

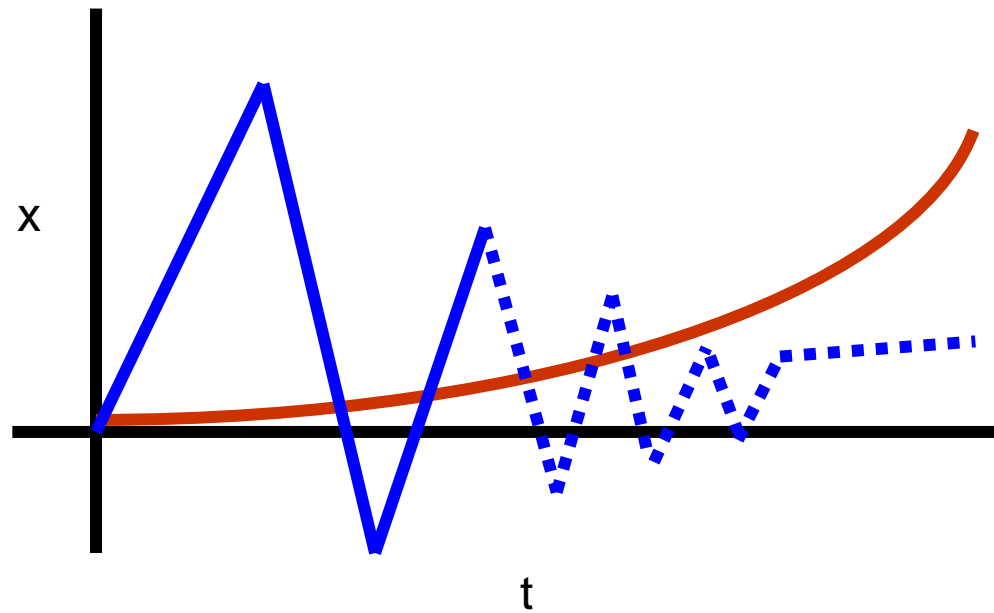
UE-China Cultura y Economía

*Estudios culturales comparativos*

Sean Golden

Universitat Autònoma de Barcelona

# A Generic Graph



In 1600 the Catalan Jesuit missionary Antoni de Montserrat died in the court of Aqbar, the Moslem ruler of the Mogul empire.

Early in 1601 the Italian Jesuit Matteo Ricci and the Spanish Jesuit Diego de Pantoja reached Beijing, capital of the Chinese empire.

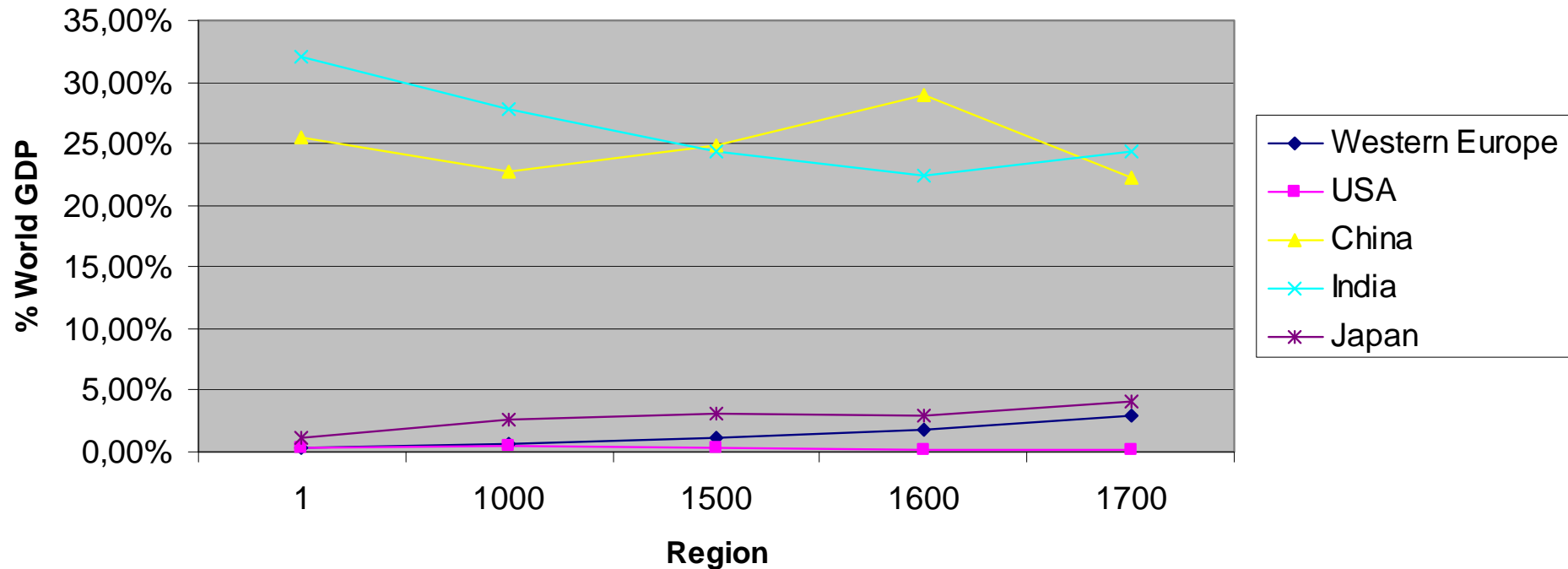
In 1600 in London the East India Company was founded as a monopoly to develop trade with Asia.

In 1600 in Rome Giordano Bruno was burned alive by the inquisition.

# *La longue durée?*

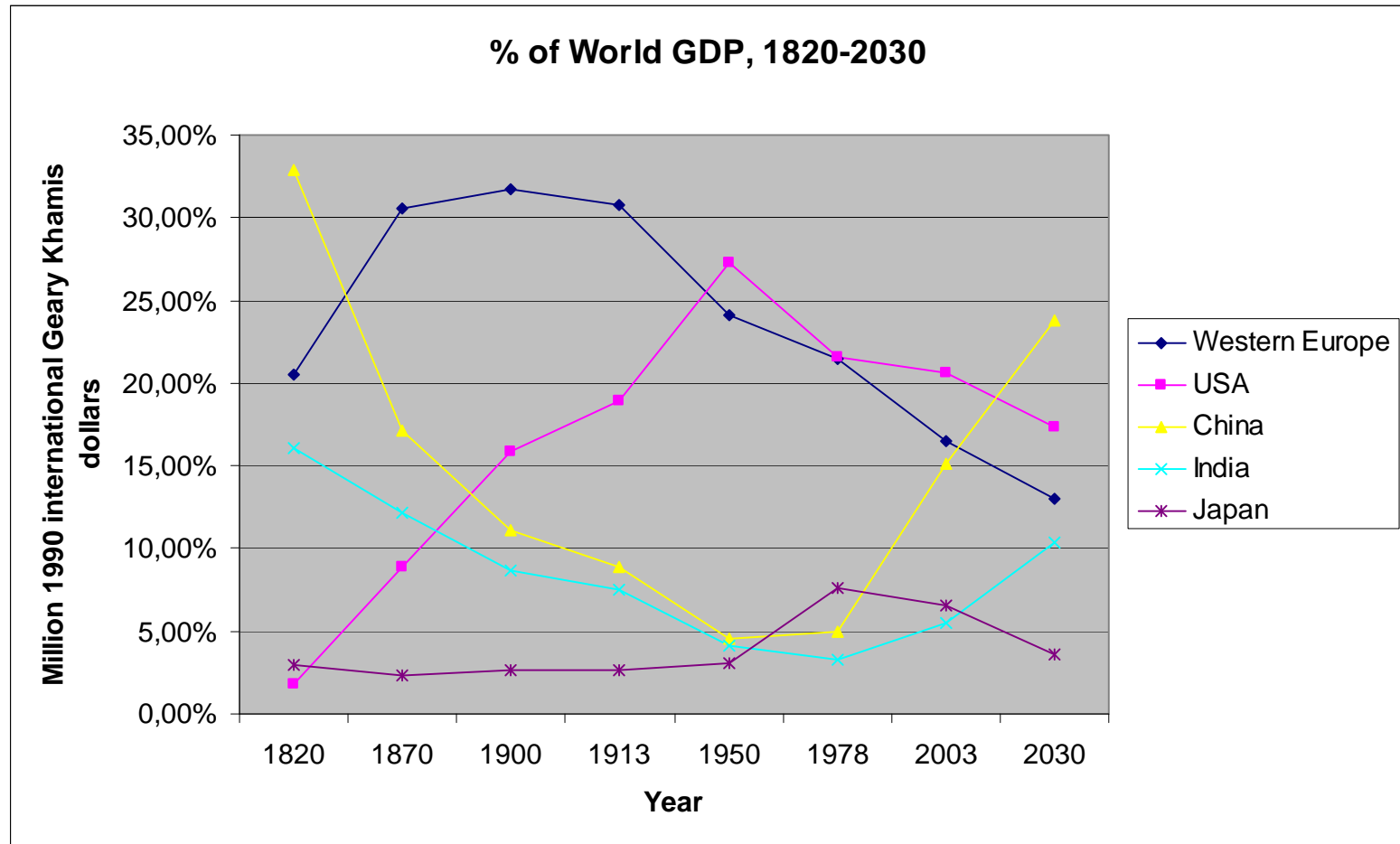
Source: Angus Maddison, *Historical Statistics for the World Economy: 1-2003 AD; The West and the Rest in the World Economy: 1000-2030. Maddisonian and Malthusian Interpretations.*

## % of World GDP, 1-1700



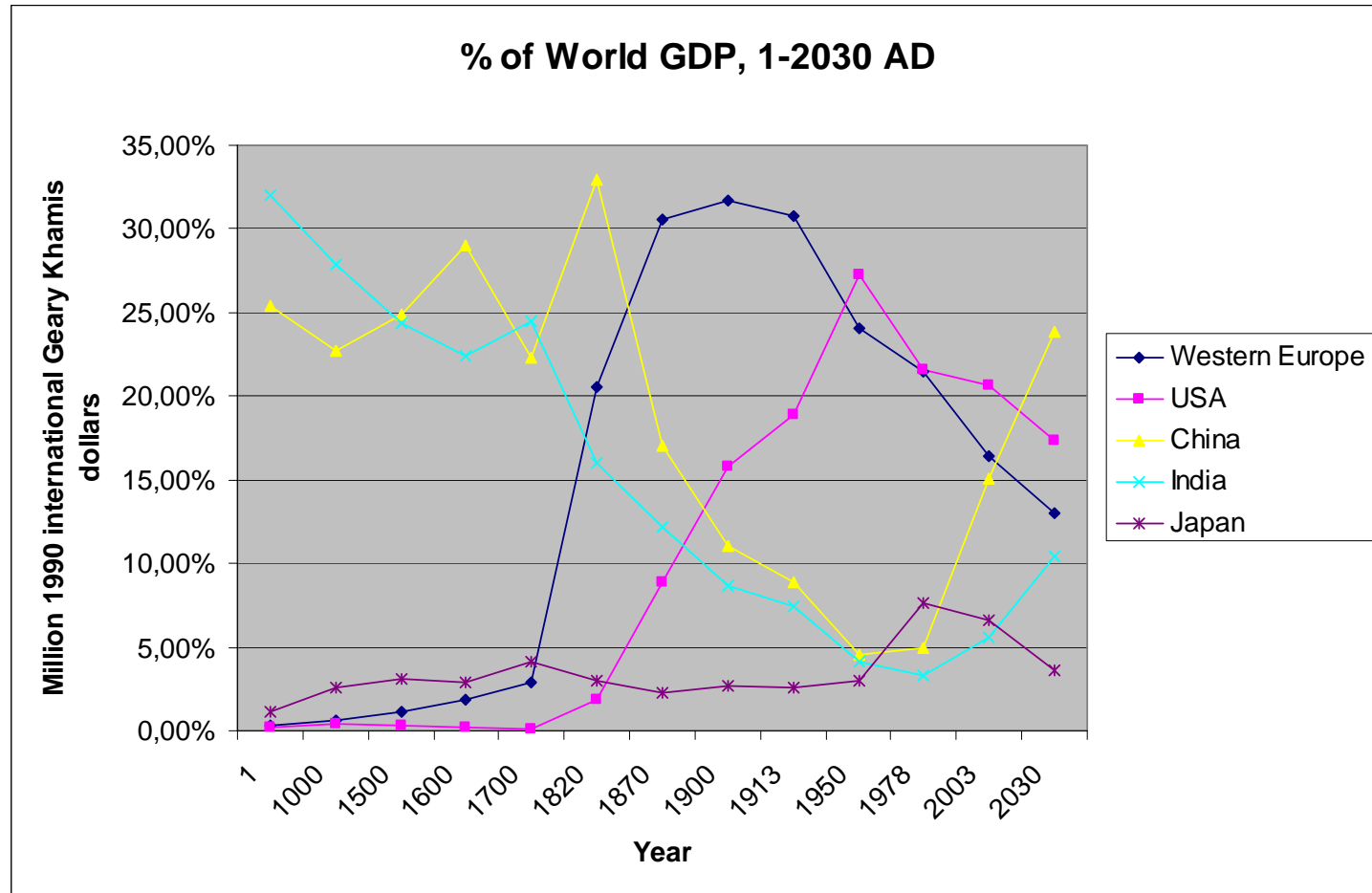
# A Parenthesis?

Source: Angus Maddison, *Historical Statistics for the World Economy: 1-2003 AD; The West and the Rest in the World Economy: 1000-2030. Maddisonian and Malthusian Interpretations.*

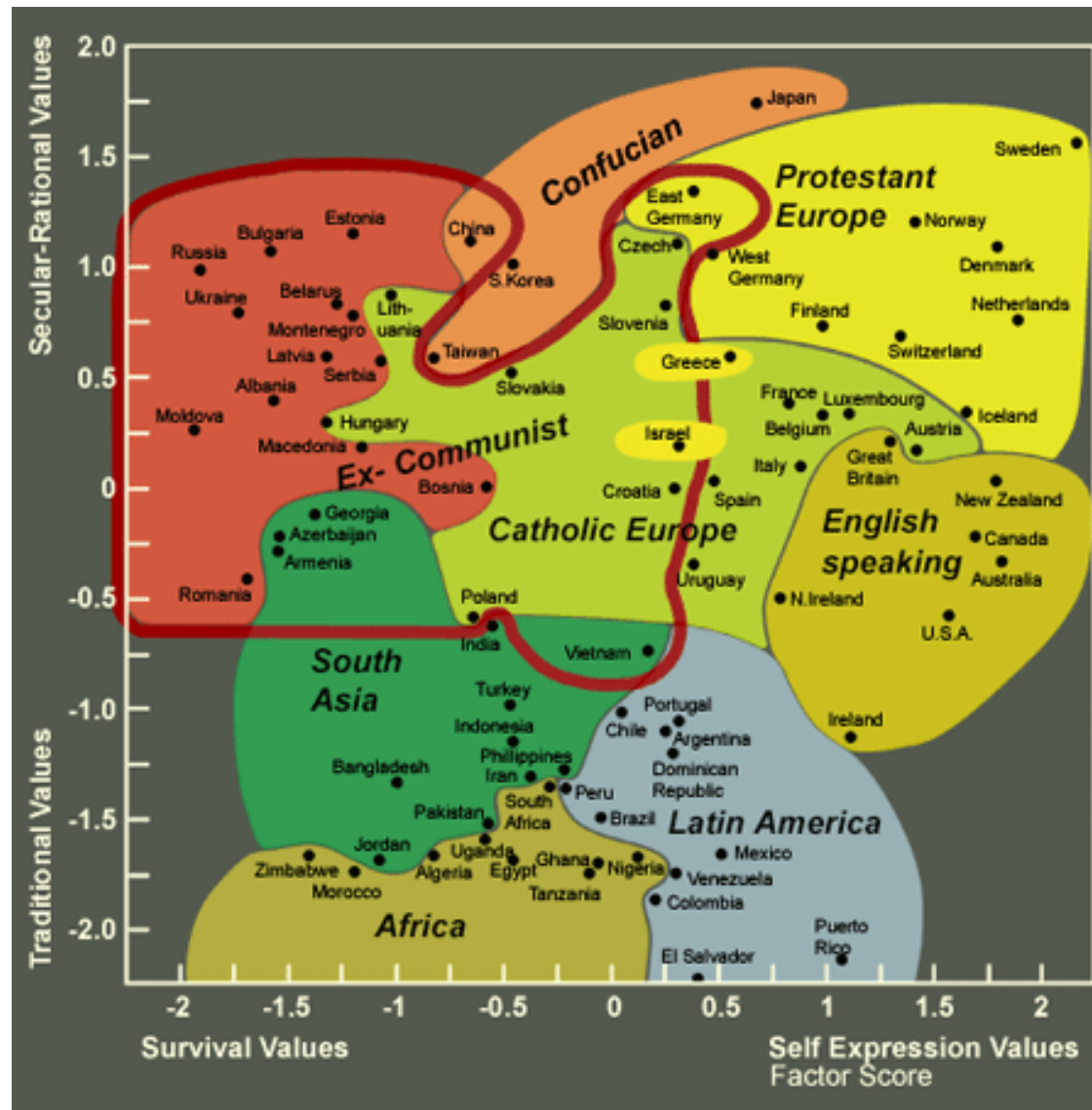


# % of World GDP, 1-2030

Source: Angus Maddison, *Historical Statistics for the World Economy: 1-2003 AD; The West and the Rest in the World Economy: 1000-2030. Maddisonian and Malthusian Interpretations.*



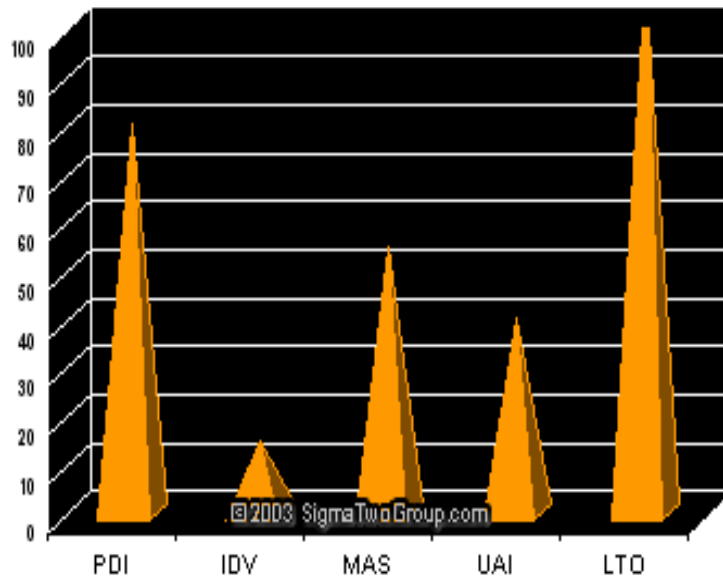
# World Values Survey Map



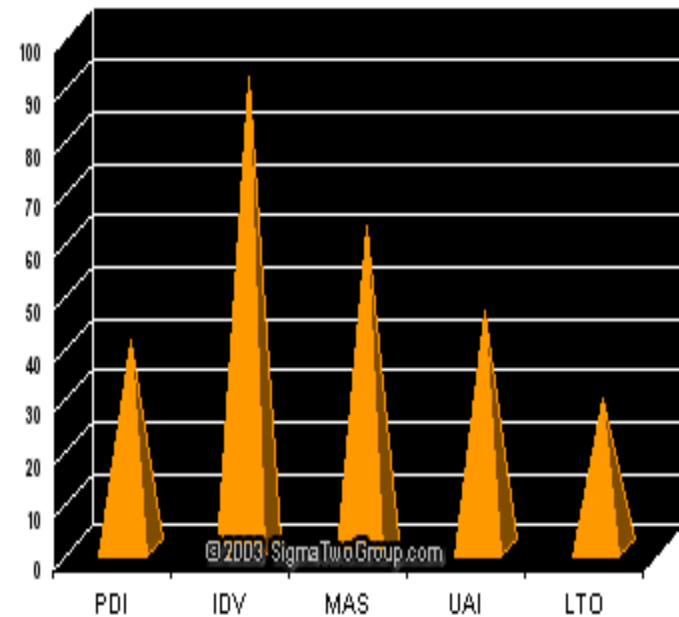
- Source: Ronald Inglehart and Christian Welzel, *Modernization, Cultural Change and Democracy*. New York, Cambridge University Press, 2005: p. 64 based on the World Values Surveys, see [www.worldvaluessurvey.org](http://www.worldvaluessurvey.org).

# Cultural Dimension Index

China



United States





## Cumbre de la dos grandes potencias



FUENTE: Le Figaro

LA VANGUARDIA

## Superficie del país

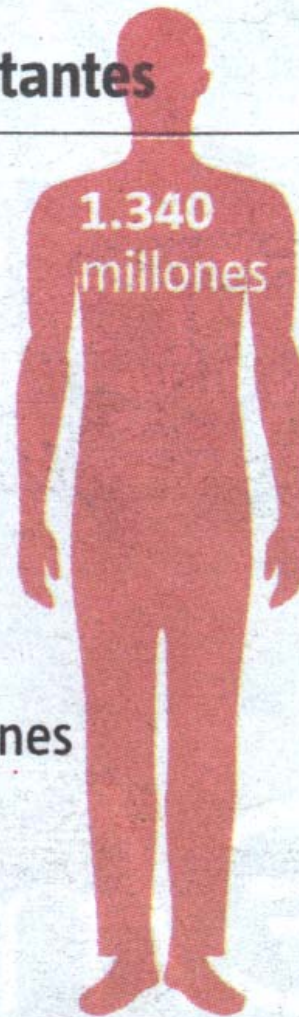
## Habitantes

EE.UU.  
9.629.091 km<sup>2</sup>

China  
9.640.011 km<sup>2</sup>

1.340  
millones

310  
millones



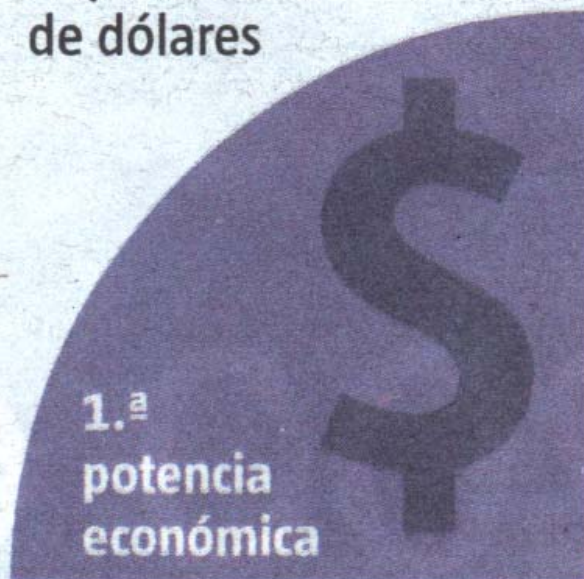
FUENTE: Le Figaro



## PIB

En el 2010

**14,6** billones  
de dólares



**5,7**  
billones  
de dólares



## PIB/habitante

**47.132**  
dólares



**4.283**  
dólares



## Exportaciones

DE CHINA A EE.UU.  
**334.140** millones  
de dólares



DE EE.UU. A CHINA  
**81.760** millones  
de dólares





EE.UU.



CHINA

## Presupuesto militar



**661.000**  
millones  
de dólares



**100.000**  
millones  
de dólares

## Soldados

**2,3 millones**

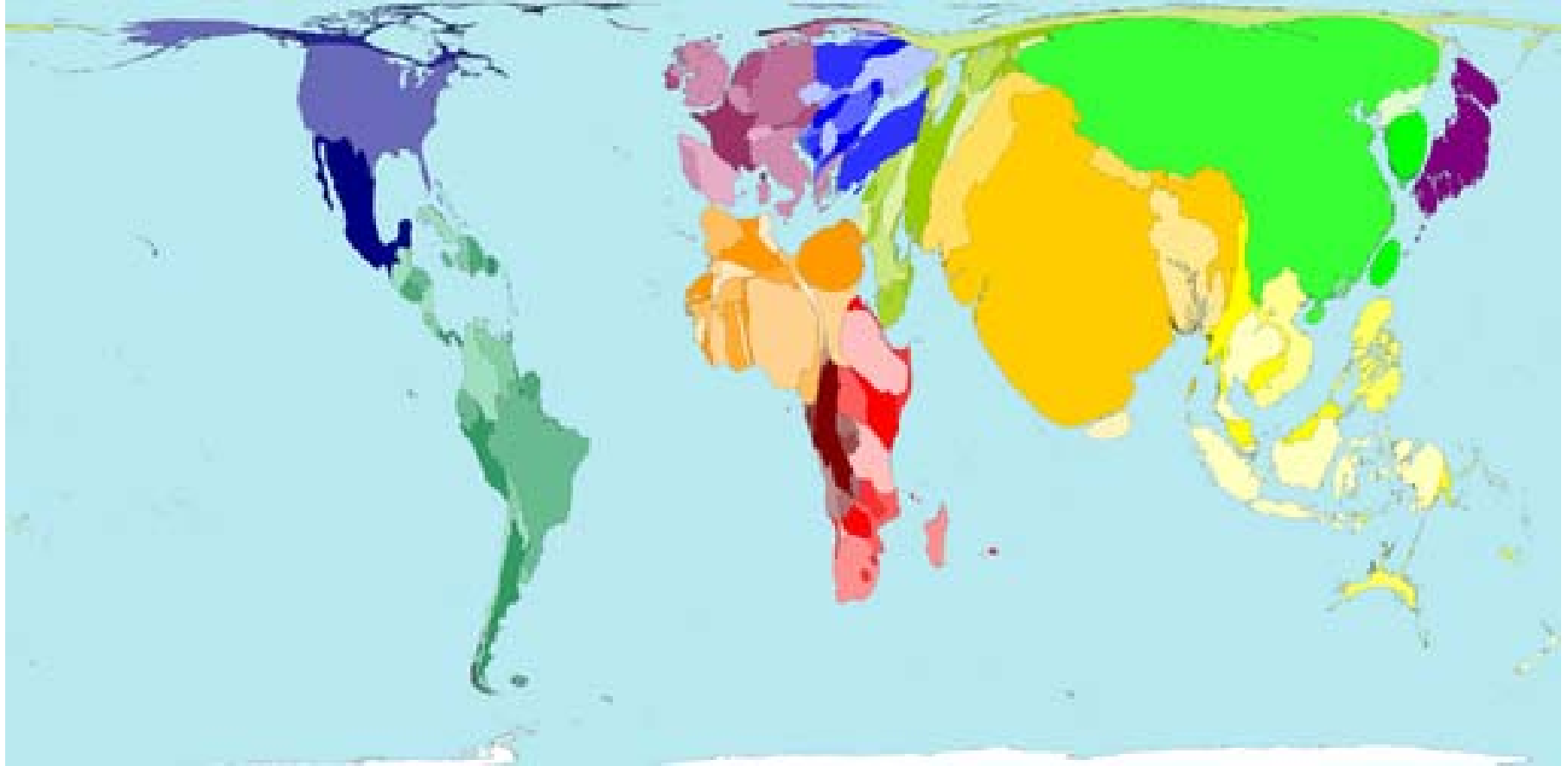


**550.000**

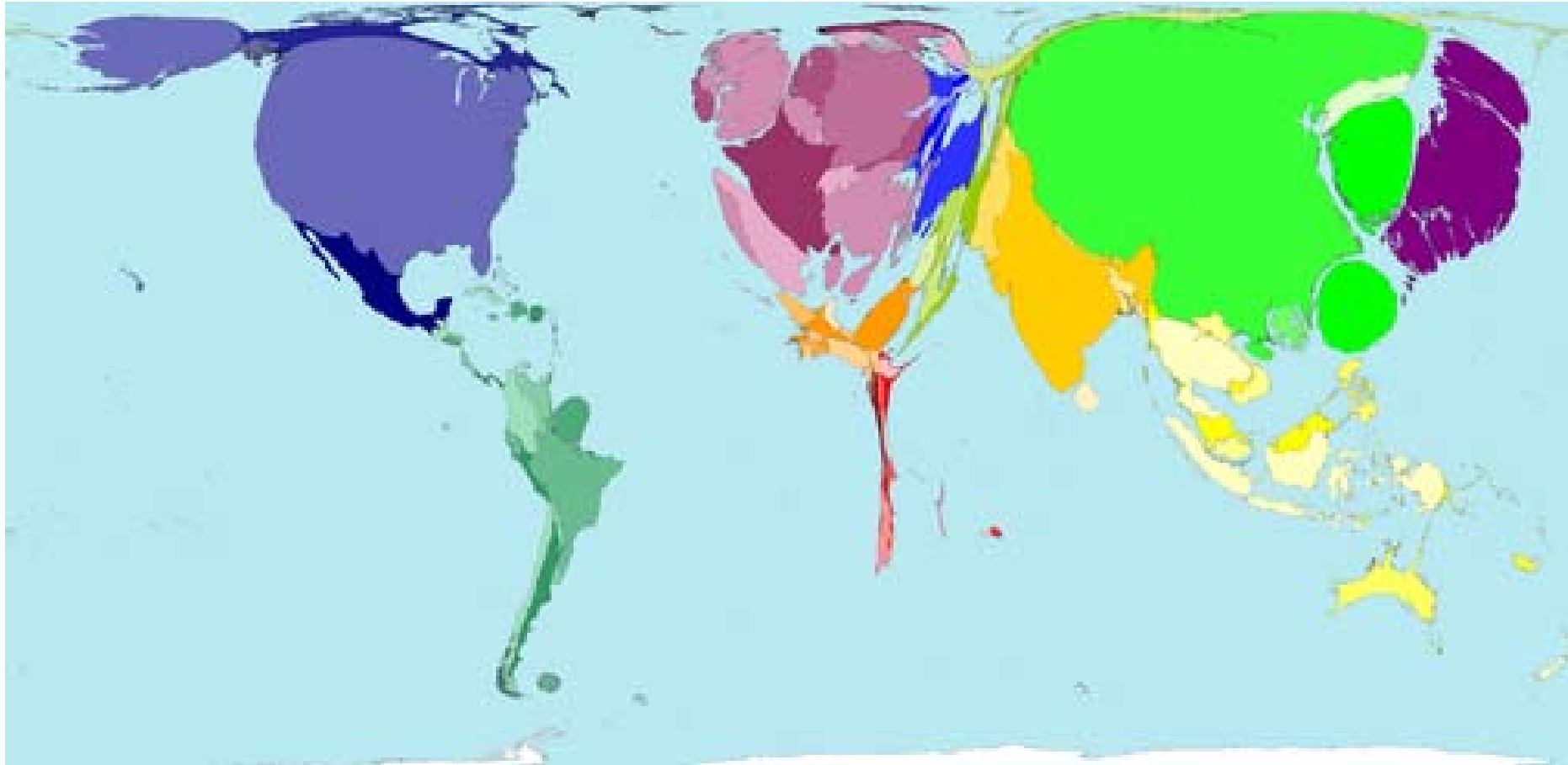


**LA VANGUARDIA**

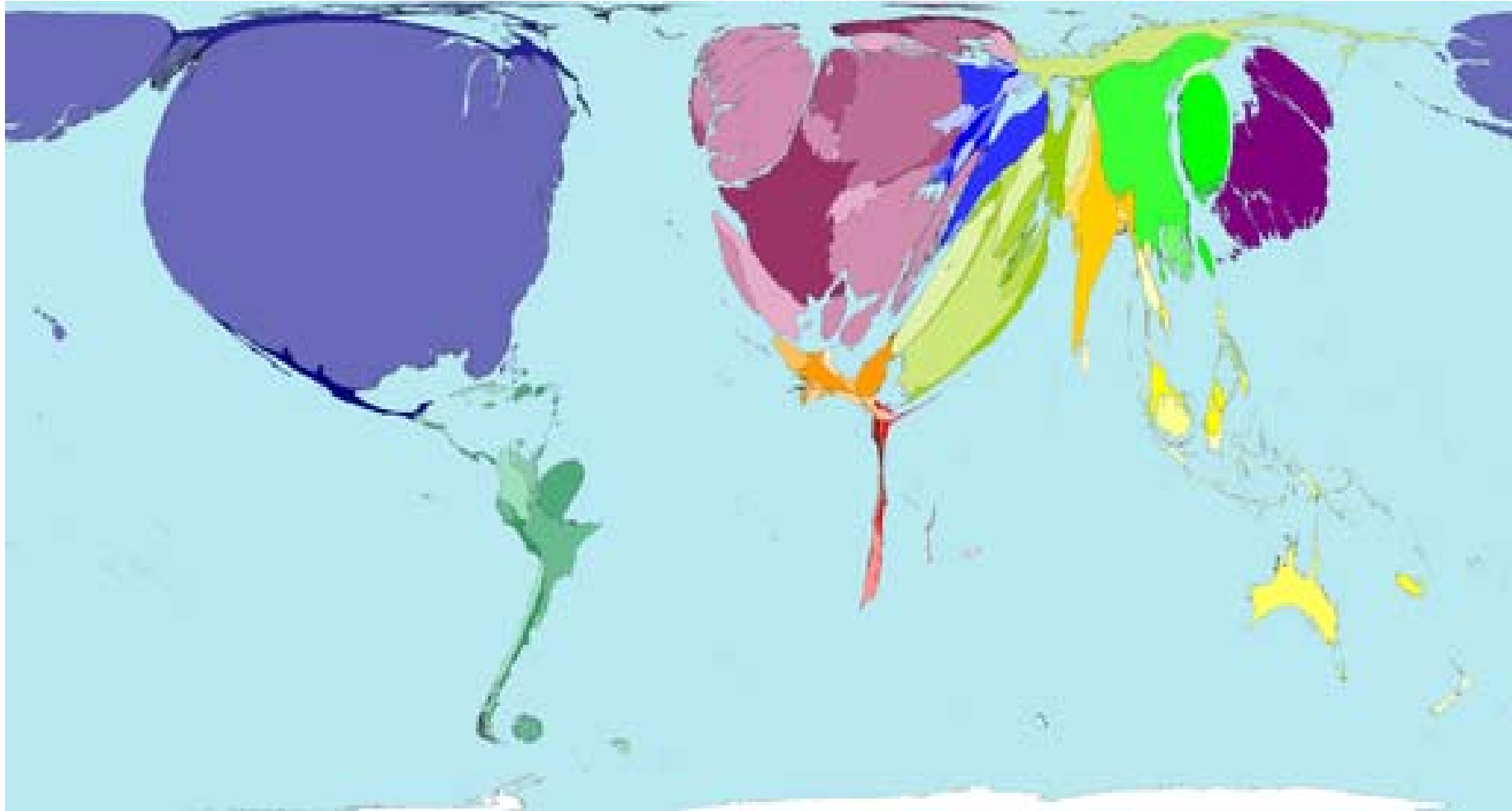
# POBLACIÓ MUNDIAL



# PES ECONÒMIC EL 2015



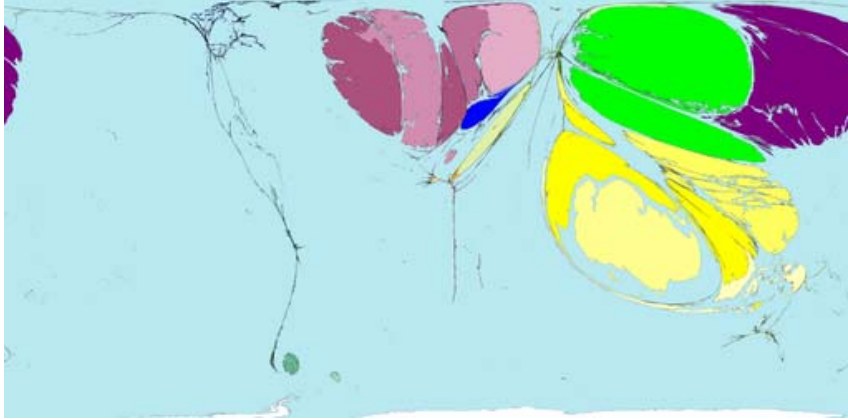
# DESPESA MILITAR



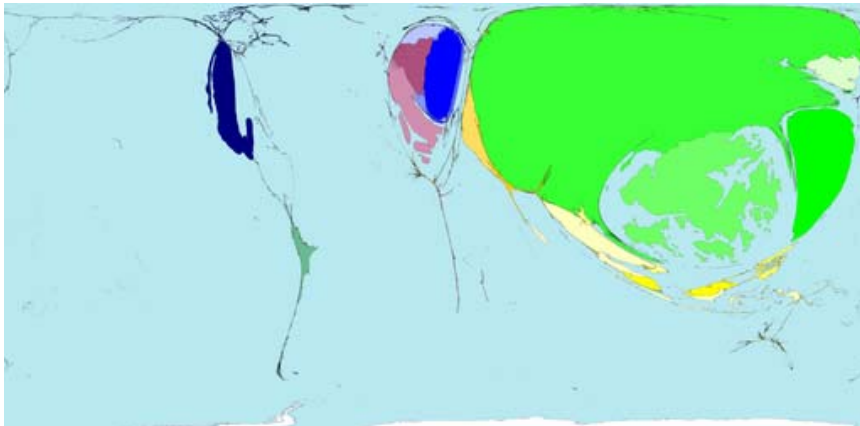
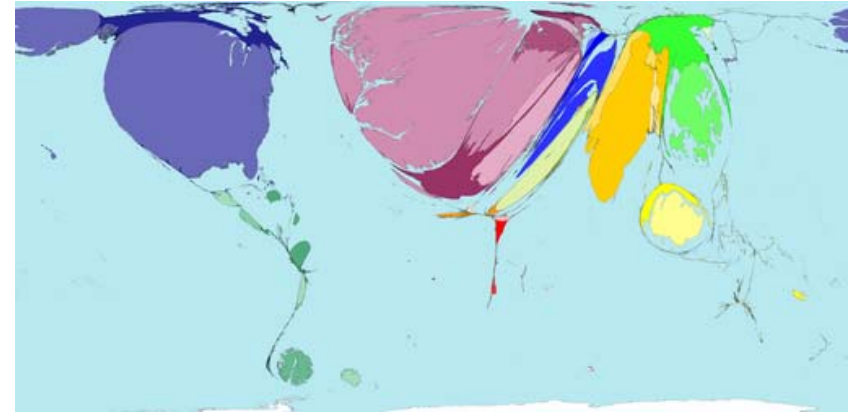


# ALTRES MAGNITUDS

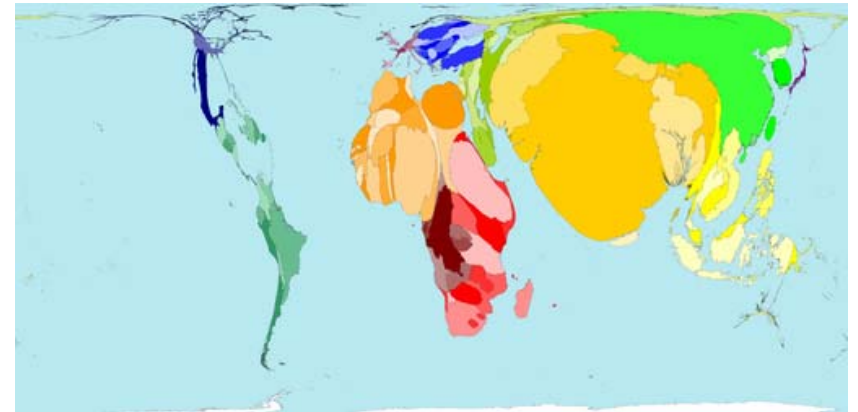
Exportacions d'ordinadors



Exportacions de béns i serveis

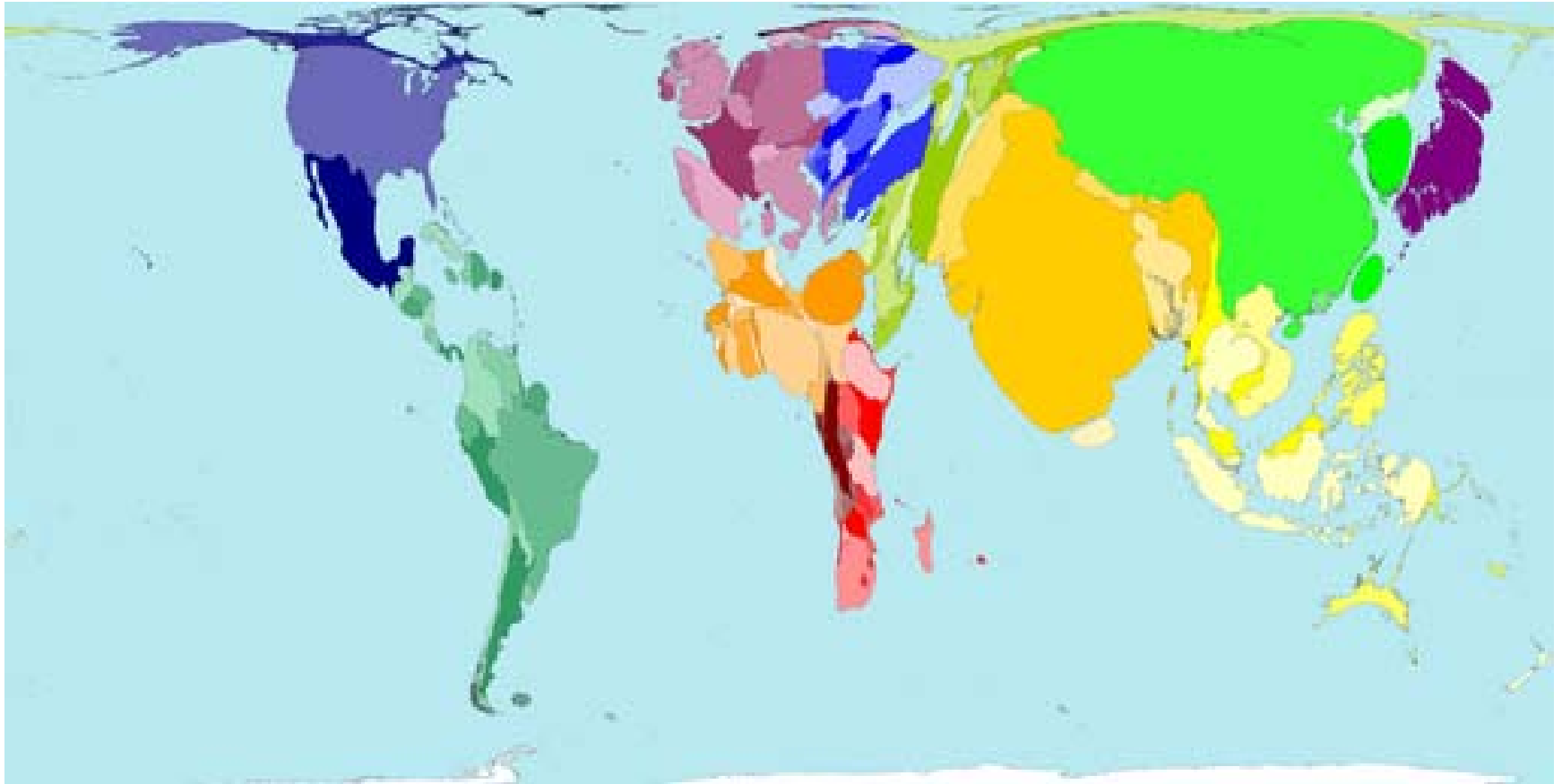


Exportacions de Joguines



Pobresa

# IDH x POBLACIÓ



*Völker Europas wahret eure heiligsten Güter!*  
(Peoples of Europe, Protect Your Most Sacred Possessions)



2. 'The Yellow Peril': drawing of 1895 by Hermann Knackfuss based on a sketch by the German Emperor William II and sent to Nicholas II and other European sovereigns to alert them to the supposed threat from the East.

# The ‘roots’ of ‘modernity’ in Europe & America

# The ‘roots’ of ‘modernity’ in Europe & America

## Post-Socratic Philosophy

- Absolutism
- Essentialism
- Permanence
- Immutability
- One World
- Transcendentalism: ‘Metaphysics’ versus ‘Physics’
- Reason
- Logic
- Dialectics

# The ‘roots’ of ‘modernity’ in Europe & America

## Greco-Roman Tradition

- ‘Classics’
- Western ‘Canon’
- *jus gentium* → search for laws everyone must obey
- ‘Positive’ law → local customs & culture as opposed to universal laws, but *jus gentium* looks for ‘common denominators’ as the basis for ‘international’ law

# The ‘roots’ of ‘modernity’ in Europe & America

## Judeo-Christian Tradition

- Monotheism
- Revealed Truth
- One True Religion
- Orthodoxy versus Heterodoxy
- God’s Chosen People → ‘Heaven’
- Heretics, Apostates, Pagans, Infidels, Sinners → ‘Hell’
- Divine Law
- ‘Natural’ Law



# The ‘roots’ of ‘modernity’ in Europe & America

## Protestant Reformation versus Catholic Counterreformation

### → Religious Wars

- Tolerance
- Separation of Church & State
- Separation of ‘Public’ & ‘Private’ Spheres
- ‘Rights’
  - freedom of religious belief
  - freedom of thought
- → Age of ‘Discovery’ (or ‘Conquest’)
  - Overseas imperialism
  - colonialism, colonisation



# The ‘roots’ of ‘modernity’ in Europe & America

## Modern Scientific Revolution

- Copernicus, Kepler, Tycho Brae
- Galileo
- Francis Bacon
- René Descartes
- Isaac Newton

‘Natural Law’ → ‘Laws of Nature’ (‘universal’)

‘Faith’ → ‘Reason’, ‘Science’ (‘objective’)

‘Basic’ Science → ‘Applied’ Science (Technology)

- Industrial ‘revolution’, industrialisation

# The 'roots' of 'modernity' in Europe & America

## Political philosophy

- Thomas Hobbes
- John Locke
- Jean-Jacques Rousseau

## Political revolution

English Civil War

American War of Independence

French Revolution

# The 'roots' of 'modernity' in Europe & America

## Individual

- Autonomous (if not, not individual)
- Free
- Rational choice
- Abstract
- Essentialist
- Independent of social 'roles' or 'duties'
- Independent of social origins or opportunities

# The ‘roots’ of ‘modernity’ in Europe & America

## Individual political rights

‘Rights of Man’

‘Life’, ‘liberty’ & ‘property’ (Locke)

‘Life’, ‘liberty’ & ‘pursuit of happiness’ (Jefferson)

*Liberté*

*Egalité*

*Fraternité*

Aristocrats → Burghers

Landed Gentry → Commerce

# The ‘roots’ of ‘modernity’ in Europe & America

## Post-Westphalian ‘Nation-State’

‘nation’ → ‘nationalism

‘nation’ versus ‘empire’

‘sovereignty’

‘nation-state’ modelled on ‘individual’

‘nation-states’ have rights, just like individuals

‘nation-states’ are ‘equal’, just like individuals

‘nation-states’ are ‘free’, just like individuals

→ New world order

# The ‘roots’ of ‘modernity’ in Europe & America

## Universal reason

### Hegel

- Dialectic: ‘thesis’ vs ‘antithesis’ → ‘synthesis’
- ‘Progress’ of ‘History’
- ‘Spirit’ of the ‘Age’

### Kant

- ‘categorical imperative’
- ‘universal reason’

Only one ‘true’ ‘reason’ (or ‘reality’ or ‘religion’...)  
(= anyone who disagrees must be ‘wrong’)

# The ‘roots’ of ‘modernity’ in Europe & America

## Capitalism / ‘Smithism’

Adam Smith → ‘objective’/’universal’ ‘scientific’ ‘laws’  
(cf. ‘laws of nature’)

- ‘law’ of supply and demand
- ‘invisible hand’

Free market

Market economics

*Laissez-faire, laisser passer* (無爲 [无为] *wúwéi*)

‘market’ versus ‘state’

‘society’ caught between ‘market’ and ‘state’

Emphasis on production and trade → generating wealth

# The ‘roots’ of ‘modernity’ in Europe & America

## Communism / ‘Marxism’

Karl Marx & Friedrich Engels → ‘objective’/’universal’  
‘scientific’ ‘laws’ (cf. ‘laws of nature’)

- ‘historical materialism’
- ‘dialectical materialism
- ‘base’ versus ‘superstructure’
- ‘class’ ‘contradiction’ → ‘class’ ‘struggle’
- planned economy versus free market economy
- emphasis on redistribution, on social justice, on equity



# The ‘roots’ of ‘modernity’ in Europe & America

## ‘Liberalism’ & Liberal ‘Democracy’

Restraints on the power of the ‘state’

- Non-interference by the state in ‘private’ matters
- Protection of ‘individual’ ‘rights’
- System of checks and balances
- Alternation in power
- State of Law
- Elections (‘free market’ for competing ideologies)
- Universal Suffrage

# The 'roots' of 'modernity' in Europe & America

## Social 'Sciences'

Karl Marx:

- control of the means of production (base) = control of society (superstructure)
- Ideology (superstructure) disguises the interests of those who control the means of production (base)

Herbert Spencer: 'Social' Darwinism (justified imperialism)

Max Weber: 'Protestant Work Ethic' = 'Spirit' of Capitalism

# The ‘roots’ of ‘modernity’ in Europe & America

Modern scientific revolution

Market economy

Liberal democracy

Nation-State ‘world order’

→ ‘Modernity’ in Euroamerica

But what about the rest of the world?

# The Chinese Imperial Tradition

國 [国] *guó*, 國家 country, 中國 China

𠄎 或 國 國 国

- The old character 或 depicted 匚 territory defended by 一 a wall and 戈 weapons. Then 或 got surrounded by 匚, representing the borders of a nation, producing the full form 國. (或 was then borrowed for the similar sounding word huò 'or'.) The simple form 国 dates back to the Sòng dynasty (960-1279); it has 玉 (yù) 'jade' in place of 或. There was a variant 𠄎 with 王 (wáng) 'king' in the middle.

agriculture + army = strong + prosperous

財勢 [财势] *cáishì*

仁 *rén* group vs. individual 我 *wǒ*

(autonomous) ‘individual’ with ‘rights’ vs. (social) ‘role’  
with ‘duties’

cooperation vs. competition

solidarity vs. self-interest

collective responsibility → mutual surveillance

centre → periphery

‘fiduciary’ hierarchy: benefactor/beneficiary

meritocracy (Imperial exam system, CCP)

tributary state system

culturalism (vs. nationalism)

# Harmony

# 亂 [乱] luàn

"爪又 two hands working with 𠂇 silk threads hung up on 冂 a stand"  
--Karlgren.

乚 was added to represent one of the threads.

The simplification of the left side to 舌 is at least a thousand years old (广韵).

The meaning has drifted from 'unravel' to 'disorder'.

Although 𦇧 was not really derived from 舌 shé 'tongue', one might construe sticking one's 舌 tongue out as a form of 𦇧 disorderly conduct.



# 和 *hé*, harmony, peace

(the same word means ‘harmony’ –as in cooking or music– and ‘peace’ in classical Chinese: the practice of harmony produces peace, teaches how to promote peace)

禾 *hé* ('grain') phonetic + 口 *kǒu* 'mouth': singing in harmony, or talking together

口 can also be taken together with 禾 to mean plenty of 禾 grain to 口 eat

when humans have a harmonious relationship with nature

同 *tóng*,

the same, sameness, uniformity,  
conformity

cover of 口 an opening: fit together

# Harmony→Plurality

Harmony is the reconciling of differences into a harmonious unity.

The *Tso Chuan* [左傳 (左传) *Zuǒ zhuàn*] reports a speech by the statesman Yen Tzu (died 493 B.C.), in which he makes a distinction between harmony and uniformity or identity.

Harmony, he says, may be illustrated by cooking. Water, vinegar, pickles, salt, and plums are used to cook fish. From these ingredients there results a new taste which is neither that of the vinegar nor of the pickles.

Uniformity or identity, on the other hand, may be likened to the attempt to flavor water with water, or to confine a piece of music to one note. In both cases there is nothing new.\*

*Tso Chuan*, twentieth year of Duke Chao, 522 B.C.  
from Fung Yu-lan, *A Short History of Chinese Philosophy*

## Harmony→Plurality

Herein lies the distinction between the Chinese words *t'ung* [ 同 *tóng*] and *ho* [ 和 *hé*] .

*T'ung* means uniformity or identity, which is incompatible with difference.

*Ho* means harmony, which is not incompatible with difference; on the contrary, it results when differences are brought together to form a unity.

But in order to achieve harmony, the differences must each be present in precisely their proper proportion, which is *chung* [ 中 *zhōng*] .

Thus the function of *chung* is to achieve harmony.

from Fung Yu-lan, *A Short History of Chinese Philosophy*

# Harmony→Plurality

A well-organized society is a harmonious unity in which people of differing talents and professions occupy their proper places, perform their proper functions, and are all equally satisfied and not in conflict with one another.

An ideal world is also a harmonious unity.

The *Chung Yung* 中庸 Zhōngyōng says: "All things are nurtured together without injuring one another. All courses are pursued without collision. This is what makes Heaven and Earth great." (Ch. 30.)

Harmony of this sort, which includes not only human society, but permeates the entire universe, is called the Supreme Harmony.

from Fung Yu-lan, *A Short History of Chinese Philosophy*

# Uniformity, Sameness

- 大同 *dàtòng*, the ‘Great Oneness’ or ‘Unity’
- 大同世界 *dàtòngshìjie*, a ‘united world, ‘Utopia
- 大一統 [大一统] *dàyītǒng*, the great ‘unification’ (traditional ideal of unifying all of the territory 天下 *tiānxià* ‘under the sky’)

和 *hé* vs. 同 *tóng*

君子和而不同,  
*jūnzǐ hé'érbùtóng*

小人同而不和  
*xiǎorén tóng'érbùhé*

“A ‘noble’ person seeks harmony but not sameness;  
a ‘petty’ person seeks sameness but not harmony”  
--Confucius

# A Narrative



# Qianlongdi 乾隆帝 to King George III (1793)

- “As your Ambassador [Macartney] can see for himself, we possess all things. I set no value on objects strange or ingenious, and have no use for your country's manufactures.”

# A Counternarrative

# George Macartney, 1st Earl Macartney

## 1737–1806

- Graduated from **Trinity College Dublin** in 1759
- Chief Secretary for Ireland, 1769-1772
- East India Company Governor of Madras, 1781-1785
- **Embassy to China, 1792**



# Lord McCartney on China

- “The Empire of China is an old, crazy, first-rate Man of War, which a fortunate succession of able and vigilant officers have contrived to keep afloat for these hundred and fifty years past, and to overawe their neighbours merely by her bulk and appearance. But whenever an insufficient man happens to have the command on deck, adieu to the discipline and safety of the ship. She may, perhaps, not sink outright; she may drift some time as a wreck, and will then be dashed to pieces on the shore; but she can never be rebuilt on the old bottom.”

# George Macartney, 1st Earl Macartney

## 1737–1806

- “For it would now seem that the policy and vanity of the Court equally concurred in **endeavouring to keep out of sight whatever can manifest our pre-eminence**, which they undoubtedly feel, but have not yet learned to make the proper use of. **It is, however, in vain to attempt arresting the progress of human knowledge.**”

# George Macartney, 1st Earl Macartney

## 1737–1806

- “The breaking-up of the power of China (no very improbable event) would occasion a complete subversion of the commerce, not only of Asia, but a very sensible change in the other quarters of the world. The industry and the ingenuity of the Chinese would be checked and enfeebled, but they would not be annihilated. **Her ports would no longer be barricaded; they would be attempted by all the adventures of all trading nations, who would search every channel, creek, and cranny of China for a market, and for some time be the cause of much rivalry and disorder.**”

# George Macartney, 1st Earl Macartney

## 1737–1806

- “Nevertheless, as **Great Britain**, from the weight of her riches and the genius and spirits of her people, **is become the first political, marine, and commercial Power on the globe**, it is reasonable to think that she would prove **the greatest gainer** by such a revolution as I have alluded to, and **rise superior over every competitor.**”

# George Macartney, 1st Earl Macartney

## 1737–1806

- “When Marco Polo, the Venetian, visited China in the thirteenth century, it was about the time of the conquest of China by the Mongol Tartars, with Kublai khan at their head. A little before that period the Chinese had reached their pitch of civilization; **but not having improved, or having rather gone back, at least, for these hundred and fifty years past, whilst we have been rising in arts and sciences, they are actually becoming a semibarbarous people in comparison with the present nations of Europe.**”



# “The sick man of Asia”

- “Here lies a sleeping giant. Let him sleep, for when he awakes he will shake the world.”
  - Napoleon
- “The Chinese people have stood up.”
  - Mao Zedong

# “The sick man of Asia”

- Napoleon: “Here lies a sleeping giant. Let him sleep, for when he awakes he will shake the world.”
- Mao Zedong: “The Chinese people have stood up.”

# What Euroamerican ‘Modernity’ meant for China

War: Opium Wars I & II; Anglo-French War; Foreign suppression of the Taiping Rebellion; Sino-Japanese War; Boxer Rebellion; Warlords; Sino-Japanese War; Civil War; Korean War; Vietnamese War

Rebellion: Taiping; Nian, ethnic rebellions

Mass political campaigns: Maoism

1978-2010 (except for 3-4 June 1989): Stability; growth

21st Century began in 1989, in Tian’anmen and Berlin...

# Tradition vs. ‘Modernity’

- 中學爲體西學爲用 [中学为体西学为用]
- *zhōngxué wèi tǐ, xīxué wèi yòng*
- Take Chinese learning as the substance, take Western learning for practical applications.

# Self-Strengthening

- 洋務運動 [洋务运动] *Yángwù Yùndòng* “Westernisation Movement”
- 自強運動 *Zìqiáng Yùndòng* “Self-Strengthening Movement”
- Prince Gong 恭親王 [恭亲王] *Gōng Qīnwáng* (1833-1898)
- Zongli Yamen 總理衙門 [理衙门] *Zǒnglǐ Yámen*; traditional abbreviation of 總理各國事務衙門 [总理各国事务衙门] *Zǒnglǐ gèguó shìwù yámen*, “Office in charge of Affairs of All Nations”; Prince Gong in 1861

# Self-Strengthening

- Zeng Guofan 曾國藩 [曾国藩] *Zēng Guófán* (1811-1872)
- Zuo Zongtang 左宗棠 *Zuǒ Zōngtáng* (1812-1885)
- Li Hongzhang 李鴻章 [李鸿章] *Lǐ Hóngzhāng* (1823 -1901)
- Zhang Zhidong 張之洞 [张之洞] *Zhāng Zhīdòng* ( 1837-1909)
- Zheng Guanying 鄭觀應 [郑观应] *Zhèng Guānyīng* (1842-1922)

# Self-Strengthening

- Chen Gongbo 陳公博 [陈公博] *Chén Gōngbó* (1892-1946)

# Maoist Autarky, 1949-1978

- 毛澤東 [毛泽东] Mao Zedong (1893-1976)



# Dengist “Coupling”

- 鄧小平 [邓小平] Deng Xiaoping (1904-1997)
- 改革開放 [改革开放] *gǎigékāifàng* reform + opening up
- 華僑 [华侨] *Huáqiáo* Overseas Chinese
- Overseas Chinese tradition / civil society by default ...

# **‘Modernity’: Industrialisation, Imperialism & War**

- Spanish, Portuguese, Dutch, French Empires ...
- United Kingdom / British Empire – 200 years (18th-20th c)
- USA / American Empire – 100 years (19th-20th c)
- Germany / German imperialism – World Wars I & II
- Japan / Japanese imperialism – World War II
- Russia - USSR / Russian - Soviet imperialism – Cold War

‘Realist’ conclusion: the ‘emergence of a new ‘superpower’  
always destabilises the ‘World Order’ and leads to war

# **‘Modernity’: Industrialisation, Imperialism & War**

- China plans to modernise peacefully in much less time
  - threat?
  - new imperialism?
  - peaceful rise?
  - peaceful development?
- India [...]

**That the Chinese people, with a population of more than one thousand million, should achieve modest prosperity is a matter of great importance for the history of human development.**

The populations of countries with high incomes do not reach 900 million, but it took them more than 200 years to reach their current standard of living, starting from the industrial revolution.

Countries with medium incomes are less than 600 million, but they dedicated more or less 100 years to reach today's level, starting from the beginning of the 20th century.

The sum total of the populations of these two kinds of countries is 1,470 million, which represents 25% of the total world population.

China, in just 100 years, the period running from 1950 to 2050, will have raised a population of somewhere between 1,500 million and 1,600 million to the level of the moderately developed countries, thus creating a miracle in human development.

At present, China is mid-way through this developmental process. She has made positive contributions to the world through her accelerated economic development, profound social transformation, wide-ranging social reform, and above all, through the reduction to a large degree of poverty.

胡鞍鋼 [Hu Angang], ed., 中國大戰略 *Zhōngguó Dà Zhànlüè* [The Great Strategy of China], 浙江人民出版社 [Zhejiang: Renmin Chubanshe], 2003.

# The Risks of ‘Modernity’ from a Chinese Perspective

## Internal risks:

- Centrifugal socio-economic forces
- Ethnic conflicts
- Uneven development among regions
- Corruption (“white” GDP)
- Organised crime
- Political legitimisation of the CCP
- Scarcity of natural resources (raw materials, energy)
- Environmental degradation (“green” GDP)
- Epidemics
- Ultranationalism
- Populism
- Social Welfare costs;
- Aging population
- Democratisation of a large country:
  - 大國 *dàguó* vs
  - 超級大國 [超级大国] *chāoji dàguó*
- Failure to develop a domestic consumer market

# The Risks of ‘Modernity’ from a Chinese Perspective

## External risks:

- Obstacles de regionalisation
- Ethnic conflicts
- International terrorism
- International organised crime
- Proliferation (of weapons, of weapons of mass destruction)
- Security
- Scarcity of natural resources (raw materials, energy; transport)
- Access to markets (protectionism; transport)
- Cross-border environmental degradation (in both directions)
- Climate change
- Pandemics
- Destabilising interferences (the latinamericanisation of China)
- International responsibility:
  - 負責國 [负责国] *fùzéguó* vs
  - 超級大國 [超级大国] *chāoji dàguó*

# Hu Angang:

## “One country, four worlds”

Region	% of the population	World HDI Ranking
<b>“First World”</b>		
•Shanghai, Beijing & Tianjin		32, 33 y 38 (0,8)
•Shenzhen, Shanghai y Beijing: high income	2%	
<b>“Second World”</b>		
•Guangdong, Liaoning, Zhejiang & Jiangsu		First 70 (0,75)
•Guangdong, Zhejiang, Jiangsu y Liaoning: medium high income	22%	

# Hu Angang:

## “One country, four worlds”

“Third World”		
•Central & western regions		Among the first 100
•Northwest, North and centre of the country: medium-low income	26%	
“Fourth World”		World ranking in terms of GDP <i>per capita</i>
•Gansu, Shaanxi, Tíbet, Guangxi y Guizhou		157, 155, 154, 155 y 177
•las zonas centrales y occidentales: ingresos bajos	50%	
Elaboración propia. Fuente: Hu 2003		



# Statistics

- In terms of its share of world GDP as a country, China now ranks 2nd or 3rd (with Spain ranking 8th, perhaps). Therefore China is an economic superpower.
- In terms of *per capita* GDP, China is one of the poorest nations of the world, sharing the same rankings as Angola or the Congo. Therefore China is a developing country.
- Paradox: the first economic superpower that is poor and poor.

# Statistics

- If California were an independent country, it would rank 7th in the world economy.
- Does it make sense to compare countries or should we compare regions?
- European Union: 31% world GDP (550,000,000 people)
- USA: 29% world GDP (300,000,000 people)
- Japan: 12% world GDP 130,000,000 people)
- Less than 1,000,000,000 people (15%) share 72% of the world GDP.
- China: 6-8% world GDP (1,300,000,000 people)
- India: 4% world GDP (1,100,000,000 People)
- 2,400,000,000 people (35%) share 10-12% of the world GDP.

# Economies of Scale

To what should we compare China?

- 大國 *dàguó* ‘Large country’
- 帝国 *dìguó* ‘Empire’
- 国家 *guójiā* ‘Nation-State’
- 國黨 *guódǎng* (Estado-Partido)
- 帝国型国家 *dìguóxíngguójiā* ‘Empire-type Nation-State’
  - (e.g., EU, China: 汪晖 Wang Hui)
- EU Commission ~ Mandarinate

• China	1,300,000,000
• India	1,100,000,000
• ASEAN	550,000,000
• EU	550,000,000
• USA	300,000,000
• Mercasur	265,000,000
• Russia	142,000,000
• Japan	127,000,000

# Terminology in Context

- 和平与發展 *héping yǔ fāzhǎn*, ‘peace & development’
- 和平崛起 *hépingjuéqǐ*, ‘peaceful rise’
- 和平發展 *héping fāzhǎn*, ‘peaceful development’
- 和谐社会 *héxié shèhuì*, ‘harmonious society’
- 和谐世界 *héxié shìjiè*, ‘harmonious world’
  - (現代新儒家 *xiàndài xīn Rújiā*, ‘New Confucianism’)

# Terminology in Context

## Five Principles of Peaceful Coexistence (Bandung Conference)

- 和平共处五项原则 *héping gòngchǔ wǔ xiàng yuánzé*
  1. Mutual respect for territorial integrity, sovereignty 互相尊重主权和领土完整
  2. Mutual non-aggression 互不侵犯
  3. Mutual non-interference in internal affairs 互不干涉内政
  4. Mutual benefit 平等互利
  5. Peaceful co-existence 和平共处

# Terminology in Context

- ‘good neighbour policy’ 睦鄰政策 [睦邻政策] *mùlín zhèngcè*
- (contrast with militarism & imperialism)
  - Mutual respect
  - Shared benefits
- 摸着石头过河 *Mōzhe shítou guòhé* ‘crossing the river by feeling for stones’
- ‘Evolution’ (vs ‘Peaceful Evolution’)

# Terminology in Context

- Kang Youwei (1858-1927)
- 大同書 [大同书] *Dàtóngshū* (*Book of Great Unity/Harmony*)

## ‘Three Ages’:

- 據亂世 *jùluànshì* would be the age of overcoming disorder & decadence
- 升平世 *shēngpíngshì* would be the age of growing peace and equity, characterised by 小康社會 [小康社会] *xiǎokāng shèhuì*, a ‘moderately well-off [middle class] society’
- 太平世 *tàipíngshì* would be the age of great world peace and great world equity (that should serve as a model for world governance; cf. contrast with Kant)

# Terminology in Context

- 科學發展觀 *kēxué fāzhǎn guān*
  - ‘scientific development’ perspective
  - (environmental protection)
- 小康社會 *xiǎokāng shèhuì* versus 和諧社會 *héxié shèhuì*?
- GDPism (‘efficiency’) vs. social justice (‘equity’)?



# Terminology in Context

- 文明 *wénmíng*, ‘civilisation’
- 社会主义 *shèhuìzhǔyì*, ‘socialism’
  - 物质文明 *wùzhì wénmíng*, ‘material civilisation’ (the economy)
  - 精神文明 *jīngshén wénmíng*, ‘spiritual civilisation’ (culture)
  - 政治文明 *zhèngzhì wénmíng*, ‘political civilisation’ (democracy, rule of law)
  - 环境文明 *huánjìng wénmíng*, ‘environmental civilisation’

# After ‘Modernity’ ...

- 后殖民主义 *hòuzhímínzhǔyì* postcolonialism
- 后现代主义 *hòuxiàndàizhǔyì* postmodernism
- 后學 *hòuxué* ‘post’ studies

# After ‘Modernity’ ...

- ‘Beijing Consensus’ vs. ‘Washington Consensus’
- 摸着石头过河 *Mōzhe shítou guòhé*
- ‘crossing the river by feeling for stones’
- ‘fragmented authoritarianism’?
- ‘consultative authoritarianism’?
- ‘incremental democracy’?
- Confucian capitalism?
- Confucian ‘world order’?
- ‘win-win’ diplomacy?