a huge step, taking into account the past reluctance to even mentioning the concept of Human Rights in China.

The author also attributes China's traditional security approaches to its history as a bullied country. This legacy emphasizes the need of China for independence and national sovereignty. Some people would argue, especially in Western countries, that even though China is showing an increasing participation on global affairs, it still fails to provide human rights to its citizens. Recent protests in Hong Kong for full-democratic rights and clashes with Tibet and Xinjiang province ethnic minorities triggered the scepticism of foreign countries towards the protection of individual rights in China. Chu affirms that 'the Chinese Government and people have no problem in respecting and trying to improve the human rights condition and situation in Tibet and elsewhere in China, and respect the religious freedom of the Tibetan people…religious activities are undertaken freely on a daily basis…Tibetan people still use their own language in their daily lives'(Chu, 2002) .

As asserted in the Permanent Mission of The People's Republic of China to the United Nations in 1999, '…in the past decade the state has invested a great deal of capital in maintaining cultural relics and historical sites, including the Drepung, Sera and Gandan monasteries in the Tibetan capital Lhasa, the Kumbum Monastery in Qinghai Province and the Kilzil Thousand-Buddha Cave in Xinjiang. Between 1989 and 1994, the state invested 53 million yuan and 1,000 kg of gold in repairing the famous Potala Palace in Lhasa'[9].

Furthermore, in an article published in 2011 by China Daily called *Rights of ethnic minorities well protected* it is affirmed that 'China accepts international norms for protecting rights of ethnic minorities and has drafted preferential laws and policies to safeguard their rights and boost their welfare, according to an official at the 4th Beijing Forum on Human Rights'. The celebration of the 6th Beijing Forum on Human Rights in September 2013 also proves the efforts of Chinese Government to improve the conditions of its citizens. At the end of the article, the author foresees an increase of concerns about human security in China's policy, which ended up being true. I do believe the world must start trusting China and stop demonizing its position towards human rights. China is working towards it. The international Community must give China action time.

May we use China's public health funding increment since 2003, and its cooperation with other countries, non-governmental organizations and UN agencies to improve public health conditions

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[9] *National Minorities Policy and its Practice in China*. Information Office of the State Council of the People's Republic of China. Beijing. 1999
 http://www.china-un.ch/eng/bjzl/t176942.htm

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inside and outside China (Chan&Chen, 2010). China is also an active participant in UNESCO, being one of the members of the UNESCO Beijing Cluster Office to Democratic People's Republic of Korea, Japan, Mongolia, China and the Republic of Korea. China cooperates with these countries and other entities to foster the protection of cultural and environmental heritage in the Asia Pacific Region, helping to develop projects such as fighting against illicit trafficking of cultural objects in Mongolia since 2003, or the project started in 2007 for the conservation and management of world heritage sites in China. China also joins the efforts to achieve the Millennium Development Goals of United Nations which include some aspects such as the promotion of gender equality, the eradication of extreme poverty, or ensuring environmental sustainability, among others. As well, the development of China's renewable energy resources especially since 2013, aims energy security to be enhanced (Mathews&Tan. 2014).

Regional sovereignty in China is emphasized by Holslag's article called *Embracing Chinese Global Security Ambitions* written in 2009 for the Brussels Institute of Contemporary China Studies. He asserts that China's security strategy '…has always been oriented towards protecting its long, unstable borders.' And so China is seen internationally as a country which mostly cares about its sovereignty. This article exposes that China is more and more interested in increasing its military power, and the international consequences of that fact. According to Holslag, United States is not sure about the intentions of China by doing so. In order to do clarify its intentions, Chinese policy and communication needs more transparency.

In one hand, China is seen as a potential threat. On the other hand, its military development can be considered as a guarantee of protection of global stability, if China assimilates international law. As the article published in Xinhua called *China's military capacity building does not have to take into account others' attitude* in 2008, apart from developing its strength in order to protect itself, China needs to show the world that it is not a threat, but rather contributes '…to a stable world'. Non-traditional security issues such as economy, maritime piracy, terrorism or energy security, which are directly related to human security, are becoming more and more important for China. Cooperation among world powers is needed in order to obtain a safer environment. This article reinforces the need for China and US to work together with the aim of obtaining mutual and global benefits, and 'bringing in the military dimension can make this relationship even more robust and stable'. This article, therefore, leads us to the problem of mistrust and uncertainty towards Chinese development of its military capabilities. It might be asserted that the reinforcement of its military strength is a sign of China's traditional approach to security.

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Nevertheless, it can be argued that China's goal is not the use of its military power for the sake of its sovereignty, but rather the reinforcement of its domestic, regional and global protection. Other articles such as Taylor Fravel's *China's Island Strategy 'redefine the Status Quo' (2012)* for The Diplomat defends the belief that China is simply trying to strengthen its regional supremacy. He uses the cases of Scarbourough Shoul islands in Philippines and the Diaoyu Islands as examples of China's hostility. Also in The Diplomat, Ian Easton in his article *China's deceptively weak (and dangerous) military'* (2013) affirms that China's navy first mission is '…protecting the Communist Party's civilian leaders against all its enemies'. The redefinition of Chinese troops as active forces to prevent and alleviate natural disasters such as Wenchuan or Qinhai earthquake and Zhouqu landslide and the orientation of the army functions to non-traditional security threats (Gan Junxian. 2010) proves Easton wrong. He also accuses China's army to '…be itching for a fight anywhere it can find one'. However, China's increasing participation in UN peacekeeping operations since 1990 in missions in Cambodia (late 1980s and early 1990s), Bosnia (2001), the Gulf War, Middle East and Africa (Shulong Chu. 2002) make Easton affirmation refutable again, and confirms China's concern about global human security.

Then, why is China still seen as a threatening raising power for International Stability? Denny Roy, in his article *The 'China Threat' issue, Major arguments* written in 1996, tries to explain so. As asserted before by Ian Easton or Taylor Fravel among other scholars, Chinese military build-up does imply a threat to other countries. In 1996, this insecurity is also related by Roy to the lack of transparency in China's intentions. Nevertheless, the intentions of the Chinese government are becoming more and more obvious by its inclinations to participate in Peacekeeping operations, its cooperation in International affairs and its commitment to global threats such as natural disasters or anti-piracy operations (Hirono&Neill. 2012). According to the article *China's engagement in non-traditional security* by Miwa Hiroto and Alexander Neill, China could surpass the United States, becoming the largest economy power in the world by 2027. That is of course taken as a threat by Western countries, since China might pull the international system into an unknown political background based on Asian values. The Chinese Communist Party is sometimes still regarded as an authoritarian government, which mainly aims to State Sovereignty and which does not pay attention to the world public opinion (Roy, 1996).

However, Chinese leaders have been trying to foster China's image as a responsible power in the international community, by taking active participation in social security and humanitarian activities. This helps China to improve its image as a responsible power (Binder&Conrad. 2009). China seems to be aware of the need to increase its responsibility while developing its economic

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situation and influence in the International System. In their article, Andrea Binder and Bjorn Conrad defend Chinese potential to become an important participant of global humanitarian activities, while proving China's efforts towards it. The country implication in International affairs and the protection of Human security is beneficial for China and for the international community.

This leads us to another discussion related to China's relatively new concern about human security; Is China genuinely worried about the security of individuals? Or is China using Human Security as a tool to obtain national supremacy? According to Dr. Katherine Morton, Senior Fellow of the Department of International Relations in the College of Asia and the Pacific in Australian National University, non-traditional Security issues are usually politicised. She affirms that China is investigating on how non-traditional threats could influence its national stability, and also that China understands how non-traditional security can foster its development (Morton. 2011). She believes that China would handle non-traditional threats depending on their influence on domestic affairs. Christiana Figueres, head of the Bonn-based UN Climate Change Secretariat praises China's efforts to protect global security (particularly in relation to climate change), but she also affirms that China might be doing it for its own interests (Chestney&Doyle, 2014).

In any case, China is definitely joining the international community and cooperating with International organizations such as the European Union or the UN in order to foster Human Security. In February 2014, the Chinese ambassador Wang Min commented on the importance of cooperation between the EU and the UN to improve non-traditional security, and he spoke about the China-EU 2020 Strategy for Cooperation, which proves China's efforts to 'deepen the strategic mutual trust between China and the EU, strengthen cooperation in the United Nations and other multilateral forums, and jointly make further contributions to the promotion of world peace, stability and prosperity' (Wang, 2014). Therefore, it seems unlikely to me that China is using Human Security as a mere excuse to reach national development. Even in the event of being so, what are the negative consequences of it? Even If China is trying to improve Human Security and contribute to international security, in order to fulfil its own development, is it not a win-win? Is it not the whole international community benefiting from China's development? Some might be concerned about the consequences of such a development. As I said before, it might change the way in which global affairs are handled. International affairs might have to be faced from a new Asian perspective. Why should we be sceptical about it? If we take into account Chinese traditional values based on Confucianism and Taoism, Chinese raise as a new global power able to shape a new international system might become fruitful for global affairs. China might be able to push international cooperation forward. China is aware of its lacks and it is making efforts to make up for them. I believe China is proving its

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trustworthy and I believe it deserves to be given a vote of trust, patience and support. I believe a consensus and a fusion of western and eastern beliefs might be beneficial for the global community. Communication, mutual knowledge and adaptability are needed in order to achieve this goal, which would foster reciprocal enlightenment and contribution, as well as a more tolerant and peaceful environment to base international relations on.

CONCLUSIONS

Chinese Security Policy has been traditionally focused on the protection of domestic security, sovereignty and supremacy, and the defence of China as an independent nation. Nevertheless, since China's opening up in the 80s and specially since 2001, Chinese priority towards the western concept of human security and its implication in global affairs has proved China's security interests to be changing.

However, different approaches to security might be influenced by culture, tradition and history. At the beginning of my essay, I proved how Chinese culture leads to a different understanding of Human Security from what Westerns sometimes consider universal.

Western countries would defend a notion of Human Security in which the individual is the priority. China does not emphasize this notion of security for a 'single person', because Chinese people conceive their society as a group of individuals. From Traditional philosophies such as those developed by Confucius, harmony in society is achieved by order in social hierarchy. In society, every member has a role, in which they all respect each other in relation to this hierarchy. This way, a child would respect his father the same way the governed would respects its government. The father would be benevolent to his child in the same way the government would be benevolent to its ruled community. According to Confucius this is the natural way to proceed, so it is moral, and therefore provides order and harmony. That was the main goal of Chinese traditional policy, and it is so today. The notion of brotherhood and camaraderie, emphasized by Mao Zedong's communist rhetoric influenced Chinese perception of society as a group of individuals in which they all belong together. These facts settled down the notion of Human Security in Chinese Policy, in a way that it differs from the commonly standardized Western concept of Human Security. But that does not mean China is not developing it.

As well, China's increasing involvement in International organizations such as the UN, and its cooperation with foreign institutions and countries, with the aim of providing security beyond its national boundaries, proves China's awareness of human security as a duty. The more China develops

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as a global power, the more responsibility is expected from foreign spectators. China seems to have accepted the challenge and became actively involved in its obligations as a responsible authority. However, China is still developing, and therefore needs to keep on improving some of its efficiencies.

China also needs to protect itself as a country, and has to be cautious when taking decisions domestically and internationally if it wants to guarantee stability and avoid bigger and more dangerous conflicts. China's road towards development is a slow and delicate process which must be taken prudently. Instead of criticizing China's imperfections and damaging its image, western countries must become aware of the benefits of learning from China, and cooperating with it in order to fulfil the expectations of a future peaceful global community. Instead of fighting its raise, foreign countries must give China a vote of confidence and grant it with patience and support to improve its faults. China is surely open to tolerant and respectful foreign contribution. Foreign countries must also make the most of China's peaceful development and work together to improve global human security.

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