Zhao Qizheng John Naisbitt and Doris Naisbitt

# A DIALOGUE BETWEEN EAST AND WEST



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### First Edition 2010

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Mr. Zhao (right) having a dialogue on the "China Model" with the Naisbitts in Beijing (August 29, 2009)



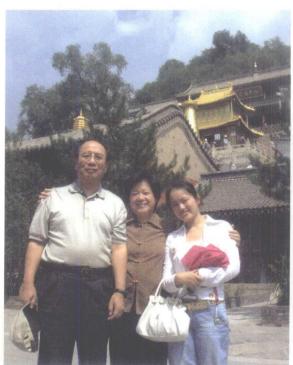
Mr. Zhao (middle) with the Naisbitts in "imperial robes" (August 31, 2009)



An online program interview about China at China Internet Information Center (September 2, 2009)



The coauthors exchanging views with students at Renmin University of China (March 9, 2010)



Mr. Zhao and his family at Mount Wutai, a sacred place for Buddhism in China (August 4, 2007)

Mr. Zhao (third from the right), also a supervisor at Nankai University, with his doctoral candidates majoring in Regional Economics (June 30, 2004)





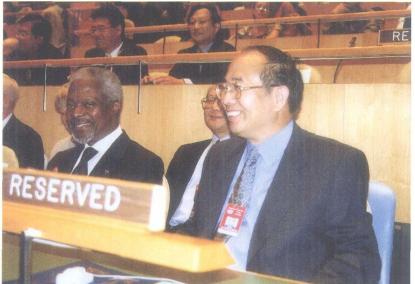
Mr. Zhao, Dean of the School of Journalism, Renmin University, talking with graduates (June 18, 2007)



Mr. Zhao, spokesperson for the Chinese People's Political Consultative Conference, being interviewed by journalists (March 2, 2010)



Mr. Zhao (right) and Luis Palau, a well-known American religious leader, taking part in the premiere of the English version of *Riverside Talks* (August 31, 2006)



Mr. Zhao (right) and U.N. Secretary-General Kofi Annan attending a national music concert of China entitled "A Chinese Culture Tour to the United States" (August 24, 2000)



Mr. Zhao (right) having an interview with former CBS News anchor Dan Rather in New York (February 21, 2008)



Mr. Zhao (middle) with the 56th U.S. Secretary of State, Henry Kissinger (right), and the 60th U.S. Secretary of State, George Schultz (June 17, 2006).

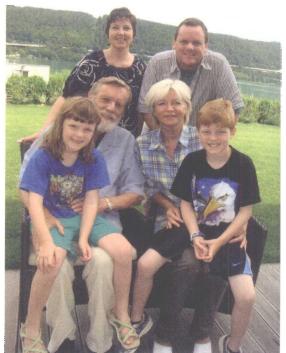


Mr. Zhao (middle) attending the Fifth Meeting of the China-EU Round Table in Tianjin, China (May 18, 2009)

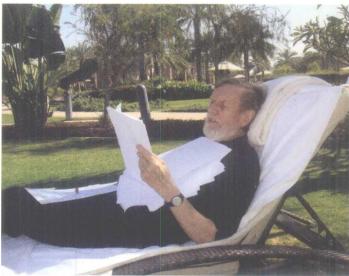


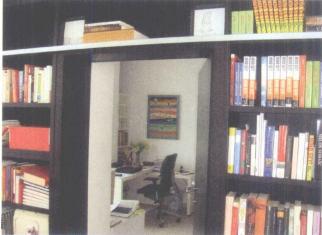
Mr. Zhao (left) and former Japanese Prime Minister Ryutaro Hashimoto (right) visiting the photo exhibition: "Peace and Friendship, Jointly Create Prosperity — Pictures of Friendship Between Chinese and Japanese" in Tokyo (July 28, 2005)

Doris Naisbitt and John Naisbitt with their children and grandchildren (June 2009)



John Naisbitt at work (February 2009)





The Naisbitts' study (in the spring of 2009) John Naisbitt (middle) and Doris Naisbitt (right)

in front of the special plane of Megatrend University in Belgrade (August 2009)



Doris Naisbitt and John Naisbitt at the Naisbitt China Research Institute in Tianjin (June 2009)



Mr. Naisbitt making a speech at the Frankfurt Book Fair in Germany (October 2009)

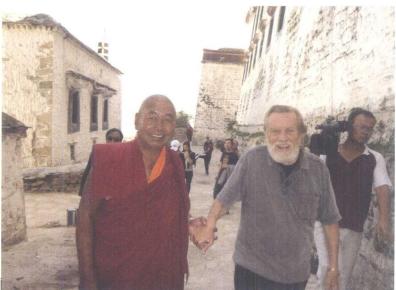


The Naisbitts on vacation in Austria (in the summer of 2009)

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The Naisbitts having an interview with the media at Tianjin University of Finance and Economics



Mr. Naisbitt with a lama of the Drebung Monastery in Lhasa (September 2009)



The Naisbitts visiting a primary school in Lhasa (September 2009)

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We would like to take this opportunity to express our thanks to all those people who have contributed their efforts to the publication of this book. We know it is a complicated process to edit a book like this in both Chinese and English. From the conception to the birth of our brainchild, we received help from many of our friends in various including recording, transcription, kinds of work. translation, and communication. Help and support also came from the New World Press, the Bridge Art Center, and the State Council Information Office of China.

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Zhao Qizheng Doris Naisbitt John Naisbitt

## Preface I

By Zhao Qizheng

I came to know about John Naisbitt through Megatrends in the early 1980s. As late as 2000, I had the honor to meet with John and his very talented wife, Doris, in Beijing. In May 2009, when they wrote China's Megatrends, they told me their conception of writing about "the eight pillars of the new society of China" and sincerely invited me to give them my opinion. As an American and a European (Doris is a German-speaking Austrian), John and Doris extracted "the eight pillars" from quantities of chaotic and contradicting data about China. This not only surprised me, but also made me admire them. If my opinion were given in a twinkling, it would be crude and rash, and I was afraid it might contain my Chinese viewpoint and affect their (non-Chinese) way of expression. Therefore, I told them that Chinese could understand "the eight pillars," which were also in agreement with the facts of carrying out the reform and opening-up policies over the previous 30 years, and the facts were the basis of their writing-to be more precise, their research in the field of social science.

The concepts, policies, practices and achievements in the past 30 years since China started the reform and opening up have been summarized and called the "China Road," the "China Model" or the "China Case." However, there are great differences in the descriptions of China in various media of the world. The Western media say that there are different prospects for China at the crossroads: An immature China, a chaotic China, or an economically strong but arrogant China. The observation of the same China has come to a conclusion of a multiform China.

Doris, John and I have discussed the difficulty and method of observing China. We hold that China is like a rapidly moving train, not only with many carriages-more than 30 provinces and municipalities—but also with many passengers, 1.3 billion people of 56 ethnic groups. If one stands at the roadside or even 10 thousand miles away to observe the train, one cannot clearly see the exterior of the train on the move, let alone its interior; hence, this is unavoidably an inaccurate description, not to mention a fairly correct comment. Doris and John are among a few Western writers on the China train for investigations (Another writer who has left a deep impression on Chinese is Dr. Robert Laurence Kuhn, who has provided a new perspective by proposing four guiding principles for China's reform). In our dialogue, the three of us discussed such an issue: Because it is difficult to observe China even on the China train in the face of imbalanced development of 34 provinces and municipalities, unequal distribution of wealth among 1.3 billion people, and geo-cultural variations in regions, what on earth would be the method for understanding the essence of China?

Doris asked me a question bordering on philosophy ( I have always held that people whose mother tongue is German are often good at philosophical thinking): Whether a description of China's social system could be as concise as that of the Western social system. I acknowledged that more words would be needed to describe China's social system, and my reason was that the explanation of China has to be comparatively long because it has been only 60 years since the establishment of China's socialist system and even only 30 years since the start of the reform and opening up, whereas the Western social system has a history of almost 200 years. However, I believe that when China affairs are more familiar to the world in another 30 to 50 years, it will be possible to use a relatively simple expression as expected by Doris to describe China. I also believe that the railway for the China train is one for peaceful development and China will make contributions to global harmony in the process of building a harmonious society.

In our in-depth discussions, I expressed my view that although China has made great progress that attracts worldwide attention in a relatively short period of time, the "China Model" is still in the present continuous tense. At present China is at the initial stage of socialism with Chinese characteristics, and it needs to be improved in the continuous long-term practice. People need to notice that there are many different, even greatly disparate definitions and interpretations of the "China Model" in the world, and there exists no consensus of the same kind. Some developing countries are willing to study such a "case," namely, "the practical process" of Chinese development, and learn something from practices in China's reform and opening up, just as China would like to learn from some practices of other countries in social and economic development. This is a natural phenomenon against the backdrop of globalization. China has no intention to export its "model," because it is against the philosophy that China has constantly insisted on, that is, the formulation of policies by a given country must be combined with its own conditions. China should follow this approach, so should other developing countries.

I very much cherish the opportunity of having a dialogue among the three of us. I have learned a lot from the cross-lingual and crosscultural exchanges in a most frank way during these five meetings, each for half of the day. It would be our honor if the readers at home and abroad can get some help in their understanding of China from this concise book.