新型工业化与人类文明新形态

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摘 要：人类发展和文明形态的演变和繁荣，表现为艰难地开拓畅通之途。不同文明形态间的融合畅通意味着人类文明的更大进步。人类文明进程所面临的根本问题是，多样化的文明形态如何实现相互畅通、共存共荣？工业化的基本逻辑：机器替代人力，创新改变世界；无论“陆权”“海权”，工业能力是实权。新型工业化的经济学叙事原则就是：脱胎于传统工业化，又升华自传统工业化；扬弃传统工业化之弊端，又发扬传统工业化之张力。经济全球化多彩新格局的形成，可以获得中国创造的人类文明新形态的建构性支撑。同时，中国的新型工业化也可以获得经济全球化新格局的更大空间和多样化体系拓展。中国新型工业化是经济全球化新格局的创造性力量，不仅创造中华文明新形态，而且促进协调解决了世界不同文明形态的共存共荣问题。经济全球化需要建立和维护的是“安全畅通、规则平等、承认差异”的世界市场经济秩序。从经济学范式的底层逻辑说，必须从工具理性的一维执念变革为理性、文化、制度三维范式承诺，以体现人类文明新形态内涵的丰富性。

关键词：人类文明新形态 工业文明 经济增长 新型工业化 经济全球化 多样化文明形态

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人类文明是人类发展的创造性实践产物。古往今来的实践创造和文化积淀，铸就了大千世界的物质文化和民族形态，并不断推动着文明形态的演化。工业化是人类文明史上最伟大的恢宏壮业，也是近现代先进民族国家的文明形态基因。时至21世纪，人类文明进程进入新时代，继往开来，开拓创新。新型工业化是中华民族创造人类文明新形态的世纪征程。20世纪中叶以来趋于形成的经济全球化秩序，将以新的演化态势，形成规则建构的新格局。

一、人类文明的畅通路线与多样形态

人类文明的生成和形态演变趋势，就是不断从闭塞到畅通的千年历史。可以说，“畅通”是人类文明演进的基本路线，即人类发展和文明形态的演变和繁荣，表现为艰难地开拓畅通之途。

人类的先祖在生存和繁衍条件极为恶劣的原始自然环境中诞生，起先不过是些弱小的生命群类。旷野险阻使人类处于闭塞愚昧之境地。只有突破隔绝，寻求通达，才能走向文明。语言文字

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是进行人际沟通交流的首要条件，使人类可以实现群居交往和劳动合作，因而也是文明形态的标志性因素。较大规模的沟通合作，使江河从曾经的沟壑天堑变为承载航运之舟的通途，据此，江河文明得以产生。底格里斯河和幼发拉底河哺育了公元前4000年的苏美尔人和古巴比伦城邦，尼罗河哺育了公元前3000年的古埃及。有了适应人际交往所需的基本畅通条件，古希腊城邦得以形成（公元前8~前6世纪），成为人类实践创造的早期文明形态之一。

而在东方，黄河、长江因势哺育了华夏文明。据考古发掘和民间传说，华夏文明源于夏、商、周。夏可以追溯到公元前2070年，周延续到公元前256年，也都具有城邦性质。

东西方文明的城邦形态，逐渐转向大小王国形态，表现为强力圈占领地和开通陆地通道，不断扩大国际通达范围，其间产生了各种封建的和帝国的文明形态。游牧民族曾以其强大的机动能力横扫欧亚大陆。而农耕民族则以沟通和交换关系，建构市场文明的畅通形态。最具代表性的文明壮举之一就是，中国通达欧亚各国的“丝绸之路”。

造船、指南针等技术的发明，使广阔的海洋由民族隔绝的障碍变为人类进行远程交流的畅通航路，海洋国家凭借远航实力强势崛起。因此，在人类文明演化进程中，曾经强大的“陆权”文明因“闭关锁国”而相形见绌，“海权”文明因“船坚炮利”而称雄世界。欧洲海洋强国的探险家宣称“发现”了美洲等“新大陆”，实为以前无法畅通到达的隔海陆地。这样，伟大的畅通之力使整个世界进入海洋文明时代，西方强权国家在海洋文明形态中长期称霸。

近现代文明史中，在“陆权”文明时代领先世界却在“海权”文明时代被视为“落后”的民族，艰难地开拓欧亚大陆的水陆通道，一度望西方海洋文明的工业革命之后尘，直到20世纪末和21世纪，才开始同海洋通道交融畅通，从“落后”走向“开放”。人类迈入经济全球化的时代，进而奋力开拓全球化的新天地，形成新格局。今天，在世界畅通方式不断升级和畅通格局不断提升的新时代，各类陆海文明形态都有前所未有的广阔发展空间。“地球村”成为今非昔比的畅通世界，人类文明形态具有向着命运共同体方向不断延展的大趋势。

综上所述，数千年文明史表明，畅通方式和畅通格局决定了文明形态。锲而不舍地坚持畅通大方向，是人类文明进化的基本路线，演绎着人类追求自由和兴旺发达的伟大叙事。

开拓人类自由的畅通之途，首先当然是生产力的进步。近现代文明进步得益于工业革命以来和不断进行工业化所创造的物质基础。特别是，推动工业化的市场经济的畅通流转机制是人类文明路线不断延展的决定性力量。市场经济规则建构下的经济畅通，是整个人类最可能普遍获益的行为方式，因而成为推动畅通进程最基础性的群体动因。当然，其性质绝不仅仅只是地理、物理和经济意义上的形态表现，而是具有文化意义上的深刻内涵。因此，人类社会自始就是多种文明形态共存，各种文明形态间既有差异、冲突，也有包容、互利。文明形态之间的畅通意味着多方位交

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融，因而人类文明形态演化的主流是共存互利。这也是认识新时代人类文明形态演进的更大关切。

习近平总书记在2021年世界经济论坛“达沃斯议程”对话会上的特别致辞中，借用一句西方谚语，表达了一个文明形态认同观：“世界上没有两片完全相同的树叶，也没有完全相同的历史文化和社会制度。各国历史文化和社会制度各有千秋，没有高低优劣之分，关键在于是否符合本国国情，能否获得人民拥护和支持，能否带来政治稳定、社会进步、民生改善，能否为人类进步事业作出贡献。各国历史文化和社会制度差异自古就存在，是人类文明的内在属性。”（习近平，2021a）确立这样的人类文明的形态多样化观念和包容性关切，是创造人类文明新形态的根本性认识论观念基础。只有承诺文明形态的多样性，关注各文明形态的互利性，才具有创造文明新形态的历史性进步意义。不同文明形态间的融合畅通意味着人类文明的更大进步。海阔天空任鸟飞。

不过，在人类文明进程中，各种具有较大影响力的强势意识形态信仰大多坚持排他性取向，即只承认自己所持有的意识形态信仰的“真理性”和“正当性”，并据此强化为“政治正确”的唯一性，反对甚至压制其他文明形态的意识形态信仰。从其思维逻辑看，就是倾向于主张文明发展的“独尊观”和“归一观”，即坚信只有一种文明形态信仰是明智的和可取的，而视其他文明形态信仰为“异类”、“愚昧”或“野蛮”的。因而，认为人类文明世界终将归于同质同一的唯一正道，消除文明异类和文明冲突就达到“历史的终结”。即使是对于原本具有包容精神和多元价值的“自由”“民主”“平等”“人权”观念，也冠以“普世”之名而变得强烈倾向于唯我和强权。遗憾的是，人类的意识形态信仰中较少有文明形态的“多态观”和“共处观”，即承认人类所创造的文明形态具有异质性和多样性，在现实中往往衍化为所谓的“政治正确”，并具有一言堂强权，违者必诛。

总之，虽然在常识上人们实际不否认历史进程和文化呈现的多元性和丰富性，但在人类文明信仰叙事中，少有明确承认文明形态的这个本质特征。如果承认文明形态在本质上具有多元性和异质性的真理价值，那就会被强势者视为忤逆的异端邪说。这是人类文明意识形态的一个长期基本倾向。各种文明形态之间的沟通共荣，是人类发展数千年文明史可望不可及的境界。因此，如果说畅通是文明演化的基本路线，那么创造文明新形态就是渴求畅通的最大动因。因此，人类文明进程所面临的根本问题是，多样化的文明形态如何实现相互畅通、共存共荣？

习近平总书记指出：“中国特色社会主义是党和人民历经千辛万苦、付出巨大代价取得的根本成就，是实现中华民族伟大复兴的正确道路。我们坚持和发展中国特色社会主义，推动物质文明、政治文明、精神文明、社会文明、生态文明协调发展，创造了中国式现代化新道路，创造了人类文明新形态。”（习近平，2021b）这一新创造，对人类文明进程产生了巨大影响，世界面貌彻底改变。其深刻性在于对人类文明形态多样化性质的彻悟。这是向世界鲜明宣示：中国创造的人类文明新形态只适用于中国，并非其他民族国家可以简单模仿的道路和模式。没有什么“放之四海而

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皆准”的教条，只有实践创造的适应性文明形态。中国创造的人类文明新形态的真理意义和正当价值体现突出表现为“复兴中华文明”。中国所创造的人类文明新形态，是具有鲜明“中国特色”域观特征的实践创造。文明形态的创造，当然具有理想性，甚至是“梦”的追求，但其现实性归根结底以实践为根据。

在人类文明新形态的实践创造中，中国自1978年开始的改革开放具有根本性的深远意义和颠覆性的创新价值，完全可以称得上是又一次“换了人间”。从一定意义上可以说，中国40多年来的改革开放就是一个积极进取的“畅通工程”。“通则不痛，痛则不通”，凡有不通的堵点，必有循环受阻的痛点。对于诸多阻碍畅通运行的体制痛点和改革难点，改革开放是解药。2022年3月25日发布的《中共中央 国务院关于加快建设全国统一大市场的意见》明确要求进一步“打通制约经济循环的关键堵点”。可见，无论是在国际还是国内，畅通无阻规则秩序都是创造文明新形态的要义所在。伟大的畅通创造伟大的文明，标志着伟大时代的产生。

中国共产党以不断深化改革、扩大开放的意志，摆脱各种观念桎梏和教条约束，成为对以往意识形态教条和僵化模式崇拜的幡然彻悟者。据此其深刻认识到各民族国家的价值观和历史文化的不同，没有强求同质的文明形态模式。文明形态的创造，必须实事求是、与时俱进，创造性实践是文明演进的根本动力。换句话说，人类对世界的真理性认识和正当性主张，尽管确有正确与错误之分、先进与落后之别，但并不意味着可以无视现实世界中各国各民族之间的巨大差异性。人类世界是多元化的文明体，不可强求由唯一价值观体系和信仰执念形塑的同质化模式。不同国家和不同民族都可以走适合自己国情的发展道路，创造各具特色的文明形态和制度模式。秉持对人类文明形态的多元包容精神，不固执于强求不同国家的制度同质，实际上就是对历史的尊重，对人类自身的尊重。世界将会看到：人类文明各类形态的实践创造永无终期，不同文明国家相互之间尽管差异很大，但不是你死我活，更非不共戴天，而是可以畅通交融、求同存异、同顶蓝天。只有这样，全人类才能摆脱“文明冲突”的困扰，并拥有持久不竭的文明养分，保障世界安全和人民安宁。

世界可以看到，中国创造的人类文明新形态在制度上称为中国特色社会主义。这就意味着，各民族国家都可以进行文明新形态的实践创造，为人类发展的文明进程作出贡献。创造人类文明新形态，就是承认和努力实现多样化文明形态的互惠共同体和全球畅通新格局。文明形态归根到底是人类物质精神交往关系的积淀，因此，各民族和文明国家之间的理解和沟通是文明进步之源，也是中国创造人类文明新形态的动因。

二、新型工业化的人类文明新形态意义

如前所述，工业革命是世界文明演化进程的重要分期标志。数千年人类文明史可以粗略划分

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为“前工业文明”、“工业文明”和“后工业社会”。人类发展至今，工业化是文明形态演进至近现代的先进生产力基础。从一定意义上可以说，当今世界格局是工业的强大力量所塑造的，工业强就是国力强、地位高、技术潜力大。所谓地缘关系，归根结底也是工业力量之世界配置格局。对于大多数民族国家来说，现代文明或现代化本质上是基于工业文明的。而工业文明所推动的现代文明形态，既具有工业化的因素，也具有民族国家的历史文化积淀和制度创造因素。所以，理解现代人类文明新形态，就必须理解从工业化到新型工业化的实践创造和文明演化。

通常理解的工业化，就是经济形态的基本特征从以农业生产方式（或其他类似的生产方式，如游牧等前工业生产方式）为主导，转变为以工业生产方式为主导，并造成社会经济关系发生相应变化乃至成熟工业文明形态的形成。工业化生产活动主要以机械或化学方式实现物质形态转化，而前工业化生产活动主要依赖生物（动植物）的自然生长过程并辅之以简单的手工工具。《芯片战争：世界最关键技术的争夺战》一书的作者克里斯·米勒，以世界大战与工业生产的关系形象地描绘了工业实力决定世界格局的状况。“无穷无尽的坦克纵队，一波又一波的飞机，从天而降的数千吨炸弹，运送卡车、战车、石油产品、火车头、轨道车、火炮、煤炭和钢铁的船队——第二次世界大战是一场工业消耗冲突。这正是美国想看到的，因为一场工业战争是一场美国会赢的战争。在华盛顿，战争生产委员会的经济学家们用铜和铁、橡胶和石油、铝和锡来衡量美国将制造业实力转化为军事实力的成功。”“工业品运输船队从美国港口出发，横跨大西洋和太平洋，为英国、苏联、中国和其他盟国提供关键物资。”(米勒，2023)由于工业实力悬殊，战争胜负没有悬念。尽管他所说的绝对论断“第二次世界大战的结果是由工业产出决定的”失之偏颇，但从根本上说，工业化确实决定了现代人类发展的文明形态，塑造了当今的世界格局和国际秩序。当前，数字经济正在取得越来越突出的支配地位，“芯片战争”替代“钢铁战争”，世界格局和国家秩序将再次被重塑。不过，如前所述，在可以预见的时期内，世界仍处于工业化时代，虽然那将是数字经济支配的工业化，工业化的技术基础发生重要变革，但工业化的基本逻辑仍然有效：机器替代人力，创新改变世界；无论“陆权”“海权”，工业能力是实权。

工业化时代最具特征性的经济学性质是，社会生产力的显著提高，突出地表现为经济增长。经济增长的动力机制表现为社会经济活动越来越倾向于以创造和积累经济财富为动机。而在前工业化社会，即使是在经济繁荣时期，也不表现为经济快速增长。据经济学家估测，在工业革命之前，全世界年均经济增长率不足0.01%。也就是说，人类文明历史数千年，财富不断创造，但经济增长一直处于停滞状态。更准确地说，前工业化时期，财富增加和经济繁荣并不表现为显著的经济增长。因为所谓的“经济增长”更具工具理性意义，而前工业化时代并不依赖于工具理性的经济机理。与此相应，为摆脱经济落后或应对灾荒战乱等，前工业化时代的经济形态也无须以经济增长

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为前提。总之，经济增长不是前工业化社会之关切，甚至没有经济增长的统计方法。

与之形成鲜明对比，在工业化社会，经济增长成为社会的首要关切。任何国家，一旦进入工业化时代，就会呈现经济高速增长的运行状态，年均增长率超过5%、6%，甚至会更高至两位数。不仅经济运行以经济增长为特征，而且社会生活高度依赖于经济增长。经济增长一旦失速，就会陷入经济危机，难以维持正常的社会生活秩序。这就是工业文明最突出的形态特征。只要处于工业文明时代，人类致力于劳动创造和财富增加，就表现为追求经济增长，而且以或长或短的一段高速增长经历，展现其“革命”性质。这是人类数千年文明史上文明形态的一次最深刻变革：不仅反映了客观事物的本质变化，而且体现了观察和判断事物的观念取向变化。

也就是说，一方面，工业化社会的财富创造更快，超过必需的经济剩余越来越多。人们超越“恐惧”（甚至是超越对损害生命的恐惧）而“贪婪”地追求财富的无限增长。特别是，财富形态可以是实物性的，也可以是虚拟性的，如货币资产、进口顺差等。另一方面，人们观察和判断事物的主观心理发生极大变化，导致经济叙事的“范式”变革，整个世界图景因此而发生颠覆性改变。对于理解和计量工业化的标志性现象——经济增长，则基于现代主流经济学的“微观—宏观”范式体系和核算方法。如果没有这一范式承诺，就不知“经济增长”为何物？而在此范式承诺体系中，其基本特征即为，以工具理性为主导，以先验性的假设前提为逻辑推演的起点，进行观念建构和概念定义，以形成传统工业文明形态的叙事体系和意识形态观念，并按此执念定义工业化的内涵。这实际上反映了传统工业化的文明观。

既然传统工业化的基本性质和主要特征是以工具理性为主导，以经济高速增长为目标，那么从传统工业化转向新型工业化，其文明观将发生怎样的变化？我们知道，前者的特征是高速经济增长，后者的特征是以高质量发展为目标。但是在文明时代分期上，新型工业化仍然归属工业化时代，经济增长仍然是社会生产力进步的集中体现和标志性指标，那么可以不惜代价地无止境维持经济增长吗？

按照传统工业化的文明观，既然经济增长是最重要的目标追求和成就指标，那么为了实现经济增长就必须充分保证所必需的“生产要素”供应，所以，为了获取工业化时代最重要的能源资源——石油，就立下誓言“宁可少活20年，也要拿下大油田！”；既然工业化以工具理性主导，那么相信“时间就是金钱，效率就是生命”即是时代精神的体现。这是那个时代的英雄主义和竞争力体现，“客观正确”无可厚非。但是，不惜代价地维持无止境经济增长，即使可以追求，也必然会超越资源环境所允许的限度，最终不可持续，“地球村”无法承受。因此，新的文明观要实现可持续增长，就不能仅以经济高增长为唯一目标，或以此为应对一切关切的手段。换句话说，不能完全以工具理性为主导，听任非经济性代价的高昂失控，而要有体现人类文明新形态要求的本真理性关

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切。这样，工业化机理就要从以经济增长为唯一目标转向以体现高质量的多目标行为方式。例如，对于新型工业化的高质量发展目标，“宁要绿水青山，不要金山银山；绿水青山就是金山银山”。[①]其中，“金山银山”就是工具理性主导的经济效率和增长目标，“绿水青山”则是本真理性主导的文明新形态福利目标，即高质量发展目标。“绿水青山”虽然不是可计量的经济价值，但破坏绿水青山则是难以承受的非经济性代价。这是比数量目标更受关切的质量目标。由于对“质量”的高度关切，新型工业化是比传统工业化更为复杂的系统性经济社会过程，涉及各种复杂现象和困难问题，但具有更深刻的文明新形态意义。新型工业化的经济学叙事原则就是，脱胎于传统工业化，又升华自传统工业化；扬弃传统工业化之弊端，又发扬传统工业化之张力。简略的表达可以是，经济增长仍然重要，仍然是“硬道理”，但非唯一重要，也非唯一关切；必须在多目标权衡中，实现可行增长和福利增进，秉持以人本性目标为要（如“生命至上”“人民至上”）、以工具性行为助力（如“资源有效配置”“绿色可持续增长”）的原则。

在新型工业化进程中理解人类文明新形态的意义，反过来也可以更贴切地理解和刻画新型工业化的内涵。从根本性质上可以说，中国创造人类文明新形态与走新型工业化道路，是同一枚硬币的两面，即可以从不同视角观察和判断的同一事物。新型工业化的文明新形态，就是创造文明新形态的当代新实践。

何以为“新”？从西方启蒙时期和工业革命，直到21世纪初，西方工业化道路是唯一的成功模式，因而形成了现代文明就是“全盘西化”的固有教条，并以此理解和解释工业化的文明内涵。二三百年来对此似乎可以“言之成理”，因为确实唯有此路取得工业化之成功，世界没有例外。

但是，到20世纪末特别是21世纪20年代，世界工业化格局呈现前所未有的新现象，发生了人类必须接受的颠覆性变革。突出表现为，东方古国中国走与西方不同的工业化道路，也取得了不可否认的工业化巨大成就。再无人可以怀疑，工业化道路不是西方模式的“单行线”，而是多模式的“多行线”。中国特色社会主义的市场经济道路是一个新的伟大创造，具有人类文明新形态的深远意义。世界工业化的现代图景是，各国、各文明体都可以选择适合自身特点的工业化道路和现代化模式。

20世纪50~70年代，中国曾经强行走计划经济的削足适履式工业化道路，险些被“开除球籍”。改革开放以来，借鉴西方工业化经验，虽然获益匪浅，但毕竟与中国具体国情相去甚远。中国工业化的推进使得各种复杂现象和内在关系充分呈现，远远超越了对工业化内涵的原有理解。因此，从传统工业化升华为新型工业化，就成为创造人类文明新形态的中国实践使命。

理解新型工业化，必须以富含历史和经验因素的中国现实为基础。只有以此为念，才能深

[①] 新华网：习近平在纳扎尔巴耶夫大学的演讲，http://www.xinhuanet.com/politics/2013-09/08/c_117273079.htm?isappinstalled=0。

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刻认识到，工业化必有其文明底色，新型工业化不是单纯的经济现象，而是人类发展进程中所创造的文明新形态。也就是说，不断探索中的新型工业化正是中国特色社会主义的新创造（金碚，2021）。

由此可以追溯，从古至今，人类文明演进历来是多样化的演化过程，多种文明形态并行与共。现代文明世界民族交融，具有高度复杂的社会系统和国家关系，形成“你中有我，我中有你”的互利格局。即使是“敌方”或“对手”之间，也难以完全脱钩甚至隔绝，只能共存于同一个世界。这是新型工业化所处的现实世界，因此必须以更宽广的视野理解新型工业化的内涵。新型工业化正在以新的文明形态展现于各国工业化的新时代中。新型工业化的产业链和供应链体系，深植于多样化文明的人类世界中。这将导致经济全球化在人类文明新形态的实践创造中形成新格局。

新型工业化的深刻意义和机理创新深植于中国经济社会与民族行为精神之中。而中国改革开放之初衷，就是要让不同文明形态和民族国家，能够理解中国新型工业化的包容性特征。与世界各国及各文明形态沟通交流、相互借鉴、畅通衔接，正是中国实现新型工业化的文明新形态意义。这样，中国的新型工业化就可以成为经济全球化新格局的积极力量。而且极具特色的是，中国的新型工业化具有大陆和港澳台的各色模式和丰富形态，全球罕见。这样，经济全球化多彩新格局的形成，可以获得中国创造的人类文明新形态的建构性支撑。同时，中国的新型工业化也可以获得经济全球化新格局的更大空间和多样化体系拓展。中国从传统工业化转向新型工业化的实践探索，为人类文明新形态的创造作出了世界性贡献。

三、人类文明新形态促进经济全球化新格局

如前所述，以工业化为基础的人类现代文明与市场经济的全球化发展相互推进、相得益彰。市场经济充分发展，经济全球化是其必然趋势，而创造人类文明新形态的社会实践，使经济全球化形态深刻演变，超越市场自由主义原教旨的执念，形成与文明新形态相适应的经济全球化新格局。

经济全球化的历史逻辑，呈现为资本主义市场经济从国民财富创造不断跨界而扩张至全世界的过程。直至中国决意改革开放，实行市场经济制度，融入经济全球化进程，为经济全球化注入新的文明形态因素。得益于此，中国经济快速崛起为全球第二大经济体，并承担起维护和促进经济全球化的使命。这样，一方面，中国开始极大地改变了经济全球化态势格局；另一方面，在此过程中，中国创造人类文明新形态的实践，可以在更广阔的世界历史舞台中展开。

中国经济崛起在经济全球化进程中发挥了举足轻重的作用，特别是创造人类文明新形态的伟大实践即使有力地推动了世界经济的发展，也不朝着形成全球范围的同质化经济体系

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的方向演进，而是越来越具有新世界新时代的文明新形态域观特征。这样，世界经济的无政府性质就决定了只能由各国特别是大国间的博弈和谈判来协调形成共同遵守的经济全球化规则。

在经济全球化新格局中，诸多社会制度和文化传统不同的国家可以不受排挤、不被歧视地进入全球市场经济体系。与市场自由主义原教旨所想象的无差异规则体系相比，由多样化主体构成的世界经济体系更有助于形成经济全球化格局的力量平衡态势，避免和调解重大冲突，以和平方式解决矛盾，实现互利共赢的发展格局。按照这样的文明观思维和价值观取向，经济全球化并不要求世界各国经济体的同质化，只要求各具特色的各国经济以可行或妥协的方式相互接轨、互利合作、畅通流转，融为一体但“和而不同”。这是唯一现实可行的经济全球化演进方向。正如美国著名经济学家弗兰克·奈特所说：“在人类和社会科学中，唯一可能正确的观念是多元论观点。”（奈特，2016）英国学者马丁·沃尔夫也说：“在全球化过程中也不存在某种压倒性的力量将迫使它们完全趋同，差异的空间依然存在，并且必须得到保护。”（沃尔夫，2008）也就是说，只有以多样化思维和价值取向来推动经济全球化，才能维护世界和平，避免国际冲突和战争。

鉴于承认经济全球化的文化及制度差异性，以及当今世界正在发生百年未有之大变局，可预见经济全球化必然是高度不平衡的过程和结构格局，复杂现象之不确定性普遍存在。因此，“规则博弈”将成为当今时代最突出的特征，甚至可以将21世纪的世界称为“规则博弈时代”。新技术特别是数字经济和人工智能，使得许多领域的产业组织和规则建构面临颠覆性的新情况，人类须以可行的规则体系维持经济全球化的建构性秩序。这实质上是在世界大变局中创造人类文明新形态，体现了市场经济自发性和结构性的双重性质。

经济全球化要求各国遵守共同认可的国际秩序规则，相关各国各方应最大限度地做到制度及政策安排的待遇“对等”，但也得尊重和包容各国各方具体特质所决定的制度差异和文化差异，不能强求完全的“对等”安排。换句话说，对于经济全球化新格局的现实可行秩序，国家间有些规则可以对等安排，但也有些规则难以完全对等安排。经济全球化的大市场，不可能是一个同质化的绝对自由市场，而只能是承认存在各类域观差异的一体化格局。例如，尽管互联网、物联网可以将世界沟通融汇一体，但各国的数字空间、空域管制、隐私权域、信息传播等是有极大差异的，不存在国际同一的规则系统。也就是说，经济全球化需要建立和维护的是“安全畅通、规则平等、承认差异”的世界市场经济秩序。从文明观和价值取向来说，这实际上就是承认文明形态的多样性。特别是，当今世界最突出的人类发展现象就是，可以有条件创造适应各民族国情特色的人类文明新形态。因此，具有不同文化特质的民族国家在实现与国际规则接轨时，需要权衡利弊，也要重视规则安排对不同特质各国的文明亲和性。也就是说，不同文明形态的国家应相互尊重、相互理解，换位思考，共同致力于国际规则的协调安排。这也体现了经济全球化规则必须在国

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家主权的制度框架内得以安排，这个客观现实和国际法原则不可动摇。从经济学范式的底层逻辑说，就是必须从工具理性的一维执念变革为理性、文化、制度的三维范式承诺，以体现人类文明新形态内涵的丰富性。

由此可见，中国以新型工业化创造人类文明新形态，使世界的工业文明绚丽多彩，对建构经济全球化新格局具有全方位的深刻影响。工业革命、工业化、工业文明不仅是经济现象，由人类的经济理性推动，而且是文明现象，由人类的多方位行为取向促进。可以说，工业化和民族特色自始就有其文明“染色体”，决定着工业文明的价值取向和文明形态的演变。

一方面，各国的工业化道路和文明形态因其文明“染色体”而各具特色，价值观各异、利益格局复杂，必然会有不同的制度安排和秩序规则，体现着各国的国情差异。另一方面，各国、各文明体又无可选择地同处一个“地球村”，利益攸关、冲突难免。类比地说，趋向经济全球化的世界市场体系，不是如微观粒子在空盒子般的物理空间中运行的“牛顿”式世界，而是如各类生命种群在差异化生态空间中繁衍的“达尔文”式世界。

那么，新型工业化将走向何方？经济全球化能否在复杂的环境中拓展，使新型工业化畅通运行？还是会因“文明冲突”“修昔底德陷阱”障碍，而在“逆全球化”“半球化”“碎片化”的世界秩序体系中被“脱钩”“封闭”而搁浅？如前所述，各民族国家的文明形态差异是客观存在的，文明差异并非消极现象，而是人类文明新形态的积极表现。所以，经济全球化新格局的规则建构所致力的方向不是试图消灭文明形态差异，而是适应多样化文明形态的全人类世界文明。

以此为据，中国的新型工业化以全面深化改革和扩大开放为条件，以融入经济全球化新格局为方向。其将面临的重大挑战，不仅是中国自己的秩序规则安排现代化、合理化，构建适应于中国国情的国家治理体系，而且必须要实现不同文明形态国家的秩序规则相容和对接。世界各文明形态的多元化决定了各国间有些制度规则须相同，并一致遵守，避免多重规则导致冲突、混乱和不公平，但也有些制度规则因各国国情差异难以完全相同，必须有差别化的制度规则安排。因此，规则博弈和规则协调将是新时代所面临的最深刻、最复杂的挑战。中国的崛起和推进新型工业化深刻地改变着世界，人类还从未遇见过在不同文明形态如此交织的条件下，努力寻求经济全球化可行新格局的世界局势。所以，中国推进新型工业化一方面是在创造中国式现代化新道路，创造人类文明新形态，另一方面也将承受文明创造的多形态压力和肩负人类发展的创新使命（金碚，2023）。

在人类发展的近现代史上，中华民族为复兴和富强，以亿万人的伟大实践，走中国式现代化道路，从工业化到新型工业化，创造了人类文明新形态，世界因此而发生巨变。中国以创造性道路和具有中国特色的制度选择，取得了不可否认的工业化和现代化成就，使人们有充分的理由相

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信，人类可以创造出完全能够与西方道路和西方文明相媲美的另一条工业化现代化道路和人类文明新形态。中国工业化实践有力证明和支持了世界文明和民族的包容性。人类文明新形态的展现，是人类实践的伟大创造力彰显。

中华民族具有漫长历史和悠久文化，加之多民族融合的独特国情和民族心理，中国的新型工业化必须要有与之相适应的社会经济政治制度和国家治理体系。文明创造和文明进化是人类发展的艰难历程。中国特色社会主义和中国特色市场经济推动物质文明、政治文明、精神文明、社会文明、生态文明，以其文明叙事告诉世界：中国新型工业化是经济全球化新格局的创造性力量，不仅创造了中华文明新形态，而且促进协调解决了世界不同文明形态的共存共荣问题。人类发展的命运是，各民族和各类文明形态，可以协同创造多元和谐的可持续文明世界。

英国学者大卫·爱登堡说："只有当无数有机个体最充分地利用每一种资源、每一个机会的时候，只有当千百万物种的生命相互关联彼此维持的时候，我们的星球才能有效运行。生物越丰富，地球上所有的生命，包括我们自己，就越安全。"（爱登堡，2021）工业化和现代化在各国广泛推进，分工与合作愈加紧密，形成人类命运共同体的世界。这个世界不仅经济繁荣发达，而且安全有序，才可以使和平与发展真正成为人类发展的长久形势。这是新型工业化的人类文明内涵，也体现了中国创造人类文明新形态对建构经济全球化新格局的伟大贡献。这对中国所创造的人类文明新形态和建构经济全球化新格局的人类文明观取向，都具有深刻影响。

就其现实性而言，则是在规制博弈的当今时代，处于不同文明形态的各国各民族朝着经济全球化新格局与世界和谐共荣的人类文明进步方向发展，求同存异，共同努力，建构起适应新时代的世界规则秩序体系，让多样化的人类文明利益共同体畅通有序、和平兴旺。

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New Industrialization and New Model for Human Civilization

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Abstract: *Throughout history, human societies have made painstaking efforts to explore ways of communication and interchange that led to human development and the evolution and prosperity of civilizations. It is through the integration and interconnection between various civilizations that mankind has made constant progress. The fundamental question facing human advancement is how to achieve interconnection, coexistence, and common prosperity for diverse civilizations? The inherent logic of industrialization is the substitution of manpower with machines and the transformation of the world with innovative inventions; the real power came from industry, whether it was "land power" or "sea power". As a principle of economic narrative, new industrialization is derived from yet transcends traditional industrialization; it promotes the merit of traditional industrialization while discarding its drawbacks. China's new model for human civilization may extend support to the formation of a colorful landscape of economic globalization. Meanwhile, China's new industrialization may also benefit from a broader space and diverse systems of this new landscape, and serve as a creative force therein. Not only does it represent a new form of the Chinese civilization, but it also contributes to the coexistence and common prosperity of world civilizations. For economic globalization to succeed, we must construct and maintain a global market economic order characterized by security, connectivity, the equality of rules, and recognition of differences. Judging by the underlying logic of economic paradigms, it is essential to transform the one-dimensional commitment to instrumental rationality to a three-dimensional paradigmatic commitment to rationality, culture, and institutional systems to reflect the connotations of the new model for human civilization.*

Keywords: *New model for human civilization, industrial civilization, economic growth, new-type industrialization, economic globalization, diverse forms of civilizations*
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Human civilization is derived from the creative endeavors of human development. Creativity and cultural accumulation in the past and present have molded the material landscapes, cultures, and nations of the world, serving as the driving forces behind the evolution of civilization. Industrialization, the biggest endeavor in human history, has shaped the nature of civilization for advanced nation-states in modern and contemporary times. The advent of the 21st century has revealed a fresh - and more brilliant - chapter of human civilization. New industrialization represents the Chinese nation's centenary quest to establish a new model for human civilization. Under a new evolving trend, the order of economic globalization that emerged since the middle of the 20th century is making way for a new paradigm of rulemaking.

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1. Path of Human Civilization Towards Interconnection and Diversity

Over millennia, human civilization has progressed from isolation to interconnectedness. It is reasonable to argue that the drive for connectedness has been the catalyst behind the emergence of human civilization. Throughout civilization's progress and success, societies have worked tirelessly to find new ways for connectivity..

As a humble species, human ancestors survived and thrived in an exceedingly severe primordial natural environment. Natural barriers doomed humanity to isolation and ignorance. Exploring routes to migration was humanity's only way out of isolation and into civilization. Language, both spoken and written, served as the primary medium of interpersonal communication, allowing humans to form clans and work with one another. As such, language holds symbolic significance for civilizations. Human societies turned rivers from impenetrable barriers to transit corridors, allowing river valley civilizations to prosper, via extensive communication and collaboration. In 4000 BC, the Tigris and Euphrates rivers cradled the Sumerians and ancient Babylonian city-states. The Nile River, which runs into the Mediterranean Sea, served as a cradle for ancient Egyptians 3000 BC. From the seventh to sixth centuries BC, ancient Greece's city states grew along transit routes, establishing one of the oldest civilizations.

In the Orient, the Yellow and Yangtze rivers infused life into Chinese civilization. Archeological discoveries and folktales suggest that the Xia, Shang, and Zhou dynasties gave rise to Chinese civilization. Both the Xia (2070 BC) and Zhou (256 BC) dynasties demonstrated the attributes of city states.

Through territorial expansion and the discovery of land routes, city states in both Oriental and Occidental civilizations grew into kingdoms of various sizes. Feudal and imperial civilizations emerged as a result of increased access between states. With their extraordinary mobility, Nomadic nations conquered Europe. Agrarian societies built mutually beneficial market civilizations through communication and commerce. One notable achievement is the "Silk Road" that connects China with Eurasian countries.

Shipbuilding, compass, and other technology advancements have transformed the vast ocean from a barrier to highway for transportation. Maritime countries rose to prominence as a result of their expertise in offshore navigation. As human civilizations evolved, the once-dominant continental civilization declined owing to self-imposed isolation, giving way to the maritime civilization, which ruled the world with then invincible battleships and cannons. European maritime nations sent adventurers to explore the "New Continent" of America. Great forces unleashed by interconnectedness ushered in a period of maritime civilization in which Western nations dominated.

In the history of modern and contemporary civilization, nations that previously led the world in the age of continental civilization fell behind in the era of maritime civilization, eventually being overwhelmed by the Western maritime civilization after the Industrial Revolution. It was not until the late 20th and early 21st centuries that those nations began to access maritime waterways and embrace openness against backwardness. In today's era of economic globalization, mankind has shaped a new landscape and paradigm for globalization. Today, unimpeded connectivity has resulted in an unprecedented development space for continental and maritime civilizations. The "global village" benefits from unprecedented interconnectedness. Human civilization displays a megatrend toward the formation of a community with a shared future.

The form of civilization is determined by interconnection, as seen by the history of human civilization over millennia. Relentless commitment to interconnectedness is a fundamental path in the

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advancement of human civilization, representing a grand narrative of mankind's pursuit of freedom and prosperity.

The route of human freedom and connectivity is mostly driven by productivity gains. Since the Industrial Revolution, civilizational progress has been supported by a material foundation built on continuous industrial development. Under the market-based economy as the bedrock of industrial activity, the institutional systems for connectedness and exchange have undergirded the continuous advancement of human civilization. Economic connectivity under market-based economic norms has emerged as the most fundamental social motive to accelerate the connectivity process since it represents a behavioral mode most likely to benefit the entire human race. The nature of economic connectivity extends far beyond geographical, physical, and economic relevance, with profound cultural implications. The coexistence of diverse modes of civilization has been a feature of human societies since their inception. Despite disagreements and conflicts, human civilizations have embraced inclusivity and mutual benefit. Given the importance of all-round interactions in achieving civilizational connectivity, it should be recognized that partnership for mutual benefit has become the norm in the advancement of human civilization. This rationale is especially important when evaluating the evolution of human civilization in the new era.

In his special address to the Davos Agenda dialogue at the 2021 World Economic Forum, President Xi Jinping cited a Western proverb to express his view on the diversity of civilizations: "No two leaves in the world are identical, and no histories, cultures or social systems are the same. Each country is unique with its own history, culture and social system, and none is superior to the other. The best criteria are whether a country's history, culture and social system fit its particular situation, enjoy people's support, serve to deliver political stability, social progress and better lives, and contribute to human progress. The different histories, cultures and social systems are as old as human societies, and they are the inherent features of human civilization" (Xi, 2021a). Such a concept of civilizational diversity and inclusivity must emerge as the foundation for developing a fresh model for human civilization. Interconnectivity between civilizations will unlock greater possibilities and broaden the scope for human progress.

However, the majority of influential ideological beliefs have followed an exclusive attitude throughout the history of human civilization. Societies tended to accept the orthodoxy and legitimacy of their own ideological convictions, raising them to political correctness. Meanwhile, they rejected and even suppressed the ideologies of other civilizations, believing in the monopoly and unification of civilizational development. In other words, it was widely held that only one type of civilization was wise and acceptable, while all others were regarded as heretical, uneducated, or savage. It was so argued that human civilization would eventually converge on a homogeneous route, bringing about an "end of history" by eliminating heresy and civilizational clashes. In the name of "universal values", notions like as freedom, democracy, equality, and human rights that formerly advocated inclusivity and diversity have taken on strong elements of solipsism and hegemonism. Unfortunately, ideologies rarely include characteristics of diversity and harmony. As a result, the diversity of civilizations is rarely acknowledged. In actuality, societies tended to embrace a single prevailing doctrine as "politically correct", punishing those with unconventional beliefs with severe and sometimes fatal consequences.

Without a doubt, the histories and civilizations of humanity are diverse and vibrant. However, the vital traits of civilizations have rarely been acknowledged in the history of human civilization. Arguments in favor of civilizations' diverse values could be regarded by those who hold power as rebellious heresy. This basic tendency has lasted throughout the ideological history of human civilization. For millennia, humanity has aspired but failed to create effective communication and shared

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prosperity among civilizations. As the theme of civilizational evolution, the pursuit of connectedness calls for the development of a new model for civilization. How to develop mutual understanding, coexistence, and shared prosperity across diverse civilizations is an important question for the future of human civilization.

In the words of Xi Jinping, "Socialism with Chinese characteristics is a fundamental achievement of the Party and the people, forged through countless hardships and great sacrifices, and it is the right path for us to achieve national rejuvenation. We pioneered a new and uniquely Chinese path to modernization and created a new model for human advancement by upholding and developing socialism with Chinese characteristics and driving coordinated progress in material, political, cultural-ethical, social, and ecological terms" (Xi, 2021b). This innovation, based on a deep grasp of the diverse nature of civilizations, will have a significant impact on the future of human civilization and the global landscape. It sends a clear message to the world that the success of the new model for human civilization is unique to China and may not be emulated by other nations. There are no universally recognized doctrines, simply adaptive models of civilization born of practical experience. The renaissance of Chinese civilization demonstrates the real significance and legitimacy of China's new model for human civilization, which marks a practical innovation that has unique Chinese characteristics. Idealism aside, it takes concrete practice and experience to develop a fresh model for human civilization.

China's reform and opening up, which began in 1978, constitutes a far-reaching disruptive innovation in its quest to develop a new human civilization model. This policy endeavor has changed China's social and economic landscapes beyond recognition. To some extent, China's reform and opening up during the last four decades has been an ambitious attempt to attain interconnection. As the proverb in Chinese medicine goes, "Impediments lead to pain, and pain indicates the existence of impediments". Reform and opening up are the ultimate remedies for institutional ills and obstacles. The *Opinions of the CPC Central Committee and the State Council on Expediting the Development of a Unified National Market* released on March 25, 2022 called for "removing the impediments to economic circulation". For China, or any other country, the construction of norms and market order free of barriers is critical to developing a new model for human civilization. Great connectedness leads to great civilization for a great era.

By advancing reforms and increasing openness, the Communist Party of China has broken free from ideological and dogmatic limitations. Nation-states should not be forced to follow the same development model because their values, histories, and cultures are so diverse. In order to create a new model for human advancement, we must focus on our own endeavors and stay current with the times. Creative practices are the primary stimulus for the progress of human civilization. Indeed, different societies may have their own interpretations and perspectives on the world, some of which are correct and progressive, while others might be incorrect and out of date. But this does not imply we can ignore the vast diversity across nations or that someone needs to arbitrate and impose a civilization upon others. Human civilization is pluralistic, and no society should be forced to adopt a uniform model based on a particular set of values and beliefs. All countries and nations should be able to choose a development path that is appropriate for their specific circumstances and construct their own development models and institutions. Promoting diversity and inclusiveness for various forms of human civilization, as well as avoiding pushing different countries to embrace homogeneous systems, demonstrates respect for history and humanity. Human civilization will continue to develop new paradigms for advancement. Despite major differences, civilizations can still engage and agree to disagree rather than falling into life-and-death struggle as between irreconcilable enemies. Only in this way could mankind avoid the "clash of

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civilizations" and have sustained nourishment for civilizations while promoting global peace, security, and progress.

As is generally recognized around the world, China has built "socialism with Chinese characteristics" as a new paradigm for human civilization. China's example demonstrates that all nations can construct their own new models for development and contribute to human civilization. By developing new forms of human civilization, we hope to create a community of common interests and a new landscape of global solidarity for all civilizations. The form of human civilization boils down to material and cultural interactions amongst peoples. Civilizations must understand and engage with one another in order to progress. That is how China has created a new model for human civilization.

2. Importance of the New Industrialization in Shaping the New Model for Human Civilization

As discussed before, the Industrial Revolution is a watershed moment in the history of world civilization. It separates the history of human civilization over millennia into three categories: "preindustrial civilization," "industrial civilization," and "postindustrial society". Throughout human history, industrialization has established the foundation for productivity to increase and propel human civilization forward. In a certain sense, it can be said that the current world order is shaped by the formidable power of industry; industrial strength leads to national strength and high status, and indicates great technological potential. The so-called "geopolitical" relationships actually are also a global configuration of industrial power. For the majority of nations, modern civilization, or modernization, is primarily the result of industrial civilization. The current state of civilization must be viewed in the perspective of the transition to new industrialization.

Industrialization is broadly defined as the transition from agriculture (or any other similar mode of production, such as nomads and other preindustrial modes of production) to industry as the dominant economic sector, as well as the resulting changes in social and economic relations and the formation of a mature industrial civilization. Unlike in the preindustrial era when animals were hunted and plants gathered from the wild and processed with basic manual tools, industrial operations involve the mechanical or chemical transformation of material components. Chris Miller, author of *Chip War: The Fight for the World's Most Critical Technology*, provided a vivid description of how industrial power shapes global order through the relationship between world wars and industrial production: "Endless columns of tanks, waves of airplanes, thousands of tons of bombs dropped from the sky, tracks, combat vehicles, petroleum products, locomotives, railcars, cannons, and fleets of coal and steel: World War II is an industrial consumption conflict. This was perfectly in the interests of the United States, as an industrial war was one in which the country would win. In Washington, economists of the War Production Board assessed the United States' performance in turning manufacturing power into military force." "Convoys of industrial goods set sail from US ports to provide critical materials to the United Kingdom, the Soviet Union, China, and other allies across the Atlantic and the Pacific" (Miller, 2023). The imbalance in industrial strength cast no doubt about the outcome of the war. Although his claim that "the outcome of World War II was determined by industrial output" was somewhat biased, industrialization has had a significant impact on human development in modern times, shaping today's international order. The increasingly dominating digital economy, along with the chip war which is taking over the place of the steel war, are poised to change the global order once again. In the near future, however, the world will remain in the era of industrialization. Not only has the digital economy gained ground, but the foundations of industrial development have also undergone significant changes.

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However, as in the past, the current wave of industrialization is still marked by the substitution of manual labor with machines and the transformational effects of invention; the real power came from industry, whether it was "land power" or "sea power" .

As the most distinctive economic phenomenon of the age of industry, significant productivity gains are represented in economic growth, which is driven by the increasing motivation of social and economic activities to create and build up economic wealth. Preindustrial societies never witnessed such rapid economic expansion, even during economic booms. Economists believe that the global average economic growth rate was less than 0.01% prior to the Industrial Revolution. That is, the economy had remained stationary across millennia of human civilization, despite constant growth in wealth. To be more specific, there was no significant economic growth or wealth expansion throughout the preindustrial era. The reason for this is because "economic growth" is important within the concept of instrumental rationality, and the economic mechanism of instrumental rationality had little significance in the preindustrial age, when economic growth was not a prerequisite for leaving backwardness or surviving natural calamities and wars. Overall, preindustrial nations were unconcerned about economic growth, and there was no statistical method for quantifying it.

In contrast, economic growth has emerged as the dominant social concern in industrialized societies. When a country enters the industrial age, it will see rapid annual economic growth rates ranging from 5% to 6%, and even double-digit growth. Economic growth rates not only determine economic performance, but they also have a significant impact on social life. When growth halts, an economic crisis will occur, upending the social order. That is the most striking feature of industrial society. Throughout the industrial era, mankind's pursuit of economic progress has resulted in the creation of wealth, including a period of rapid growth that was transformative. As the most fundamental development in human civilization's history over the past two centuries, industrial civilization has resulted in not just a rise in tangible prosperity, but also changes in how economic life is perceived and assessed.

The implications are twofold. First, the modern society generates significantly more wealth and economic excess than is required to meet basic subsistence needs. People have shown an insatiable appetite for wealth, even if this means harming their own lives. Such wealth can take many forms, both physical and virtual, including monetary assets and trade surpluses. Second, the shifting psychology of economic observation and measurement has resulted in a paradigm change in the economic narrative, transforming our worldview. Economic growth, as a symbolic phenomenon for interpreting and quantifying industrialization, is computed using modern mainstream micro- and macroeconomic systems and accountancy. Without this paradigmatic commitment, the concept of economic growth would not exist. Within this paradigmatic commitment framework, economists use instrumental rationality to create theories and define concepts based on *a priori* assumptions. That is how the narrative system and ideological construct of traditional industrial civilization developed and defined industrialization. In reality, instrumental rationality reflects the conventional wisdom of industrial civilization.

The question is, what changes would occur in the outlook of civilization when we transition from traditional to new industrialization? What would set this new type of industrialization apart from the traditional, narrowly focused pursuit of instrumental rationality and rapid economic growth? As we all know, new industrialization values high-quality development over rapid economic growth. However, in the periodization of civilization era, new industrialization remains a chapter of the industrial age, in which economic expansion still symbolizes productivity progress. But the question remains: Should we continue to pursue economic growth at whatever cost?

According to the classical view of industrial civilization, a sufficient supply of "factors of

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production" was required to support economic growth, which was the primary goal; for the most important energy resource – oil, Chinese oil workers risked their lives and health to drill China's first major oil field. Our tagline "time is money, and efficiency is life" reflected the zeitgeist, guided by instrumental rationality for industrialization. This adventurous attitude exemplified courage and competitiveness in a particular era and is above blame. However, the pursuit of economic expansion at any costs will inevitably exceed resource and environmental capacity and become unsustainable for Earth. For the new civilization to embrace sustainable progress, it cannot pursue rapid economic growth as the main goal or as a panacea for all problems. In other words, we should not entirely let instrumental rationality guide our decisions and ignore extravagant non-economic expenses. Instead, we should focus on actual and sensible concerns that reflect the new model for human society. In this way, industrial development must change from a singular focus on economic growth to a behavioral model guided by a larger set of high-quality development goals. For example, we have established high-quality development goals for new-type industrialization, as evidenced by the tagline "lucid waters and lush mountains are invaluable assets"(The concept is also translated as "mountains and rivers green are mountains of silver and gold", or "two mountains" concept in short). [1] Metaphorically, "gold mountains" allude to economic efficiency and growth targets guided by instrumental rationality, whereas "green mountains" are linked to economic value that cannot be measured. However, the degradation of clear waterways and beautiful mountains has far-reaching non-economic implications. "Green mountains" are a more important qualitative target than quantitative targets. Compared to traditional industrialization, new industrialization is a more sophisticated and systematic socioeconomic process that employs a new model of human civilization to address a wide range of complex phenomena and difficult challenges. In economic terms, new industrialization is anchored in and beyond traditional industrialization by emphasizing its merits while discarding its drawbacks. To put it simply, economic growth remains the "hard principle". However, it is not the only significant symptom or cause for concern. To achieve viable growth and welfare improvement, many objectives must be balanced. For instance, we must prioritize people's welfare and achieve goals like "effective resource allocation" and "green and sustainable growth" through instrumental practices.

The new model for human civilization can be better understood in the context of new industrialization, which may aid in understanding its implications. At the fundamental level, China's new model for human civilization and new industrialization are the two sides of the same coin. The new model for new industrial civilization reflects contemporary practice in developing a new model for human civilization.

What makes this model new? From the Age of Enlightenment to the Industrial Revolution and the beginning of the 21st century, the Western model of industrialization was the only successful model. It developed a doctrine that modern civilization could only be realized by "wholesale Westernization," and this dogma was used to explain the prerequisites of industrialization. This argument stood unquestioned for the previous two or three centuries, as no country had effectively industrialized by other ways.

However, by the end of the 20th century, and particularly in the 2020s, the global industrial landscape had undergone significant transformations. As an oriental civilization, China has successfully pursued an alternative path of economic growth than the Western doctrine. Without any doubt, the Western model is not the only way to industrialization, and other options may exist. The socialist market

[1] Xinhuanet: President Xi Jinping speaks at Nazarbayev University, Astana, Kazakhstan, http://www.xinhuanet.com/politics/2013-09/08/c_117273079.htm?isappinstalled=0.

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economy with Chinese characteristics is a brilliant invention with far-reaching implications for the new model of human civilization. In the current landscape of global industrial development, all countries and civilizations have the freedom to pick their own path and model of industrialization and modernization based on their particular situations.

During the 1950s and 1970s, China lagged behind the rest of the world as a result of its hasty adoption of a planned economy in disregard for actual conditions. Since the adoption of the reform and opening up policy in 1978, although China gained greatly from Western industrial development experiences, some practices strayed significantly from its national conditions. Complex phenomena and inherent relations resulting from China's industrial development go well beyond the traditional understanding of industrialization. In this context, it has become imperative for China to pave a new path for industrialization as part of its efforts to develop a new model for human civilization.

New industrialization must be understood in light of China's past and present. It must be understood that industrial development cannot occur in isolation from a country's cultural and historical contexts. New industrialization is more than simply an economic phenomenon; it is also a new paradigm for civilization that emerges along the course of human development. That is, China's pursuit of new industrialization reflects a novel form of socialism with Chinese characteristics (Jin, 2021).

Since ancient times, human societies have taken different paths of advancement, resulting in the coexistence of various civilizations. Countries in the modern civilized world have mutual interests and are interdependent, and they have built sophisticated social systems and international relations. Even adversaries or competitors cannot entirely disconnect and isolate themselves from one another; they must coexist in the same world. This fact needs a larger perspective for understanding the connotations of new industrialization. New industrialization is emerging as a new civilizational paradigm in some nations as they enter another phase of industrial development. The industrial and supply chain networks of new industrialization are deeply ingrained in different societies. As such, the development of a new model for human civilization will bring about in a new landscape of economic globalization.

The fundamental significance and institutional innovation of new industrialization are deeply rooted in China's economic and social life, as well as its national character. China's reform and opening-up program aimed to demonstrate the inclusivity of China's new industrialization to nations from other cultures. China's communication, exchange, and connectivity with other countries and civilizations are inextricably linked to its new industrialization and paradigm for human civilization. With such openness, China's new industrialization model has the potential to be a positive factor in the new landscape of economic globalization. Furthermore, China's new industrialization takes different forms, including the mainland, Hong Kong, Macao, and Taiwan. Such diversity may help to create a colorful landscape of economic globalization. Meanwhile, China's new industrialization may also gain greater footing and build a more diverse system under the new model of economic globalization. China's practice of transitioning from traditional to new industrialization contributes to the development of a new model for human civilization.

3. A New Model for Human Civilization Advocates for a Paradigm Shift in Economic Globalization

As humanity enters the industrial age, the doctrine of market economy has advanced over the world. Economic globalization is a natural trend for market-based economies. In this setting, social practices aimed at developing a new model for human civilization have reshaped economic globalization, resulting in a new paradigm that is compatible with the new model for human civilization, and offers an

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alternative to the fundamentalist obsession with market liberalism.

The historical rationale for economic globalization is that the capitalist market economy constantly generates national wealth across boundaries and extends globally. China's reform and opening up, adoption of a market economic system, and integration into the global economy have created a new model of civilization for the economic globalization. It also opened the path for the country to become the world's second-largest economy, with a mandate of securing and promoting economic globalization. On the one hand, China has significantly influenced the landscape of economic globalization. On the other hand, China's endeavor of developing a new model for human civilization may play out on a larger historical scale.

China is emerging as a major economic power, and it plays an important role in the development of economic globalization. In particular, its quest to construct a new model for human civilization makes an important contribution to world economic development. However, we should not be under any illusions that the world will continue to move toward a unified economic system. Instead, we might anticipate the rise of new civilizational models in this new era. Due to the anarchic nature of the global economy, governments, particularly of major countries, must negotiate a set of rules for economic globalization.

Under the new globalization landscape, countries with different social systems and cultural traditions can all participate in the global market economy without fear of exclusion or prejudice. The global economic system of diverse stakeholders is more effective than the system of indifferent rules envisioned by free-market fundamentalists in achieving a balance of power, preventing and mediating major conflicts, and resolving disputes peacefully for the mutual benefit of all. Following this mindset and value orientation, countries should agree to disagree, embrace economic integration, engage in cooperation and exchanges for their own benefits. This is the only viable path for the evolution of economic globalization. According to US economist Frank Knight, "In humanities and social sciences, the only correct view is pluralism" (Knight, 2016). Martin Wolf, a British scholar, similarly stated that "there is no overwhelming force to compel them to fully converge in globalization, and the differences still exist and must be preserved" (Wolf, 2008). That is to say, the mindset and value orientation of diversity are essential to safeguarding world peace and avoiding international conflict and war while advancing economic globalization.

Given country-specific cultural and institutional differences, as well as historic changes unseen in a century, economic globalization is expected to be a highly uneven process fraught with complexities and uncertainties. Countries compete for influence in defining international rules, to the point where the 21st century has been dubbed an "era of competition for making rules". New technologies, particularly the digital economy and artificial intelligence (AI), are causing disruptive change in industrial organizations and rulemaking across a wide range of sectors. Mankind must maintain a constructive order of economic globalization with a workable set of laws. This vision is impossible to realize without a new human civilization model that captures the market economy's spontaneous and structural characteristics.

Countries, as stakeholders in the global economy, should follow a common set of international rules and endeavor to provide reciprocal institutional and policy arrangements to one another. Meanwhile, they must recognize and tolerate institutional and cultural differences and cannot compel others to adopt completely reciprocal arrangements. The idea of reciprocity may apply to certain rules but not to others. That is, the global market cannot be a homogeneous free market in absolute terms, but must tolerate paradigmatic differences. For example, the Internet has facilitated global communication and connectivity. However, regulatory regimes for the digital domain, airspace control, privacy rights, and information transmission differ significantly across countries. In those fields, there is no single set of

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norms that all countries must obey. In other words, economic globalization must develop and uphold a global market economic system defined by security, connectedness, reciprocal rules, and recognition of diversity. In terms of ideological and value orientations, such an economic order recognizes the diversity of civilizations. As the most prominent phenomenon of human development in today's world, there are circumstances for a country to create a new model for human civilization based on its unique national conditions. When nation-states with differing cultural traits negotiate international standards, it is critical that those rules reflect the civilizational affinities of various countries. Countries from different cultural backgrounds must respect and understand one another, as well as work together to harmonize international rules. It is also consistent with reality and international law that the norms of economic globalization must be established within the institutional framework of national sovereignty. Based on the fundamental logic of economic paradigms, it is critical to change from a single dimension of instrumental rationality to a three-dimensional paradigmatic commitment to rationality, culture, and institutional frameworks in order to reflect the diversity of models for human civilization.

China's new industrialization has revealed a new model for human civilization that adds brilliance to the global industrial civilization, with far-reaching and profound implications for developing a new paradigm of economic globalization. Industrial revolution, industrialization, and industrial civilization are more than just economic phenomena driven by mankind's economic rationality; they are also civilizational phenomena supported by mankind's diverse behavioral orientations. It is acceptable to say that industrialization and nation-states have inherent civilizational characteristics that influence the value orientation of industrial civilization and the advancement of human civilization.

Given their distinctive paths of industrial development, cultural traditions, values and intricate interests, it is natural for countries to have different institutional arrangements and rules reflecting their respective national conditions. However, all countries and civilizations have common interests and face unavoidable disagreements. Unlike a Newtonian universe in which microparticles travel in a physical space resembling an empty box, the global market system is analogous to a Darwinian world in which all species thrive in a diverse ecological environment.

In this complex and ever-changing world, what does the future hold for new industrialization? Will it benefit from the ongoing economic globalization in a complex environment? Will it suffer setbacks as a result of decoupling and isolation in an anti-globalization, semi-globalization, and fragmented international order? As previously noted, civilizational diversity should be celebrated, as should the introduction of new models for human civilization. In order to define the norms for the new landscape of economic globalization, we must accommodate the diversity of civilizations for the entire human race rather than striving to erase civilizational disparities.

With this principle in mind, China's new industrialization necessities the comprehensive deepening of reforms, further opening up, and integration into economic globalization. Not only does China need to establish a system of national governance based on appropriate and up-to-date norms, but it is also critical for the country to work toward achieving compatibility and connectivity of rules across different cultures. Some institutional rules must be harmonized in order to avoid contradiction, anarchy, and inequality. However, because of cultural diversity, some other institutional norms cannot be unified due to variances in national situations, necessitating the development of diverse institutional rules and structures. As a result, the most fundamental and challenging problem in today's world will be competing for a voice in establishing and enforcing international norms. China's development and new model of industrialization are profoundly changing the world. Never before has humanity faced an international situation in which all civilizations strive to create a new viable paradigm for economic globalization.

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By committing to new industrialization, China is blazing a new path of Chinese modernization and developing a new model for human civilization; however, this endeavor also represents an assumption of the mission to promote diverse civilizational development and human progress (Jin, 2023).

In the modern and contemporary history of human development, the Chinese nation has embarked upon a path of Chinese modernization through the great endeavors of hundreds of millions of people. From the early stages of industrial development to new industrialization, China has established a new model for human civilization, with far-reaching implications for the world. China has achieved unquestionable industrialization and modernization milestones through its innovative path and institutional choices. The results demonstrate that there is an alternate path to industrialization and modernization, as well as a new model for human civilization, that has the potential to succeed in the same way that Western path and civilization have. China's industrial development approach has strongly demonstrated and stood for tolerance among world nations and cultures. The revelation of a new model for human civilization exemplifies the vast creativity of humanity's endeavors.

The Chinese nation has a rich history and culture. Given its multiethnic population, China's new industrialization requires appropriate social, economic, and political institutions, as well as national administration. The formation and evolution of civilizations represent an arduous process of human advancement. Socialism and market economy with Chinese characteristics helped facilitate China's material, political, cultural, social, and environmental progress. The message to the world is that China's new industrialization is a creative force in the new landscape of economic globalization; it has not only created a new model of Chinese civilization, but also promoted the coexistence and prosperity of various civilizations throughout the world. The goal of human development is for all ethnic groups and civilizations to work together to build a diverse, harmonious, and sustainable civilized world.

As Sir David Attenborough wrote, "For life to truly thrive on this planet, there must be immense biodiversity. Only when billions of different individual organisms make the most of every resource and opportunity they encounter, and millions of species lead lives that interlock so that they sustain each other, can the planet run efficiently. The greater the biodiversity, the more secure will be all life on Earth, including ourselves" (Attenborough, 2021). Extensive progress in industrialization and modernization, as well as division of labor and international cooperation, are conducive to the formation of a global community with a shared future for humanity. Peace and progress will only become long-term patterns in human advancement in an affluent, secure, and orderly world. This outcome highlights the connotations of new industrialization for human civilization, as well as the role of China's new model for human civilization in reshaping economic globalization. It also has far-reaching implications for China's new model for and the future of human civilization in the new landscape of economic globalization.

In terms of practical relevance, this new model and outlook advocate that countries from various civilizational backgrounds seek common ground while preserving differences, and that they work together to establish a world order toward a new landscape of economic globalization and progress in human civilization for global harmony and prosperity. All nations should join hands to develop a new international order and promote peace and prosperity for human civilization based on shared interests.

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