

**在“国际儒学论坛——‘亚洲文明交流互鉴’
北京国际学术研讨会”闭幕式上的书面讲话**

国际儒学联合会会长 滕文生

**Presentation at the Closing Ceremony of “International
Confucian Forum——Exchanges and Mutual Learning among
Asian Civilizations:Beijing International Symposium”**

Teng Wensheng, President of International Confucian Association

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各位专家学者、各位来宾：

Distinguished experts and scholars, ladies and gentlemen,

我们这次“亚洲文明交流互鉴”国际学术研讨会就要落下帷幕了。几天来，大家本着各抒己见、相互切磋的精神，对亚洲文明的一些重要问题进行了学术交流与探讨，取得了比较丰硕的成果，研讨会取得了圆满成功。

The International symposium on exchanges and mutual learning among Asian Civilizations is coming to an end. In the past few days, we have expressed and exchanged opinions with each other. Through academic exchanges and discussions regarding some major issues concerning Asian civilizations, we have achieved numerous

accomplishments and achieved great success.

我认真阅读了各位专家学者的论文稿，倾听了大家在大会上和分组讨论中的发言，可谓深闻教益。下面，我想就关于亚洲文明的历史贡献、关于加强对亚洲各国各地区文明在交流互鉴中共同形成的亚洲价值和东方智慧的研究这两个问题，谈一些个人认识，算是参加研讨的“一家之言”、“一管之见”。讲得不对的地方请为批评指正。

I have carefully read the papers and listened to your speeches at the conference and panel discussions and reaped great benefits as a result. Now, I'd like to share my personal understanding regarding two issues: the historical contributions of Asian civilizations and Asian values and oriental wisdom accumulated through the communication between Asian civilizations. If there is anything improper, your comments would be much appreciated.

(一) 关于亚洲文明的历史贡献

(I) Historical contributions of Asian civilizations

大家知道，中国国家主席习近平先生提出“一带一路”的发展战略以来，受到了国际社会的广泛关注，特别是受到了“一带一路”沿线的亚洲、非洲、欧洲国家的政府和人民的普遍赞同与积极支持。习近平主席还在不同场合发出关于召开亚洲文明对话大会的中方倡议，呼吁加强对亚洲价值、东方智慧的研究和运用。习近平主席发表这样具有战略性的倡议和呼吁，目的是要通过推动“一带一路”建设，为促进沿线各个国家的共同发展、共同繁荣，为建立公正合理的世界多极秩序，为缔造合作共赢的利益共同体和命运共同体做出积极努力。

It is known to all that, the “Belt and Road Initiative”, proposed by Xi Jinping, President of the People's Republic of China, has drawn extensive attention globally, and has been universally supported by governments and

the people of Asia, Africa and Europe along the “belt and road”. President Xi Jinping has also proposed communication between Asian civilizations on different occasions and made an appeal to strengthen the research and application of Asian values and oriental wisdom. The purpose of such strategic proposals and appeals is to promote the construction of the “belt and road”, in order to facilitate joint development and the mutual prosperity of each country along it and make positive efforts to build a fair and rational world order of multi-polarization, thus creating a win-win community of shared interests and a common destiny.

亚洲作为世界的一个大洲，占全球陆地总面积的 29.4%，占世界总人口的 60%，现已超过 40 亿人。古往今来，亚洲的各个组成部分，无论是东亚、东南亚，还是南亚、西亚、中亚地区的文明形成和发展的历程，尽管不尽相同，各有特点和优势，但都为亚洲文明的形成和发展做出了各自的贡献，也都为世界文明的形成和发展发挥了各自的作用。

As a large continent, Asia takes up 29.4% of global total land mass and consists of 60% of the world's total population. Its population has now exceeded 4 billion. Throughout the ages, all parts of Asia, East Asia, Southeast Asia, West Asia and Central Asia, have experienced different changes and periods of history leading to the development of civilization. With their own characteristics and advantages, all of them have made their own contributions to the formation and development of Asian civilizations and played their own roles in the formation and development of the civilizations of the whole world.

亚洲是人类最早的定居地。在远古时期，亚洲的各个地区有不少大河之滨的冲积平原，古代农业率先就在这些地方产生和发展起来，那里的人们就是在农业经济的基础上立家、立族、立邦、立国的。由于农业经济和农家生活比较安定平稳，有利于文明的形成和发展，因

而亚洲成为人类文明的重要发祥地，最先产生了著名的西亚两河文明、东亚中华文明、南亚印度文明等几大古文明，而且它们对欧洲古代的希腊文明、罗马文明的形成也产生了重要影响。美国历史学者威尔·杜兰特这样指出：“希腊文明，世所称羨，然究其实际，其文明之绝大部分皆系来自近东各城市”，“近东才真正是西方文明的创造者”。希腊前总理帕潘德里欧也说过：“古希腊从印度、波斯、埃及等其他文明古国学习到许多东西，希腊城邦像海绵一样，吸取不断涌入的新知识和先进经验”。

The earliest settlement of human beings occurred in Asia. In ancient times, there were many alluvial plains along big rivers in each of the regions of Asia, where ancient agriculture first emerged and developed and where people built their homes, their tribes, their states and their countries on the basis of an agricultural economy. Thanks to the stable agricultural economy and agricultural life which was advantageous for the formation and development of civilization, Asia became an important birthplace of human civilizations and was first to give birth to several ancient civilizations, including the Mesopotamia civilization in West Asia, the Chinese civilization in East Asia and the Indian civilization in South East. And these civilizations had a significant influence on the formation of Greek and Roman civilizations in ancient Europe. American historian Will Durant pointed out that, “the ancient Greek civilization was admired by the whole world, however, the truth was that most of it derived from cities in the Near East”, and “the Near East was the real creator of western civilization”. Greece’s former Prime Minister George Papandreou also said that, “ancient Greece learned a lot from India, Persia, Egypt and other ancient civilizations. It was like a piece of sponge and continually absorbed new knowledge and advanced experience”.

亚洲不仅对古代世界文明贡献巨大，而且从公元前后至 19 世纪

中叶的将近两千年间，亚洲尤其是中国、印度的经济总量在世界经济总量中一直占有绝大部分，在经济上和科学技术上一直是推动世界发展的最重要力量。据统计，到公元 1750 年，在当时世界经济的总量中，中国占到 32%，印度占到 24%，而欧洲的英国、法国、普鲁士、俄国、意大利五国总共才占到 17%。英国学者马丁·雅克在他的《大国雄心》一书中写道：“直到 1800 年之前，欧洲在市场化程度、农业发展、城市化比例、居民生活水平、经济总量方面都不如中国。”《泰晤士世界历史》一书中也曾写道：在整个近代早期，“东方的经济规模比欧洲要大得多”，“世界工业的中心是亚洲，而不是欧洲”；“从 1500—1750 年，亚洲生产着当时世界上约 80% 的产品，换句话说，占世界人口总数三分之二的亚洲人，生产着世界上五分之四的产品”；“所以，在 1500 年之后的近三个世纪，亚洲人有生产力最发达的经济”。亚洲尤其是中国、印度、阿拉伯—伊斯兰国家的经济文化与科学技术的发展长期处于世界领先地位，曾经对欧洲文艺复兴运动的发生和欧洲资产阶级革命、工业革命的兴起，从思想文化和经济技术上提供了重要条件甚至具有奠基性的影响。当欧洲还处在中世纪的黑暗状态，阿拉伯地区的阿巴斯王朝，却在公元 830 年至 930 年的一百年间，开展了著名的“百年翻译运动”，将阿拉伯地区保存的古希腊、古罗马的历史典籍和阿拉伯人对它们的发展成果，以及印度的数字系统和中国的古代发明传播到欧洲，为欧洲文艺复兴提供了指路明灯。关于来自东方阿拉伯等地区的这种贡献，在西方学者和有识之士中，可以说是有口皆碑的。美国历史学家希提认为：“古代科学和哲学的重新发现、修订和增补，承前启后，这些工作都要归功于阿拉伯学者，有了他们的努力，西欧的文艺复兴才有可能。”英国学者托马斯·阿诺德、阿尔弗雷德·纪尧姆和威尔斯都指出：“伊斯兰的光辉犹如月亮，照耀着中世纪欧洲的黑暗，是伊斯兰的文明昭示和指引了文艺复兴这场伟大的运动”。“没有伊斯兰文化，欧洲社会至少落后二百年。”美国前总统尼克松也说过：“当欧洲还处于中世纪的蒙昧状态的时候，伊斯兰文明正

经历着它的黄金时代”，“当欧洲文艺复兴时期的伟人们把知识的边界往前开拓的时候，他们所以能眼光看到更远，是因为他们站在穆斯林巨人的肩膀上”。关于中国文明对欧洲近代文明形成的贡献，在西方学者和有识之士之中也是称道不已的。17 世纪末到 18 世纪末在欧洲出现过一百年的所谓“中国文化热”。法国学者莫里斯·罗班说：“在启蒙时代的西方，中国简直是无所不在。”美国学者斯塔夫里阿诺斯说：“17 世纪和 18 世纪初叶，中国对欧洲的影响比欧洲对中国的影响大得多。西方人得知中国的历史、艺术、哲学和政治后，完全入了迷。”马克思曾经把中国的造纸术、印刷术、火药、指南针这四大发明在欧洲的传播和应用，称为“资产阶级社会到来”的“预兆”。英国学者约翰·霍布森在他撰写的《西方文明的东方起源》一书中这样写道：“英国自觉地获得和吸取了中国的技术——无论是实实在在的技术还是特定的技术知识。”“如果没有中国的早期发明，就不可能会有英国的改进。如果没有中国的这些贡献，英国很有可能还是一个落后的国家，游离于同样落后的欧洲大陆边缘”。以上这些叙述说明了什么呢？它们说明了亚洲文明对欧洲近代文明的产生和发展所作出的建树，是完全有史实为据、有公论可证的。这是值得亚洲人民所珍重和自豪的光荣。

Moreover, during almost 2000 years from around the late years before Christ to the mid -19th century, the economic aggregate of Asia, especially of China and India, had always occupied the vast majority of world's economic aggregate and had always been the most important force in promoting the world's development in economics, science and technology. According to statistics, by 1750, China occupied 32% of world economic aggregate and India occupied 24%, while Britain, France, Prussia, Russia and Italy in total occupied 17%. British scholar Martin Jacques wrote in his book *When China Rules the World* that, “the degree of marketization, agricultural development, proportion of urbanization, living standards and economic aggregate of Europe didn't surpass those of

China until 1800.” And it was also written in *The Times · History of World History* that, during the whole of the early modern period, “the size of the economy in the East was much larger than that of the West”, “the center of the world’s industry was Asia, not Europe”, “from 1500 to 1750, Asia produced about 80% of the world’s products, in other words, 2/3 of the world’s population produced 4/5 of the world’s products”, and “therefore, in almost three centuries after 1500, the Asian economy had the most advanced levels of productivity”. The development of Asia’s economy, culture, science and technology, especially of China, India and the Arabic-Islamic states, had long occupied world leading positions and provided important conditions and even had a fundamental influence in ideology, culture and economic technology on the occurrence of the Renaissance and the rise of capitalism and the Industrial Revolution of Europe. At that time, Europe was still in the darkness of the Middle Ages, while the Abbasids in the Arabic region carried out the famous “Hundred Years Translation Movement” during the 100 years from 830 to 930. They spread the historical classics of ancient Greece and ancient Rome preserved in the Arabic region. It was with further developments made on them by the Arabs, that the number system of India and the ancient civilization of China to Europe, which lit up the path for the Renaissance in Europe. These contributions made by the Arabic region won universal praise from western scholars and people of vision. The American historian Hitti believed that, “the Arabic scholars were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way as to make possible the Renaissance of Western Europe.” British scholars Thomas Arnold, Alfred Guillaume and Wells all pointed out that, “the brilliance of Islam illuminated the darkness of Europe in the Middle Ages like the moon, and it was the Islamic

civilization that declared and guided the Renaissance.” And “without the Islamic civilization, European society would lag at least 200 years behind.” America’s former president Nixon also said that, “while Europe was experiencing the obscurantism of the Middle Ages, Islamic civilization was at its golden age”, and “if the great men in the Renaissance were to see further when they were exploring the boundary of knowledge, it was by standing on the shoulders of the Muslim giants”. The great contributions of Chinese civilization to the formation of European modern civilization have also been spoken approvingly of by western scholars and people of vision. There once occurred the so-called “Chinese culture fever” for about 100 years from late 17th to late 18th century. French scholar Morris Robin said that, “China was found everywhere during the Renaissance in Europe.” American scholar L·S·Stavrianos said that, “in the 17th and early 18th century, China had greater influence on Europe than Europe on China. Western people were totally fascinated by China’s history, arts, philosophy and politics.” Marx once compared the spread and application of the four great inventions of China, papermaking, printing, gunpowder and the compass to an “omen” of the arrival of bourgeois society. British scholar John Hobson wrote in his book *The Eastern Origins of Western Civilization* that, “Britain consciously obtained and absorbed technology from China – either genuine technology or specific technical expertise.” “Without China’s early inventions, there wouldn’t have been the improvements made by Britain. And without China’s contributions, Britain would still be a backward country drifting at the continental margin of the same backward Europe.” So, what do all of these indicate? They indicate that the contributions made by Asian civilizations to the emergence and development of the modern European civilization were well-grounded.

This is a glory that Asian people should treasure and be proud of.

经过欧洲文艺复兴运动和宗教改革运动，随着欧洲资产阶级革命和工业革命取得成功，资本主义文明陆续在欧洲各国建立起来并迅速发展。这标志着欧洲建立在社会化大生产基础上的工业文明代替了以往建立在小生产基础上的农业文明，标志着先进的资本主义社会文明代替了落后的封建社会文明。这也标志着整个人类文明从此开始进入一个新的飞跃发展的阶段，标志着欧洲文明和西方文明开始超越亚洲文明和东方文明而走在世界文明的前列。关于欧洲和西方率先建立的资本主义文明对世界发展和进步所作出的历史贡献，马克思、恩格斯曾经给予了充分肯定。他们指出：“资产阶级争得自己的阶级统治地位还不到一百年，它所造成的生产力却比过去世代代总共造成的生产力还要大，还要多”。然而，资本主义的本质决定了它要无限地追求资本的增值，无限地追求商品市场、投资市场和资源产地的扩大，因而必然会不断地向全球进行扩张。从 16 世纪末到 20 世纪中叶的三百多年间，亚洲就遭到了西方列强的殖民掠夺。据统计，按现在亚洲的 48 个民族独立国家计算，在这三百多年中，有超出 40 个国家先后遭到了西方列强的武力侵略，沦为它们的殖民地或半殖民地。这是亚洲各国人民在近代所共同经历的屈辱和苦难的历史。但是亚洲各国人民不甘列强的蹂躏，发扬爱国主义的团结奋斗精神，同殖民者进行了不屈不挠的斗争，终于在第二次世界大战后陆续取得了国家独立和民族解放的胜利。而这种民族解放运动以及 1955 年在万隆会议上亚非国家共同提出的和平共处五项原则等正义举措，为争取一个长时期的和平国际环境，以利于世界各国特别是第三世界国家的发展，作出了重大的历史贡献。

After the Renaissance and Reformation, and with the success of the Bourgeois Revolution and Industrial Revolution, capitalist civilization was successively established in European countries and developed very quickly. This was the point when the industrial civilization of Europe

which was based on socialized mass production replaced the previous agricultural civilization which was based on small production. It was also a point when whole human civilizations began to enter a new stage of leap-forward development and when European and western civilizations began to surpass Asian and eastern civilizations and take the leading position among the world's civilizations. Marx and Engels highly appreciated the historical contributions of the capitalist civilization to the world's development and progress, first established by Europe and the West. They pointed out that, "within less than 100 years since winning the position of ruling class, the bourgeoisie created productivity that was larger than the total productivity created in previous generations." However, the nature of capitalism determined that it would pursue the appreciation of capital and the expansion of the commodity market, investment market and origins of resources without limit. So it would inevitably keep expanding throughout the world. During more than 300 years from the late 16th to mid -20th century, Asia suffered the colonial plunder from the western powers. According to the statistics, of the 48 national independent countries in Asia today, over 40 of them suffered aggression by force from western powers and became their colonies or semi-colonies within those 300 years. This was a period of humiliation and sufferings experienced by Asian countries during modern times. But, they were unwilling to bear such ravage. They carried forward their patriotism of unity and perseveringly fought with the colonizers, and successively won the victory of state independence and national liberation after the Second World War. These national liberation movements, together with the Five Principles of Peaceful Coexistence proposed by Asian and African countries at the Asian-African Conference in 1955, made great historical contributions to winning a long-term peaceful

international environment in order for the development of various countries throughout the world, especially the third world.

当今世界已进入经济全球化的发展阶段。这种由西方发达国家主导的经济全球化，一方面推动了世界经济和科学技术实现了前所未有的发展，世界的经济技术面貌日新月异，人类文明无论是在物质还是精神方面都取得了巨大的进步，特别是物质的丰富程度是古代世界完全不能想象的；另一方面，经济全球化也带来了种种问题和不少弊端。在世界的发展格局中，广大发展中国家与发达国家在发展差距上的悬殊状态仍未得到根本改变，甚至有进一步加剧的趋势；公正合理的世界政治经济秩序仍未建立，国际关系的民主化仍未实现，霸权主义、强权政治和新干涉主义依然存在；西方经济危机不时发生，世界不少地区处于动荡之中，军备竞争、恐怖主义、网络乱象等安全威胁相互交织，许多发展中国家的独立、主权和发展还面临这样那样的危机。因此，坚持和平、发展、合作、共赢，成为世界各国特别是发展中国家广大人民的共同呼声，成为当今时代的历史潮流。中国提出“一带一路”的发展战略所以得到沿线的国家以及世界其他地区的广泛关注和支持，就充分说明了这一战略正确反映了国际社会的普遍要求。许多有识之士已经指出：中国提出的“一带一路”发展战略的实施，将会为建立公正合理的国际新秩序，为形成共同发展、共同繁荣的世界经济文化新局面，为缔造合作共赢的人类命运共同体提供新的方案和经验。美国国际问题专家、现任美国《全球策略信息》杂志华盛顿分社社长威廉·琼斯近日就说过：中国推出“一带一路”这个具有十分重要意义的计划，“为世界提供了希望”。中国正在做一个其他国家没有做过的事业：不是把自己的发展建立在其他国家的痛苦之上，而是帮助其他国家进行基础设施建设，推动各国共享繁荣。中国的举动是建立一个新的世界经济秩序的基础之一，它给人类带来巨大希望。

Now, the world has entered the development stage of economic globalization dominated by western developed countries. This, on the one

hand, has promoted the unprecedented development of the world economy, science and technology. The world economy and technology is progressing with each passing day, and both the material civilization and spiritual civilization of humans have obtained tremendous advances, especially with the degree of material abundance, which is far beyond the imagination of those in ancient times. And on the other hand, economic globalization has also brought various problems and drawbacks. In the world's development pattern, the great disparity in the development between developing countries and developed countries hasn't been fundamentally changed yet and it is even becoming worse. A fair and rational world political and economic order hasn't been established, democratization of international relations hasn't been realized yet and hegemonism, power politics and neo-interventionism still exist. Economic crisis occur from time to time in the West, many regions of the world are still in turmoil, security threats like armament competition, terrorism and network chaos are intertwined, and many developing countries are still faced with crises of independence, sovereignty and development. Therefore, peace, development, cooperation and win-win have become the common voice of various countries throughout the world, especially the developing countries, and have become the historical trend in modern times as well. China's "Belt and Road Initiative" has drawn extensive attention and won extensive support from countries along the "belt and road", as well as other regions of the world. This fully indicates that this strategy properly reflects the universal demand of the whole world. Many people of vision have pointed out that, "the implementation of China's 'Belt and Road Initiative' will provide a new scheme and new experience for establishing a new fair and rational world order, forming a new world economic and cultural context of joint development and mutual prosperity

and creating a win-win community with a common destiny of human beings. William Jones, an American expert on international issues and the Washington Bureau Chief for the *Executive Intelligence Review*, said recently that, China's "Belt and Road Initiative" is of great significance and "it gives hope to the world". China is now undertaking that which has never been done by any other country before: we are not developing ourselves supported by the suffering of others, but helping them with infrastructure construction and promoting mutual prosperity. What China is doing now is an important basis for the new world economic order, and it brings great hope to humanity.

我们加强亚洲文明的交流互鉴，加强对亚洲价值、东方智慧的研究，就是要致力于将亚洲价值、东方智慧更好地运用于“一带一路”建设，运用于改进全球治理，为促进世界各国各地区的共同发展、共同繁荣、共同进步作出更多的贡献。

By strengthening the dialogue between Asian civilizations and strengthening research on Asian values and oriental wisdom, we are devoted to better applying them to the construction of the "belt and road" and to improving global governance, in order to make more contributions to joint development, mutual prosperity and the mutual improvement of various countries and regions throughout the world.

(二) 关于加强对亚洲价值和东方智慧的研究

(II) Strengthening research on Asian Values and Oriental Wisdom

亚洲各国各地区人民，经过几千年的社会实践，在认识和处理人与自然、人与社会、主观与客观、认识与实践、生产与生活、物质与精神、个体与集体、自主与他助、民族与民族、国家与国家、现实与

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未来等等的关系中，创造和积累了许多蕴含宝贵价值与智慧的思想理念。这些蕴含宝贵价值与智慧的思想理念，在亚洲各国各地区虽然从语言表达、概念表述上各有不同，但在基本道理上却往往是相同、相通或者相近的。因此可以把它称之为亚洲各国各地区人民所共有的亚洲价值、东方智慧。这些价值与智慧具有鲜明的亚洲和东方的特色与风格，无不向世人展示出它们的强劲生命和无穷魅力。它们是亚洲人民共同的思想财富，也是世界文明总价值、总智慧大花园中的绚丽奇葩，是完全可以同欧洲文明、西方文明和世界上其他地区文明的价值与智慧相互会通、相得益彰的。

Having accumulated thousands of years of social practice, the people of Asian countries and regions have created and accumulated a great many ideas with precious values and wisdom on how to understand and manage the relations between man and nature, man and society, subjects and objects, knowledge and practice, production and livelihood, material and spirit, individual and collective, independence and assistance, different nations, different countries and reality and future. The Asian countries and regions may convey these precious values and wisdom-contained ideas in different languages and with different forms of expression, yet what they convey tends to share the same, equal or similar fundamental points. Therefore, these ideas are referred to as Asian values and oriental wisdom commonly owned by the people from Asian countries and regions. The values and wisdom are endowed with distinctive Asian and oriental characteristics and colors, each presenting to the world its strong vitality and mass appeal. They are both an ideological treasure to all Asian people and a magnificent exotic flower among all of the values and wisdom in the grand garden of world civilizations, capable of reaching mutual understanding and complementing the values and wisdom of the European civilization, Western civilization and civilizations from other regions of

the world.

在我们这次研讨会上，有不少专家学者，对什么是亚洲价值、东方智慧，已进行了有益的探讨，发表了一些重要识见，我听了很受启发。根据大家的研讨意见，结合个人的一些理解，我想对亚洲价值和东方智慧的丰富内涵，择其要者提出以下几个方面，请大家继续探讨。

In this forum, many experts and scholars have conducted meaningful discussions and delivered some significant ideas on what Asian values and oriental wisdom are, and I am very much inspired. Based on these discussions, ideas and my own personal understanding, I would like to highlight several vital points regarding the rich connotations of Asian values and oriental wisdom, so lets discuss further.

一是和而不同、和合一体。这是关于认识和处理事物之间的异同关系，处理人与自然、人与社会关系的一种思想智慧。其核心思想，就是主张人与自然、人与社会之间要和谐相处。在中国历史上，和而不同、和合一体的思想是源远流长、深入人心的。它包括“和实生物，同则不继”、“多元一体，主辅相成”、“天人合一，知行统一”、“中庸中和，不走极端”、“协商对话，求同存异”等理念。在历史上朝鲜半岛和日本，他们的思想家提出的“非同非异”的“和诤”之说、“人与自然亲和”之说，也是阐述了“求同存异”、“天人合一”思想。在南亚和东南亚，从印度《奥义书》中的“梵我同一”和胜论学派的“和合是一种关系”，到诗人泰戈尔的“人与自然的和谐是伟大的事实”，到苏加诺将“潘查希拉”作为哲学思想基础统筹印尼的多元文化，再到东盟共同体将协商、和谐、合作作为核心价值以形成“不同国家的和谐体”，也都是体现了“天人合一”、“多元一体”、“和合一体”思想。而阿拉伯哲学家安萨里提出的“万事中为上”之说，则是阐述了不走极端的“中道”、“中和”思想，它至今仍是阿拉伯人民恪守的做人做事的基本信条。

The first point is harmony in diversity and the unity of harmony

and integration. This is wisdom on how to understand and deal with the differences and similarities between all things, as well as the relations between man and nature and man and society. Its core thinking is man and nature and man and society living in harmony. In the history of China, the idea of harmony in diversity and unity of harmony and integration goes back to ancient times and has taken deep root in the hearts of the people. It has been demonstrated in theories such as “harmony fosters new things and similarity does not sustain”, “complementary opposites”, “unity of man and nature, unity of knowing and doing”, “moderation and neutralization, avoiding extremes”, “negotiation and dialogues, seeking a common ground while reserving differences”. Thinkers in the history of the Korean peninsula and Japan came up with the theory of “compromise and competition” about “neither similar nor different” and the “theory of man and nature in affinity”, which elaborated on the idea of “seeking a common ground while reserving differences” and the “unity of man and nature”. When it comes to South Asia and Southeast Asia we can observe that in India, the “*Rigveda*” explained “two birds live on the same twig”, and the “*Upanishad*” came up with “*rahmatmaikyam*”, the Vaisesika proposed that “harmony and integration is a form of relation”, the poet Tagore said “the harmony between man and nature is a great fact”, Sukarno proposed “Pancasila” as the philosophical foundation to integrate diversified cultures, and the ASEAN community suggested “negotiation, harmony and cooperation” as its core values to form a “harmonious entity of different countries”. The ideas of “a pluralistic whole” “the unity of harmony and integration” and “the unity of man and nature” are fully demonstrated in these examples. Meanwhile, the Arabic philosopher Ansari introduced the theory that “moderation is best for everything” to elaborate on the idea of avoiding extremes and choosing “the middle way”

and “neutralization” and it has become the basic belief that Arabic people abide by in their life and work.

二是实事求是、与时俱进。这是关于认识和处理主观与客观、认识与实践的关系，主张主观与客观、认识与实践必须符合、相统一的一种思想智慧。在中国历史上，实事求是、与时俱进的思想也是源远流长和深入人心的。历代中国学者所倡导的“事务而成、事求而真”、“求真务实，不尚空谈”、“言行一致，躬行实践”、“因时达变，与时偕行”、“推陈出新，革故鼎新”等等，都体现了实事求是、与时俱进的思想。朝鲜半岛的集实学思想之大成的丁茶山，也曾鲜明地提出“贵在务实，不在虚文”。阿拉伯谚语所倡导的必须求得真实知识的“正知”之说，也是与实事求是的思想相通的。印度的“东西方比较哲学大师”拉达克里希南所提出的“变化是存在的本质”，以及印度前总理尼赫鲁所说的“一切现代哲学必须解答今天的问题”的观点，则是同与时俱进的思想相通的，都是强调人们的认识要随着事物的变化而变化，随着实践的发展而发展。

The second point is to seek truth from facts and advance with the times. This is wisdom on how to understand and deal with the relations between subjects and objects, knowing and doing, suggesting that subjects and objects and that knowing and doing must remain consistent and unified. In the history of China, the idea of seeking truth from facts and advancing with the times also goes back to ancient times and is deeply rooted in the hearts of the people. Chinese scholars in previous generations have advocated theories like “only with practice can you succeed, only by probing can you know the truth” “stay realistic and pragmatic and refrain from empty talk”, “walk the talk, practice what you preach”, “change with the times, walk with the times” and “bring forth the new through the old, discard the old and establish the new”. These are all demonstrations of the idea -- seek truth from facts and advance with the times. The

Korean grand master of real learning Jong Ta San also clearly presented that “the essence is pragmatic deeds instead of dead letters”. An Arabic proverb about the “sompajanna” theory means that we must seek true knowledge, sharing the same thinking with the idea of seeking truth from facts. Radhakrishnan, the Indian “master of eastern and western comparison philosophy” suggested that “change is the nature of existence”, and the Indian former premier minister Nehru claimed that “all modern philosophy must answer the questions of today”. Their opinions share the same thinking with the idea of advancing with the times, emphasizing that human knowledge must accord with the changes of the times and develop with the development of practices.

三是克勤克俭、自立自强。这是关于认识和处理生产与生活、积累与消费以及自主与他助关系的一种思想智慧。中华民族的祖先们很早就懂得人要生存就必须勤奋劳作的道理。像“民生在勤，勤则不匮”、“人生在勤，不索何获”、“成由勤俭败由奢”、“业精于勤荒于嬉”、“俭约自守，俭以养德”、“俭财禁侈，为国之急”、“天行健，君子以自强不息”、“穷且益坚，不坠青云之志”等论语，激励着人们和当政者勤俭持家、勤俭立国，独立自主、奋斗不息。而这种思想在亚洲的其他国家和地区，古往今来也是受到推崇的。越南原国家主席胡志明先生在青年时代就倡导人们要勤俭、忍耐，富于自强和牺牲精神。印度的大乘佛教把“精进”思想规定为信条，教育人们要为广大谋造福祉而勤奋工作。阿拉伯学者安萨里劝导人们从小就应养成饮食起居简朴，避免沾染好逸恶劳的不良习气。近代以来亚洲各国人民争取国家独立和民族解放的斗争，以及胜利后建设国家的艰苦奋斗历程，也生动地说明克勤克俭、自立自强是亚洲人民所共有的宝贵精神品格。

The third point is to be industrious and frugal, independent and self-reliant. This is wisdom on how to understand and deal with the

relations between production and livelihood, accumulation and consumption and independence and assistance. Chinese ancestors learned the truth a long time ago that human existence relies on hard work. There were many analects encouraging people and officials to be industrious and thrifty in managing household and country, to stand on our own feet and to strive for life without ceasing. There were sentences like “man’s livelihood depends on industrious work, and hard work will always offer food and clothing”, “men are born to be hard-working and it’s the only way to make achievements”, “success comes from thrift and hard work while failure comes from luxury”, “achievement is founded on diligence and wasted upon recklessness”, “stick to ethnics of industry and thrift, frugality cultivates a noble character”, “cut expenses and ban luxuries, and it’s a nation’s urgent business”, “as Heaven’s movement is ever vigorous, so must a gentleman ceaselessly strive along”, and “difficult conditions make a stronger man, a man with unwavering high ambitions”. Meanwhile, these ideas have been highly praised in other countries and regions of Asia throughout the ages. The Vietnamese former President Mr. Hồ Chí Minh advocated people in their youth to be diligent, frugal, forbearing and to uphold the spirit of self-reliance and sacrifice. The Indian Mahayana prescribed the “Vīrya” concept as its creed, teaching people to work hard for the well-being of others; The Arabic scholar Ansari stressed that people should develop a plain diet and daily life habits, and cultivate a spirit of diligence and thrift from childhood, avoiding the bad practice of loving ease and hating work. In recent history, Asian countries and Asian people have been striving for state independence and national liberation, fighting their way to build-up the country after victory. The practice vividly demonstrates that industry and frugality and independence and self-reliance are the precious spiritual characteristics shared by Asian

people.

四是重视集体、克己奉公。这是关于认识和处理个人与家庭、社会、国家关系的一种思想智慧。个人与集体是相互依存的辩证统一关系。人是社会的动物，每一个人都是生活在一定的社会集体之中，任何时候都离不开集体，离不开家庭、族群和国家。从远古时期起，亚洲各国各地区的先人们从农业生产实践中，很早就认识到集体力量的巨大，认识到只有相互协作才能战胜来自自然界和社会的风险所造成的各种困难与挑战，因此很早就形成了重视集体的观念。在中国历史典籍中所阐述的“民齐者强”、“人心齐，泰山移”、“集众思，广忠益”、“以民为本，天下为公”、“治国之道，必先富民”、“民富则易治，民贫则难治”、“当政者应以安民富民乐民为功”，中世纪的阿拉伯思想家伊本·赫勒敦所指出的“人们必须群体生活与合作，才能生存和自卫”，哈萨克斯坦谚语中所说的“一片土地的历史，就是在她之上的人民的历史”，印度的《奥义书》所劝诫人们的“抛弃各种私欲，跳出个人利益小圈子”，都是倡导人们要树立重视集体、克己奉公的集体主义思想。而在有些亚洲国家中还将“以民为本”、“富民为先”奉为治国理政的基本原则，这种民本主义原则是集体主义思想在社会政治上的最高体现。英国学者马丁·雅克说：“个人主义是欧洲价值观的核心。而在亚洲特别是东亚文化中，集体认同比个人认同更重要。这种价值观的差异决定了二者的社会结构完全不同。”总之，重视集体并把集体主义思想作为价值观的一个核心理念，是亚洲文明的一个突出特点和鲜明优势。

The fourth point is to value the collective and be devoted to public duty. This is wisdom on how to understand and deal with the relations between individual and family, the individual and society and the individual and country. The individual and the collective are an interdependent dialectical unity. As a social creature, man lives his life as a part of a social group, and no one at any time can be separated from the

collective, the family, the ethnic group, or the country. Ever since ancient times, ancestors from Asian countries and regions learned the great power of the collective with farming production experiences, and learned that only by co-operation could they overcome the difficulties and challenges resulting from natural and social risks. Therefore, they have fostered the notion of valuing the collective since remote times. Ancient Chinese books and records contain many explanations like “people’s concerted efforts to make a nation stronger”, “people working with one aim will move Mount Tai”, “collect the public’s wisdom, and accept favorable suggestions”, “people must come first, the world is equally shared by all”, “the way of running a state is to enrich the people first”, “enrich the people, and it’s easy to govern; deprive the people, and it’s hard to run”, and “the officials should work to comfort, enrich and delight the people”. The Medieval Arabic thinker Ibn Khaldun pointed out that “people can only live and defend themselves by group living and cooperation”. A Kazakhstan proverb says that “the history of a land is the history of the people living there.” The Indian book the “*Upanishad*” exhorted people to “abandon all selfish desires, and jump out of the circle of personal interests.” All of these ideas tell people to set up a collectivist concept of valuing the collective and being devoted to public duty. Some Asian countries still advocate “people-oriented” and “enrich people first” basic principles to run the country. The people-oriented concept represents the best of collectivism in social politics. The British scholar Martin Jacques said, “individualism is the core of European values, while in Asia especially in East Asia, collective identity is more important than personal identity. This difference in values determines that the two of them will have totally different social patterns.” In brief, the ideology of valuing the collective and putting collectivism as a core concept of values is an

outstanding feature and a distinctive advantage of Asian civilizations.

五是德法并用、标本兼治。这是关于认识和处理治国理政手段中的德治与法治以及治本与治标关系的一种思想智慧。德治与法治是不可分割的，德治是法治的基础，法治是德治的保障；法治是治标之举，德治是治本之策，二者相辅相成。这样的观点在亚洲国家中是比较普遍的一种认识。中国在国家和社会治理中一直强调“德法并治，德主刑辅”、“德礼为政教之本，刑罚为政教之用”的原则。今天中国在建设社会主义事业的治政原则中，坚持依法治国同以德治国相结合，仍然是一条重要原则。古代西亚希伯来的法律思想认为，法律实际上“是执行道德的工具，是附加了刑罚的礼”；在古巴比伦的《汉谟拉比法典》中，一方面规定了详细的法律条文，另一方面又强调要“确立仁政于国内”，可见他们也是主张法治与德治相结合的。

The fifth point is to employ both virtue and law in governance like treating both the symptoms and root causes of a disease. This is wisdom on how to understand and deal with the relations between the rule of virtue and the rule of law, treatment of symptoms and root causes in governing approaches. There is an inalienable relation between rule of virtue and rule of law, in which virtue is the basis of law and law is the guarantee of virtue. The rule of law is like treating the symptoms and the rule of virtue is like treating the root causes, each supplementing the other. This is a widely acknowledged idea in Asian countries. China has been emphasizing the “rule of both virtue and law, with morality guiding and punishment supplementing” and “virtue is the essence of administration, penalty is the manifestation of administration” principles in the governance of the state and society. Today in the construction of socialism, China sticks to the important governing principle of combining the rule of law with the rule of virtue. In ancient Western Asia, the Hebrew legal ideology believed that law is actually “a tool used to execute morality and

etiquette attached with penalty". The ancient Babylonia "*Code of Hammurabi*" prescribed detailed legal provisions on one hand, and stressed "establishing benevolent governance across the country" on the other hand. It is clear that they stand for a combination of the rule of law and the rule of virtue.

六是亲仁善邻、和平相处。这是认识和处理国家与国家关系的一种思想智慧。几千年来，亚洲各国各地区之间虽然也发生过不同范围、不同情况、不同性质的冲突和战争，但是广大亚洲国家和人民对“亲仁善邻、和平相处”这一处理国家关系的原则，一直是向往和珍视的，而且这也是历史上亚洲国家之间关系发展的主流。中国在远古时期就有了“协和万邦”、“合和万国”的理念。当然，那时的所谓“万邦”、“万国”都是中国境内的诸侯方国。到了秦汉以后的历代当政者，将“亲仁善邻、国之宝也”奉为指南，将“国虽大、好战必亡”引为鉴戒，主张按照“以德为邻”、“以和为贵”的原则，来处理中国与周边国家的关系。历史上中国与周边国家之间长期实行的所谓“朝贡体系”，即“进贡”、“回贡”与贸易相结合的政治、经济、文化往来方式，实际上在很大程度上体现的是一种“互惠互利、和平合作”的国家关系。历史上日本的圣德太子在制定“十七条宪法”时将“和为贵”列为第一条，朝鲜半岛学者提出“义命相敬”，阿拉伯学者主张“城邦（国家）合作”，印度前总理尼赫鲁倡导“世界一家”，以及乌兹别克斯坦诗人纳沃伊宣示的“没有比生活在友谊之中更美好的事情”，这些都体现了和平外交的思想。上世纪 50 年代亚洲国家能够率先提出并践行和平共处五项原则，将其作为处理世界各国相互关系的准则，这绝不是偶然的。

The sixth point is to live in harmony and peace with neighboring countries. This is wisdom on how to understand and handle state-to-state relations. For thousands of years, conflict and warfare of varying degrees has occurred throughout the countries and regions of Asia, but Asian

people persist in the principle of “living in peace and harmony with neighboring countries” to deal with the state-to-state relationship, and always yearn for and cherish a peaceful coexistence with neighbors. In addition, this principle is the mainstream of developing the relations among Asian countries. As early as in ancient China, the concepts of “Xie He Wan Bang” and “He He Wan Guo” were put forward, and both of the two concepts refer to “all nations living side by side in perfect harmony”. Of course, both “Wan Bang” and “Wan Guo” referred to all vassal states within the territory of China at that time. In order to develop a good relationship and partnership with neighboring countries, all political rulers after the Qin and Han Dynasties took “benevolence and good-neighborliness” as their guide, believing “a warlike nation is doomed to ruin itself, even if it is a great one” and adhering to emphasize morality and peace. Historically, the so-called “tributary system” has been long implemented by China, namely “paying tribute to a suzerain or emperor” and “returning tribute”, which was a way of exchanging with other countries in politics, the economy and culture. Actually, this system presented a state-to-state relationship of “peaceful coexistence and mutual benefit” to a large extent. Historically, when Prince Shoto Kutaishi of Japan enacted the *Seventeen-article Constitution*, he put “harmony is most precious” as the first article. What is more, scholars of the Korean Peninsula put forward the concept of “treating each other with respect and righteousness”, scholars of Arab countries proposed “cooperation between cities and countries”, H.E. Jawaharlal Nehru, former prime minister of India initiated “one world, one family”, and the poet Navoi of Uzbekistan announced that “nothing is better than living in friendship”. All of these have embodied the ideology of peaceful diplomacy. It is definitely not by chance that Asian countries first proposed and practiced the Five

Principles of Peaceful Coexistence in the 1950s and took it as the criteria for dealing with the relationship between countries all over the world.

七是诚敬为本、互尊互信。这是关于认识和处理人与人之间的道德行为关系的一种思想智慧。中国自古就有“经国家、定社稷、序民人、利后嗣”的礼乐文化，中国民间则普遍流行乡约家规，社会上下都是将诚敬互信作为基本的道德原则，来规范人们的行为，促进彼此之间加强团结、和谐相处。中国古语中的“敬天法祖，敬重百姓”、“诚实守信，互谅互让”、“患难相扶，休戚与共”、“己所不欲，勿施于人”、“言必信、行必果”等等，都体现着这一道德原则。诚敬与互信，在亚洲其他国家和地区也是普遍加以倡导的。印度人吟诵千年的著名史诗《摩柯婆罗多》，就是教导人们要尊敬师长、尊敬他人，自己则要自制诚正。伊斯兰教教义中也把诚信作为一个基本规定，并把是否履行这一规定作为衡量每一个穆斯林行为是否道德、信仰是否真诚的重要标准。亚洲各国各地区的人们深知，诚敬为本、互尊互信，不仅应该成为个人之间交往的重要规范，也应该成为民族之间、国家之间交往的重要原则。

The seventh point is to be sincere and maintain mutual respect and trust. This is wisdom on how to understand and deal with the moral behavior relationship between individuals. Since ancient times in China, there have been rites and music culture as “the system of rites and music is beneficial for future generations as it can manage a country, maintain social stability and order people's lives”. In addition, township treaties and family rules were prevalent in Chinese folk society. The whole society regarded sincerity, mutual respect and trust as basic moral principles to normalize people's behavior and to strengthen people's unity and harmony. Many ancient Chinese sayings embody moral principles, such as “respecting god and the people and abiding by the ancients”, “to be honest and trustworthy on the basis of mutual understanding and mutual

accommodation”, “share weal and woe together”, “never do to others what you would not have them do to you”, “promises must be kept and actions must be resolute”, etc. Besides, sincerity, mutual respect and trust are also commonly advocated by other Asian countries and regions. The Epic *Mahabharata* chanted by Indian people for thousands of years teaches people to respect their elders, teachers and others, and to be self-disciplined and honest. The Islamic doctrines take integrity as a fundamental rule, and measure the morality and belief of a Muslim’s behavior by observing whether they have implemented the fundamental rule or not. Asian people also deeply understand that sincerity as well as mutual respect and trust should not only become a major concept of the mutual interactions among individuals, but also a cardinal principle for the exchanges among nations and countries.

八是义利结合、互惠互赢。这是关于认识和处理个人之间、社会之间、国家之间不同利益上的道义原则与物质利益关系的一种思想智慧。反对唯利是图、见利忘义，主张明义正利、义利兼顾，倡导互利互助、合作共赢，是亚洲许多国家和地区在个人交往、社会交往、国家交往中所践行的一个基本原则，也是亚洲价值与东方智慧中富有特色的一个重要内容。中国古语中宣传的“不义而富且贵，于我如浮云”的格言，印度《摩柯婆罗多》史诗中所高扬的利他主义思想旗帜，就是亚洲人民倡导义利结合、互惠互赢的一个鲜明写照。

The eighth point is to combine righteousness with benefit to achieve reciprocity and win-win. This is wisdom on how to understand and deal with the relation between moral correctness and material interests among individuals, societies and countries with different interests. It is not only a cardinal principle for Asian countries and regions to oppose venality, propose justice and benefit, and initiate mutual cooperation and win-win in individual networking, social communication and national exchange, but also an important aspect with the appealing features of

Asian values and oriental wisdom. Both the old Chinese mottoes “riches and honor attained through immoral means to me are as empty as floating clouds” and the altruism upheld by the Indian Epic *Mahabharata* are striking portrayals of Asian people combining righteousness with benefit to achieve reciprocity and win-win.

九是开放包容、互学互鉴。这是关于认识和处理不同民族、国家、地区的不同文明之间关系的一种思想智慧。世间万物万事总是千差万别、异彩纷呈的，这是客观存在的事实；任何一种文明，不管它产生于哪个国家、哪个民族的社会土壤之中，都是流动开放的，这是文明传播和发展的客观规律。彼此之间互学互鉴、取长补短，这是不同文明共同提高、共同进步的必由之路；不同文明只有姹紫嫣红之别，而无高低优劣之分。历史反复证明，凡是搞所谓“只此一家，别无分店”、“天上地下，唯我独尊”的文化霸权主义的，无不以失败告终，都是自取衰亡之道。亚洲人民历来主张不同民族、国家、地区的文明应该相互融通、互学互鉴，所以亚洲文明才能成其不断进步的历史局面。中国典籍中阐述的“海纳百川，有容乃大”、“远人不服，则修文德以来之”、“以文会友，以友辅仁”，伊斯兰教的创始人默罕默德倡导的“学问虽远在中国，亦当求之”，伊斯兰教教义中主张的“阿拉伯人不优于非阿拉伯人，非阿拉伯人也不优于阿拉伯人”，都闪烁着开放包容、互学互鉴的思想智慧之光。而阿拉伯历史上出现的著名“百年翻译运动”，就是不同国家、不同地区之间文明的互学互鉴的一次集中体现和杰出产物。

The ninth point is to be open, inclusive and to learn from each other. This is wisdom on how to understand and deal with the relationship between different cultures of different nationalities, countries, and regions. It is an objective insight that everything in this world is multifarious and wonderful. Any culture, no matter in which country or nationality it originated, is flowing and open, and this is the objective law of

civilization ,communication and development. We learn and exchange with each other to offset our weakness, and this is the inevitable route for different cultures to achieve improvement and common progress. Cultures are varied yet equal. History has repeatedly proved that all hegemonic cultures centered on hegemonism like “one and only”, or “everything belongs to me” ultimately fail, and are digging their own graves. People in different countries and regions of Asia are always advocating mutual exchange and dialogue between different nationalities, countries, and regions, which is the reason why Asian culture can continuously achieve progress. It is expounded in the Chinese classics that “the tolerance of the empty sea is great”, “convince people afar with your culture and virtue and attract them”, and “make friends with culture and cultivate your benevolence with your friends”. Mohammed, the founder of Islam, encouraged that “we should make effort to get the knowledge though it is far in China”, and it is claimed in Islamic doctrines that “Arabians are not better than non-Arabians, and vice versa”. All of these concepts encourage light of openness, inclusiveness and mutual learning. The famous Hundred Years Translation Movement of the Medieval Arabs is an epitome and shows the outstanding success of learning from each other including civilizations among different nations and regions.

括，仅仅是我个人的粗浅认识，也只是一种探讨和尝试，算是“抛砖之语”。今日“抛砖”，希望来日能收“引玉之效”。

Finally, besides the nine points listed above, I would like to further declare and strengthen some personal opinions. First, due to limited information and data, some distinctive thought in some Asian countries and regions may not be covered and the statements I have quoted may not be the most representative ones. Second, as the basic elements of Asians values and oriental wisdom, the nine points above not only exist in Asian culture, but also in the cultures of the rest of the world such as Europe, America, Africa, and Oceania, but are just more distinctive and featured in Asian civilizations. Third, the summary on Asian values and oriental wisdom above is only my personal understanding, is my humble attempt and is just for discussion. I hope with this modest spur you can come up with more valuable ideas in the future.

各位专家学者，与会的所有朋友们！研讨会就要结束了，大家即将返回各自的工作岗位。让我们再次祝贺会议取得成功，再次感谢出席会议并奉献高文正论的各位专家学者，感谢为研讨会的成功举办付出辛劳的会议主办单位、协办单位的朋友们，感谢为会议提供热情周到服务的广大志愿者们！祝各位身体健康、工作顺利！谢谢大家！

Distinguished experts and scholars, dear friends, the seminar is coming to an end, and we will go back to our work soon. Again, let's express our congratulations to the complete success of this seminar and extend our thanks to all of the experts and scholars present for their brilliant ideas. My thanks also go to friends from our sponsors and co-organizers for their great efforts, as well as our volunteers who have provided us with a warm and considerate service! I wish all of you good health and may your work go smoothly! Thank you very much!