

Gilles CAMPAGNOLO

CNRS Aix-Marseilles School of Economics GREQAM

In search of the meaning of liberalism in a China confronting crisis

Abstract: Concepts of any kind of liberal civil society in an Asian and specifically East-Asian and Chinese environment raises issues about various types of market-enhanced economy. It brings in contemporary concerns such as those recently stressed by WTO when rebuking China's application to be reckoned as a "market economy". They are to be examined in a historical perspective for the use of contemporary matters and debated in terms of interpretations and implementation of "Liberalism" in China. An essential tension makes sense between political and economic development, that in turn requires attention to Western origins of concepts now used internationally and possibly confronting Chinese values. Inasmuch as some regard Liberalism as indeed being a Western Ideology, some structural correlation is often assumed between Economic Liberalism and Political Liberalism, as well as between Capitalism and Democracy: it goes at a par with the assumption that the more developed the economy in one country, the freer the persons living in this country. Now, does Liberalism truly work as a Western Ideology? This is a historical and philosophical issue.

Santiago PINAULT

Aix-Marseilles University UMR CEPERC

Media and 'social management' in China facing fast pace modernization.

Abstract: Control over media is practiced by Chinese authorities, with the difference with the West of the importance of Chinese bureaucracy. Quite naturally everyone is aware that news and figures differ according to viewpoints (official media, NGOs, foreign information press agencies etc.). The notion of 'society management' (or 'social management') considers this gap between different channels. I use this idea to analyze some facets of Chinese reality today.

A patent duality may be found at many levels in China, from micro-facts of daily life, where one can observe how formal rules are complemented by spontaneous orders altering them, to the global level of political institutions. Historical evolution must be taken into account since Deng Xiaoping pushed a new agenda from the early 1980's on. China's political system evolved towards new forms, as former aspects were kept and new ones emerged, like market economy. People's mentalities also received shocks in adapting with the fast pace of change, between remnants of earlier periods, national

views, new individualistic tendencies and a way of thinking that follows from the motto ‘enrich yourself’ set by Deng Xiaoping. I first expound aspects of this Chinese mix of adaptation and its contradictions.

For all her complexity and the sheer size of her territory, China can be circumscribed as to what the country is certainly *not*. For example, China is not what we call a “liberal democracy”. Defining the meaning of this in a comparison with the West will be a second part. A country almost the size of a ‘continent’ carries observations not obvious to Western mentalities, particularly in the light of present dualities and pragmatic adjustments in China. All systems have their specific history, they nevertheless share universal traits: one may seek elements of bilateral dialogue between China and Western countries in an age of globalization.

HASHIMOTO Tsutomu

Hokkaido University, Japan

Ideological Categories in Economic Ethics

Abstract: Does a firm need to behave morally with a long run perspective, even if this might result in short-term losses and other disadvantages to employees and shareholders?

Let also ask which society is more desirable: - one which puts a priority on “fairness” ; or,

- one which prioritizes “stability/growth of social order” ; i. e., “profit of the whole” ? Should we allow communal or patriarchal relations within firms under the framework of “natural liberty” ; or should we require open and liberal relations, even within a firm? At last, is it ethically justifiable for firms to pursue economic profit while ignoring other ethical requirements in a society; or, do firms need to operate as ethical entities ?

HAN Sang-Jin et Young-Hee SHIM.

Beijing University

“Dual individualization in East Asia. Individualization in the society and in the family”

Abstract: “The purpose of this presentation chapter is to conceptually sort out different types of individualization in East Asia and demonstrate their salient characteristics with respect to liberalism. The results are based on survey data

collected from three cities of Seoul, Beijing, and Tokyo. We want to show that individualization in East Asia is a Janus-faced, dual individualization, involving a tendency of individualization of the West on the one hand and characteristics of "community-oriented individualization" on the other. We also want to reveal that different types of individualization we develop are linked to different styles of liberalism in the context of East Asian development.

We shall begin by noting two aspects of individualization. One is individualization from the perspective of social change, or individualization in society in general. The other is individualization in the context of the family. The reason why we divide these two aspects of individualization is because in East Asia it is questionable to define individualization exclusively in terms of self-interests. In contrast, collective interests can be a strong motive of individualization. For instance, individualization in the context of the family might be different from individualization in society in general. This study attempts to reveal the individualization in society in general and individualization in the context of the family in three cities, utilizing a typology of individualization, focusing on "community-oriented type" of individualization."