

# *People's Faith and the 2nd Age of Enlightenment*

*The Future Order of Chinese and Global Culture*

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**ABSTRACT:** Socrates established mankind's "dualistic one and many" (一多二元) faith, morality and spiritual life. But the first problematic denies the belief, morality and spirituality of "dualistic one and many" and is contrary to the construction of the "new virtue" of individualism. It goes on to distort faith, abandon morals, lose spiritual life, invent a new "dualistic" myth and assumes the "individual" to move believe a new superstition. The globalization of human life is leading to a new order of world culture, and the internationalization of Confucianism will promote the 2nd Age of Enlightenment. It is the cultural awakening of Western post-modern awareness (which is the critique of western modernity and the awakening of tradition) and the eastern civilization and thought, to break free from the "Dualistic One and Many" dominant ideology that is individualism, towards a people-centric, 2nd Age of Enlightenment through the "Indivisible One and Many" (一多不分) belief, moral code and spiritual life..

**KEY-WORDS:** Dualistic One and Many; New Virtues; Indivisible One and Many; Second Enlightenment; Internationalization of Confucianism.

**RESUMO:** Sócrates estabeleceu a humanidade "dualística uma e muitas" (一多二元) fé, moralidade e vida espiritual. Mas o primeiro problema nega a crença, a moralidade e a espiritualidade de "dualístico um e muitos" e é contrário à construção da "nova virtude" do individualismo. Continua distorcendo a fé, abandonando a moral, perdendo a vida espiritual, inventando um novo mito "dualístico" e assume o "indivíduo" para acreditar em uma nova superstição. A globalização da vida humana está levando a uma nova ordem da cultura mundial, e a internacionalização do Confucionismo promoverá a 2ª era do Iluminismo. É o despertar cultural da consciência pós-moderna ocidental (a crítica da modernidade ocidental e o despertar da tradição) e da civilização e do pensamento orientais, para se libertar da ideologia dominante "Dualístico Um e Muitos" que é o individualismo, em direção a uma era do Iluminismo centrada nas pessoas, através da crença, código moral e vida espiritual "Indivisível Um e Muitos" (一多不分).

**PALAVRAS-CHAVE:** Dualístico Um e Muitos; Novas Virtudes; Indivisível Um e Muitos; Segundo Iluminismo; Internacionalização do Confucionismo.

*Introduction*

Roger T. Ames, an American Comparative Sino-Western philosopher, pointed out that "a rare and universal crisis is approaching. The global risks are like a dark cloud gathering at the horizon. The world we live in today is beset with crises — climate change, food and water shortages, environmental degradation, contagious diseases, the energy crisis, war in all corners of the world and extreme poverty." He also points out that "This is a serious world crisis, if we don't have a fundamental shift in our direction, our values and our actions, we will not be able to stop the crisis." How many people in the world have seen this crisis? How many people seriously thought and treated this crisis?

What is civilization? Civilization is not be seen as the human spirit, not as the type of person nor seen to produce any style of person, but rather only seen as how grand the cities are, how magnificent the buildings are and how to accessible the roads are, but only to focuses on how to make furniture and elegant and comfortable, as well as the ingenuity and user-friendliness of instruments, tools or equipment. Civilization is even seen as irrelevant to the institutions, arts and sciences it creates.

The whole world was enveloped in the Individualism that was born out of the Age of Enlightenment that occurred in the West, but Individualism had a great problem. It brought humanity on the wrong path; the values of Individualism made humanity choose a wrong beliefs, lose their morality and their spirit, which made them destroy themselves and the sense of community. Humanity must rethink its beliefs, they need a 2nd Age of Enlightenment. This article will clarify the following questions and issues. First, life with a "Dualistic One and Many" moral code, faith and spirit. Second, life under the 1st Age of Enlightenment's attempt to deny this faith, these beliefs and their spirits. Third, the warping of people's faith, abandonment of morality and the

loss of spirit. Fourth, how the fictionalization of the “individual” and how that led to a new superstition. Fifth, the internationalization of Confucianism motivation to initiate the 2nd Age of Enlightenment.

*Life with the faith, morality,  
and spirit of the “Dualistic One and Many”*

Socrates contributed his life to the creation of a faith constructed on truth, kindness and beauty. From that time, the West entered and continued on with the monolithic belief system of in Christianity, traditional faith, morals and spiritual life, all of which can be summarized as the “Dualistic One and Many.” “One” refers to the unseen, incomprehensible and perfect creator of the entire universe and all things, “many” refers to all the things and peoples the grand creator created, “dualistic” refers to the strict separation of the “one” from the “many,” which are incapable of mixing. The connection is inevitably a single one-way domination. Between the “many,” due to the essence of the un-mixable strict divisions, appears as an unconnected, divided, independent and individualistic. One a relationship is established, there will inevitable be a conflict, a contradiction, a singular one-way “A determines B” model. “Dualistic One and Many” faith, morals and spiritual life is their faith to God, to follow him as the central extension of principles or law as morality, to follow him as the moral code and spiritual life.

Plato's faith is the Form of the Good. The so-called "good form" means that "good" has an absolute form and is the essence of all "good", which cannot be expressed in words. But Plato uses a metaphor, which is his famous cave story. Humans are trapped in a cave, a kingdom of sensation. People felt the image of the shaking of the cave wall was real. Only the philosopher, using the method of dialectics, made himself free from the kingdom of sensation, climbed out of the cave, and came to

the kingdom of the sun. The sun was the "good form". The sun or the "good form" was the "one", which is the pure truth behind the image in the cave. The relationship between "one" and "many" is like how the "one" that determines the "many", it is the "dualistic one and many". What is virtue (德)? According to Plato (Socrates), it is not the "virtue" (德) of Chinese cultural tradition, but the "virtue" of "truth"; this "truth" is about the knowledge of the "pure truth," and knowledge about "good form" or "sun", which is the knowledge of the "one and only god." What is such a "dualistic" belief and moral spirit? The death of Socrates explains it: between life and death, he chose death. For him, the choice of death was to choose to pursue knowledge or virtue! He realized his pursuit of knowledge by accepting death, because he was faced with the fact that life was to him to give up knowledge and virtue.

For Aristotle, this "one" is the one and only god, the Unmoved Mover. The one and only god is the Unmoved Mover. Because Aristotle's logic is that something that is always in motion, requires an unmovable driver; there has to be something, it is something that drives something and it's not driven by itself, so that he's eternal, essential and real. Therefore, this "one" is the original impetus for the creation of all things, and the relationship with "many" is a linear one-directional relationship, and it is also a "dualistic one and many" relationship. Aristotle thought that "ethics" was not a matter of knowledge, but rather a search for "what is good" as the "highest good."

Augustine argues that in the Christian faith that there was previously no world, that before this world existed, god had always existed. God is unique in nature, but has three forms: the Father, the Son and the Holy Spirit. God created the world, including Adam and Eve. When god created them, they were pure. They were innocent and lived happily in the Garden of Eden, but they fall from purity to sin and are driven out of the garden of Eden. Since then, humanity had become a sinful lamb. What is "moral" (道德)? It is the people in the city of god, who loves and obeys god, and will go to heaven to enjoy eternal

happiness with god. This is not true of the people of the world. Augustine pointed out that the earthly ruler's duty to the people he ruled was to help them love god. If humanity began without sin, the government and slavery would not have existed. The moral code of this "dualistic one and many" faith is loving and obeying god, the spirit of man is atonement, accepting the ruler's help, loving god and obeying god. In such a belief system, moral code and spiritual life, there runs the idea of order: Everything is under another thing, for its purpose, must be subordinated to it. Although, hierarchy is not perfect, but it must be hierarchical. The relationship between "one" and the "many", as well as between the "many" are all dualistic, and the dual must be unidirectional.

Another prominent theologian Aquinas also pushed this one-directional linear hierarchical order of the same vein to the object of this purpose. In this hierarchical order, the human spirit is to enjoy having a purpose, for this purpose is to subordinate the whole life and all acts to the hierarchical order, to obey and to lead. Aquinas said the concept of "king" expresses the individual leader as a shepherd, which serves the common interests of the public (common good), rather than the interests of his own.

However, the "dualistic one and many" faith, moral and spiritual life described above, were all values the Renaissance and the Age of Enlightenment betrayed and objected against.

*1st Age of Enlightenment:  
Rejecting the "Dualistic One and Many" belief system*

This belief system, faith and moral code of the "Dualistic One and Many" collapsed under the Renaissance's call for "humanism" and the Enlightenment's call for "rationalism." The typical turning point is

the father of modern Western politics, Machiavelli. He claims that the popular belief in a god that has an eternal order is just a construction, a myth. He advocated the separation of politics from morality and ethics, pointing out that a relationship between the two does not exist and that politics is nothing more than science (law and means). Machiavelli considers science to be just calculation (after the Enlightenment movement was renamed rationality). It should be said that Machiavelli's thoughts reflected the transition from "faith" to "rational" Renaissance humanism. In his political science, "virtues" is not something else, it is a "stratagem" in a man's strategy based on what to do and how to speak in different situations. That is, in politics one can resort to any measures, so long as one gains power and controls all authority. This "virtue" includes the necessity of lying. Machiavelli's "virtues" and "spirit" vividly and incisively reflect his metaphor on "how to treat women." He said that women, as the object of men's desires, to a prince, she is not a mating partner, but was captured, was caught, she did what she wanted to do. This is an infamous metaphor, but it vividly reflects the Renaissance's humanist thought towards the political domain regarding people's potential strength. Machiavelli destroyed the political moral viewpoint of the Middle Ages, his name was once synonymous with "evil, ruthless, cruelty and destruction" during the 16th and 17th centuries.

What changes did the "Dualistic One and Many" belief system created by the Ancient Greeks and Christianity go through under Machiavelli? It should be said that logic in the moral ethics of the "Dualistic One and Many" are: Human nature is bad, but suppressed; humans are all equal, but due to suppression is not competitive. The source of the logic behind humans being equal comes from the creator that is God, for he does not allow competition, every man all shares in and is not allowed to waste. These are all assumptions of course. In Machiavelli's thoughts on the other hand: "God-centred" faith, morals and spiritual life have been transformed into the "individual-centred"

infidelity, amoral, a-spiritual life, only stressing the gain and control of power; the desire for all things (with power as the core) as well as using all means to obtain them are euphemistically called “calculation” and “rational.”

The changes to the “Dualistic One and Many” faith, belief system and spiritual life under Machiavelli continued into the Enlightenment, when it distinctly formed into the West’s founder of Modern Liberalism, Thomas Hobbes. Hobbes puts forward the theory that the government builds on the social contract, negates the concept of “divine right of god” in the Middle Ages, and advocates that the government should be based on the “rational” self-interests of social members. It is the same “god-centred” belief, moral code and spiritual life transformation into the “individual-centred” non-faith, amoral, the neglect of spiritual life, replaced by personal self-interest and rationalism.

What needs to be logically understood is that although Hobbes denies the “one” within the “Dualistic One and Many” belief system, the assumption that “human nature is bad” is still being perpetuated. He also argues that “human nature is bad” and that it is to be suppressed, but the way to suppress it is not the control God and the Church of the Middle Ages, but rather the idea of a “contract”. Why do we need a “contract”? Because human nature is bad, people are impulsive animals, selfish and never stopped their pursuit for power. He also envisions a “natural state” concept, namely people under the phase of a natural state with no government, because everyone is chasing power, everyone will be in danger, which is a state of war between people. The crux of the problem is that, because life is a fear of death, everyone make the utmost effort to seek safety, to avoid war and to seek peace for himself, the solution is again to make greater efforts pursue self-interests and power. This would sow the seeds for greater fear, so this is a vicious and endless cycle. Hobbes’ assumption it that contracts are a necessity, through them we create a more powerful government. This government’s the protection of the individuals’ self-interests, which at the same time is

also the power that maintains peace between people. This assumption is not faith, morality, spiritual life, but rationalism, it is a “calculation” that derived from individual self-interest.

Yet, what put Anglo-American modern political practice into action was not Hobbe’s strong government Liberalism, but John Locke’s Liberalism, with limited government and the separation and balance of power. The reason for this is that Locke created a new form of the “Dualistic One and Many” belief system and spiritual life. It differs from the old “Dualistic One and Many” thought of the Middle Ages, from the Renaissance and the Age of Enlightenment to the unprecedentedly popular individualism of today. Locke had three key concepts as the foundation stones for this new form of “Dualistic One and Many” thought: The “Natural Law” is also the law of God, which binds humanity by nature, for example, to not kill people, etc; Natural Rights; and “Contract,” voluntary agreement, based on that, voluntarily spending a bit of power, which gives some people political power. On this, people of Chinese as well as non-Western cultural backgrounds have to take special note on is that these three key concepts, Locke is based on the assumption that God exists.

The “Laws of Nature” concept is based on God as the creator of the universe and that he created the universe and set the rules of nature under the conditions of “nothing.” Human beings carry responsibility for their affairs. Locke assumed “state of nature,” is not Hobbe’s state of war between man, but as a society lacking justice, which has no corresponding authority to enforce the law. Therefore, the “state of nature” is however a state of everyone manages themselves. “Natural Property Rights” has a few points: Firstly, it is the measure of land that God humanity. Secondly, that God will is that people work hard on the land. Thirdly, God’s limitation to this power is that you have to leave the same amount of conditions for other people. Fourthly, another limitation to this power is that people cannot waste, what God gave to humanity was not for ruin. What is it for the self-interested individual to achieve



his own personal purpose and not to violate god's will? Locke's green light is: First, currency such as silver and gold is unchangeable nor ruined, so you can use currency to accumulate unlimited wealth. Second, "the land which my servant or servant has opened belongs to my property." Locke pointed out that some people are more hard-working than others, which created inequality, currency strengthens that inequality. It is for such liberalism that Locke's famous limited government point-of-view is that if the legislature violates your right to life, liberty and property, you have the right to rebel.

How did things change that had to be made for the "Dualistic One and Many" faith of the Middle Ages to change into the new faith? Firstly, the "Dualistic One and Many" God of the Middle Ages has been re-invited back by the Liberalism of Locke's Enlightenment, which is still the general premise of faith, morality and spiritual life. The so-called "laws of nature", "natural rights" and "contracts" are the laws of god, the rights granted by god. The contract exists is because the society of the "natural state" lacks justice and authority to enforce God's laws and so it is there to enforce the law of God. That is all the three key concepts, because under the condition of assuming God's existence, there is transcendence, absoluteness, sanctity, exteriority, universality, metaphysics (abstract) or empiricism. However, the establishment of such a new faith, was already changed from the one that is the pure God in the "Dualistic One and Many" faith of the Middle Ages to a God that is merely just a construction, the essence is the divine care of "the individual," reducing God to the role of "the individual" in the sanctity and transcendental form of the dialectic. God of the Middle Ages had been occupied by the modern "individual." This change had changed the essence of belief, from the belief in God to the belief in the "individual." The "own personal self" became the absolute, top-authority that answers to no one. From the new faith in the "individual" was also born the new "virtue," that is, everyone who does not start out in pursuit of his own interests becomes immoral. Clearly, this "new virtue"

is precisely a cancellation of traditional morality, in essence it is amorality or a lack of morals. Also because of this, for all the guidance of this new “spiritual life,” is on the other hand without restraint, free to indulge in the pursuit of individual self-interest, which is also a rejection of traditional spiritual life, in essence it has become an “absence of spiritual life.”

*“New Virtues:” The twisting of faith,  
abandonment of morality,  
and the loss of spirit*

The Enlightenment was an effort to challenge myths and animism and to struggle against fate. In this sense, it was humanity's discovery of the concept of freedom. The pathway to the break from superstition and the reward of freedom was science, rationalism, reasoning and positivism, or in other words, the search for empirical facts. The challenge is: All of these ideas have their negative sides, as long as “freedom” places emphasis on inappropriateness, all are of the binary opposite way of thinking, all of which will lead to a negative path.

Proper freedom should mean freedom awarded from the fetters of myth, spiritualism and fatalism; the logic of freedom lies in the relative terms of the enslavement with god. But when freedom begins to be expressed in individualistic terms (i.e., "on one's own"), it immediately loses its logic and is simply put in a symbol of psychological mood. The reason is simple: freedom is only relative to the opposite. Without concreteness and relativity, the idea of freedom cannot exist independently. It can be an absolute concept, but that's not the freedom that exists in reality.

In representation of Locke, the changes of this dualistic faith from the Middle Ages until the Enlightenment, the core changes to morality

were: 1) The Renaissance cast down God, revived humanism, which continued into the Enlightenment, which in black and white terms were to cast down moral principles (ethics and morals are things that belong to God). 2) At Locke's time, as a "humanist," human nature is natural bad, but without fault, which is not suppressed by God, but invested in humanity freedom (unrestrained). 3) People exist individually, so people compete between each other, but at the same time people are equal to each other and that in the face of God, all are equal before the law. 4) Competition is perfectly justified, so the results always justify inequality, through competition, individual success if moral. 5) That God grants the "new virtues" legitimacy and sanctity, as well as granting legitimacy and sanctity to Individualism's freedom, human rights and democracy.

The key to this change is the distortion of the belief in "God" to "self." Machiavelli speaks of the monarch's personal political power, the tradition of Anglo-American thought in the Enlightenment is centred on "self-government." Starting with the "self-government", the "competition" to realize the "self-government," the logical and the realistic results will inevitably lead to the establishment of legitimacy for the victory of the minority and the domination of majority of the people. The premise of "self-government" is to think that "man" is denied, except as the abstract meaning of the "individual" or "own-self". The fundamental thing that is denied is the person's sociality, the empirical fact of inter-personal connections are unlinked. That the Enlightenment's newly constructed "Dualistic One and Many" belief system, moral code and spiritual life are based on the meaning of "people," is just a strict abstract in the sense of the "individuals."

There are two principles that are generally and vulgarly viewed as the basic ideas of the Enlightenment: 1) The pursuit of personal happiness, unlimited private wealth accumulation, and use it as an absolute principle and freedom, so the bottom line of "freedom" is to break into it by hook or by crook, even the use of violence, which was dressed up by "human rights." 2) The act of the government itself is

either the laissez-faire or the protection of such personal conduct. In this respect, Locke and Adam Smith are typical representatives. The general phenomenon is that when people talk about the Enlightenment, there seems to be nothing but individualistic Liberalism. It's actually the abduction of the Enlightenment or the theft and change of the concept. The Enlightenment was in fact a complex, rich historical movement of thought, including British Liberalism but far from being confined to it. Rousseau, Hume, and many others were brilliant thinkers of the Enlightenment, but they are not the ones that were under the category of what is understood today as the only symbol of Enlightenment.

Because of the general and vulgar misinterpretation of the enlightenment, this modern thought movement has actually turned onto its own negative pathway. People did not achieve freedom from the Church and God nor gained freedom of thought through this movement. But only achieved the transformation of the role of God, from the all-powerful God that trials and punishes man, into a God that gives "freedom," "rights" and "responsibility" to humanity. The ultimate result was that everything was changed into serving the people to the pursuit of happiness, the accumulation of unlimited private wealth and the continued maintenance or formulation of a superstition, whether it is "God" or "science" as an alternative replacement to God. Especially the Enlightenment finally become a kind of encouragement of the ideological trend that is the clash between man and nature, or modernism, the guidance of science to scientific socialism, which was only as a means to bring people all kinds to the endangerment of humanity's survival, to improve the dire situation.

The problems created by the Enlightenment's new "Dualistic One and Many" belief system lay in: All the ideas and modern civilization as their carrier, have all been transformed into their opposites: Personal freedom changes not into a person who is free, but into new slaves; Being enslaved by commodities and money worship, the masses are controlled by the few people, and they are subject to

material domination, alienation and objectification. "Democracy" is just a form of relationship between the rich, the strongman and the few. At first it was not like this, but it increasingly was not for the masses as new inventions were made and development of science and technology progressed. Personal happiness seems to be increasingly changing into a sign of just how much money, power, goods, luxury homes, cars, and clothes that can be spent or earned. In fact, the happiness of a few strong men is at the expense of the majority. The most vulnerable people live in tragedy, they have lost their voice and face of threats of violence, oppression and lack the means of survival. All people are not happy, people are being alienated, from the natural character to the material exchange of products, not to live for themselves, but for others, for money, for a man's life is a man's life.

Inevitably, when science, rationalism and arithmetic were all considered a means of achieving personal purpose, science in its entirety changed rationality's nature into irrationality, into the conflict with moral principles, as well as the removal of the bottom line in the Enlightenment. Rationalism has never had anything to do with morality. Because the most despicable (or unscrupulous) person can achieve success through pure reason and scientific means. As the thinkers of Frankfurt School, Wiesengrund and Adorno pointed out, the victory of Fascism relied on calculated abuse of power without any constraint, reliance on the science of brutal economic efficiency.

The modern content of the Enlightenment was no longer about the replacement of religion with reason, but the use of rational means to take the dominant position. The so-called "new morality" which is accompanied by pure reason is not moral or it is amoral. The Liberalism of the modern economic production model ignores all moral limits. As Hobbes said: "There is no absolute standard for good and evil. It is good for people to be comfortable and it is evil for people to feel pain. "

What has the "new morality" actually become? Francois card villa put forward that when the people are a threat or to increase their

numbers committed to sedition, the government must grasp the necessary means to control the people. No threat to the government will be tolerated if it is not for the benefit and affection of the powerful. "To take away the God that is ruled by you, strip him away from morals, do not let them believe in any other god except for you, for except your morals, there are no other morals, for you are their master forever. Give them the license to do the most extreme evil, and punish them only when they violate on your head." The Enlightenment ruling philosophy was dominated only for the strongman and those who have power, it became a legal word for the Enlightenment to change into a movement of amorality. Julia used Nietzsche to express her new moral theory of the Enlightenment: "The weak and the unsuccessful must perish, this is the first principle of our philanthropism, and no one is allowed to help them even on the road to ruin. Nothing is more harmful than Christianity, for it shows mercy to the losers and the weak." She even said in Nietzsche's words: "they enjoy freedom from any social restrictions... They returned to the state of unconscionably predatory consciousness, rapture like a herd of wild animals. This state of affairs, for example, seems to be a prank of primary school children. After a series of horrific murders, arson, rape, and physical torture. At the same time, they believe that these acts are something to be celebrated for a long time in the future... This is the "courage" of the higher race... They gain the peace of the devil and the pleasure of the soul, in all destruction, in all the fornication and brutality of the conquest." According to Nietzsche's theory, the weak are evil, because they can evade the laws of nature through crafty means. Hockheimer and Adorno analyzed that according to the philosophers of the Enlightenment, violence, oppression and brutality are just and that they are precisely the beauty of their actions. Enslavement and poverty are the faults of the weak and that they are wrong to protect themselves. It makes no sense to force the criminal to repent, and the compassion for the victim is the most purist of evil; Compassion is womanly and childish, for it deviates from the Universal

Law. Therefore, coldness, calmness, unmoving, indifference are the powers of virtue; Kindness and benevolence are sins, for any kind of original sin produces a primitive virtue, and so on and so forth.

As a famous Enlightenment writer who shapes new human attitudes and changes, Rousseau raises a more fundamental question: What is a happy life? This question has confused the European social consciousness since the 18th century. Rousseau pointed out that society is more important than its individual members, because of their relationship with the larger population. Rousseau considers that human beings cannot live with ethics and integrity within life of contemporary commercial values. The process of civilization and enlightenment brought about human corruption. Human beings are more dignified in their natural state. In 1755 Rousseau, in his essay on the origin of inequality, argued that the evil of the world came mostly from the unequal distribution of property. He questioned the concept of material civilization and spiritual progress and questioned the morality of treating commerce and industrialization as the most important of human activities. Rousseau pointed out contemporary Europe "is nothing more than a competition for the survival of the fittest, the main social goals of the individual, is nothing but to protect their selfish freedom, in spite of all the existing social constraints and obligations."

As another Enlightenment thinker who criticizes the Enlightenment as a new "duality" that distorts faith, morality and spiritual life, Hume angrily points out the hypocritical philosophy of "contract" thinkers. He says that if people really care about justice, they've long been aware that they shouldn't be grabbing other people's property. The legitimate government is based on the original contract, based on the people's willingness, is merely just a pseudo-philosophy. Based on present and historical records, almost all governments were at first founded on either usurpation or subjugation, sometimes both. There was never such thing as a fair contract or the voluntary rule of the people. Hume considers that no historical records could be found on

contract or the theory of voluntary rights and that the facts on human nature is actually not true. So you would be wasting your time if you want to find what we call the historical record of freedom. Hume denies that there is a priori moral truth derived from God, and that there is no moral that has consensus from humanity. "Right" and "freedom" actually comes straight out from people's daily lives. He is equal to starting from the practical purpose and establishing moral thought on the basis of reasonable talents.

Hume's profound criticism shattered the concept of a dualistic God in the new belief system, and made his whole thought system like the flows of water and the fall of flower petals. He also destroyed the unidirectional linear logic of dualism and put forward the idea that people's cause and effect would be one-sided, although out of habitual thought. The outside world itself, there is no such a single linear driving force. However, Hume's non-binary secular views, as well as his fierce criticism of religion and metaphysics, have marginalized him in the mainstream social consciousness.

*The construction of the "individual man"  
that resulted in a new superstition*

The new "Dualistic One and Many" twisted faith, morality and spiritual life. Its core misunderstanding is the construction of the "individual man," which resulted in an unrealistic and irrational egotistic, wealthy, powerful and violent superstition. Grasping onto this misunderstanding and we will have an answer to the puzzle.

Why is the financial system marketing toxic products? Why is the government indulging? Why does the government and the whole society fall into consumerism? The reason comes from the Enlightenment's raising of the absolute principles that are "pursuit of personal happiness" and "unlimited accumulation of personal wealth."



The "invisible hand" is in theory whose products are good have the competitive edge, but that does not mean the production of socially responsible products comes from a moral point-of-view. For the money-makers, products that sell and products that are good are not the same issues. How the market operates is that it packages the product to make it look and sound good. Especially consumerism, which is how to use advertising and marketing language as well as the huge media power to tease and cultivate people's psychology in consumption, to artificially raise public demand and create a market. This is, under the banner of God that empowers individuals to the pursuit of happiness and grants them to unlimited accumulation of private wealth, the mastery of large companies that makes the product sell well for big profits by all means. This has long been the logic of selling opium, for it was a good product as long as it made a lot of money, incite and train people psychologically to smoke opium. Toxic financial products, like opium, are culturally derived from a source. Despite this, illegal drug trafficking and legitimate toxic financial products are sometimes technically separated in the name of "law." Such products should also include the sale of weaponry.

Organizational system in fundamentalist enlightenment liberalism (Locke) and market economic theory of government function, is exactly the product of God, the truth's absolute principle, it determines the government naturally without this kind of regulatory function; Instead, government functions to protect it. It is not surprising, then, that the government's laissez-faire approach to toxic financial products is in line with the liberal logic of the Enlightenment. The government is not only indulging, but it is also helping and protecting it. Opium was sold to China in the 18th century, the governments and their "liberal democratic" political systems were also accomplices. The expansion of the so-called "modern civilized society" has led to the establishment of an economic and political order that has dominated the world for 200 years. "The pursuit of personal happiness" and "unlimited accumulation

of personal wealth" were the inevitable reasons. It is that, which caused the whole society to advance in consumption, leading to similar policy actions of the government, and the exploitation of natural disregard for the consequences, all in order to accumulate personal wealth and rabid material enjoyment. This is complete simple logic. The crisis facing humanity today is the crisis of personal liberalism of the enlightened civilizations.

The deep crisis of the enlightened civilizations lies in the fact that it is on the unreturnable path of transcendentalism and dualism. It is not the disposal of God from the thinking structure, but the change to the function of God, and through the transformation of God's function, made people free from "morality," people pursue their own happiness free from morality, unlimited accumulation of private wealth, and to protect the private property of power politics (i.e. "democracy") occupied the absolute position within the thinking of the concept of God. At the same time, science in the service of the church these days are still being transferred to the powerful political services, which are in service if the pursuit of private happiness, the accumulation of private wealth and the protection of private property. Also because of this, science was promoted to the absolute position of God, which derived from rationality, institutions, legal systems, the market economy, competition, and large set of concepts have all become the priori, without evidence, which must become the absolute principle and universal value of the faith.

The new dualistic so-called "faith", "morality" and "spiritual life" are today's most prominent binary thinking errors, of which two can be said that: 1) The individual is seen as absolutely independent and considered a strictly single individual, who possesses an unchangeable and unbenevolent nature, where there is only a one-way dominating relationship of absolute competition, conflict and confrontation between people. The pursuit of their own happiness, unlimited accumulation of private wealth (the market), and the power politics for the protection of

private property (i.e. "democracy"), are based on the binary error in thinking; 2) That nature and human beings are seen as fundamental opposites and in constant conflict. Nature is the object of human conquest, domination and plunder, for the relationship between humanity and nature is also a one-way domination. The pursuit of happiness, profit and power to nature and others is the root cause of modern civilization's exploitation of nature.

The role of science in the crisis of the enlightened civilizations had already been completely divorced from humanism, and it deviates from the Enlightenment's goal of serving human welfare and became scientism. Today's science has become an unchained wild bull. Under the personal control of the minority out for infinite accumulation of private wealth, using a variety of famous scientific and technological innovation, the manufacture of toxic products is making humanity slowly commit suicide, as well as the destruction of humanity's environment for survival that is an important mechanism to regeneration and continuity. With deception and compulsion, the two ropes are thrown away and the whole human race is bounded together to run on the path of self-destruction. In this case, we cannot help but hear the sorrowfully warning voice of the farsighted Enlightenment thinker, Rousseau.

It is the new superstition caused by the new dualistic faith's fictional "individual person," blindly believing without any logic, which created the deep crisis of the enlightened civilizations. What is inevitable is: the pursuit of their own selfish happiness, infinite accumulation of wealth and political services whose power is for the protection of private property rights become a false philosophy of new transcendentalism, dualism, through the "new faith", "new moral" and the "new spiritual life" from beginning to the end; the binary opposition between humanity and between humanity and nature; science is harnessed by individuals, serving only to the unrestricted accumulation of unlimited wealth, has become scientism which deviates from the overall well-

being of mankind. Modern thought and value systems have become the new religion that shackles people, humanity urgently needs a new liberation of thought and enlightenment movement.

There is no doubt that the historic character from the 19th century until today in the political arena is that the United States dominates the world, the cultural core of the values and desires is the penetration and impact on every corner of the world. In the final analysis, it is a new "dualistic" conscious thinking, which is the metaphysical idea and universal value of Enlightenment with the single symbol being individualistic liberalism. However, dialectics is not vague at all, and the success of the new "dualism" was also the failure of it. Turmoil and anxiety was the result of its success and anxiety: The cultural homogenization of the global economy was accompanied by the conflict between the developed centre and the traditions centred on local culture, impoverishment and polarization the global large population, the loss of morality and spirituality, people's transformation into slaves of materialism, climate change and the severe damage to the environment needed for human survival. "Success" is causing more people to question its ability to respond to the challenge of the deferral of the well-being of humanity and its ability to respond to the challenge of global climate change. "Success" is transforming the 21st century, and "success" itself is ending the 200 year-old domination of Individualistic Liberal culture.

Neoliberalism is a modern form of "dualistic faith", a return to the 20th century after it had been suppressed on the surface. It connected with at least two mass movements on the field, one field was the new privatization that began in the seventies, shook the original public domains of western society, primarily America and Britain, including education, medicine, mass communication and public transportation. The other movement was globalization. The globalization of neoliberalism is to remove the government's right to regulate international trade. The doctrine of the "invisible hand" of classical

market economics has become "globalization without anyone's supervision." Neoliberalism is the new situation in which "individualism" and "market mechanism" strengthens the new "dualistic" ideology and political world dominance.

The new "dualistic" individual liberalism's "new faith", "new morality" and "new spirituality" created the "equality" myth; Weaving the myth of equality in order to create the notion that "individuals are above all" and undermine the common interests of society. "Equality" is just a temptation to take advantage of the mediocrity of people and create the illusion that "I am equal to others." "Freedom" is likewise also a myth. In practice, it is always betrayed. The modern society manufactures the demand, also the demand is exactly the freedom of the mainstream society, which is the restriction. Because it is the most basic fact to have discipline, restrict behaviour, then receive social and economic returns. The so-called "rule of law" is the same of the political order, it is always a subsidiary of the corporation's domination of finances. The western "rule of law" is only a tool used by modern western empires. "Human rights" is nothing more than an excuse for powerful forces to suppress the weak forces. Promoting scientific innovation is only a way to match or surpass their adversaries. "Technological innovation has gone beyond human control," which is a warning that has repeatedly been submerged and suffocated. Nuclear energy, genetics, nanotechnology, electromagnetic technology amongst others, all have the risk of harming people as a whole. Only the traditional Chinese idea of "unity of heaven and man" (天人合一) has the hope of becoming an alternative to scientific culture. Many of the most popular medical methods are designed to make money, not for treatment. The food processing industry, which harms mankind, has become the world's most imitative practice. Obesity has become a globally traded disease. In "modern and advanced democracies," the corporate group of "individual legal person" exerts lobbying power in the legislative process, forcing the approvals to adopt and manufacture

hazardous products. Key government departments, often staffed by company groups, are controlled. In fact, food processing and drug production symbolizes the government's kidnap by the company group.

*How the Internationalisation of Confucianism  
promote the 2nd Age of Enlightenment*

The implications for the 2nd Age of Enlightenment are the rethinking on the old and new “dualistic” belief system, moral code and spirituality, from the “God-centred” liberation to the journey to the “people-centred” neo-humanist worldview, way of thinking and value system where it is centred on the unbreakable bond between people to people and people to nature, which is also the basis of the new moral code and spirituality from desert to clay.

Humans in their direction, values and actions needs a fundamental transformation ultimately improve the human to himself and to his understanding of his or her own position in nature, also to correct the inappropriate notion that humans are “individual” that are not linked to each other through nature. The reason "people" are metaphysically regarded as independent "individuals" is because the lack of logic became hypocrisy. The fact is that in the strict sense, people do not live nor survive without contact with each other at all. Suppose that there are no relationships between people, every individual would pursue their own interests and all would receive satisfaction. This illogical state of affairs never existed as fact in the human experience. Actually on the contrary, inter-personal communication is integral to survival and life, any pursuit for one's own interests would all naturally, inevitably and socially receive a limitation of contact, inevitably at the expense of other's interests. From the perspective of Confucianism or Chinese philosophy, we talk about "people." He or she is known as a "person" (可名之“人”), can be said to be a "human" (可道之“人”), a specific person (具

體的人), person of a specific time and place (特定時間地點的人), and a person who is very morally upright (非常道的人). To sum up this kind of person is the "inseparably linked person" (相系不分的人). To not see the connectedness between the human species, one can only stop to look at the individual at face value, however it is the assumption that changes from superficiality into its universality, to make people part of metaphysics, turning into the "abstract person," the "constructed person," to a person who does not exist in reality.

Confucianism or Chinese traditional philosophy is one that has a holistic perspective. It is based on the fact that things are connected and inseparable as the significance. At this point, it challenges the new "dualism's" Individualistic Liberalism. The foundation of its faith, moral code and spirituality is to treat people as individuals who are separate, independent, calculating, ungoverned ("free"), and often driven by self-interest. The two philosophies are in stark contrast. Because in Confucian or Chinese traditional philosophy view, people exist in solidarity, inter-personal connection always possesses a unique, interactive form, which leads to mutual respect and human solidarity with high value, and it is precisely in this way that leads to the so-called morals that was deeply embedded in people to the proper consideration of all and to the choice of their actions, which only then can make managing families, governing the countries and bring benevolence to the world, which is the thought in Confucianism. This becomes the philosophy of "people-centred" moral ethical spirituality. Laozi said, "take care of yourself and look on your body. Repair to the home, home view home; To study in the countryside, to see the countryside; It is in the state, in the state of the state, in the world, in the world. How can I know the world? In order to." Therefore, the world is all the people under heaven, the road of the world is for the public

The concept of "people" in the "Dualistic One and Many" belief system, moral code and spirituality are not as a connected species but as independent "individuals" and the meaning of Aristotle's Soul that is the

separability of the "people" has a continuous relationship. In Confucianism, people are not "individuals", but are inherently interconnected. The various roles of life constitute the so-called "human." What it means to be a person lies in all the things they do with others, a type of "being a good person," a "changing person," not a type of "changeless person." The phase system and the roles require the person in the experience to pursue the uniqueness and high attainments within behaviour and become the unique person who can mutually understand with others accordingly to the interrelation and make the appropriate choice to choose his behaviour. Therefore, the "politics" of Confucianism or Chinese philosophy is the moral "government of society." It is not the "politics" of the West that persisted to today since the time of Machiavelli, it is not the "grabbing of personal power," but the pursuit of "benevolent governance" (仁政) and "moral governance" (德政), is also the boat people (民亦載舟) and the "datong" (大同) to the "trip to the world" and the measures to realize the harmony of life in the world. Here the Chinese "morals" (道德) is not "morals" or "ethics," instead the fundamental meaning is the enlightenment of inter-personal relations, the management of relations in the human world with the "relationship of people's benevolence" as the core.

The reason for this is that people who base their significance on Confucianism or Chinese philosophy are not divided, they are in the process of change, within relationships, in connection, in continuity and in multiplicity. It is a kind of holistic role ethics, domain environment ethics (through the visual angle of the forest to see the trees), a domain in the ethics include people to their own field (I with others), society (I and society), heaven and earth (I and nature, the human worlds and nature), creating oneself to conduct in society (conduct oneself to be a good person), conduct to create oneself (seeing being a good person as the foundation to conducting oneself). The "world" that I need to be in, there is nothing nature cannot grow and there is nothing the body cannot repair. From the young and elderly to the world and the



universe. What is the connotation of the study? To put yourself in another person's shoes and be considerate. As in the book that is *Zhongyong* (中庸) says: "The honest person is not self-established and already, so is the thing also. Be yourself, and benevolence. As is known, so is knowledge. Nature is the way. It is appropriate to be wrong." Xunzi also said in *Feishierzi* (非十二子): "the prince is the minister of justice, in the township, take his birthright, meet long is repairing the disciple, meet friends of etiquette sense of righteousness, in the base and actiity is revised to guide the tolerance. I have no love, no irreverence, and no strife, as the bract of heaven and earth."

In brief, the 2nd Age of Enlightenment is to replace God-centred faith with for the core beliefs, moral code and spirituality, namely: The shift from God-centred to people-centred faith; the transformation from the worship of the individual to the indivisible connection between people as the priority; the change from self-indulgent personal desires to the consideration of the appropriate relationship between people, and to return to true humanistic morality; to transform desert-like spirituality (the lack of meaning and narrowness of people) towards clay-like spirituality (psychological and interpersonal relationship). In China, it is the return of people to the spiritual community of appropriate relationships between people for enjoyment, joy in the heart and happiness. As for the culture of individual worship: It is not only the return to tradition but also the reconstruction of the spiritual community that is not divided to the core. This is where the 2nd Age of Enlightenment differs from the first, it will complete the unfinished business of the 1st Age of Enlightenment.

The belief system, morality and spirituality that is centred on God comes from the metaphysics where the nature of everything is summed up as a transcendental god; and the people-centred beliefs, morality and spirituality within the philosophy of Confucianism amongst other Chinese philosophies is from the nature of everything that is summed up into indivisible connection, complete into one and

the summarization by his own perennial experience. One is faith of the transcendental, the absolute, the universal, the external "one" (faith "one"/absolute principles, the absolute truth, absolute good and absolute beauty, and belief in the binary, belief in black and white, belief in the independent individual); The other is the faith that is completed into one, but the belief is the change of one's own, relativity, non-universal process, the scene of all things. So-called "morality": in the 1st Age of Enlightenment, it is external and transcendent; The 2nd Age of Enlightenment: it is internal, and it is the person who examines the situation. When it comes to the spiritual home, one faith rests in God, heaven, absolute principles, human rights, freedom, happiness, but not necessarily in morality. The spiritual home of Confucianism and Chinese philosophy rests on settling and living peacefully, to think on where is the one's most suitable place, life is to what it is. The pursuit of the most appropriate spiritual sustenance; Why do you live, what value does living peacefully hold, what do you hold for worship, what do you find has meaning, and what is your point of return? What is enrichment? What do you delight in; Life is a place where many other people are dependent on each other.

What is the advantage of Chinese civilization? Why can Confucianism or Chinese philosophy save the illogicality of "dualistic" individual liberalism? The key is that Chinese philosophy Confucianism recognize the problems that "dualistic" individual liberalism cannot: 1) It can see that people can be good, people can self-cultivate and that they can restrain themselves and return to propriety (or it can be said that on human failings can be suppressed) is from within themselves; 2) It can see that the deepness of a person's individual image is indivisibly connected, so between people, the key is not "equality", or in other words "equality" is not "balance", is not the meaning of "individuality" but instead to treat each other with "benevolence," instead of competition, there is care for each other. In addition, how can Confucianism or Chinese philosophy save individualistic liberalism from

the lack of logic? 1) To have ethics based on human relations and to make them empirical and rational. 2) Human kindness is to be encouraged and human evil is to be restricted; 3) That relationships is to be made the value, morality is should come from within, relatively, in a two-way and feasible way; this is to make up for the natural defects within the logic of individualistic liberalism, which are that everyone is endlessly and selfishly pursuing their interests and that their pursuit of the competition is using a sense of justice, the result being that the logic of the fact that the creation of inequality is inevitable.

The European Renaissance and the 1st Age of Enlightenment made people's experience and empiricism as the goal, but this goal was never achieved, the reason the work was only half completed was because the new "dualistic" belief system, moral code and spirituality again made God's reflection as the overall precondition, which walked up onto unempirical metaphysics. Why is Confucianism or Chinese philosophy empirical? The answer should be that the religious nature also comes from experience, there is no single God in Confucianism and Chinese philosophy, but has its own integrated moral ideological system. The sense of religion is the relationship between people and the Confucian role ethics is based on the sense of interpersonal relationships. According to the famous American sinologist Robert Bella, religious-like etiquette plays a key role in social cohesion, while the single God is not necessarily the concept of religion itself. Morality and the sense of morality are the results that come from human beings, which is the result of human being's interconnectedness. The universality of morality lies not in the assumption of the transcendence of God for example, but in the relativity of human experience.

It is exactly in this kind of meaning that humans are humans because he knows he needs meaning to live and to find that meaning of life. It's just that one finds meaning through the single God, the other through the relationship between people and between people and nature. The matter was not that complicated. Bella said: "we should not think

that the creation of life by the one and only God is the right way of thinking of a person. We don't know where the single God came from. I don't know where he came from, but I do believe he made it. If so, then two thousand years human problems does not equate to having an answer from the beginning to end. So is humanity really making progress?

It was at the beginning of modern society during the Age of Enlightenment that human actions lead to face a large scale self-destruction and the world crisis that would destroy humanity's environment and community, because the world under the cover of the Post-Enlightenment's new "dualistic" Individualistic Liberalism, Individualism produced a problem! Individualism had taken humanity in the wrong direction; Human beings chose false beliefs, false values, and lost their morality and spirituality. The result was that the 1st Renaissance and Age of Enlightenment was the West's overthrow of religious superstition and the abandonment of God. But this goal was never achieved.

The 2nd Age of Enlightenment will not be confined to the West, but to humanity and the whole world. The 2nd Age of Enlightenment is to achieve a more thorough ideological liberation, not only to criticize religious superstition, but also to criticize scientific superstition of in the service of Individualism and Liberalism. Science should not be a tool to grab happiness and wealth through any means, but for the well-being of humanity, for all corners of the earth to come together, develop and prosper together. The 2nd Age of Enlightenment will have two characteristics: one is the West and East looking for history, reviewing traditions and the restoration of the awareness of good mental elements, all have to go back to rediscover the existence of their traditions to the benefit of the entire human existence and spiritual elements of sustainable development, as well as to recover, inherit and develop them. For example, in the West, the "first problematic thinking" can be restored and developed as "aesthetics". Both the East and West should

oppose superstition in knowledge and knowledge supremacy and restore and promote the pursuit of wisdom. It is to overcome the defects of metaphysical transcendentalism and dualism in faith, morality and spirituality. The second feature is the mutual discovery of the East and the West at the spiritual level (the dialogue on the awareness in the ways of thinking and value systems within the worldview), understanding and respect. It's a two-way interaction and it has never really happened in history. Therefore, the convergence of Eastern and Western cultures will be an important feature of the 2nd Age of Enlightenment and it will be harmonious. Humanity will henceforth focus on the development of spirit, overcome the development of only modern materials and technology and realize the combination of material and spirit. This great age is no longer the unity of the West's singular faith, morality and spirituality, but the active and lively state of dialogue and interaction between the civilizations of the world. In particular, Confucianism or Chinese culture and even non-Western culture have played important roles in the reconstruction of the world cultural order. Confucian or Chinese philosophy can be push for the 2nd Age of Enlightenment, it can become the necessary cultural values of the future of human survival and development, it is in this thought that is more direct to people's actual life experiences, is it put the direct experience of life as the conceptual source.

The 2nd Age of Enlightenment will be a historical period from now on. It includes the Western post-modern consciousness, which is the critique of western modernity and the awakening of tradition. It is also the awakening of Eastern civilization and ideological culture. Globalization is an objective condition, and it brings a variety of human beings to the question of survival and development. Solving these problems is far from being solved by some individuals. On the contrary, it is precisely the challenge of the "Dualistic One and Many", Individualism and Liberalism to the entirety of humanity, which transcends territorial boundaries, the entire international community

should be fully engaged. The solutions to these problems are far beyond the human capacity to use modern thinking alone. This determines that there must be an ideological breakthrough, which is the 2nd Age of Enlightenment where faith, morality and spirituality are centred on humanity.