

ZHANG WEIWEI'S PRINCIPLE OF A CIVILIZATIONAL STATE

By Pierre Beaudry, 8/3/2025

Each individual human being has the power to solve the paradox of the One and the Many by becoming a true universal human being; however, few people discover that such a possibility reflects a coordinating effort between the governing principle of the heavens as the Many, and the governing principle of mankind as the unifying One.

Zhang Weiwei, Chinese Professor of international relations at Fudan University, best explained how the Chinese people experienced this discovery of principle in his book, *The China Wave, Rise of a Civilizational State*, in which he discussed the “unique” form of social behavior of the Chinese identity and how such a discovery of principle is performed within the Chinese language itself in the form of a unity between the individual and his loved ones; that is, between the individual human being and mankind as a whole. No matter how different the two may appear to be, the relationship between an individual and his extended family reflects the most important principle of unity there is in the universe as a whole. As Weiwei stated:

“Over the past millennia, there also emerged such prevalent Chinese ideas as *sheji weijia* (sacrificing oneself for one’s family), and *baojia weiguo* (defending one’s family and safeguarding one’s nation), which have shaped what is called *jiaguo tonggou* or ‘family and nation in one,’ as implied by the Chinese characters for the word ‘nation’ which is composed of the two characters ‘state’ (国) and ‘family’ (家). This linkage of an individual’s

pursuit with a broader and higher social commitment is a core idea of Confucianism, and Confucius famously wrote, ‘cultivating one’s moral character, putting one’s house in order, running the country well and letting peace prevail under the heaven.’ In the process of building a modern state, this old Confucian value has gradually evolved into people’s strong sense of identity with the Chinese nation and with its overall cohesiveness.”¹

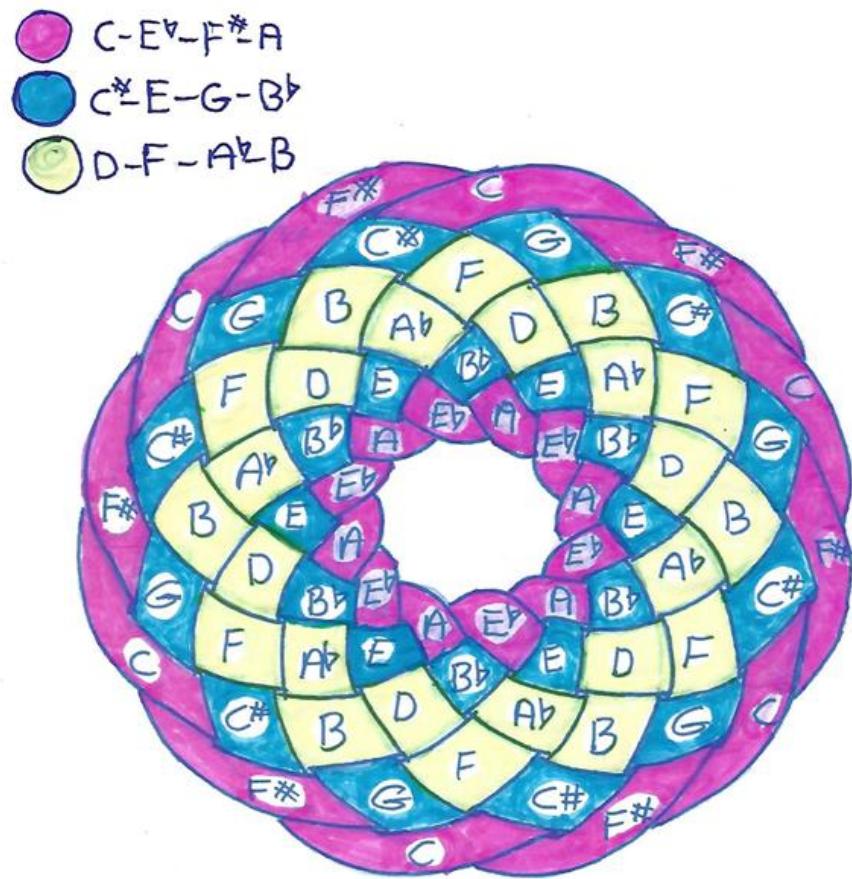


Figure 1. Lydian quadratics generate each other: **C, Eb, F#, A** generates **C#, E, G, Bb**, which generates **D, F, Ab, B**, which generates **C, Eb, F#, A**.

¹ Zhang Weiwei, *The China Wave, Rise of a Civilizational State*, World Century Publishing Corporation, Hackensack NJ, 2012, p. 63.

Figure 1 illustrates such a self-generating process of identity which takes place between the One and the Many. The process can be found in the classical musical Lydian configuration of axiomatic change in the human voice register shift and in the asteroid belt of the Solar System. As Lyndon LaRouche demonstrated: *the secret is to discover that the same principle also applies to economics.*

The reason such a musical identification can be applied to a civilizational state lies in the fact that the duration of a Nation State depends on the economic ability of that nation to sustain changes by developing its people through extensive periods of tensions and discontinuities. Thus, a nation will grow by generating within its own intrinsic culture and tradition a discrete power to make changes while sustaining disruptions; that is, by improving its people's living conditions through transforming dissonances into harmonic resolutions.

The difficulty, however, is that such a unifying axiomatic principle of change, which prioritizes the development of people above everything else, is rejected by the current Western forms of government because American and Western European political leaders believe they need to exploit populations instead of improving them. They prefer confrontation to collaboration between society and state, disruptions rather than harmonic interactions between them. Childish, isn't it? Indeed, Weiwei made the point very clear:

“A civilization that has been sustained for more than 5,000 years must contain some unique wisdom, and we should treat it the same way as we treat other tangible and intangible cultural legacies of mankind, some of which have already become the spiritual and intellectual sources powering China’s decisive move beyond the Western model.”²

Thus, the point to be remembered is that it is the commonalities rather than the differences which must be investigated, because if one concentrates on the differences, the stress of the system will inevitably lead to instability, conflict, and collapse. This is the reason why the West is collapsing on itself, today, because government leaders are entirely focused on the differences between people, that is,

² Zhang Weiwei, Op. Cit., p. 67.

focused on what separates them rather than what unites them. So, how do you solve the problem of adversarial politics? Think of it in the following way. Weiwei answers by acknowledging that one must “seek common ground while reserving differences.”³ Indeed, and the first Chinese idea that the West can and should benefit from is not to start with “adversarial politics” but to start with “seeking the common ground.” How does Western classical music do that?

It does it by dissonance resolution coming from the future. This is also the way to solve political and social differences from around the world. Play, for example, the following series of seven notes on a keyboard: G, B, D, F, D, B, D ... and ask yourself: “What new note do I hear coming from the future after playing the seventh note D?” What you are hearing with these seven notes is four different dissonant cycles of a Lydian Quadratic resolving a complex Riemannian configuration among the four twisted Lydian intervals of G, B, D, F. (Figure 2.)

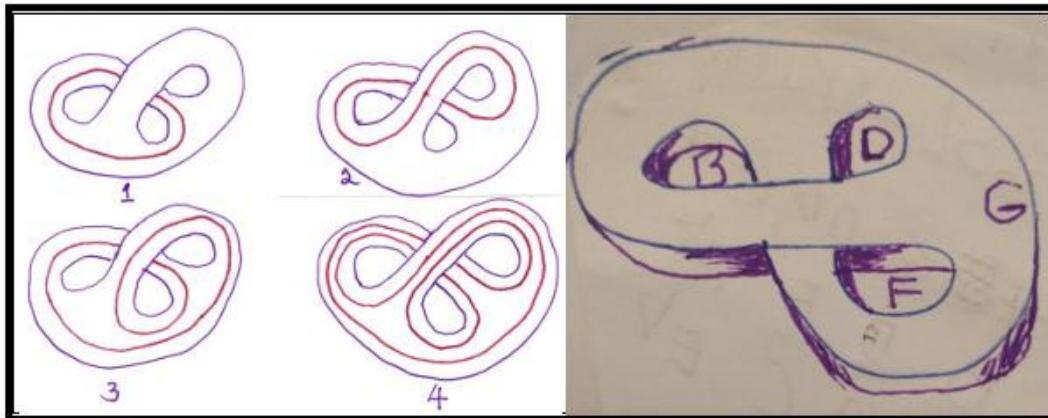


Figure 2. The four different Lydian cycles of a Riemannian manifold resolving dissonances.

Follow the red line of no. 4 in Figure 2. The first cycle of G moves clockwise toward B. The second, third and fourth cycles of B, D, and F move counterclockwise. The fifth and sixth cycles of D and B reverse back the motion to clockwise. And finally, the seventh and last cycle of D goes back counterclockwise to close the doubly-directed motion which generates C as a biquadratic resolution

³ Weiwei, Op. Cit. p. 136

coming from the future.⁴ Thus, it is the weak force of ideas which gives the direction of history, not the silly power of the bully. Take the following *Performative Lydian Cycle of Change* as an example. (Figure 3.)



Figure 3. The performative Lydian cycle of change.

⁴ See my report: [**A PUZZLING WAY TO GENERATE MUSICAL LYDIANS.**](#) May 24, 2025.

Zhang Weiwei uses a similar method for resolving social dissonances in his book on *The China Wave*. Take, for example, the case of what is common among differences in the domain of the Chinese language. No matter what differences exist among a river, a lake, a sea, and an ocean, what is common to all of them is “water.” Therefore, the Chinese words for river (河), lake (湖), sea (海), and ocean (洋) each have on the left side of their name the same sign indicating what is fluent among all of them. It is that commonality which generates their unity in reality as in language. Similarly, Weiwei demonstrated an analogous construction for the idea of “metal” in the common case of silver (银), copper (铜), iron (铁) and tin (锡).

A similar principle of commonality must be discovered and applied to the new perspective of peace and development in the world, which must be generated throughout every nation of today, as the expression of a higher form of civilizational state. Weiwei showed the process clearly when he stated:

“To my mind, the governance of a civilizational state follows the same logic, and if one can focus on seeking the commonalities of different interest groups, one stands a better chance of solving the tensions among them, whether it is the tension between regions, between enterprises, between social groups or between rich and poor. If one shifts away from the China model of seeking commonalities to the Western model of stressing the differences, it is more likely to lead to social instability and conflicts.”⁵

This is the reason why China always seeks talents no matter what family background people come from, because similarities are always better than differences. Since American President Donald Trump wishes to become the One of the Many, he would definitely be better off adopting this Chinese policy direction, if he wishes to succeed. Meritocracy is indeed the way to the future.

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⁵ Weiwei, Op. Cit., p. 69.