

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

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

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

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.

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

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.

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

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

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 necessitates 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.

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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