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冲突抑或互补？ 中西文明观的价值内核分野

Conflict or Complementarity? Western and Chinese Perspectives on the Core Values of Civilization

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2025年4月3日

全球化话语中"文明"概念的模糊性

The Ambiguity of "Civilization" in Global Discourse

Global Interaction

全球化

- o Despite recent upheavals in international relations, there's a pronounced trend towards globalization in the modern world. However, it remains to be seen whether this process can adhere to a unified model."
  - o This warrants working on the rules of interaction, as their absence could lead to conflicts that might jeopardize the achievements of humanity. However, how can we establish the rules and plan for future development when the actors have differing principles and values?

➢ Advancing on this path critically depends on understanding what can be used as a **common ground**, and which particularities are the focal **points of tension** that must be paid the most attention.

- o 尽管国际关系最近经历了动荡，但现代世界仍然呈现出显著的**全球化**趋势。然而，这一进程是否能遵循统一模式仍有待观察。
  - o 这就需要制定**互动规则**，因为缺乏规则可能会导致冲突，从而危及人类的成果。然而，当各方的原则和价值观不同，我们如何制定规则并规划未来发展呢？

➢在这条道路上前进的关键在于理解哪些可以用作**共同基础**，以及哪些特定的**紧张点**需要最为关注。

Concept of "Civilization"

"文明" 概念

o We can talk about the **Chinese** and **Western** "cultures" or "**civilizations**". Are these concepts **synonyms?**

o In Western languages, these notions can be altered. However, is it the same for other languages, specifically Chinese?

➤ Can the concept of "Civilization" function as a foundational **basis for dialogue**?

➤ Does it merely disguise profound disparities between cultural frameworks, thereby potentially **catalyzing conflict** and undermining the summative achievements of humanity?

o 我们可以谈论**中国**和**西方**的"文化"或"**文明**"。这些概念**是否同义词**?

o 在西方语言中，这些概念可以改变。然而，对于其他语言，特别是中文，情况是否相同?

➤ "文明"概念能否作为**对话的基础**?

➤ 它是否只是掩盖了文化框架之间的深刻差异，从而**可能引发冲突**并破坏人类的总结成就?

"Civilization" // 文明

o   This study interrogates the interpretations of "**Civilization**" in the **West**.

o   The Chinese counterpart, wenming **文明.**

   o   The intricate tapestry of Chinese civilization is embroidered with myriad concepts, traditions, and material artifacts that echo its rich history and cultural dynamism. How could their meanings be explained to the Western society, and vice versa?

➤ The constructs of "Civilization" and wenming 文明 perceived as fundamental values that shape the sociocultural and environmental interactions of distinct societies.

➤ Do they have the same meanings?

   o   这项研究质询了**西方**和东方对于"**Civilization**"的解释。

   o   **中国**的对应词为"**文明**"

      o   中国文明的复杂织物被绣上了无数的概念、传统和物质文物，这些都呼应着其丰富的历史和文化活力。它们的含义如何向西方社会解释，反之亦然？

➤ "**Civilization**"和"**文明**"被视为塑造不同社会的社会文化和环境互动的**核心价值观**。

➤它们**是否**具有**相同的含义**？

The Question

讲座题目

○ The notion of "civilization" remains one of the most nebulous concepts that purports to represent a universal value and metric of progress in the era of globalization.

➢ Yet, can it genuinely function as a **foundational basis for dialogue**?

➢ Or does it merely disguise profound disparities between cultural frameworks, thereby potentially **catalyzing conflict**?

○ "文明"这一概念在全球化时代被视为普遍价值和进步尺度，但其定义仍极为模糊。

➢ 它能否真正成为**对话的基础**?

➢ 还是说，它掩盖了文化框架间的深刻差异，甚至可能**激化冲突**?

西方：Civilization

Civilization in the West

Civilization" – Definition and Origins

西方"文明"概念的定义与起源

➢ The origin of the Western concept of "**civilization**" is from the **Latin** word "**civis**," meaning "citizen," and can be theorized as a **sum of benefits** for individuals associated with a particular society.

- o The state provides citizens with **protection** from the hostile environment and communication with other social groups, to ensure they act as a representative of the entire collective
- o It is an **access** to accumulated **knowledge**, **technology**, and social facilities, which provide opportunities for individual well-being
- o The right to use these benefits must be gained by **following** the **rules** of this **collective**, a common requirement for being a "citizen" of the state.

➢ 西方对"文明"概念的起源可以追溯到拉丁词"**civis**"，意为"**公民**"，并可理论化为与特定社会相关的个体所获得的**利益之和**。

- o 国家为公民提供**保护**，使其免受敌对环境的影响，并与其他社会群体进行交流，以确保他们作为整个集体的代表。
- o 这是一种获取积累的**知识**、**技术**和社会设施的途径，为人提供机会。
- o 获得这些利益的权利必须通过遵守集体的**规则**来获得，这是成为国家"**公民**"的共同要求。

Selection of Civilizations

文明的自然选择

o "**Civilization** – The stage of human social and cultural development and organization that is considered **most advanced**" (Oxford Dictionaries)

o The principles of natural selection favor the selection of "civilizations," which provide a better trade-off between benefits and duties. Subsequently, the most effective types of social organizations expand their influence and become a common currency for a particular location. Thus, great civilizations emerged, which can be now distinguished as the Western, Chinese, and other civilizations.

➢ The concept of "civilization" assumes of a social structure, in which domination of a particular system assumes it **consequential evolution** to be the best fit and "most advanced."

o 西方"**文明**：被认为是人类社会和文化发展**最先进**的阶段"（牛津词典）

o 自然选择的原则有利于选择提供更好的利益和责任之间权衡的"文明"。随后，最有效的社会组织类型扩展了他们的影响力，并成为特定地区的共同通货。因此，伟大的文明出现了，现在可以区分为西方、中国和其他文明。

➢ "**文明**"的概念假定了一种社会结构，其中对特定系统的统治假设其后续发展是最合适和"**最先进**"的。因此，全球化进程必须促进人类共同的文明化。

Culture：The way of life
文化：生活方式

o "**Culture** – the way of life of a person, including their attitudes, values, beliefs, arts, sciences, modes of perception, and habits of thought and activity. Cultural features are learned but are often too pervasive to be noticed from within" (Oxford Dictionary of Philosophy).

o How does the "way of life" correlate with natural selection and survival of the fittest?

➢ If a particular way of life is shared by a significant population, which is assumed by culture, it can introduce emergent traits, and in turn, variations, **affect individual** adaptability, and become a decisive factor for the preference of a particular **fluctuation in evolutionary units**.

o "**文化：**一个人的生活方式，包括他们的态度，价值观，信仰，艺术，科学，感知模式以及思维和活动习惯。 文化特征是学到的，但往往太普遍而**无法从内部被注意到**" （牛津哲学词典）

o "生活方式"如何与自然选择和适者生存相关?

➢ 如果某种特定的生活方式被大量人口所共享，这种方式假定了文化，它可能会引入新兴特征，从而产生变异，**影响个体的适应能力**，并成为偏好某种特定进化单位波动的决定性因素。

Nature / Culture

自然 / 文化

- The **hostile environment** of the **West** (Europe) introduced particular requirements to the way of life of inhabited populations.
  - Environmental circumstances, along with **better individual adaptability** and the corresponding differences in brain structure and cognitive skills could have resulted in Neanderthals placing a **low priority** on preserving **social cohesion**, limiting their group density

➢ Therefore, Western culture predetermines focus on **overcoming external obstacles** and being self-sufficient, that was necessary for the survival. This can explain focus on **analytical thinking** and voluntarily **creation of the world**.

- 西方（欧洲）的**恶劣环境**对居住人口的生活方式提出了特定要求。
  - 环境条件，以及**更好的个体适应能力**和相应的大脑结构和认知能力的差异可能导致尼安德特人对维持**社会凝聚力**的重视**程度较低**，限制了他们的群体密度。

➢ 因此，西方文化预设了**克服外部障碍**和**自给自足**的重点，这对生存是必要的。这可以解释西方文化对**分析思维**和**自愿创造世界**的关注。

Culture / Nature

文化 / 自然

- The focus on overcoming Nature and transcending existence caused emerging of the **Western science** and **technology**
  - Looking for the "**idea**" that is behind the matter invoked origin of mathematics and geometry as designing space and time. Elaboration of idealistic philosophy caused **monotheism**, that seeks for the predetermined design of the Universe. Seeking freedom from the dictatorship of religion concluded in rejecting all natural predispositions and faith in unlimited **powers of individual**

➤ Emphasizing **ultimate Freedom** caused **alienation** from the product of the own labor, from the world, and within the society.

➤ The lack of harmonious relation allows **coercion** and seeking the ultimate and unified world order, which cause global conflicts.

- 强调**克服自然**和超越存在的关注促使了西方**科学**和**技术**的出现。
  - 寻找存在于物质之后的"**理念**"引发了数学和几何学的产生，作为设计空间和时间的工具。理想主义哲学的深化导致了一神论，追求宇宙的预定设计。寻求摆脱宗教独裁统治的追求导致了拒绝所有自然偏好和对**个人无限力量的信仰**。

➤强调**终极自由**导致了对自身**劳动成果**、世界以及社会的**疏远**。

➤缺乏和谐关系导致了**强制**和追求最终和统一的世界秩序，这导致了全球冲突。

文明：Illuminating

文明：照亮知识

14·13　6820　2837

6119　6661　6150

1978　4051　8339

- *Wenming* 文明 (civilization) is defined as "benefits accumulated during the human history that help in understanding and adapting to the objective world, which conform human intentions and are **recognized by the majority**" (Baidu Encyclopedia).
  - *Wen*文 meant "character," "writing," "literacy."
    A picture of a human body with a tattoo or painting – "symbol".
  - *Ming*明 depicts the Sun and the Moon together, meaning ultimate brightness.
  - *Hua*化 depicts two bodies in complementary position – transformation

➢ Symbols, writings, and knowledge *wen*文 are clarified or illuminated *ming* 明 to the people, which are not a mere sum of individuals, but an intertwined **web of family relations**.

- "文明"：人类历史积累下来的有利于认识和适应客观世界、符合人类精神追求、能被**绝大多数人认可**和接受的人文精神、发明创造的总和。
  - "文"意味着 "文字、识字"；人体图像带有纹身或绘画-"符号"
  - "明"描绘了太阳和月亮在一起，意味着最终的明亮。
  - "化"描绘了两个相互补充的位置-转化

➢ 符号、文字和知识（文）向人们阐明或照亮了明（明），而人们不仅仅是个体的总和，而是**家庭关系**的**交织网络**。
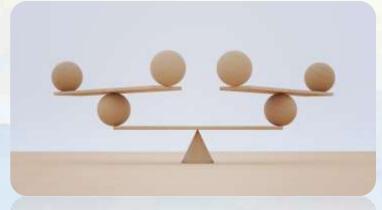
Family and social structure

家庭和社会结构

- o The critical **role of family** and kin relations in the history of China can also be traced to the specific environment conditions during the **evolutionary history**, with a special requirement of collaboration and co-living in **bigger groups**.

- o This invoked the system of rites *li* 礼 that shape aims and values of individual according to their life history, rather than result of a voluntarily choice.

➤ *"While we perform the li* 礼 *in the present, much of their efficacy stems from their being a **link to the past** and thereby, to the **future as well***" (R. Ames).

- o 中国历史上**家庭和亲属**关系的关键作用也可以追溯到演化历史中特定的环境条件，其中对于在**更大群体**中**合作**和**共同生活**的特殊**要求**。

- o 这引发了"**礼**"的制度，根据个人的生活历程塑造个人的目标和价值观，而不是自愿选择的结果。

➤ "尽管我们在现在进行'**礼**'，但其的许多功效源于它们作为**过去与未来的联系**"（安乐哲）

Harmony without Uniformity

和 而 不 同

o Therefore, I believe that Chinese understanding of wenming 文明 can be conceptualized as seeking for the "**social cohesion**", speaking in the terms of modern science. In Chinese the better reference is the idea of *he er butong*
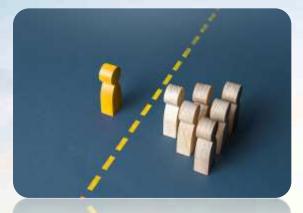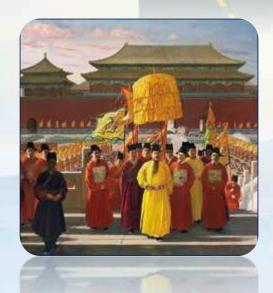
和 而 不 同

➢ Preserving coherence with preserving uniqueness of any individual part, just like it happens in music: similar sounds can create only resonance, rather than **melody** that requires **harmonized diversity**.

o 因此，我认为中国对文明的理解可以概念化为寻求"**社会凝聚力**"，用现代科学的术语来说。在中文中，更好的参考：

和 而 不 同

➢ 保持一致性与保持任何个体部分的独特性一致，就像音乐中的情况一样：**相似的声音**只能产生共鸣，而不是需要协调**多样性**的**旋律**。

Avoiding stagnation
避免停滞

o   Emphasizing **social cohesion** allows great stability of society.

  o   However, it tends to establish self-preserving cycles of mutual recognition, such as family, clan, or local relations: just by definition of family relations, anyone naturally tends to contribute to the welfare of their kins. This inevitably leads to cronyism and origin of the dynastical society.

o   The answer – Daoist tradition and its ideals of *wu wei* **无为** (non-action or non-assertive action) and *ziran* **自然** (self-so).

➢ This is assumed by the idea of *li* **礼**, as discussed above. **Being unattached** allows one to remain in context and perform one's social roles in an exemplary manner.

o   强调**社会凝聚力**可以使社会保持极大的稳定性。

  o   然而，它往往会建立**自保持的相互认可循环**，如家庭、家族或地方关系：仅仅通过家庭关系的定义，任何人都自然倾向于为其亲人的福祉做出贡献。这不可避免地导致了裙带关系的产生和朝代社会的形成。

o   答案——道家传统及其"**无为**"和"**自然**"的理想。

➢ 这是通过上面讨论的"**礼**"的概念来假定的。**不附加于物使**一个人能够保持在环境中，并以示范的方式履行自己的社会角色。

Changes of the Constant
常变之中

o   Our world is in constant move; The Book of Changes reads: "The unpredictability of *yinyang* is called *shen*".
阴阳不测之为神

➢ Only such appreciation of the constant transformation can provide the real stability to any structure, so that "particles are constantly changing while the pattern persists".

➢ "Creativity (*cheng* **诚**) is self-realizing (*zicheng* **自成**), and its way (*dao* **道**) is self-advancing (*zidao* **自道**)… "a **collaboration** between **human** beings and their **world**" (R. Ames).

o   我们的世界在不断运动；《易经》曰："**阴阳不测之为神**"。

➢ 只有对不断变化的真正欣赏，才能为任何结构提供真正的稳定，因为"粒子不断变化，而模式却持续存在"。

➢ "创造力（**诚**）是自我实现的（**自成**），其方式（**道**）是自我推进的（**自道**）…**人类**与**世界**的**合作**"（安乐哲）

Civilization as Privilege and Evolutionary Adaptation
文明作为特权与进化适应

➤ Privilege Framework: Civilization = benefits (knowledge, technology) tied to societal membership.

➤ Natural Selection: Thriving civilizations balance benefits/duties (e.g., Western/Chinese models).

➤ Globalization Paradox: Promotes universal civilization but risks homogenizing cultural diversity.

➤ 特权框架：文明=知识/技术等利益，依附于社会成员身份。

➤ 自然选择：成功的文明平衡利益与责任（如中西模式）。

➤ 全球化悖论：推动普世文明，但可能削弱文化多样性。

The Western Notion of "Civilization" – Definition and Origins
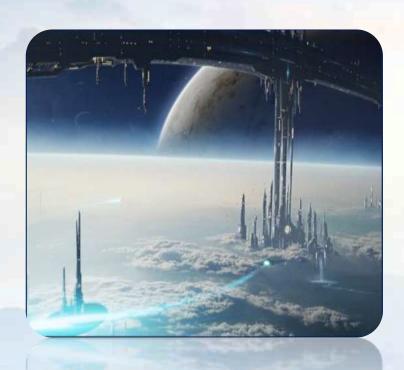
西方"文明"概念的定义与起源

- ➢ Etymology: From Latin **civis** (citizen), tied to rights/duties within a state.
  - ○ Primary among the state's responsibilities to its citizens are **protection** from external threats and facilitation of interactions with other societal groups, thereby upholding the collective's interests. Moreover, being part of a civilization implies **access** to a rich reservoir of **knowledge**, **technological** advancements, and **societal amenities**, all of which **augment individual prosperity**

- ➢ OED Definition: "The **most advanced stage** of human social development" – implies hierarchy.

- ➢ 词源：拉丁语"**civis**"（公民），强调国家赋予的权利与义务。
  - ○ 国家对公民的首要责任是保护其免受外部威胁和促进与其他社会团体的互动，从而维护集体的利益。 此外，作为文明的一部分意味着获得丰富的知识，技术进步和社会设施，所有这些都增强了个人的繁荣

- ➢ 《牛津词典》定义： "**人类社会发展的最高阶段**"——隐含等级性。

推论与结论

Inferences and Conclusion

The West: Natural selection

西方：自然选择

- In the West, the concept of civilization assumes that the most effective cultures replace the others until the entire world shares one **global culture** and **civilization**

- The **Western** concept of "**civilization**" as the most effective social system emphasizes **survival of the fittest.**
  - Assumes that the most effective cultures replace the others until the entire world shares one **global culture**.
  - Emphasize **progress** of **science** and **technology** to overcome natural conditions according to the **idea of future**.
  - Facilitates unification and **progress of culture** but may involve **coercion** and **bias** when do not face worthy rival..

➤ I delineate "**Natural selection**" as emblematic of **Western cultural values**.

- 西方的文明概念假设最有效的文化将取代其他文化，直到整个世界分享一个全球文化和文明

- **西方**对"**文明**"概念的理解将其视为最有效的社会体系，强调**适者生存**。
  - 假设最有效的文化将取代其他文化，直到整个世界分享一个**全球文化**；
  - 强调**科学技术**的**进步**以克服自然条件，符合未来的理念；
  - 促进**全球化**会涉及到当无需面对有价值的竞争对手时的**强迫**和**偏见**；

➤ 我将"自然选择"作为西方文化价值观的象征

The East:

The Harmony

东方：和而不同

○ **文明** (civilization) and **文化** (culture) emphasize that they must be **recognized by** the **majority**.

- ○ This "recognition" is more about the **moral choice** and **core values** of the society。
- ○ Each generation introduces a portion of new knowledge and beliefs, which are subsequently incorporated into what is recognized by the majority. Tradition inevitably becomes a relic. Therefore, **contemporary culture** has **priority** over tradition
- ○ Allows **co-existence** of different **cultures** and the real inclusiveness of society but may involve **segregation** when forget about being sensitive to the changes.

➤ We assume **和而不同** (**social cohesion** that **preserves** the **uniqueness** of the individual) as representative of **Chinese cultural ethos**.

○ 中国 "**文明**" 与 "**文化**" 必须得到**大多数人**的**认可**：

- ○ 这种"认可"更多地涉及到社会的**道德选择**和**核心价值观**。
- ○ 每一代人都引入了一部分新知识和信念，随后这些被纳入到大多数人认可的范畴中。传统不可避免地成为了遗迹。因此，**当代文化优先**于传统。
- ○ 它**允许不同文化**的**共存**和**社会**的**真正包容性**，但当忘记对变化敏感时会涉及到**社会分层。**

➤ 我假定**和而不同**（保持**个体独特性**的**社会凝聚力**）代表了中国文化的精神

West Civilization

o **Core** value – **natural selection** as **being** the **fittest** and **progressive**

  ➢ Progress of science & technology

  ➢ Facilitates unification of cultures

  ➢ May involve coercion and bias

西方"文明"

o 核心价值：**自然选择** 作为**最适应**和**进步**的价值观

  ➢ 科学技术的进步

  ➢ 促进文化的全球化和统一化

  ➢ 会涉及强迫和偏见

East Civilization

o **Core** value – **和而不同 social cohesion** that **nurtures uniqueness** of the **individual**

  ➢ Highest stability of society

  ➢ Co-existence of different cultures;

  ➢ Cycles of mutual recognition may cause crystallization of the society

东方"文明"

o 核心价值：**和而不同** 促进**社会凝聚力**、并**培养个人**的**独特性**

  ➢ 社会最高稳定性

  ➢ 不同文化的共存;

  ➢ 会导致社会的固化