



ISSN: 2230-9926

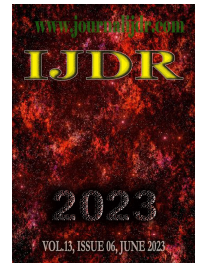
Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research

Vol. 13, Issue, 06, pp. 63095-63106, June, 2023

<https://doi.org/10.37118/ijdr.26885.06.2023>



RESEARCH ARTICLE

OPEN ACCESS

PROSPECTS FOR MORE MORALITY-ORIENTED NORMATIVE REFORMED INTERNATIONAL, INTER-CIVILISATIONAL DEVELOPMENT SYSTEM

*Barack Lujia Bao

Researcher and Departmental Lecturer, Xianda College of Economics and Humanities of Shanghai International Studies University, Shanghai, China

ARTICLE INFO

Article History:

Received 11th April, 2023
Received in revised form
26th April, 2023
Accepted 08th May, 2023
Published online 30th June, 2023

KeyWords:

Doctrine of Adam Smith, Classical Chinese Political Philosophy, Classical Western Political Philosophy, Doctrine of Mencius, International Development, International Affairs.

ABSTRACT

Both Adam Smith and Mencius could be arguably considered as two of the most thought-provoking philosophical intellectual thinkers within the domains of Anglo-Saxon economic and political civilisation over the course of Industrial Revolution and of classical Chinese economic and political civilisation amid the neolithic Warring-State period. In particular, the former one conceptualised moral sentiments and the potential economic secrets to wealth accumulation in a system of division of labour; the latter one critically and constructively inherited ideational legacies from the Confucius Doctrine, historically proposing the ideational disposition of humane government, moral priority, civil superiority over the rulers and state and the benign characteristics of an individual at birth. At first glance, both these two economic and political philosophers from two separate civilisational entities have few conceptual, intellectual, political and economic interrelations or overlapped commonality from their heterogeneous geographical characteristics and variables, grand historical circumstances of far distinctive, heterogeneous means of productions: the emergence of technological revolution from manufacturing to machinery in the embryonic stage in the Smith Era and metallurgical and agricultural advancements, metamorphism and transformation in the Mencius Era, and contrastive social structures and architectures between the Smith-inhabiting British society and Mencius-inhabiting Warring-State society in antique Chinese period. Nevertheless, the chief objective of this research analytical manuscript seeks to, with the frameworks of certain international relations theories and comparative philosophy, conduct profound, comprehensive, dialectical contrastive investigations into their implicit reciprocity and trans-sectional, trans-spatial homogeneity and interplay, especially a series of organic associations of their analytical propositions on the nature, implications and implementations of morality of different forms and fashions with the necessity for recalibrating, reconstructing and even re-modeling a more morality-oriented normative international, inter-civilisational development architecture in the contemporary volatile, unpredictable, competitive and ambiguous world between disorder and integration, between amalgamation and fragmentation, between win-win cooperation and zero-sum confrontation upon a firm theoretical roots of Thucydides Traps. Methodologically, this analytical manuscript has sought to take advantage of constructivist representative sampling of Chinese pandemic-controlling measures, and China's uniquely active, autonomous participation into the global economic development paradigm and trajectory, in contradiction with the unanticipated demise of Silicon Valley Bank, which may be comparable to Bears Stearns Moment chiefly owing to the withdrawal of governmental regulations, the dismal fiasco of financial and banking regulations and excessive non-performing loans, and unethical misbehaviours by the financial oligarchs within. Moreover, Russia-Ukraine geopolitical dilemma drains the global economic sluggish movement. As a result of must fairly exhaustive, quantitative and qualitative investigation into representative sampling of failed amoral, non-normative institutions and differently up-coming normative initiatives, it could be initially observed that whilst the conditions and contexts for successfully constructing a morality-oriented normative international, inter-civilisational development system and mechanism are divergent because of diverse political, economic, social, cultural and environmental circumstances, the probability index and necessity for doing so can be circumstantial and verifiable and such kinds of international normative institutions and mechanisms should be enforceable in a more civilisational, international society as it should be. Furthermore, Mencius Doctrine and Smithian Doctrine can uphold a supplementary role to play in achieving that kind of prospect of unconventional collective morality and collective norm, which is not unique to Western context alone, that certain mainstream Western-initiating international relations theoretical findings may have fallen short of quantitatively and qualitatively reconstructing, recalibrating and re-evaluating. China's examples could be the quintessential example worthy of re-learning and abstract inheritance for others who choose to take lessons at an inter-philosophical, cross-sectional level.

*Corresponding author: Barack Lujia Bao

Copyright©2023, Barack Lujia Bao. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Barack Lujia Bao. 2023. "Prospects for more morality-oriented normative reformed international, inter-civilisational development system". *International Journal of Development Research*, 13, (06), 63095-63106.

INTRODUCTION

After Socratic and Confucius Eras, both Adam Smith and Mencius could be arguably considered as two of the most indispensable, crucial philosophical intellectual thinkers within the domains of Anglo-Saxon economic and political civilisation and of classical Chinese economic and political civilisation. The former one conceptualises moral sentiments and the potential economic secrets to wealth accumulation in a should-be system of labour division; the latter one critically and constructively inherits ideational perspectives and legacies from Confucius, proposing the historic conceptions and disposition of the fundamental interests of civil superiority over those of the rulers and state and benign characteristics of an individual at birth notwithstanding its intrinsic paradox and controversy over the judgement by Mencius. At first glance, both the economic and political philosophers from the two separate, divergent civilisational entities bear insignificant conceptual, intellectual, political and economic interrelations and interplay due to their far diverse geographical characteristics and variables, and the grand historical circumstances of far heterogeneous means of productions: the emergence of rudimentary, preliminary technological revolution from manufacturing to machinery in the Smith Era and metallurgical and agricultural advancements in the Mencius Era, and different societal structures between the Smith-inhabiting British society and Mencius-inhabiting Warring-State society. Furthermore, their chief philosophical perspectives may in parallel be of that contradictoriness in terms of epistemology and methodology: if historical dialecticism and historical materialism is methodologically applied, then it could be encapsulated and adumbrated that Smithian Doctrine primarily served the interests of the industrial groups and advocated free market through the means of conducting exhaustive empirical and rational research and investigation into economic, political, social and institutional themes with nil pressure from monarchs and kings. To the contrary, Mencius embraced no historical and natural condition to launch his political, economic, philosophical concepts and proposals by disregarding the benefits and interests of privileged monarchs and royal conglomerates into full consideration notwithstanding his emphasis over much substantial significance and role of civic interests in comparison with overall state interests and monarchical, aristocratic interests (Lau, 2004). Without profound introduction of empiricism, historical materialism and dialectical materialism, Mencius tended to conceptualise interstate relations, political, economic, social and institutional issues merely on a basis of instinct and intuition and visual perceptions (Lau, 2004). It may have been historically unrealistic and non-dialectical from Mencius to offer a series of systematic, mathematical and empirical interpretations to the above-mentioned issues much in same way that Adam Smith did (Zhou and Cheng and Xu, 2010).

On the other hand, as political and economic intellectual thinkers highly probably attach much considerable significance to comparable political, economic, social and institutional issues despite different social structures, different bureaucratic architectures, different epistemologies and methodologies and theoretical modelling frameworks, there may be certain ontological reciprocity and complementarity between them that research analysts in the areas of economic sciences, political sciences, and social sciences have unconsciously neglected and dismissed. For instance, with regards to Adam Smith's revolutionary free-market economic treatise, *The Wealth of Nations*, Adam Smith was long considered and may still be considered as a proponent of narrow self-interest and maximum rational choice for the sake of maximum mercantilistic interests as he categorises and labels human as *Homo Economicus* within the classical capitalist social context (Smith, 1999). To the contrary, in compliance with Adam Smith's alternative philosophical masterpiece, *The Theory of Moral Sentiments*, his investigations into flip side of economic interests literally embraces the interests of the greater good (Smith, 1999). Adam Smith's classical treatise accentuates the ideational conceptualisation corresponding to human nature, logic and nature of benevolence, logic and nature of justice, and logic and

nature of sympathy, whose unique significance is distinct from Machiavellianism and Realism may be associated with a more normative reformed international system and global governance mechanism in the 21st century, from which a series of shared moral, ethical obligation and moral responsibility beyond merely narrow self-interest may be indistinguishable. Likewise, Mencius, one of the consequential intellectual thinkers over the course of antique Chinese period, second only in influence to Confucius, critically and in some cases innovatively theorised Confucian ideational legacies of benevolence, righteousness and innate moral virtue at birth and ameliorating and acting with benevolence, justice and acting with benevolence, justice and empathy over the sufferings of the underprivileged and the dispossessed within his limited theoretical framework (Lau, 2004). Furthermore, in compliance with Mencius, those who stand on the right side of norms and principles shall deserve growing backing and assistance whereas those who stand on the erroneous side of them shall suffer from the deficiency of the latter (Lau, 2004). Despite not belonging to the mainstream category of international relations theory and international development theory, it could be initially argued that those ideational concepts may be a beneficial antidote to institutional, conceptual drawbacks, followed by seeking the normative dynamics of interstate relations as the interstate, inter-civilisational interdependence and co-dependence are presciently deepened.

It may be neither adventitious nor extraneous that this shared, inter-connected world of contradictions, competition and complementarity demonstrates massive explosion of growing material wealth and advances in science and technology has generated unprecedented diversification of human civilisations whilst a constellation of daunting conundrums, including transnational global and regional conflict, transnational terrorism, humanitarian crisis, high Engels Coefficient, high Gini Coefficient, famine, unemployment and lopsided development paradigms, impede and exacerbates global unpredictability and uncertainty (El-Zimaity, 2020). To a large extent, multiple hierarchical and non-hierarchical warfare, geopolitical security dilemmas, foreign interventions, trade frictions, far-right populism and unilateralism may have been detrimental to exposing the fragility of the globalisation worsening the deficiency of heightening global endeavours in peace, reconciliation and stability (El-Zimaity, 2020). Through the means of exhaustive investigations into the verisimilitude and amplitude of underlying international affairs and international arenas, it may be substantial to observe and adumbrate that there have been enormous unconventional international, global issues, an amalgamation and agglomeration between opportunities and challenges, integration and fragmentation, peace and warfare, development and stagnation, security and risks, and so forth, which may necessitate a more derivative, normative formula embracing the elements of politically-and-economically moral and ethical obligations and international social responsibility transcending classical realism and narrow self-interest of individuals and states to address and operate. Furthermore, it is consequential to re-evaluate the appropriateness and *pellucidity* of state-actor behaviour and conduct, merits and demerits of the existential neoliberal international architecture and structure, the criteria and benchmarks on objects of reward and punishment, and a sense of moral philosophy without disregarding the greater interests of those state actors at a comparatively-disadvantageous position. It is in parallel of that crucial significance that institutional and cultural hegemony over some underprivileged civilisational states and entities should be objectively discredited and questioned probably associated with the Adam Smith-initiating theoretical models of moral sentiments of political philosophy and formula of wealth of nations of Smithian politico-economic philosophy and Mencius-inducing empathetic orientation and maximum backing by the benign norms and principles that an individual state should take the pains to uphold in a civilisational international society as it should be.

When it comes to crucial research questions concerning Doctrine of Adam Smith and that of Mencius on an axis of international relations theoretical models and formulas, rather than conducting historical studies and philosophical studies alone, this research analytical

manuscript seeks to basically and dialectically assess the following research questions concerning international relations theoretical underpinnings and comparative philosophical studies. To begin with, in what ways are Doctrine of Adam Smith and Doctrine of Mencius conducive to the remarkable tasks of remaking of a more politico-economically-and-institutionally normative international system in a world disproportionately monopolised by the Western-oriented mainstream international relation theoretical frameworks? Furthermore, what kinds of ideational legacies from Doctrine of Adam Smith and of Mencius could be and should be constructivistically inherited in improvements of international architecture and international development and which cases can play the important role as special supporting evidence? Last but not least, inheriting from Adam Smith's doctrine and Mencius' doctrine, what sorts of politically-and-economically moral, normative international systems and international institutions should be institutionalised and restructured and re-contextualised in a volatile, unprecedented, contradictory and ambiguous international arena of reintegration and re-fragmentation, crisis and opulence?

With regard to a series of specific research methodologies and primary structure of this research manuscript in response to this crucial theoretical issue of building a more politico-economically moral and normative international system, this analytical research manuscript commences by conducting a series of interdisciplinary investigation into a whole host of original archives concerning doctrine of Adam Smith and doctrine of Mencius and attaches much more significance to their implicit interpretation upon the logic, nature and implementation of political philosophies of morality and justice, which may be dialectically associated with interstate affairs, international system, global governance mechanism as they should be. Afterwards, this analytical research manuscript seeks to move much application of hodgepodge of their heterogeneous but comparable political philosophies into representative international-development-relevant case studies, including the should-be deepening international cooperation on mitigating the global COVID-19 pandemic in the low-politics realm, and the comparison between the participatory role of China in international macroeconomic governance mechanism reform and dilemma for Western-based international and regional governance, the unanticipated collapse of the Silicon Valley Bank. This section manages to examine the positive cases of well-inheriting the ideational legacies of Adam Smith and Mencius and other lessons of disregarding those philosophical concepts that are by no means extraneous but rather invariably matter in one way or another to this day.

Furthermore, this analytical research manuscript seeks to epistemologically and methodologically evaluate both certain virtues and drawbacks of doctrine of Adam Smith and doctrine of Mencius on a contemporary international proxy, including a set of debatable assumptions, conjectures and hypotheses of applicability and availability of morality, bureaucratic governance system and human-society nexus specifically. Certainly, their philosophical teachings could not be ready-made, fixed and immutable prescribed medications but rather may supposed to be characterised by human and institutional capability-building guideline in response to unanticipated international obstacles of international affairs and international development, from which state actors and international players should take abstract inheritance within a broad context. Furthermore, it may be acknowledged that certain discussed arguments and judgements from this research manuscript remain yet to be verifiable and empirical in full swings, without extracting from each and every sentence from the original archives and monographs of Adam Smith and Mencius; yet the author of this analytical research essay would like to launch the heartfelt hopes that a number of research analysts and philosophical analysts within the realms of international relations, international development, and comparative political philosophy will have inclination to draw considerable philosophical and intellectual strength and inspirations from this study within certain contexts and circumstances.

Literature Reviews on Doctrine of Political Philosophy concerning Adam Smith and Doctrine of Political Philosophy concerning Mencius

What ideational points can be dialectically learned and inherited in association with political philosophy of Adam Smith?

This section seeks to critically evaluate some conceptual legacies of theory of moral sentiments and productivity and society by economic and labour division. There have been impressive research findings concerning Adam Smith's Doctrine of morality and economic and financial productivity, especially according to *An Inquiry into the Nature and Causes of The Wealth of Nations* (1999), and *The Theory of Moral Sentiments* (2009). Since the ideas of division of labour and invisible hand presented in *The Wealth of Nations* have been interpreted substantially without reference to the framework of thought already developed in *The Theory of Moral Sentiments* on which Adam Smith considerably did draw in *The Wealth of Nations*, whose dispositions from these two philosophical and politico-economic masterpieces in parallel bear something of a common origin, the conventional interpretations of *The Wealth of Nations* have been constrained, to the detriment of economics as a subject (Sen, 2009). To some extent, Amartya Sen, Lamont University Professor at Harvard University and Nobel Prize Laureate in Economic Sciences in 1998, basically argues that this sort of theoretical interpretation applies, among alternative issues, to the comparable multidimensional complexity of human motivations and rational choices, economic production and human ethics, and interdependence between the role of institutions and free markets in the functioning of the economy (Sen, 2009). Adam Smith discussed that for the sake of explanation on the motivation for economic exchange in the market, no alternative objective has to be analysed except much pursuit of self-interest (Smith, 1999; Sen, 2009). In compliance with Adam Smith, by no means is it "from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their humanity but to their self-love" (Smith, 1999: 119).

It is important to pay a particular significance to Adam Smith's assertions on human characteristics amid the embryonic stage of preliminary industrialisation that provided that "self-love is of special relevance in seeking some particular explanation --- then other motivations have important roles in explaining other types of choices" -- contractual spirit and benign socialising (Sen, 2009: ix). There is no explicit correlation between the role of the former one in explaining particular economic phenomena and the reduction in relevance of motivations in the grasps of alternative economic regularities (Sen, 2009). Probably, narrow self-interests seem to be a deterministic factor of human action or human inaction within the surroundings. That may be because Amartya Sen observes that Adam Smith, this prestigious Scottish economic scientist, demonstrated how the functioning of the holistic economic systems and of the markets in particular can be facilitated enormously by alternative impulse (Sen, 2009). On the one hand, epistemologically speaking, by no means are human beings guided merely or immutably by self-gain or even prudence (Sen, 2009). On the other hand, it may be reasonable to emphasise that acceptable ethical and practical grounds "for encouraging motives other than self-interest--whether in the crude form of self-love or in the refined form of prudence" (Sen, 2009: xi).

To understand the nature of a country's financial stability in a way that is, as it happens, immediately relevant to the current economic crisis, it is extremely important to pay attention to Adam Smith's argument that "when the people of any particular country have such confidence in the fortune, probity, and prudence of a particular banker, as to believe that he is always ready to pay upon demand such of his promissory notes as are likely to be at any time presented to him; those notes come to have the same currency as gold and silver money, from the confidence that such money can at any time be had for them" (Smith, 1999: 389). Such confidence need not invariably pre-exist or survive; "a climate of mutual trust has to be cultivated and fostered" (Sen, 2009: xiii). Moreover, Amartya Sen discredited

that “the spirited but erroneous attempt to see Adam Smith as an advocate of pure capitalism, with complete reliance on the market mechanism guided by pure profit motive” (Sen, 2009: xiii). What should not be ignored is that Adam Smith “was not aiming to be the great champion of the profit-based market mechanism, nor was he arguing against the importance of economic institutions other than market economy, but not of its sufficiency” (Sen, 2009: xiii). Rather than the pursuit of singular profit-seeking goal, Adam Smith witnessed the task of political economy as the pursuit of “two distinct objects”: “first, to provide a plentiful revenue or subsistence for the people, or more properly to enable them to provide such a revenue or subsistence for themselves; and secondly, to supply the state or commonwealth with a revenue sufficient for the public services” (Smith, 1999: 246). Adam Smith defended “such public services as free education and poverty relief while demanding greater freedom for the indigent who receives support” (Sen, 2009: xiii). Beyond his attention to the components and responsibilities of a well-functioning market system (such as the role of accountability and trust), Smith borne a profound concern over the inequality “that might remain in an otherwise successful market economy” (Sen, 2009: xiv).

Adam Smith did acknowledge the significance of governmental and institutional interventions on behalf of the dispossessed and give a formula of disarming simplicity. “When the regulation, therefore, is in favour of the workmen, it is always just and equitable; but it is sometimes otherwise when in favour of the masters” (Smith, 1999: 246; Sen, 2009: xiv). Adam Smith’s disposition rightly highlights the enormous significance of whether a kind of regulation embraces the interests of the underprivileged or those of social elites only. Adam Smith discredited market-excluding interventions instead of market-including governmental regulations that can help to accomplish something meaningful (Sen, Amartya, 2009; Smith, 1999). It may have something to do with Smithian political philosophy as regards reasoning about “justice among leading philosophers associated with the radical thought of the Enlightenment” (Sen, 2009: xv). The contractarian methodology in its embryonic stage pays a particular significance to identifying “just” institutional arrangements for a society, which “would yield a corresponding--hypothetical--contract”, whose demands of justice comports with with the expectation of appropriate individual behaviour to regularly optimise those institutions (Sen, 2009: xv). That may be because Adam Smith emphasises the crucial role of moral sentiment and virtue as a prerequisite to market-oriented economic system and such activities necessitate part of institution-inclusive regulations. Some dispositions on moral sentiments by Adam Smith are worthy of in-depth, exhaustive reconsideration.

“However selfish man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind of pity or compassion, the motion which we feel for the misery of others, when we either see it, or are made conceive it in a very lively manner. That we often derive sorrow from the sorrow of others, is a matter of fact too obvious to require any instances to prove it; for this sentiment, like all the other original passions of human nature, is by no means confined to the virtuous and humane, though they perhaps may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violator of the laws of society, is not altogether without it” (Smith, 2009: 13).

It can be observed that part of Smithian Doctrine juxtaposes the significance of moral sentiments and impartial spectator and free-market-including bureaucratic regulations. It could be deduced that if an individual does not bear a kind of empathetic capability and inclination, then a kind of economic system and economic institution is doomed to derail in a should-be just and moral society and community. Adam Smith rejected an economic society without fundamental, quintessential empathy and sympathy. As a result of conducting considerable, impressive research over Adam Smith’s politico-economic philosophy and moral philosophy from part of quintessential archives and documentations of Adam Smith and

research intellectuals exploring the former ones, especially Professor Amartya Sen of Nobel Prize in Economic Sciences, some theoretical spotlights can be extracted and internalised. To begin with, thanks to constant assessments by Professor Amartya Sen, it is crucial to objectify and internalise Adam Smith’s collective epistemological interplay between moral sentiments and moral justice combined and free-marketing-including institutional regulations as a guarantor of the sustainability, agility, and self-reflexivity of market economy implementation and macroeconomic experimentation, or at least from which intellectuals, research analysts and institutional stakeholders and decision makers can take abstract inheritance within economic and institutional contexts and circumstances. Moreover, Adam Smith literally rejected unalloyed mercantilism of craving for singular profits a unique part of market economy or economic and commercial decision-makers but the substantial social responsibility of laying a helping hand to the underprivileged in terms of economic revenue and fundamental subsistence and continued amelioration of public services. This sort of philosophical concept may yield certain inspirations for normative reforms of international economic, financial and commercial institutions, which should attach much more significant importance to the validity, reliability, sustainability of mechanism and representation of those economically-disadvantageous and marginalised powers other than major Western industrial powers or monopolistic, oligarchic multinational corporation within the industrialised powers.

To the contrary, in the wake of deepening research over Adam Smith’s doctrine within the academic communities, very few academic documents about explicit and implicit ties between Smith’s philosophical concepts and international affairs, international development system and international governance mechanism and even a rising China nearly on a par with the remaining economic superpower, i.e. the United States, have been sufficiently available. Instead, most of their research, including the research findings by Professor Amartya Sen, has paid more attention to human behaviours, definitions of morality, economic production and classical division of labour, whose issues have been discussed multiple times. More special supporting evidence about relevant international development affairs and international relations in association with abyssal concepts of Smith;s politico-economic philosophy may further accentuate and nourish the durability and applicability of the latter one and even of underlying international relations and international development theoretical frameworks notwithstanding their subtle irrelevance at the first sight.

What ideational points can be dialectically evaluated and internalised in association with political philosophy of Mencius?

After conducting basically comprehensive research over crucial philosophical, ideational points and legacies of the Smith Doctrine with the domains of Western politico-economic context and even international relations, it is with a peaceful, rising China that a comparable doctrine on morality and justice within the classical Chinese philosophical domains is literally worthy of rediscovery, part of which should not ignore or dismiss the non-negligible role of Mencius’ Doctrine as a chief inheritor of School of Confucianism. In accordance with Feng Youlan, the modern Chinese philosopher, just as Confucius place in the antique Chinese chronicle is comparable and analogous to Socrates place classical Western chronicle, so is the case with Mencius’ place in Chinese history being so to Plato’s place in Western history (Feng, 2000). Furthermore, Modern Chinese archaeologist Li Ji highlighted the contributions made to world civilisation by Chinese humanism, by the grace of much endeavour by Confucius and Mencius amid the course between the Paleolithic Era and Neolithic Era respectively (Li, 2007). Furthermore, it could be argued that China’s choice of sticking to a non-military-dominating rising trajectory may meanwhile have something to do with Mencius-initiating Chinese humanism, which is part of substantial contribution to world civilisation that a modernising China does not seek foreign exploitation and colonisation through military force.

When it comes to Mencius' interpretation and definition of morality and human nature, "the nature that Mencius was expounding was not merely the natural essence of man", nor was the development of human nature merely "adhering to inherent and natural principles of physiology", instead, the development process of human nature entails a moral endowment and possessed a moral quality; Mencius' Doctrine distinguished such special moral quality with that of alternative species and objects (Zhou and Cheng and Xu, 2010: 58). Mencius further compartmentalised the moral nature into four sprouts, i.e. "humaneness, righteousness, ritual courtesy, and wisdom" (Zhou and Cheng and Xu, 2010: 62), in brief, four sprouts of moral nature, and "attributed them both to man's moral endowment" towards the strength of virtue (Zhou and Cheng and Xu, 2010: 66-67). Mencius pointed out that discussions concerning human nature in the world merely treat a kind of standard "determined by men" (Zhou and Cheng and Xu, 2010: 70), partly because humaneness, righteousness, ritual courtesy and wisdom are regarded as inherent in internal human nature inextricably linked with external moral categories, which play a facilitating role in altering how human nature works and advances (Zhou and Cheng and Xu, 2010). For Mencius, his emphasis on a natural moral motive, as distinct from one based on self-interest "in the case of the man who sees a child creeping towards a well, touches on a basic tenet of Confucian thought - the distinction between morality and self-interest" (Lau, D.C. 2004: xxii). One crucial disparity between a gentleman and an unethical individual is that "the former pursues morality with single-minded dedication while the latter pursues profit with equally single-minded dedication" (Lau, D.C. 2004: xxii; Mencius, 2004, VII. A. 25).

Undoubtedly, for Mencius, when self-interest may be irreconcilable with morality, morality is supposed to prevail rather than narrow self-interest (Lau, D.C. 2004). In compliance with Mencius, humaneness and righteousness as integral part of moral abilities are endogenous, intrinsic and rooted at individual mindset. In the meantime, Mencius hypothesised that the potential existence of self-awareness could externalise the darkness behind human nature in one way or another (Zhou and Cheng and Xu, 2010). Put it briefly, Mencius recapitulated the moral nature within human DNA and mental DNA and could-be-nurtured inner willingness, humaneness and righteousness to amplify such morality against narrow self-interest should be unconditionally facilitated and promoted. On account of Mencius' epistemology of unity between nature and mind, Mencius immutably conceptualised the intrinsic condition of morality and fundamental role of morality within (Zhou and Cheng and Xu, 2010). However, whilst Mencius believed that humaneness and righteousness are internal in the human heart, it may be unrealistic and non-empirical to discuss human behaviour in terms of good and evil merely based on the phenomena that we perceive; it may be a polemical conceptual point from Mencius that human evil has nothing to do with natural, moral endowment partly because the benchmark of it may contradict with the phenomenon that one observes, partly because Mencius stuck to singularity of righteousness and humaneness (Zhou and Cheng and Xu, 2010). To some extent, Mencius' Doctrine on the original virtue of human nature at birth seems to contravene the presuppositions of realism theories and human nature is literally invisible and intangible and unpredictable in real practice. Still, it should be dialectically and historically and realistically acknowledged that Mencius deeply sensed over the course of the Warring States Period, because of the expanding scale of interstate warfare, each seeking to be the dominant hegemonic state "vied to attract the masses" (Zhou and Cheng and Xu, 2010: 162).

Nevertheless, there was an undeniable positive correlation between military and state strength and the exploitation and oppression of the dispossessed during that historical period (Zhou and Cheng and Xu, 2010). It is right to emphasise that Mencius had a profound standpoint of the great power of humane government; "a just cause enjoys abundant support, while an unjust cause gets little support" (Zhou and Cheng and Xu, 2010: 166; Mencius, Chapter 14). Mencius advocated that "between ruler and ministers the Way and righteousness" should be a kind of patchwork and amalgamation of these two important virtues (Mencius, Chapter 2; Zhou and Cheng and Xu, 2010: 186).

This may be to suggest that lords and ministers should choose to share the homogeneous political philosophies and moral realm instead of singular unity of narrow self-interests; more valuable is that not merely did Mencius criticise and discredit the malevolent regimes of the feudal lords, but more historically Mencius devised a meticulous proposal to establish a humane government (Zhou and Cheng and Xu, 2010). Such remarkable conceptual legacies are figuratively worthy of abstract inheritance and internalisation to preserve, safeguard and ameliorate a sort of international system of peace, norm and political virtue. It is also because the chaotic age of the Warring States when Mencius inhabited was overshadowed by "violence, destruction of morality, and pursuit of profit at the expense of righteousness", followed by losing faith in morality (Zhou and Cheng and Xu, 2010: 72). It could be argued that the above-mentioned historical circumstance makes Mencius' insistence in moral sentiments as part of human nature valuable and precious to the historical context and even to this day in a comparable volatile, unpredictable, contradictory and ambiguous international society. "Only Mencius refined the commonplace concept of human nature into a metaphor for morality, and elevated man from an entity of nature into an entity of morality, and from this led humanity to an endless effort at self-renewal" (Zhou and Cheng and Xu, 2010: 72). Furthermore, it may meanwhile be valuable of Mencius' epistemology that is a mixture of Heavenly-endowed nature of man with the grand course or the way of the Heaven (Zhou and Cheng and Xu, 2010).

Here is an important question: what may have been Mencius-defining definitions and characteristics of humane government? At least, the above-mentioned Mencius' Doctrine on human nature and morality may have something to do with Mencius' alternative abyssal disposition and advocacy for humane government prioritising civil supremacy, to optimise a kind of human-oriented social system. In compliance with Mencius, "the basis of governance was in each individual's moral cultivation and the basis of the world lays in the state, the basis of the state lays in the family, and the basis of family lays in the individual" (Zhou and Cheng and Xu, 2010: 156). Moreover, Mencius paid a considerable significance to the internal essence of rites, music and entertainment arts, and advocated for the enactment of humane government of civic protection and righteousness against private gain and private scheme and oppressive regime (Zhou and Cheng and Xu, 2010), and they should be integral parts of humane government. Reversely, after all have been crucially discussed in terms of key worthwhile values of Mencius' Doctrine, the author of this analytical research manuscript has observed that the volume of analytical archives and documents within the international academic communities attaching a considerable, particular regard to Mencius' Doctrine remain little and even disproportionately trivial. This unexpected situation may be an indirect manifestation of Mencius' Doctrine probably playing a lesser role in international academia of philosophical studies in a multilayered fashion than School of Confucianism and School of Taoism. Actually, As a non-negligible integral part of classical Chinese philosophy, Mencius' Doctrine associated with the mainstream international-relations-relevant theoretical underpinnings and modellings desperately necessitates much further in-depth analysis and innovation in response to a constellation of unpredictable shifts, re-alignments, re-structuralisations, re-fragmentation and re-differentiation from the position of strength and competitive advantages for some underlying international relations and international development conundrums may by no means be thoroughly resolved by Western-introducing international-relation medications alone as time and conditions vary regularly.

Epistemological and Methodological Analysis of Doctrine of Adam Smith and Doctrine of Mencius within Framework of International Development Affairs and Contemporary International Arena

In what ways should the theoretical models initiated by Adam Smith be dialectically evaluated in association with the complicated contemporary international arena on an epistemological level and methodological level?

Generally speaking, the data that one acquires from a laboratory and the data that an individual derives from the history of the human beings embrace analogous foundational roles in both modern natural sciences and in modern enlightened social sciences. Speaking of the Smithian Doctrine, it could be arguably noted that *The Theory of Moral Sentiments* and *Wealth of Nations* are among the thought-provoking epoch-making masterpieces in the history of social science and moral philosophy, which can even be thought as a supreme pursuit in the social scientific thought of the Enlightenment and moral, philosophical concept. Adam Smith critically pointed out the should-be original sources of wealth and critically discussed how the people as *Homo-economicus* of mercantilism and self-interests and rational utility maximiser defined by Adam Smith should acquire that without disregarding implicit moral standards and leverages. Methodologically speaking, it could also be argued that scientific approaches to the study of society and human nature are central to Adam Smith's concerns. Adam Smith attached much more importance to his inhabiting society: there is something about society in which economic life has been rationalised and compartmentalised; that is remarkably productive and productivity is the source of unprecedented wealth and unprecedented and uncontrollable variations and transformations in the structure of society. Adam Smith's *Wealth of Nations* is a complicated piece of work in a well-constructed and well-thought and it concerns with academic and conceptual presentation in a well-structured and logical fashion and manner. Smithian Doctrine pertains to a constellation of other important themes associated with contemporary political philosophy and with contemporary political questions. Adam Smith observed that the development of an industrial economy means the stratification of society based upon people's wealth and based upon the kind of labour and travail that they put in (Smith, 1999). It also means the society turned out to fragment into a diversification of classes and there must have been certain antagonism in the interests of these heterogeneous classes.

It should be recognised that Adam Smith did not bear historical condition and opportunities to make far more deepening analysis of how international relations and international development should function and evolve in association with Smith-initiating division of labour, resources, and even markets. Nevertheless, Adam Smith's could-be epistemological legacies in association with international affairs and international development may lie in his classical alarming towards classical realism that prioritises state narrow security self-interests without regarding the crucial role of morality, virtue and justice within certain contexts and circumstances, and even probably against Thucydides' Trap that an emerging power tends to inevitably supplant and attenuate the dominant position of a remaining hegemonic power (Allison, 2018; Reus-smit. and Snidal., 2010). Adam Smith's concepts inadvertently have pointed out the implicit problem behind interstate warfare and conflict and unfair exploitation of economic and natural resources. Adam Smith's theory of moral sentiments and of sources of wealth of nations may navigate the international-relations research analysts and international-policy decision makers in contemplating in how to well conduct well-structured division of labour through the moral means as they should be. As the nature and form of division of labour and even mercantilist activities, the question of in what way such variations and structural transformations would and could amplify the probability index of both interstate interdependence and dilemma should be meticulously addressed on the grounds of updated interdisciplinary theories.

In what ways should the theoretical frameworks and theoretical models initiated by Mencius be dialectically evaluated in association with the complicated contemporary international arena on the epistemological and methodological level?

It could be observed that Mencius' Doctrine entails considerable epistemological and methodological deficiencies and drawbacks of which Mencius was unable to be conscious on his day. As Mencius (2004, IV. A.9) puts it, "it was through losing the people that Chieh and Tchou lost the Empire, and through losing the people's hearts that

they lost the people. There is a way to win the Empire; win the people and you will win the Empire. There is a way to win the people; win their hearts and you will win the people." Mencius' statement of such kind is epistemologically and methodologically debatable. In the first place, it is within Mencius' Doctrine that the heart is endowed with the ability to make a judgement upon the criteria and benchmarks on what is right and what is wrong, and Mencius conceptualised and encapsulated the relationship between ruler and subject as simply one singular case of moral relationship and political action on the part of the ruler is encumbered by moral judgement as alternative behaviour (Lau, 2004). This linear logic could be to some extent discredited: in compliance with Mencius, human heart constitutes a bridge linking man with Heaven, and there may be no more infallible indication of the will of Heaven than "the reaction to the ruler of the people in their hearts" (Lau, 2004: xl-xli). To the contrary, there is little comparable juxtaposition between the political will of the ruler and the will of the Heaven because the definition of civic welfare and definition of the ruler seems inconclusive and variable. Instead, it may be unquestionable that a reasonable, steady human development index entails the most fundamental civic demands. Thus, Mencius' ideal of state as benevolent government embraces a kind of benevolence, which was more specifically the virtue that characterises the relationship between parent and child. Nevertheless, it should be emphasised that the relationship between state ruler and subject cannot be singularly and simplistically characterised by moral nature or virtue in a society and architecture of bureaucratic interests that are multilayered and complicated, variable and unpredictable under a diversification of circumstances, contexts, positions and even emotional status, of which Mencius' moral epistemology and non-empirical, intuitive methodology falls short, inevitably. On the other hand, Mencius' potential merits of this philosophical concept of humane government and civic significance can in some ways challenge the research analysts and decision makers within the realms of international relations and international development to re-contemplate in constructions of a global benevolent, humane government within and beyond the underlying neoliberal international system. It should be supported that an architecture and mechanism to promote governmental officials is supposed to be initiated, optimised and structuralised for the sake of ameliorating and rectifying an authentic society towards morality and normative characteristics, either at an intrastate level and at an interstate level. Afterwards, that kind of normative system may generate a growing number of potential moral people to care for the dispossessed and underprivileged. Then, a normative humane government and good governance could be accomplished, preserved and re-calibrated under a limited, construed framework and paradigm.

It is consequential to accept the fact that today's international arena is far from benign cooperation, interdependence and peace, and moral and positive behaviours of state actors or non-state actors may not meet rewards, but it is desirable to highlight striving to become an individual sovereign entity or state sovereign entity of morality, ethics and high virtue in maximum circumstances and contexts as profoundly as they can, even as some scenarios do not function as anticipated within the immediate period. It could be argued that this is an extraordinary vision as well as an extraordinary text that speaks to a moral and normative state actor or non-state actor developing a normative, positive philosophy in the pursuit of substantial morality and benevolent humane government regardless of perfection or realisation, ultimately. What makes Mencius Doctrine indispensable is notwithstanding in a chaotic, capricious world and his failure, Mencius maintained insistence on learning and afterwards remade the world in an alternative way much greater than he could have as that important chief minister and bureaucratic officials by developing a kind of philosophy through his teaching that has affected people for 2000 years. That sort of ideational orientation remains applicable and thought-provoking, despite few scholars paying much adequate attention to Mencius' concepts in association with the contemporary, volatile, unpredictable, competitive and ambiguous international society and international arena, e.g. Russia-Ukraine geopolitical dilemma, bureaucratic mismanagement of international institutions

and re-fragmentation and confrontation among great economic powers.

Case Studies over China-participating Normative Reformed International System with Extension of Political-Philosophy-relevant Abyssal Legacies of Smith Doctrine and Mencius Doctrine

Political Philosophy of Smithian-and-Mencius-inheriting Morality and Justice as Regards International Cooperation against COVID-19 Pandemic: China's Moral Obligations and Normative Principles beyond Narrow Self-interest

This section attempts to multidimensionally conceptualise, theorise and evaluate the epoch-making ideational application and experimentation by Adam Smith's politico-economic philosophy and Smithian moral philosophy and Mencius' political philosophical thoughts and moral ones into the contemporary context of addressing the global sanitation challenges of the COVID-19 pandemic. Furthermore, this part seeks to conduct a series of dialectical, analytical recapitulations of implicit principal reasons and procedures for such indispensable, substantive inter-philosophical implementations, followed by considerable recommended theoretical models of multi-sectional transnational cooperation within the comparative-philosophy-based context and international-development-based context.

To start with, when it comes to the implicit principal reasons for much applicability and implementation of Mencius-and-Smith-initiating moral philosophy and politico-economic philosophy into the global health context, especially the global novel Coronavirus pandemic and Omicron variants, it is essential that the research analysts within the realm of international relations and international development squarely investigate the grand circumstances and severity of this unprecedented, derivative pandemic that transcends the borders. Eddie Tapiero, Professor and Economist from the Republic of Panama, argues that this virus, literally has nothing to do with political borders, nor political ideology; instead, it merely transcends the borders as profoundly and advances in a more transmissible fashion as possible (Tapiero, 2020). It is necessary to understand that infectious diseases represent an authentic, growing threat that has to be countered by an adequate international cooperation because the ongoing combination of rapid urbanisation and global climate change have created conditions in which new viruses emerge and are transmitted from animals to humans more instantaneously than before as well as humanly transmissible (Türk, 2020). Under this grand circumstance, Danilo Türk (2020), incumbent President of the World Leadership Alliance-Club de Madrid, the former President of Slovenia, emphasises that the international reaction to the outbreak of Coronavirus was unexpectedly mixed. Still, considerable Western media have chosen to falsify the situation in a disgraceful fashion (Ross, 2020). Simultaneously, Isamoldien Khadir A. Elmansour, Minister of the Embassy of the Republic of Sudan in China, asserts that the COVID-19 outbreak in China and all across the globe attracted unprecedented global attention owing to the mounting worries regarding unknown global challenges whether this derivative, unmet virus world be technically controllable (Elmansour, 2020). Henceforth, such severity of COVID-19 facilitates the necessity of experimentation, implementation and performance of moral obligation and a fresh sense of justice beyond narrow self-interests. Certain measures should have been initiated without any association of mercantilism, maximising profits, and unregulated commercial and business orientations. Instead, effective measures against this global health crisis must be adopted under the theoretical grounds of civil supremacy and benevolent government that Mencius put forward and the institution-including global market which Adam Smith put forward.

There is no denying that the global COVID-19 pandemic disproportionately pulverises the Chinese economic development trajectory and global economic development and sustainability (Sharaf, 2020). Comparatively speaking, Jean-Guy Carrier, Executive

Chairman of Silk Road Chamber of International Commerce, highlights that the outcome of the COVID-19 outbreak seems equivalent to that of SARS epidemic of 2003 (Carrier, Jean-Guy, 2020). With regard to China's effort and procedure of taking pandemic-controlling measures, it may be reasonable to make a necessary, slight comparison between China's effort against historical epidemic diseases and theirs against this contemporary pandemic on an inter-temporal, inter-spatial axis. Daryl Guppy, National Board Member of the Australia-China Business Council and Australian Representative with the Silk Road Chambers of International Commerce, argues that literally, China's response to the transnational COVID-19 pandemic is far heterogeneous with its response to the SARS outbreak of 2003: the former one is far more global-scale and globally constructivistic than the latter one. China's response has been in stark contrast to H1N1 swine flu, whose origins are the United States and Mexico, "infecting over 1,600,000 people in 214 countries with a 17% mortality rate leading to more than 284,000 deaths" (Guppy, 2020: 60). Likewise, Helga Zepp-LaRouche, the Founder and Chairwoman of the Schiller Institute, has rightly observed the fact that the Chinese central government had made a full genome sequence transparent within days of the global COVID-19 outbreak has made significantly facilitated and incentivised global scientists, epidemiologists, immunologists and comparable medical professionals to commence in exploring possible efficacious vaccines (LaRouche, 2020). Djoomart Otorbaev, former Prime Minister of the Kyrgyz Republic, argues that not merely does China manifest its institutional competitive advantage of swiftly mobilising enormous resources to combat this global COVID-19 pandemic, but more significantly it literally demonstrates its ideational orientation to pragmatically and realistically fulfill the transnational interests under this grand international circumstance (Otorbaev, 2020).

Philosophically, it could be deduced that all these research findings and arguments have been a kind of manifestation and exemplification of how profoundly and comprehensively China as a second largest economic juggernaut so far is on a track of advancing Mencius-initiating humane government and Smith-initiating moral sentiments and moral obligations on the contemporary global arena. This global COVID-19 pandemic situation meanwhile is an indirect manifestation of remaining relevance and durability of moral philosophy and politico-economic philosophy by both Adam Smith and Mencius to this day. Additionally, if one contemplates in this global sanitation situation in a broadening fashion, then it could be to some extent argued that to establish a more normative international system on a basis of moral obligations and international responsibility is the singularly realistic prescribed medication so far. The political atmosphere surrounding the COVID-19-pandemic outbreak necessitates level-headed, meticulous, conscientious reflection and responsible handling by the crucial, major institutions and mechanisms of the globe and the task of combating the global COVID-19 pandemic necessitates the design of measure of protection and avoidance of awful reactions and political manipulation because the time of social media and Internet connectivity generates and heightens the probability index of falling into the trap of hyperbole and panic (Türk, 2020). John Ross, Former Director of Economic and Business Policy of London, Senior Fellow of Chongyang Institute for Financial Studies at Renmin University of China, emphasises that confronted with such a severe global sanitation situation, level-headed thinking on a realistic context matters-- without any good return on pessimism, on panic or exaggeration (Ross, 2020). Instead, Essam Sharaf, Former Prime Minister of Egypt, argues that international cooperation on combating global COVID-19 pandemic can be conducted in other ways. To start with, the globe is supposed to expand synergistic cooperation in domains of "transnational medical assistance, vaccine research and development" (Sharaf, 2020: 48). Furthermore, all state actors and international agencies should collectively elaborate the establishment of different recommended ideal policies, modules or protocols for the sake of "national and international epidemic isolation measure, and national and international prophylactic measures" (Sharaf, 2020: 48). Only in this way can they launch the identical standard of reference in such incidents, incentivising and optimising international cooperation

(Sharaf, 2020). Last but not least, it is morally obligatory to detect early and announce any newly widespread illness symptoms with detailed updates listing “effective measures observed in prophylaxis, control or management” (Sharaf, 2020: 48). History may be a fair judge that all of these strategic measures in concord with normative system molding and conception in response to the unprecedented global COVID-19 pandemic. It is under such a grand international circumstance of COVID-19 pandemic, *Homo-economicus* and rational maximiser should in no ways amplified at the depth of people’s mindset but rather a kind of profound deepening re-alignments and division of high-quality, intellectual labour and technical labour should be put on the agenda and civil supremacy and humane government must be unconditionally prioritised at an international level.

After the Chinese endeavour and global endeavour against this unanticipated health crisis, it can be contrastively, quantitatively observed that in accordance with the WHO, from 3 January, 2020 to 24 May 2023, there have been 766,895,075 cumulative confirmed cases of COVID-19, including 6,935,889 death tolls, at a global level (WHO, 2023). Simultaneously, in the United States of America, there have been 103,436,829 confirmed cases of COVID-19 with 1,127,152 deaths (WHO, 2023). To the contrary, in China, there have been 99,261,812 confirmed cases of COVID-19 with 121,144 deaths (WHO, 2023), whose statistics of death tolls have become the lowest rate in quantity. Fortunately, since 5 May, 2023, no longer has the World Health Organisation defined COVID-19 pandemic as a public emergency of international concern (WHO, 2023). Afterwards, a normative international system on international cooperation necessitates continued reconstructions and rediscovery and more professional, empirical experimentation. To some extent, such benign abstract inheritance and experimentation of Adam Smith’s moral philosophy and politico-economic philosophy and Mencius’ moral intellectual thoughts and political thoughts by China’s institutions and bureaucratic governance mechanism have made a substantive, explicit difference in the noble cause of global public health advancements.

Economic Development Model Dilemma of Western-initiating International Regulation System vs Political Philosophy of Smithian-and-Mencius-initiating Economic Morality and Justice by China’s Supplementary Macroeconomic Development Model

In addition to the organic association of Smith-and-Mencius-initiating political philosophy and moral philosophy with global COVID-19 pandemic, economic morality and normative economic system against failed, economic morality and normative economic system against problematic Western-oriented economic development paradigm and loopholes are crucially discussed through the means of contrastive analysis of global economic sluggish development and downturn in comparison with the Chinese economic development pattern. Additionally, that kind of global situation also necessitates maximum learning and abstract inheritance from Smith-and-Mencius-initiating epistemology and methodologies. This section commences with analysis of global economic calamity and then examinations of endogenous, intrinsic reasons for such underlying economic problems at a philosophical, conceptual level. Take an example of what happens to the global economic performance so far. In compliance with the forecasts by International Monetary Fund, 2023 is highly likely to witness the deceleration of world economy prior to rebounding in 2024. An escalation of the Russia-Ukraine geopolitical dilemma remains an unstable invariable to international stability that could destabilise energy or agricultural markets as well as tighten the situation of global inflation (Gourinchas, 2023). Global inflation is expected to dwindle in 2023 but even by 2024, projected average annual headline and core inflation will still be above pre-pandemic level in over 80% of countries (Gourinchas, 2023). However, inflation could remain stubbornly high amid continued labour-market tightness and growing wage pressures, requiring tighter monetary policies and a resulting sharper slowdown in activity (Gourinchas, 2023). In compliance with the IMF, global growth will decelerate from 3.4% in 2022 to 2.9% in 2023, and subsequently, 3.1% in 2024 (Gourinchas, 2023). Additionally, nearly 90% of advanced economic

state actors have been witnessing continued macroeconomic slowdown from 2.7% in 2022 to 1.2% in 2023 and 1.4% in 2024 (Gourinchas, 2023). The US economic growth will continue to decline to 1.4% in 2023 as a result of Federal Reserve’s interest-rate hikes (Gourinchas, 2023). Euro remains weaker notwithstanding signs of resilience to this unanticipated regional and global energy crisis, and and fiscal support amid the Ukraine-Russia geopolitical dilemma (Gourinchas, 2023). With the European Central Bank tightening monetary policy, Euro expected growth at 0.7% has been predicted in 2023 (Gourinchas, 2023).

Inflation

Headline inflation is falling in many countries, but core inflation has been revised upwards.

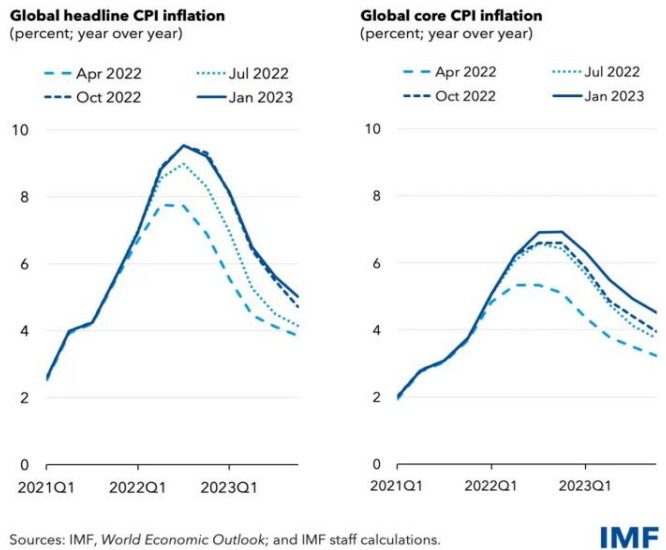


Figure 1. Global Inflation Rate: From International Monetary Fund, World Economic Outlook; and IMF Staff Calculations. by P.O. Gourinchas. 2023. *Global Economy to Slow Further Amid Signs of Resilience and China Re-opening*. Copyright 2023 by the authors. Permission not sought.

Real rates

Real policy rates remain low in some countries and, in the euro area, negative. (nominal policy rate minus 3-yr ahead CPI inflation; percent)

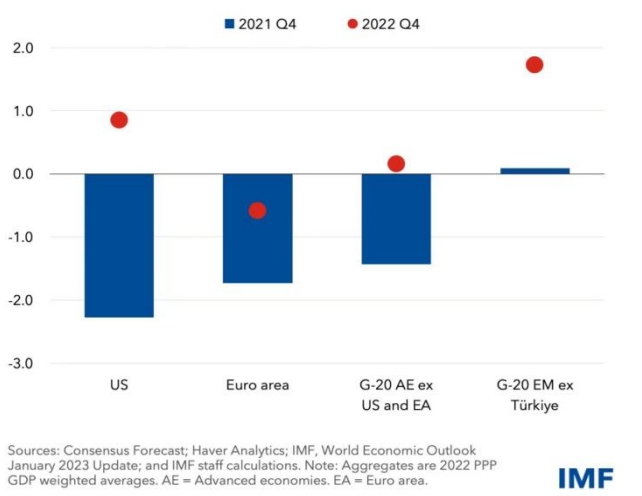


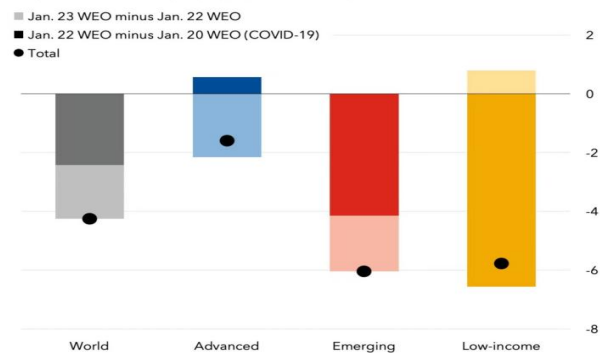
Figure 2. Global Real Rates: From International Monetary Fund, World Economic Outlook; and IMF Staff Calculations. by P.O. Gourinchas. 2023. *Global Economy to Slow Further Amid Signs of Resilience and China Re-opening*. Copyright 2023 by the authors. Permission not sought

However, by the grace of enormous efforts made by the international society amid the global COVID-19 pandemic and Ukraine-Russia geopolitical conflicts, economic resilience occurred in Quarter III of

2022, labour markets rebounding, subsequently re-booming household consumption and trade and investment, and better-than-expected agility, flexibility and resistibility against the energy crisis in the European Continent (Gourinchas, 2023).

Scarring since the pandemic

Output losses have increased since last year's forecast.
(output losses relative to pre-pandemic trend, 2024, percent deviation)



Sources: IMF, World Economic Outlook January 2023 Update; and IMF staff calculations.
Note: Bars show the difference in real output in 2024 since 2019 and anticipated output for the same period prior to the pandemic for the indicated regional group.

IMF

Figure 3. Output Losses since the Global COVID-19 Pandemic: From International Monetary Fund, World Economic Outlook; and IMF Staff Calculations. by P.O. Gourinchas. 2023. *Global Economy to Slow Further Amid Signs of Resilience and China Re-opening.* Copyright 2023 by the authors. Permission not sought

Inflation rate saw proportionate reduction and better than what was anticipated in certain state actors; elsewhere, reopening of national borders of China has generated V-shaped rebounding, followed by ebb of financial difficulties and inflation (Gourinchas, 2023). For the Chinese economy, the restrictions and COVID-19 outbreaks in China dampened activity in 2022; with the economy now re-opened, we see growth rebounding to 5.2% in 2023 as activity and mobility recover (Gourinchas, 2023). Likewise, emerging market and developing economies in East Asia in particular have already been expected to rebound to 4% and 4.2% in 2023 and 2024, respectively (Gourinchas, 2023).

Latest World Economic Outlook Growth Projections

(real GDP, annual percent change)	ESTIMATE		PROJECTIONS	
	2022	2023	2023	2024
World Output	3.4	2.9	3.1	
Advanced Economies	2.7	1.2	1.4	
United States	2.0	1.4	1.0	
Euro Area	3.5	0.7	1.6	
Germany	1.9	0.1	1.4	
France	2.6	0.7	1.6	
Italy	3.9	0.6	0.9	
Spain	5.2	1.1	2.4	
Japan	1.4	1.8	0.9	
United Kingdom	4.1	-0.6	0.9	
Canada	3.5	1.5	1.5	
Other Advanced Economies	2.8	2.0	2.4	
Emerging Market and Developing Economies	3.9	4.0	4.2	
Emerging and Developing Asia	4.3	5.3	5.2	
China	3.0	5.2	4.5	
India	6.8	6.1	6.8	
Emerging and Developing Europe	0.7	1.5	2.6	
Russia	-2.2	0.3	2.1	
Latin America and the Caribbean	3.9	1.8	2.1	
Brazil	3.1	1.2	1.5	
Mexico	3.1	1.7	1.6	
Middle East and Central Asia	5.3	3.2	3.7	
Saudi Arabia	8.7	2.6	3.4	
Sub-Saharan Africa	3.8	3.8	4.1	
Nigeria	3.0	3.2	2.9	
South Africa	2.6	1.2	1.3	
Memorandum				
Emerging Market and Middle-Income Economies	3.8	4.0	4.1	
Low-Income Developing Countries	4.9	4.9	5.6	

Source: IMF, World Economic Outlook Update, January 2023

Note: For India, data and forecasts are presented on a fiscal year basis, with FY 2022/23 (starting in April 2022) shown in the 2022 column. India's growth projections are 5.4 percent in 2023 and 6.8 percent in 2024 based on calendar year.

INTERNATIONAL MONETARY FUND

IMF.org

Figure 4. Latest World Economic Outlook Growth Projections: From International Monetary Fund, World Economic Outlook; and IMF Staff Calculations. by P.O. Gourinchas. 2023. *Global Economy to Slow Further Amid Signs of Resilience and China Re-opening.* Copyright 2023 by the authors. Permission not sought.

Furthermore, when it comes to the bankruptcy of Silicon Valley Bank in 2023, this black-swan incident may be an indirect manifestation of why moral, and normative regulations should outweigh unmitigated profit-maximising orientation (Tarullo, 2023). It could be argued that to begin with, Silicon Valley Bank, over-exposed to liquidity risk, mistakenly invested short-term deposits into long-term bonds. It could be observed that there is a negative correlation between interest rate and bond values and that is the comparable financial case with Silicon Valley Bank's equity. Furthermore, Silicon Valley Bank's customers had been withdrawing deposits beyond what the bank could pay using cash reserves, which reversely incentivised the alternative customers to prompt a run on the bank turning out to go bankrupt, negatively affecting reportedly a large number of Chinese investors. This unregulated Bank would meanwhile cost more afflicted depositors? To start with, there were a number of projects that this bank was helping to finance and these are now in doubt. Second, in the wake of the crisis, the banking industry lost billions given fears that this might indicate broader problems. Third, the governmental regulators and the Fed have also suffered losses in confidence. Fourth, the U.S. taxpayers will have to pay to clean it up - through more deficit spending, paid for by more money created by the Fed. Fifth, the Fed will have to rethink its interest rate regime. Sixth, this also imposes global risks insomuch as any damage to the dollar and the US economy generally produces harmful spillover effects worldwide.

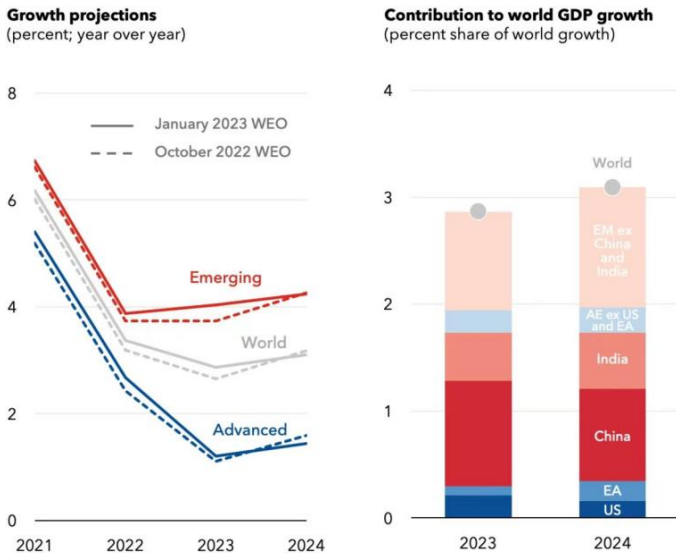
To do paraphrasing of chief reasons for global economic calamities analysed by Professor Amartya Sen The nature of the global economic crisis illustrates unambiguously the necessity of opting out of unmitigated and unrestrained self-seeking a morale-and-norm-oriented society (Sen, 2009). Actually, Economist Adam Smith called promoters of excessive risk in search of profits "prodigals and projectors" -- "quite a good description of many of the entrepreneurs of credit swaps insurances and subprime mortgage over the recent past" (Sen, 2009: xii). Making insistence on an unregulated market economy can result in an economic downturn in which "a great part of the capital of the country" is "kept out of the hands which were most likely to make a profitable, advantageous use of it, and thrown into those which were most likely to waste and destroy it" (Smith, 1999: 457; Sen, 2009: xii). Furthermore, some failed parts of Western economic mismanagement partly depends upon much ignorance in Mencius' theoretical formula and essence of civic priority rather than the interests of a singular ruler, i.e. bankers and financiers and financial oligarchs in the contemporary commerce-and-business-dominant global society. It is highly recommended that an original economic governance mechanism and institution sticking to the fundamental principle of civil superiority and humane government be collectively initiated in a constructivistic, cross-sectional fashion. Moreover, Mencius' Doctrine and Smith's Doctrine can be abstractly inherited in nourishment of mainstream international relations theories and international development theoretical underpinnings.

To the contrary, notwithstanding confronting a series of unexpected black-swan incident and grey-rhino incidents, by the grace of Chinese institutional, bureaucratic and systemic competitive advantages and the values of Mencius-initiating humane government and civic supremacy, as well as Smith-introducing theory of wealth of nations following the theory of moral sentiments in comparison with the Indian economic development model, Chinese economic performance and development trajectory in general has been tremendously in stark contrast with the economic development paradigm of the major Western economic actors and major industrial powers in a far more complicated international economic arena and international macroeconomic system that the Western economic powers have been monopolising and predominating over a long period. Hisham El-Zimaity, Secretary-General of the Egyptian Council for Foreign Affairs and Former Assistant Foreign Minister of Egypt, emphasises that the past decades saw the unprecedented growth of the Chinese economy (El-Zimaity, 2020). The past three decades also meanwhile marked remarkable amelioration and transformation in civic standards of the Chinese and human development index, with the per capita disposable income soaring (El-Zimaity, 2020).

Srikanth Kondapalli, Chairman of Centre for East Asian Studies, Jawaharlal Nehru University in New Delhi, points out that in the last three decades of macroeconomic growth, the manufacturing sector expanded substantially to make China the “manufacturing hub of the world” -- garnering at one time nearly 60% of its GDP (Kondapalli, 2020: 81-82).

Global growth

China and India will be the major engines of growth this year.



Sources: IMF, WEO January 2023 Update; and IMF staff calculations.
Note: AE = Advanced economies. EM = Emerging economies. EA = Euro area.

IMF

Figure 5. Comparison between China's Economic Growth and India's Economic Growth: From International Monetary Fund, World Economic Outlook; and IMF Staff Calculations, by P.O. Gourinchas. 2023. *Global Economy to Slow Further Amid Signs of Resilience and China Re-opening*. Copyright 2023 by the authors. Permission not sought

Beyond classical interests of national profits maximising and national homo-economicus, China's economic reforming and integrating process within the global macroeconomic system compete with major industrialised powers. At that time, the manufacturing industry in major industrial powers de-incentivises them to recruit indigenous workers owing to unbearable, non-affordable costs, which needed to be transferred to the emerging markets, including the China market (El-Zimaity, 2020). By seizing the historical opportunity of irreversible accelerated economic globalisation, China has advanced its normative reform and openness-oriented development (El-Zimaity, 2020). At the infrastructural level, China's transport network has been dramatically amplified (Otorbaev, 2020). By the end of 2018, the length of railway reached 132,000 kilometers in total, from which “the length of high-speed railways exceeded 29,000 kilometers” (Otorbaev, 2020: 74). With its comparative advantages in terms of geographical position, labour quality, cost, and industrial chain, China indeed reaped the substantial benefits of constant global division of manufacturing labour and intellectual labour by unswervingly pursuing normative and open reform (El-Zimaity, 2020). One chief reason why the Chinese economy created macroeconomic miracles may be that the major Chinese policy decision makers and research analysts have gained a deepening understanding of Mencius' Doctrine as well as core principles of Smithian concepts instead of blindly obeying Western economic modernisation and Western theories that may have entailed theoretical and institutional loopholes. It is meanwhile advantageous for a non-industrialised economic power and state actor to diminish various distortions of incentives to ameliorate productivity and, simultaneously, adopt a kind of effective methodology to both maintain stability and liberalise entry into sectors where China embraces comparative advantages (El-Zimaity, 2020). Such a kind of reasonable division of resources and labour can offer new economic and philosophical implications for how to rebuild a well-structuralised normative international economic governance

mechanism and international economic system. It is also acknowledged that to enhance its competitiveness, China commenced economic restructuring towards the service sector, with the decline of the manufacturing sector to nearly 40% (Kondapalli, 2020). The average wage labour approximately tripled during the 2005-2018 period, triggering prospects for industrial relocation into the regions and partnerships associated with Belt and Road Initiative (Kondapalli, 2020). Recent years has witnessed China's inclination towards structural reforms of shifting towards supply-side economy toward more environment-friendly service sectors and high-tech industries (Kondapalli, 2020).

Furthermore, notwithstanding global COVID-19-causing obstacles taking a heavy toll on global economic demands and China's foreign trade, China has continued to integrate itself into the world system of division of labour highlighting global market-oriented international environment for better trade and investments, including “measures to ease restrictions on the share of foreign capital in its economy” (Otorbaev, 2020: 74). By smartly and strategically taking advantage of well-structuralised division of labour, China seizes the inflows of foreign capital in advanced areas like high technology, electronic information, equipment manufacturing, and so forth, and “lifting the restrictions on foreign property of brokerage companies, futures dealers, and life insurers” (Otorbaev, 2020: 74). In addition, as the US-China diplomatic ties have been at the all-time low so far, the comparatively less complicated EU-China ties may have yielded extra precious strategic opportunities for EU-China economic division, partnership and interdependence and well-manageable co-opetition to institutionalise an EU-China cooperative, shared humane government and civil supremacy of EU members and Chinese individuals. Antonio Villafranca, Co-Chair of the Centre on Europe & Global Governance of the Italian Institute for International Political Studies, emphasises that on the side of EU-China economic ties, “in 2018, China was the biggest source of EU imports (394.8 billion euros) and the second biggest destination for EU exports (209.9 billion euros), with a bilateral trade balance of about 185 billion euros in China's favour” (Villafranca, 2020: 88-89). The period between 2000 and 2018 marked Italy as the third economic power in Europe, following the United Kingdom and Germany, to reap China-introducing foreign direct investment (about 15.3 billion euros); “Chinese investors bought shares in key Italian companies such as FCA, Telecom Italia, Enel, and so forth” (Villafranca, 2020: 89).

As a result of fairly exhaustive, contrastive research over the problematic Western economic performance and well-controllable and well-manageable, stabilised Chinese economic performance at an international level, it could also be argued that explicit Chinese economic accomplishments in comparison with alternative advanced economies and emerging market entail its implicit philosophical and ideational combination between part of Mencius Doctrine of classical Chinese political philosophy, e.g. humane government, civic supremacy and moral obligation, and part of Smithian Doctrine of classical Western politico-economic philosophy, e.g. reasonable and manageable divisions of manual, technical and intelligent labour and production as well as an institution-including market economy and theory of moral sentiments: the existence of an impartial spectator to monitor and navigate a more normative benign state growth and global growth and collective human development not at an expense of other state actors and international communities. It could meanwhile be observed that, despite the origin of Smithian politico-economic philosophy and moral philosophy in the United Kingdom, certain Western state actors fall short of acquiring a deepening understanding of necessity and significance of Adam Smith-emphasising governance-and-institution-embracing market economy, which is also comparable to international neoliberalism within the mainstream international relations theoretical frameworks.

DISCUSSION AND CONCLUSION

With regard to moral philosophy, it could be discussed that one major disparity between moral philosophers in the Chinese tradition and the counterparts in the Western tradition may be that the latter ones “do

not look upon moral tendencies as their concern to help people to become sages whilst the former ones assume that as their main concern" (Lau, 2004: xxiv). It could be briefly argued that Western philosophers, like Adam Smith, deal more with the empirical problem and definition of what morality is and let religious and spiritual actors and players decide and evaluate how to become an ethical individual as well as an ethical state whilst with absence of formal, systemic religious teaching within the Chinese philosophical and intellectual context, classical Chinese philosophers and intellectuals must act upon that comparable problem (Lau, 2004). Furthermore, both doctrines embraces intrinsic deficiencies and demerits. It could be argued that Adam Smith's Doctrine may pay much more attention to religious implications for a uniform morality and his concepts of wealth of nations tend to overemphasise intangible hand of free market and division of labour, or at least some of his research underpinnings, e.g. *Homo-economicus*, have been abused by numerous Western capitalistic oligarchs and bourgeoisie conglomerates and bourgeoisie institutions who ridicule important bureaucratic regulations. Many Western capitalistic theories may have not taken should-be abstract inheritance from merits of Smith's Doctrine and a certain of challenges of international relations and international development can be thoroughly resolved by mainstream unreformed Western-dominant theories and institutions alone. Likewise, Mencius' Doctrine bears potential theoretical loopholes that it dismisses the difficulties of implementation of morality and justice owing to divergent interests and anachronistic, incommensurable situation due to far different international arenas. It is unrealistic for Mencius to generalise a singular ruler's morality towards that of counterparts in political affairs and international affairs in particular. It may be debatable that Mencius political philosophy that most individuals possess the feelings of pity for others just because the ancient sage kings possessed the heart of benevolence and kindness and because they were able to enact a humane government that was sympathetic towards the people (Mencius, Chapter 21) and the basis of human government is universal human nature (Zhou and Cheng and Xu, 2010). Nevertheless, humaneness as the goal of government cannot in any shape or form become a political instrument (Zhou and Cheng and Xu, 2010). In addition, according to Mencius' logic, "even a violent, greedy, brazen and shameless lord" possessed the Heavenly-endowed nature to implement a humane government (Zhou and Cheng and Xu, 2010: 158). It is just that "this nature is concealed by greed and profit, and the fact that he has lost his innate moral sense" (Zhou and Cheng and Xu, 2010: 158). It is reasonable to acknowledge the theoretical limitations and loopholes of Mencius on the universality and applicability of one ruler's character to all rulers' characters and governments.

However, to point out their theoretical limitations is in no ways tantamount to our absolute jettisoning of their merits and some contrastive analysis of Western management and institutional problem and China's stable, prosperous performance can be a manifestation of that argument. Western economic, institutional mismanagement may be dependent upon their self-complacency that causes much neglect of certain economic, theoretical dilemmas and contradictions, with the classical cases of energy crisis, global capitalistic demise, high inflation rate and bankruptcy of the Silicon Valley Bank in the United States. To the contrary, China's model entails the implicit political philosophy of Smithian-and-Mencius-initiating morality and justice behind global community of a shared future for all the humankind and China's normative, constructivistic participation into a complicated international arena. Speaking of global health crisis, by endorsing the idea of building a community with a shared future for the Mankind, not singularly is China taking moral and politico-economic responsibility for domestic civic safety and public health, but more normatively committed to the cause of global public health. Likewise, China's constant, uninterrupted synergistic penetrations into re-joining, re-alignments and re-modelling of global economic system help to exemplify the necessity of abstractly inheriting merits of Smith's Doctrine and Mencius Doctrine. In a nutshell, notwithstanding a proportion of imperfect conceptual points and theoretical loopholes and deficiencies at an

epistemological level and methodological level, both Smithian Doctrine and Mencius Doctrine have inadvertently launched precious ideational legacies from which the state actors within the international society should dialectically inherit, especially including a call for moral sentiment, high virtue before profit-making mercantilistic interests from Adam Smith, and construction of humane government, civic supremacy and superiority over the interests of a state actor, and moral orientation and cultivation (in spite of problematic arguments and judgements over endowed benign character at birth) from Mencius' Doctrine. These philosophical and conceptual spotlights can indirectly incentivise state actors to meticulously and systematically re-calibrate and re-quantify how and why to re-model and reconstruct a more morality-oriented international institution and collective humane governance system of international civic supremacy beyond the proxies of classical realism and classical liberalism, cold-war mentality and mercantilistic narrow-interests alone in the contemporary volatile, unpredictable, competitive and ambiguous international society where a diversification of state actors and entities intertwine, alongside with their implicit core interests and philosophical concepts behind. It is in the meantime fine to re-evaluate certain theoretical loopholes and origins of mainstream Western-oriented international relations theories and a kind of undesirable international phenomenon that the Western state powers and classical advanced economies outweigh and even exploit non-Western state powers and underlying developing, emerging markets; that certain certain certain international issues are prone to be resolved by military force rather than morality-and-norm-oriented diplomatic rapprochement and strategic re-engagement in a modernising, civilisational fashion as it should be in the 21st century.

REFERENCES

- Allison, G. 2018. *Destined For War: Can America and China Escape Thucydides's Trap?*. Mariner Books.
- Carrier, Jean-Guy. 2020. Love and Amity the Most Effective Vaccine, from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Elmansour, I. K. A. 2020. "China Fights Against COVID-19 - A Story of Pride", from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- El-Zimaity, H. 2020. China Will Serve as Locomotives to Achieve the Win-Win Concept. from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Feng Y.L. 2000. *A History of Chinese Philosophy (Vol.1)*, East China Normal University Press.
- Gourinchas, P.O. (2023, January 30). *Global Economy to Slow Further Amid Signs of Resilience and China Re-opening*. International Monetary Fund.
- Guppy, D. 2020. COVID-19 Is Crunching Time for Your Business Relationship with China. from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Kondapalli, S. 2020. China's New Era Has Come, from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- LaRouche, H. Z. 2020. China Deserves Praise, Cooperation in Fight Against Coronavirus. from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Lau, D.C. 2004. *Mencius*. Penguin Books.
- Li J. 2007. *Early Chinese Civilisation*. Shanghai Century Publishing Group.
- Liu, Y.C. 2020. *Fighting Against COVID-19: A Way to Make the World Understand More about China*. Foreign Languages Press.
- Otorbaev, D. 2020. China's Fight Against COVID-19: A Sense of Responsibility to the World, from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.

- . 2020. China-Kyrgyzstan Friendship Will Continue to Thrive like an “Evergreen Tree”. from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Reus-smit, C. & Snidal, D. 2010. *The Oxford Handbook of International Relations*. Oxford University Press.
- Ross, J. 2020. Realism and Clear-Headed Thinking: a Must in the Coronavirus Crisis. from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Sharaf, E. 2020. Time for Solidarity and International Cooperation. from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Sen, A. 2009. “Chapter of Introduction”. From *The Theory of Moral Sentiments*. Penguin Books.
- Smith, A. 2009. *The Theory of Moral Sentiments*. Penguin Books.
- 1999. *An Inquiry into the Nature and Causes of The Wealth of Nations: Books I -- III*. Penguin Books.
- Tapiero, E. 2020. A Time for Joining Hands in a World Community, from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Tarullo, D. 2023. ‘Bailouts for Everyone?’. March, 2023: <https://news.harvard.edu/gazette/story/2023/03/fallout-from-bank-failures-explained/>
- Türk, D. 2020. International Cooperation Against Coronavirus Is Urgently Needed, from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- Villafranca, A. 2020. China’s Development Enables Strong China-Europe Ties, from *Fighting Against COVID-19: A Way to Make the World Understand More about China* (ed. Liu Yuanchun), Foreign Languages Press.
- World Health Organisation. WHO Coronavirus (COVID-19) Dashboard. 2023. <https://covid19.who.int>.
- Zhou, X & Cheng, A. & Xu, X.W. 2010. *Mencius: Collection of Critical Biographies of Chinese Thinkers*. David B. Honey. Trans. Nanjing University Press.
