

Read in the Sociology of East-West Relations

-From Carthage to China-

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Abstract: This era reflect deeply the era of our representations and culture towards each other. It is a product of the stereotyping and influence that the information boom had on China as a symbol of the Far East and a reduction of it through the uniqueness of a new culture based on the control of time over space, the power of technology over minds and the ability to communicate. Through these modern technologies, communication networks and the virtual world. This means that it is fertile soil for the maturation of interaction between individuals, groups and societies. It is a title and indicator, that can be somewhat reflective of the degree of social well-being, and one of the titles of re-unification between peoples and civilizations, and coexistence according to it within a world in which isolation and hiding behind the myth created by minds or facts are absent. Which is marring by myth and representation. That is subject to the backgrounds of its creators, as it has the ability to provide appropriate spaces for reconciliation in its various directions. In all its dimensions, and the more effectiveness of this field is absent. The societies become aware of cases of confusion, isolation, and an increase in the stock of degrees of violence, and thus the

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opportunities and areas for implementing coexistence and equal and balanced dealing are absent. Including it is a true translation of the concept of mutual profit and mutual protection of mutual interests. It is belonging to a system in which respect for dimensions prevails, and in which the threats and intimidations that prevailed during the post-modern era are absent under soft and hidden headings. Others that are legal and a third that may be direct economic. Considering that this space, which expresses the emergence of a new pole, could be reducing to a civilized and human space that is more suitable for contemplating and disposing of our relational, economic, and strategic stock.

Keywords: East ; West relation; inter sociological relations; typic civilisation now and in the past.

Introduction:

During the last two decades, the world has witnessed a number of giant transformations, conflicts, and repercussions that established a new reality, established appropriate game laws, and hinted at the return of unprecedented entities. In this, phase which produced more models of different relationships toward the East. Such is the world of utopias, magic, symbolism, and romance; it is also an ancient imaginary space that is neither visible nor available. Residing in us despite its strangeness, and possessing us due to its distance from us. The West, which was forming in another context, has another representation in the minds and carries, more pragmatically aware; because it is more current according to the mental images carried around it. It is linking in our minds, and reflects today's worlds in all the practical and abstract features they have. It is seems more capable of mental containment. This is an extension of other worlds, linked to the near west and to the Greek, Byzantine, and Roman philosophical history and the neighbour's civilizations and what they touched, from the frontiers of geography and history.

In fact, Carthage may be an integral part of it forms, geographically adjacent and historically synchronous, and we are still able to represent it and touch its effects through what we have achieved in terms of civilization and human thought, and its impact on the earth that is embodied in everything. In stone, artefacts, food, some of the clothing, some of the tools, some of what is said, and some of it in taste, until it reaches the imagination, art, and sense, that is, we represent this civilization through its various components and parts and other evidence and evidence, some of which is still present in us, summing up these details. Although there are many of them, some of them have turned into current habits and latent or spoken behaviours that constitute a fragmented moment of those worlds.

While the East remained an imaginary and unseen scene that inhabits our imaginations and consciences. It is an extension of a history that sums up glories and a source of nourishment, metaphor, and quotation. This East is still alive in our memory and our representations. While, the East is a component fraught, with secrets and wonders. Which may reach the point of being link to mythical or miraculous worlds? That transcend common logic, and

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do not understand by the same mechanism and in the same context. It is usually characterizing by the eternity of place, that is, geography.

In addition, the eternity of time, which is characterizing by antiquity, that is, it is an ancient space in time and place, and is more closely linking to historical patterns that break through ordinary logic and delve into the depths of memory, representation, interpretation, and the incomprehensible. China reflects its features in all its dimensions, and we carry it in our minds through essentially abbreviated images and representations. In the memory of civilizations and the lifeblood of the flow of wealth, knowledge, and lifestyles that accompanied their history.

The Silk Road was one of its tributaries, serving as a bridge of communication and communication between cultures, civilizations and peoples. However, in contrast to that, another world that is different, close, and perceptible, was embodying in the West as a world reduced to the present and the new civilization. The new and developed world, the world of knowledge and technology until recently, and a symbol of modernity and openness, or so it seemed to us, and thus it was intended for us to represent it, because we are ignorant of anything else, or because we are conditioned to be its followers and descendants to an extent.

In fact, the scene today indicates to us the birth of multiple and different alternatives and worlds. We need to rediscover and understand them in a way that befits the nature of the current moment and the ability it holds for placement, given the wide margin of truth and the path of its formation in all directions, as the East is no longer the East we believe, nor the West. The West has left us. Rather, facts, spaces, and postulates have intertwined, so this new reality refers us to two different worlds: a world that is aware, familiar, and geographically adjacent, represented by the West, which is different and multiple, living its civilizational cycle and its extensions in all its dimensions.

Carthage formed an extension of these two worlds in periods when it was a bridge between the East and the West and between the continents, in other stages, it was a different, independent entity hostile to it and in other stages, it was an extension of the West, subservient to it without its will. Indeed, an event has entered the

record of history. It is a process that refuses to end, because it is transient of all meanings of certainty, the impossible, and completion. Rather then, it is being form within the will of emancipation. The desire for resurrection according to the desire of new actors and an epic horizon that is rising and striving to be as long as it is destined to emerge from the world of wandering and send forth a monster whose features we do not recognize until after Expected resurrection. This means that Carthage today can revive again. It is an urgent need and an entity. That represents a mediator between these distant worlds, to form this bridge more and more because of the gift of geography and the accumulation of experiences, lessons and tribulations, as it is a space of activity and exchange that reflects the freedom of history, the hope of the present, and the outlook for the future.

Indeed, this path is linking to the necessity of searching for major entities. That could be an extension project for an economic market project, a political entity, and an appropriate demographic size that could be appropriate for dealing with major nations, without forgetting that Tunisia is an extension of a past that has every legitimacy to think about playing future roles. It is pivotal given how it connects continents, civilizations, markets, and cultures, and it has the potential to be all of that and more.

The problematic:

Today, through this study, we can put forward a number of mutual expectations and expectations through our reading of our sociological reality and our geopolitical and demographic environment, especially in relation to our renewed view of the magic of the East and its symbolism reduced to China. This is because Tunisia today represents hope and a voice that is shaped in a different way and unique in its specificity, seeking to carve a different place and experience among the worlds of democracy. This extension of the past and living according to the constraints of reality.

The attempt at new birth and revival is an expression of a heavy legacy with its nostalgia, pride, failures and hopes recorded by its historical records and translated by our cultural memory between ebb and flow in a reduction of a new dialectic in the relations between the Tunisian ego and the different other. Instead of, distant, ancient, and new at the same time. This matter will

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inevitably affect the nature of the rules of the game and lead to binding temptations, challenges, and constraints to move beyond the stage and system of the colonizer to the stage of the self-sufficient national state that has translated the will to act and build within the framework of privacy with all its contents.

To understand this problem at hand, we believe that it is difficult for us to study and understand the sociology of the perceived space between the East and the West outside its social reference, cognitive systems, and political structure. In this context, we propose how to know this perceived space and find out its manifestations, repercussions, and formations by examining its causal relationships. The relationship between the East and the West is essentially a dialectical relationship in specific models, visions and representations, among which we mention our perception of these spaces and how to interact with them. The imaginary relationship between the East and the West was through what one of the globalization theorists, **Samuel Huntington** brought about through his work. That titled “The Imaginary Political East,” in which he reveals the most important conflicts will take place, based on the cultural gap represented by the images and representations carried, between the East and the West, which he reduced to a clash of civilizations.¹

1-Guiding questions:

- Does this stage represent a new turning point in relations between the East and the West, between the far and the near?
- How did you lead the new China to its renewed identity and entity within the framework of the existing conflict?
- What are the rules of the new game and what are the titles of its bets between the magic of the East and the permanence of the Carthage Gate?
- 4Is it possible to talk about a multiple civilization that refuses to disappear, renews itself, and provides a new reading and interpretation of the succession and circulation of civilizations?

¹ Samuel P. Huntington (1957). *The Soldier and the State: The Theory and Politics of Civil-military Relations*. Harvard University Press. <https://woldoriens.files.wordpress.com.2017/03>.

- Can it be saying that Chinese civilization is an exception to this cycle, that is, it is synonymous with its history and its magical and legendary characteristics?
- Did it break away from the mainstream and establish a special logic and a distinct model? Is it an extension of its history, a presence of its memory, and inspiration for its creative abilities in the field of pluralism, diversity, and continuity?

2- Abstract space and homogeneous time:

When **Kenichi Ohmae** celebrates the “borderless world,” like **Giddens**, he understands globalization in the sense of an expansion of borders, a process in which more and more of the world is subsuming “within” the abstract space constituted by globalization. Since **Ohmai** was writing in the 1980s, the metaphor he used for the globalized world is a spatial metaphor, in which borders gradually expand to include countries and regions. This metaphor to describe expanding borders is poignant precisely because it places globalization within the framework of our assumptions. It understands globalization as an extension of what Law and Urey call “the Euclidean world.” It places globalization within the framework of the postulates of the Euclidean world, where people understand and deal with space as empty and abstract, shaped by the boundaries that surround it. This understanding of space plays an important role in the political theory of Thomas Hobbes, who studied Euclid and mathematics during his stay in France, absorbing the principle of the necessity of understanding space as continuous, connected, and regular in all directions.¹

Comparative studies increasingly confirm the problems of thinking about globalization as the spread of Western forms of individualism and “civil society.” Sociologist **Walter Kasper** uses the concept of “civilization.” Kasper distinguished between what he called “axial” and “non-axial” civilizations. The term “Axial Age” refers to the civilizations that crystallized during the period from 500 BC until the emergence of Islam. The civilizations that arose in

¹ كيفن ماكديونالد، ترجمة جلال الدين عز الدين علي، مؤسسة هندواي س آس سي، المملكة المتحدة،

2017، ص 35.

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this era show a new awareness of the distance between the everyday, or profane, world and the sublime, or sacred, order.¹

Compared to the sublime, the earthly world was incomplete, inferior, defiled, and in need of rebuilding. The main examples of these civilizations are Judaism, the Second Commonwealth, Christianity from which it emerged, ancient Greece, Zoroastrianism in ancient Iran, ancient imperial China, Hinduism, Buddhism from which it emerged, and Islam. However, these civilizational dynamics have taken on different forms, developing different perceptions of accountability and radically different conceptions of what it means to rebuild the world. In “mundane” civilizations, especially Hinduism and Buddhism, this arose from within. In these civilizations, criticism of the secular world was rarely focus directly on the political system, and where movements that arose from the midst of these cultural and political paradigms did grapple; this rarely took the form of an attempt to reconstruct the political sphere, but rather were founded on systems that took the form of a call to action. Rulers must comply with the moral principles on which existing regimes were founding. As is the case for Confucianism, which Kasper proposes to study as a “worldly civilization”? Which gained an institutional character with the development of studies. It did not aim to reconstruct the political sphere, but focused instead on the importance of the individual personality and moral education - topics that we will see as central to the forms of movements that it originated in China in the era following the “Cultural Revolution” and has globalized since then. From this point of view, the great monotheistic civilizations - Judaism, Christianity, and Islam - combine important dimensions of this and the cognitive models of secular civilizations. Each has a strong orientation towards reshaping the secular world, and each attaches great importance to the political sphere as a means of achieving this.²

3- The theory of the decline of Western civilization:

¹Henri-Jérôme Gagey, *La théologie : une attitude clinique fondamentale Dans Transversalités 2017/4 (n° 143), pages 15 à 36* (Walter KASPER, *Dogme et Évangile*, Paris, Casterman, 1967 (éd. allemande : 1965), p. 42.)

²-كيفن ماكدونالد، ترجمة جلال الدين عز الدين علي، نفس المرجع، ص55.

The theory of the cycle of civilization, according to the German philosopher **Oswald Spengler**. He was interested in how civilizations arise and develop, and then looked at the reasons for their decline; through his book entitled “The Decline of Western Civilization”, which is considered one of the most important modern theories that provided an explanation for the circulation of civilizations through which he tried to explain this circulation.¹

Within its historical path, it began with the ancient civilizations of the East, such as the Pharaonic, Babylonian, Indian, and Chinese civilizations, passing through the Greek and Roman civilizations, arriving at the Arab-Islamic civilization, and landing at Western civilization. Others were interested in this same topic, including **Alvin Toffler** 1928-2016, **Albert Schweitzer** 1875-1965, **Arnold Toynbee** 1889-1975, and others.² Interest in the subject of civilization is not limited to one specialty or another because it is considered one of the most complex topics of all due to the overlapping of times and topics and the breadth of its fields.³

That is why, the reason for our choice of this approach. It is mainly due to the current political, social and economic transformations. The world is witnessing through the expansion of spaces of interaction. The spread of cultural borders, and the closure of our perceptions about these spaces, due to the implications of these relationships. The perception about yesterday and today between the public culture and perceived history, and the tangible and marketed reality. They are in all of them are indicators of profound transformations in the relations and in the balance of power between the East and the West, between geography and history, between the political and the civilizational, between the

¹ Oswald Spengler Theory of civilization- An analytical – approach in the course of civilization. <https://testbook^/UGC NET History Notes>.

² براول جمال، نظرية الحضارة عند "اسوالد اشبنجلر" – مقارنة تحليلية في دورة الحضارة –/ جامعة باجي مختار عنابة الجزائر، مقال نشر في "مجلة جيل العلوم الإنسانية والاجتماعية العدد 54 ص 69.

³ Alvin Toffler, la troisième vague, « choc du future », 05 septembre 2015. C'est un écrivain, sociologue et futurologue américain. Le Choc du futur (1970) et la Troisième Vague (1980), comptent parmi ceux qui ont le plus influencé notre époque. Vendus à plus de 10 millions d'exemplaires dans de nombreux pays, ils ont contribué à modifier nos idées sur les grands changements la fin du XXe siècle et à modeler notre vision de l'avenir. <https://www.babelio.com>

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perceived and the representation, between the implicit and the declared as an obvious component.

These are the forces, repercussions and transformations. It destroyed the foundations of the balances and relations between the East and the West, between the imagination and reality, between the world of utopian magic and the world of reality. The materialistic world is often characterizing by misery, between the relations of respect guaranteed by history and geography to the relations of contact and interaction and the economic and political relations that they hide. Will these relations go beyond visions and approaches built on a terrorist, extortionist, and conflicting background between different civilizations? Or are they a struggle between hegemony and expansion in all its dimensions and what is sacred, which is the return of the present, absent religious given that announces its presence through positions, and it has been announced in the form of slips of the tongue or in other ways? Spontaneously through the official statements of US President Bush Jr., which is the best evidence and proof of that?

4- Our relationship in the past and the present with China:

Through this new reality between the relations of the past and the present. Between our relationship with China as the Silk Road and what we aspire for it to become today, the path of knowledge and technology, the current reality seeks and announces a state of creation and return to this past in new forms, expanding and elongating day after day in an outward manner ranging from nostalgia. Concerning this past, and the desire to resurrect a new present characterized by loyalty and continuity to the process of this entity. Which is in a balanced, harmonious and harmonious manner. To transform it into a new vision in the nature of relations and a philosophy.

That preserves all entities and sizes through the exchange of interests and the building of relationships that constitute the reality of economic, diplomatic and political dealings between countries and peoples, between these poles that often it carries within, it disagreements that have not yet been overcome or resolved and transformed into a common and agreed-upon given. In fact, China in the meantime, has remained a destination. A shrine that expresses

the magic of the East and its attractiveness. It is enriching with development and openness, perfumed by the presence and fragrance of history. and capable of absorbing the moment in terms of competition, and control over technologies, and aspiring to extend its authority over the sources of wealth, and to gain extensions within unusual markets in order to express through them its ability and the completeness of its being.

It is advanced and dazzling economic effectiveness is different in its approach and philosophy, which breaks with the colonial background that European countries have devoted, in particular to their usual African markets and colonies. An approach reflects a certain cultural and civilizational specificity, that indicates the possibility of building and establishing partnerships, and giant projects with a diverse and different civilizational identity and a vision in which contradictions and times are combining. Between the present and the past, between distant space and daily and procedural reality, between the possible and the available, between the perceived and the unperceived.

Within this new reality, between the space of the East and the West. Between the perceived and imagined space, between public mind history and the reality formed. Between the Silk Road and the Road of Liberation into some extent. Between the distant East and Carthage far in history. The shorthand symbol of the East and the West for the old and the new¹. It is the extension of the West Bank, the gateway to the West, and the crossing window to the ancient worlds, to the depth of the continent of the origin of man and humanity, and the cradle of its civilizations. Which enables Africa and the extension of history and geography as Tunisia is today. Tunisia have given its name to its continent and reduced it to its symbolism, so that it forms a bridge of civilizations and bridges distances, which is a process of intense integration between ancient and modern history, meaning that Carthage represents the East and

¹ جورج طرابيشي، 1977، شرق وغرب رجولة وانوثة، دراسة في ازمة الجنس والحضارة في الرواية الغربية، دار الطليعة للطباعة والنشر، بيروت، ط1، ص192.

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West and is the bridge of civilizations, religions, cultures and between continents¹.

5-Read, analyze and point of view:

Through this article, we tried to rely on many of references and studies that dealt with the relations of the East with the West in various fields and purposes. Including **Nabil Suleiman's** study under the title "Awareness of the Self and the World" in 1985, in addition to **Issam Bahi's** study (The Journey to the West in the Modern Arabic Novel) in 1991, in addition to **Salah Saleh's** study (Narrating the Other) for the year 2003. We also reviewed **Hassan Alyan's** study (The Arabs and the West) for the year 2004.

To accomplish this study and answer its questions, it was necessary to use the historical, analytical and deductive method, in addition to the analytical and understanding method, to dismantle some of the facts, explore their depths, and follow their patterns and manifestations. Through history, we return to shedding light on specific stations and stages, and starting from the reality of formation and emergence, and tracing the paths of fates and transformations and what was establishing. Therefore, through this analytical and understanding approach, we were able to stop at the current relations after monitoring and dismantling the nature of the prevailing relations and structures, the impact they produced, and the facts and new reality they produced.

If we consider that civilization in its general concept, and its linguistic derivation, is deriving from civilization. Nevertheless, the metropolis, a concept that includes the rejection of savagery and barbarism. This could be, a projection and monopoly on the Western model that reduced these values during the Age of Enlightenment that is was finding on European centralism, then scientific and technological progress, became the criterion for distinguishing between societies, that is, separating civilized societies from others. This concept has remained ambiguous and not universally circulated, and it essentially reflects the nature of

¹ وادي، طه، الرواية السياسية، الشركة المصرية العالمية للنشر، لونجمان، دار نوبار للطباعة، القاهرة، ط1، ص 268.

Western societies that are multiple, diverse, and culturally and civilizational inconsistent.

As for the Arab-Islamic perspective on civilization, it is somewhat different, according to the opinion of the Carthaginian Arab-Tunisian encyclopaedia knowledge **Abd al-Rahman Ibn Khaldun**. He presents it as “the end of civilization and its descent into corruption and the end of evil and distance from goodness,” which is the stage of disintegration of fanaticism. Civilization, in his concept, is synonymous with civilization... It is considering a stage of advancement, growth, and activity, after which there is a stage of collapse, decline, and decline.¹ Which is the point of intersection and meeting with **Spiegler's** approach to the cycle of civilization.² However, what is new in his approach refers us to the fact that not every civilization is necessarily more advanced than its predecessor, as **August Comte** presents, meaning that history does not proceed in a linear manner, but rather can turn around and go backwards.³

China considers this model, meaning that it created an exception in history as a being that returns from the distant past, like a phoenix emerging from its ashes, as it has known all stages of development, prosperity, decline, decline, and deterioration, and has known many ordeals. Perhaps we can reduce it to the ordeal of its colonization by Japan, which is an immeasurable entity. Demographically or geographically in terms of size, it is one of the stages of frailty, weakness and decline. It started towards the stage of the socialist experiment, with a communist reference and with Chinese specificity, through the **Maoist** revolution, named after “**Mao Zedong**”, which can be reduced to the cultural and agricultural revolution and the establishment of demographic controls that are still. It was valid in some of its aspects, during

¹ عبد الرحمان ابن خلدون، المقدمة، كتاب العبر وديوان المبتدأ والخبر في أيام العرب والعجم والبربر ومن عاصرهم من ذوي السلطان الأكبر، الدار التونسية للنشر – المؤسسة الوطنية للكتاب-الجزائر الجزء الثاني، 1984، ص 444.

² Oswald Spengler Theory of civilization- An analytical – approach in the course of civilization. Op, Ci, electronic reference.

³ Auguste Comte, Raymond Aron, Dans Les étapes de la pensée sociologique (1976), Année : 1976
Pages : 672, Collection Éditeur : Gallimard, pages 77 à 124.

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which China regained its balance and completed its civilizational entity.¹

Then came the stage of openness and inclusion of a modified market economy according to the Chinese perspective, through which the state maintained the extension of its regulatory authority and achieved, by virtue of this experience, its revival in accordance with the components of the era, relying on the completion of the stages of its industrial revolutions. And technology, the sweep of space, and nuclear weapons, but according to its different and diverse vision, it was translated through these stages that China is a phenomenon that deserves further studies and understanding by retaining its identity more and more and the ability to reduce time in an unprecedented way. It lived the stages of its return and new resurgence in a record period of time that did not exceed it lasted forty years, while the Western experience completed its maturity and stages of formation over the course of four centuries, and here lies the difference. China is a phenomenon that transcends time, meaning that it falls and stumbles and does not die because it has had a legendary resurrection, that is, from its remains and its fragmented entity, it has known resurrection.²

That is, Chinese civilization is an expression of a volcano that has known a state of latency and inactivity for periods, but its embers have not been extinguishing. That is, it has remained ever-present and capable of resurrection, reducing its history and holding on to the threads of the future. That is, the characteristic of china's process that refuses to end, and seeks continuous formation, meaning that it is a path opposite to the path. The hands of the clock, is a different model that reflects a new reality. Witch changed our view of many intellectual, ideological and scientific postulates, that is, it gave the ancient world and civilizations that escaped the possibility of drawing inspiration from its model, and thus

¹Kenneth G. Liebert Hal, Professor of Political Science; William Davidson Professor of Business Administration; Research Associate, Centre for Chinese Studies, University of Michigan, Ann Arbor. Author of *Governing China and... Cultural Revolution, Chinese political movement*, Written by. <https://www.britannica.com> visited le 27 mai 2024.

²البزري، دلال، 1999، الآخر، المفارقة الضرورية، ضمن كتاب صورة الآخر العربي ناظر ومنظور اليه، 1999، تحرير الطاهر ليبب، مركز دراسات الوحدة، بيروت، ط1، ص 103.

establishing a new dream that indicates the possibility of return and gave us hope in which there is freedom from the prevailing and dominant model, forced or oppressive. The West reduced it to its colonial backgrounds. This indicates a new approach to the issue of modernity.

This experience may enable us, the people of Carthage today, in some way, to live a new hope through our nascent experience of the new Tunisian way toward democracy, in which we may meet in some common intersections with China, which in turn has managed, through its process, to evade Western templates for building... The democrat's experience of China seemed to be in her own way, to establish a special model. Rooted in its soil and based on its history, diversity, experience and path. That is, an experience does not imitate any other. Therefore, an innovative product that embodies the saying "Made in China" and is not immanent, imitative, or similar to the other, nor is it identified with it and is consistent with its pattern, sole by sole. As the Arab proverb says, it refused to be more and more itself, and to grow in its cultural field, and civilizational component without refraining from transmitting science and technology, and even adding to some of it without deviating from the principle of loyalty to its heritage, which reduced time and adapted it in a manner appropriate to modernist models.

6-Our representations and perceptions about China:

Our perception of China, and the representations carried around it as an entity. It embodies antiquity and originality. In addition to the fact that it is a geographically harsh entity. It is a civilization that carries the scent of history and its magic, is different, distinct and in keeping with its era, and even more forward-looking, and it is an entity that is unseen and not sufficiently explored, meaning that it is a different and legendary world that activates the imagination and generates desire. Recognizing, our representations of it are nothing more than transmitted narratives.

Rather, it is a colonial narrative that we did not build of our own free will, but rather reached us through the European mind, that is, through the Orientalists, travel literature, and their writings. The representation that reflects the other's vision of China, not necessarily identical with our vision, and the time has come. It is

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time for us to get rid of this stereotypical image. This intellectual and cultural guardianship. To know and discover it through our privacy, our vision and our identity.

That is, to judge it through mutual interaction cognitive partnerships and cognitive views. That embody the meaning of true closeness, that reflects mutual respect for the principle of differences and diversities, which are reducing to the processes of our formations, which is what It will enable us to overcome Western projections and judgments. That view China as an economic entity devoid of all human and legal values. To my mind, they remain judgments and impressions in our estimation that need further clarification and perhaps modification, given that the process of understanding them can only be done from within the experience and not a projection of it.

Therefore, it carries cultural peculiarities, a path of formation, diversity, references, cultural structures, and civilizational peculiarities. According to the words of the Indian economist **Matthias Sun**, a Nobel Prize winner, who considers that it is a mistake to look at democracy from a single Western perspective, but rather we must understand it as a multiple given, that is, every civilization has its democracy, and China is a model for this field. To say otherwise is considering an understatement, that is, it is contrary to the philosophical statement of historical determinism, which considers that stages produce each other. That is, China has its own different vision, and this gives us hope that we will be ourselves in the future¹.

China has presented to us another image of modernity that reduced time and paths and did not know the same path to modernity. How do we understand this reduction and how do we understand the experiences of different civilizations and societies away from generalizations and projections through this model?

To answer simply, we say that the Chinese experience is indeed a striking phenomenon and requires further research and

¹Philippe Coppens Matthieu, De Nanteuil Isabelle, Ferreras Marcverdussen, *La démocratie à l'épreuve, Entre transitions constitutionnelles et défi écologique*.
<https://www.editionsbdl.com>

investigation to become more familiar with its specificities. It is a different and striking model that may turn into an example that stimulates and restores hope away from tutelage and conditional transfer to all the peoples of the world who seek revival and construction away from the projections and constraints of often establishing models. Where the victor's fondness for the defeated is the rule that is resorted.

Our relationship with China, as it is the Silk Road and the cradle of ancient science and medicine, will not be the same, because time is different from time, and because geography expands and expands through qualitative leaps in the world of technological media, and thanks to the accelerating discoveries of entities, cultures, and civilizations in their breadth and distance. Therefore, this new reality requires renewal and creativity in the nature of relations, and is not merely a continuation of old models. Rather, it is an enrichment of the new and the current, and an acknowledgment of the reality of the new formations of the world in a pragmatic manner, which, as "**George Tarabishi**" expressed, is evidence of the world's richness, not its division.¹

This rich world contains intense conflicts, sometimes implicit and other times silent, meaning that this relationship between the East and the West is a summary of the movement of history and an expression of a new narrative, which has caused wide repercussions in the contemporary cultural reality, and has resulted in differences in representations, interpretations, and imperatives between the opponents. The supporters are between the East and the West, even if the East and the West are two interconnected and inseparable poles. The old proverb about the Arabs being a part of Dar essalaam began to expand little by little and began to become aware of itself as a national consciousness starting from the end of the nineteenth century.

The process of awareness of the other and our reduction of him did not take place until the decline of the Arab and Islamic tide and the decline of the Ottoman Empire. Then the fascination and admiration for this other began. Then we later entered into a conflict with him that reflects the nature of the relationship between the

¹ جورج طرابيشي، 1977، شرق وغرب رجولة وانوثة، مرجع سابق، ص 193.

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victor and the defeated, and the other is a proof of the ego, an awareness of it, and a comparison of it with the other. The process of interaction between the distant East and the neighbouring West is an expression of a moment of self-awareness and its experience with the other, meaning that we are facing with the inevitability of opening up to it and discovering it again. For my life, it is a moment of contemplation and awareness of the marginalized, disabled and helpless ego. This interaction does not stop at the level of perception and perceptions carried about this space.

The mystery and the encrypted, and the attempt to activate it and cover it up according to a new challenge that is binding or coercive through the search for new alternatives according to the saying of returning to the beginning through the commercial Silk Road, which still maintains its magic, symbolism, and its cultural and exploratory tributaries. It was after it commercial and civilizational, and today it is being discovering. Again, loaded with new contents. Perhaps the most important of which is the announcement of its return as a civilized and cultural entity. It seeks to activate its role by returning to the path of knowledge, science, new openings that reduce the moment of self-awareness liberated from the scent of history with all its components and influences, and this moment that expresses self-awareness may return to its origin.

Relatively distant history of the Arab mind; which was fascinated by the Industrial Revolution and its challenges. Which is a major epistemological and cognitive leap. Through this cultural distinctions were revealed, and a reclassification of civilizations and peoples. It announced the birth of the Age of Enlightenment that revealed to us our truth, and marked the beginning of awareness of departure from the process of productive civilizations and others outside of history or in a state of historical calcification, which reflects an awareness of the reality of the backward, helpless, and disintegrating self.

7- The relationship between the East and the West what horizon?

The relationship between the East and the West is often considering a contradictory relationship. In fact, the representations carried around it are incompletely understand, have not yet revealed all their secrets, and have not yet been able to complete their

assimilation and internalization in order to transform into recognized complementary strategic consensuses and agreements, especially since we store in our subconscious minds positions and representations that are either transferred or transmitted. This situation projected, impressionistic, or stereotyped. It passed through the process of acculturation and colonial influences. The peoples of the Maghreb in general, and Tunisia in particular, were exposed by the colonizing or culturally invading West, and they are also representations that may reflect a schizophrenic, schizophrenic state carrying a fascination as a reference and a model, and as the civilized West, and they are for my age. It reflects the state of confusion experienced by this self-aspiring to reconciliation with itself. Hence, dealing with all other tributaries and new extensions of civilizations and economic, scientific and cognitive entities requires an effort to overcome the obstacles of fear and suspicion, and a double effort from the opposite party represented by China, which is seeing as different from the other invader and exploiter.

It is a new approach, based on a different reference and indicates the birth of new fact. It affect more balanced and more stable relationships. Depend mainly on respect for entities, and acceptance of the principle of two dimensions and partners. It is not basing on the saying of the strong and the weak. It is particularly free of mutually exclusive conditional relationships that include feelings of fear and lack of trust, no matter how different the names are. It will be calculating on its outcomes and returns, so that it can transform into official and popular recognition and thus transform into true and lasting friendships between peoples, cultures and civilizations, which is the symbol of continuity.¹

This model constituted another path, towards modernity and progress. Which is a hope for peoples. They are still suffering, and stuck in place and struggling with how to exploit the opportunity to return and build their own modernity, without being an imitation, but rather an inspiration for the creative mind that is challenging, different and rooted, meaning that the path of knowledge today may

¹ إبراهيم عبد الله، 1997، المطابقة والاختلاف: المركزية الغربية (اشكالية التكون حول الذات)، المركز الثقافي العربي، بيروت، ط1، ص 19.

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turn into the path of hope. It is an opportunity to draw inspiration from the Chinese experience. It is true that we need Chinese experience and technology, but before that, we need to be inspiring by this model in accordance with the Chinese proverb that says, “Do not give me fish, but teach me how to catch it.”

We do not look at China as the existing economic, demographic, and technological giant, nor as the giant “Huawei” or the images of China. The miracle not the skyscrapers or its marketing to the province of “Shanghai”. The city that never sleep. Rather to China, as a subject of inspiration, hope, and revival. It promises to the dream of reviving the greatness of Carthage as the whisper of a link between the West and the East, the gateway and bridge of crossing to Africa, and the whisper of a link between the past and the present, between the existing and the possible.

8-Reflections and opinions about China:

The adventure of writing in a field characterized by emptiness and an almost complete absence of scientific and analytical studies was an attempt fraught with risks, as we almost deviated from the purpose, according to the Universalist Ibn Khaldun. Therefore, we decided to unlimited the freedom of speech in such article. Through dealing with multiple approaches, in a field related to a specific professional category. It includes the interest of this field and those working in it. Considering that, we appreciate that it is a strategic field, and a space with real transformative capacity, and a rich energy potential that helps actors intervene and deepen their contributions in their various diverse specializations.

The proposed approaches ranged between attempts at rooting, analysis, provocation, and searching for possible connections. Between the fields of knowledge, practices, and the sectors neighbourly relations. In this field, in an attempt to understand, interpret, and question. We have fulfilled in its issues what we considered sufficient for it, and perhaps someone who bears a burden like him will come after us, and delve into his issues more than what we have written, and for my life it is a field in which the conditions for the standards of creativity and deduction are meeting. In order to complete the definition of the subject of science and diversify its chapters.

We appreciate that talking about the relations between the East and the West, including North Africa. The accompanying past that is beginning to emerge. A present that is being shaping according to strategic, geographical, and political-economic components. At the intersection of all of them, are areas of research that are related to our social challenges, national, Arab, and global. That are Although, the topics of some of them are not new, their results have not been sufficient to delve into them further and try to understand and be satisfied with their repercussions.

To merges from them in a time in which specializations and problems have opened up, the influence has become mutual, and it almost never ceases to threaten that they are still topics of controversy and academic and political epistemological dialogue, and areas in which they overlap. Scientific specializations, references and citations intersect with them. Therefore, every student and specialist must pay attention to this fine line that separates specializations, especially the human's sciences with all their components, in addition to the ability to add to the level of practice with technical, artistic, and geopolitical dimensions.

Conclusion

This study is considering the most tempting study, because it is a field that oscillates between the challenges of the moment, the depth of the historical stock, the necessities of emerging formations, and how to deal with them with the eyes of what is possible and available without reservation or objection. This does not necessarily reflect the degree of completeness and high confidence that was forming in this study, which is relating to the depth of the Far East in what it is. The pulse of history and the furnace of transformations that are in the form of a new reality that cannot be deviating. Rather, it is a space that carries all the meanings of challenge, different formation, and the entity that emerges from the rubble of the past, holding on to its rebellious spirit rooted in its Orientalism, looking out for every newcomer in the world of technology, science, and discoveries, and striving to complete the curriculum.

It is compatible with its nature, culture, and legendary dialect. With a desire to be the link between it and Morocco, with its Carthaginian geography and its sea, which it experienced and was one of its masters within the process of its long history, and what it planned in its records, which, even if it has abandoned today, it is

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the first to revive it through what could be formed. From the map of China, represented by the Silk Road through Tunisian Carthage, whose history, geographical area, and constant yearning to reconcile itself and its components have not changed, to reshape its entity, which was exhausting by setbacks, defeats, and all other adversities that befell it, to become what it is today.

Carthaginian Tunisia was a frightening entity with its prestige, its location, and the ferocity of its people and affiliates throughout history. A reality can be shaping by the re-formation of entities, and by deviating from the paths with inevitable results, which are linking to the colonial legacy and the defeat, subservience and submission that accompanies it, almost became a mountain from which it is impossible to get rid of.

However, if we contemplated a little and left the reins of insight, we would be guiding to the fact that we are still a number in the equation. We retain the ability to act and change. Perhaps, this is what the West has rediscovered in us. It is planning to re-abort every hope or effort towards liberation from the reality of guardianship. Paralyzing defeat, which is what we have known throughout the history of this entity during the phase of the post-independence state. We do not know that as soon as we got rid of the liberation battle, we returned to its circle voluntarily, and as soon as we knew that, we were capable, our formation and connection with the colonizer occurred again, so we began to rush to it, vain, either to study or work.

Needless to the hope of acquiring his model. That will liberate us from the burden of defeated culture, and from the identity of fragmented entities unable to rebuild themselves outside the circle of the coloniser. We sensed our increasing need for the guardianship of the colonial masters, and that we are an entity that was not born to be independent, strong, and effective on its own. Rather, we saw that we possess the guarantee of a protective mother and the embrace that it saves us from the clutches of threats and the misfortunes of eternity, whatever they may be, even if they are threats from relatives and family. However, to rely on yourself and be independent on your own is a departure, a disgrace, and a threat to the covenant of guardianship. Thus, we may become misguided

children and not be righteous in dealing with the protective mother, and it is a threat to all forms of assistance and adoption.

The humiliating guardian, which deepens our label that we are effective in helping others. We are capable of our loyalty to them, and that getting out of all our crises. Bear with us to be achieving by increasing our loyalty to them, and belonging to their cultural and civilizational orbit, and that we do not seek any other path, other than this path is a solution, and any desire for anything other than that will increase our drowning in crises, strife, and conspiracies. Also, crimes and others, and our evidence. It is that we lived through some of them during the stages of Tunisia's post-revolution history. This due to impotence, fear, and the feeling that we are not qualified and unable to be in the history of this country, unless it acknowledges entry throughout its modern history, except for what came before in the distant past when it was a leader, a revolutionary, or a pirate Or a jurist. Everyone outside this circle may pass by its history or pronounce it. He stipulated dealing with this postulate with the right of giants, the powerful, and the united, and it is absolutely not permissible for it to be right for the trembling, traitors, climbers, and passers-by, for as soon as they leave the court for a moment, it is forgotten and you realize it for a moment.

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