

## Epilogue

Ever since the term “Chinese people’s Inner Experience” was proposed in 2009, I have wanted to write a book with that title to call people’s attention to the changes in Chinese values and social mentality since the adoption of reform and opening up in 1978. My motive was simple: it had been thirty years since the introduction of reform and opening up in 1978 and China had experienced earth-shattering changes during this period; our GDP had risen from 265 billion USD to 5 trillion USD to become the world’s second largest behind the United States, and we had been marching toward a truly modern society through the implementation of relevant systems, the rule of law, and the market economy. Furthermore, concurrent with the changes in social structure, what we call the ever-changing “socialmentality” exemplified by values, lifestyle, and social behavior has also undergone profound transformation. Like the changes in social structure, those in social mentality are also far-reaching and profound; not only have they left their imprint on the five thousand years of China’s cultural history, they can also serve as a psychological playbook for all the developing countries undergoing transformation toward modernity. Viewed from this angle, these massive changes in social mentality experienced by the Chinese people in the past thirty years can be totalized as the Chinese Experience, or more appropriately, the Chinese people’s Inner Experience, which comprises the changes in values and social mentality at its core but also subjective emotions and psychological condensates; the Chinese people’s Inner Experience rounds out the Chinese Experience by imbuing it with value and meaning.

I believe that, just like the Chinese Experience, we must study the Chinese people’s Inner Experience under the rubrics of globalization and social transformation. If we cannot put the changes in values and social behavior of the Chinese people or their happiness and predicaments in the context of globalization and social transformation, we are unlikely to achieve what Charles Wright Mills called “the sociological imagination” or any kind of perspicacity. If Mills was right in saying that “it is through situating himself in the era he lives in that an individual can understand his experience and grasp his own fate. It is through understanding

every individual's opportunity in his environment that he can grasp is own opportunity"<sup>1</sup>, then we cannot ignore the massive changes brought about by globalization and social transformation if we are to understand the changes in the inner world of the Chinese people in the past thirty years. In the past century, Western scholars paid much attention to the changes in Western societies and the attending changes in values and social psychology, as exemplified by Karl Marx's study of German ideology, Max Weber's study of the Protestant morality and capitalism, and Robert Bellah's study of American spirituality. These studies are the major achievements of Western sociology. We, too, ought to have the ability today to turn China's social transformation into an achievement in social psychology and sociology. We ought to be able to understand and the orize the real significance of the Chinese people's Inner Experience from the following two aspects:

First, the speed and depth of China's social transformation have truly endowed the Chinese Experience with tremendous potentiality for making a contribution to human sociology. If through our studies of the Chinese people's Inner Experience we discover the values of singularity and universality in human social behavior, we can make a unique contribution to human sociology.

Second, the changes in the past thirty years are both irreversible and irretrievable. Therefore, we have a duty to record the ways in which the changes of the past thirty years have influenced China's values and social psychology. They are the symbol of both China's spirituality and the world's maturation process.

We would like to thank Nanjing University for its "Project 985" which aims to fashion the University into one of the premier academic institutions of the world. This project has turned our desire mentioned above into reality. In the ensuing years since its adoption in 2010, we formed study groups, convened meetings, wrote and revised texts, and published a series of dissertations. Even though there were delays due to some writers' family matters which of course had priority, we are thankful that this book was finished during the Spring Festival of 2015 and did not end up in some high and hard-to-reach corner of a bookshelf. For this, we would like to thank all the writers for their hard work and patience and all our colleagues associated with "Project 985" for their perseverance and kindness. We would especially like to thank the Office of Humanities and Social Sciences of Nanjing University, the Social Sciences Academic Press and its editor Tong Genxing, whose attention and steadfastness are the reasons that this book can see the light of day.

The scholars who have participated in the writing of this book include: Lian Lian, associate professor at Department of Sociology of Zhejiang University (Chap. 2); Zheng Xin, professor at School of Journalism and Communication of Nanjing University (Chap. 3); Lu Yuan, lecturer at Department of Sociology of Nanjing University (Chap. 4); Wang Jianping, professor at Department of Social Work of South China Agricultural University (Chap. 5); Cheng Boqing, professor at Department of Sociology of Nanjing University (Chap. 6); Zhu Hong, professor at School of Management of Nanjing University (Chap. 7); Zhou Haiyan, associate

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<sup>1</sup>Charles Wright Mills, 1959, *The Sociological Imagination*, London: Oxford University Press, 5.

professor at School of Journalism and Communication of Nanjing University (Chap. 8); Shen Hui, associate professor at Department of Social Work and Policy of Nanjing University (Chap. 9); Zhou Peiqin, associate professor at Department of Sociology of Nanjing University (Chap. 10); Hu Yiqing, associate professor at School of Journalism and Communication of Nanjing University (Chap. 11); Wang Haobin, professor at School of Marxism of Nanjing University (Chap. 12); Wang Xiaozhang and Feng Ting, professors at Department of Sociology of Zhejiang University (Chap. 13); Min Xueqin, professor at Department of Sociology of Nanjing University (Chap. 14). I contributed Chaps. 1 and 15 and served as the editor of this book; I also compiled the bibliography and the glossary of Chinese and English names. We would like to thank Social Sciences Academic Press for arranging the publication of the English-language version of this book with Springer Publishing Company before the publication of the Chinese-language version.

Our book is completed, but the Chinese people's values and social psychology are still changing. It is our hope that the publication of this book will not end our contemplations of and inquiries into the inner world of the Chinese people, but will lead to more interest and feedback on the subject.

Xiaohong Zhou  
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# List of Names

(In Pinyin order)

阿恩斯坦 Sherry R. Arnstein  
阿里斯底波 Aristippus  
埃利亚斯 Norbert Elias  
爱德华德 Tim Edwards  
安德烈耶娃 Г.М. Андреева  
奥尔波特 **Floyd Allport**  
奥格本 **William F. Ogburn**  
奥古斯丁 Aurelius Augustinus  
包尔生 Friedrich Paulsen  
贝尔 Daniel Bell  
贝克尔 Howard S. Becker  
边沁 Jeremy Bentham  
波德里亚 Jean Baudrillard  
布莱克 Cyril E. Black  
布里克曼 Philip Brickman  
戴安娜 Crane Diana  
戴慧思 Deborah S. Davis  
道金斯 Clinton Richard Dawkins  
杜先致 Sandy To  
恩格斯 Friedrich Von Engels  
凡伯伦 Thorstein B. Veblen  
费尔巴哈 **Ludwig Feuerbach**  
弗里斯比 David Frisby  
弗林斯 Manfred S. Frings  
弗洛姆 **Erich Fromm**  
弗洛伊德 Sigmund Freud  
福柯 Michel Foucault  
福山 Francis Fukuyama  
伽达默尔 Hans-Georg Gadamer  
戈文 John Govern  
古德 William J. Goode  
顾德曼 Bryna Goodman  
哈布瓦赫 Maurice Halbwachs  
哈里斯 **Lawrence Harrison**  
汉弗坎普 Hans Hanferkamp  
赫拉克利特 Heraclitus  
赫斯科维茨 Melville J. Herskovits  
赫希曼 Albert Hirschman  
黑格尔 **Georg Wilhelm Friedrich Hegel**  
亨廷顿 Samuel Huntington  
怀特 **Martin Whyte**  
吉登斯 Anthony Giddens  
坎贝尔 Colin Campbell  
坎贝尔 Donald Campbell  
康纳顿 Paul Connerton  
克劳特 R. Kraut  
克雷默 R.M. Kramer  
库利 Thomas M. Cooley  
莱布尼茨 Gottfried Wilhelm Leibniz  
雷德菲尔德 R. Redfield  
雷迪 William M. Reddy  
雷格斯 Fred W. Riggs  
雷默 Joshua Cooper Ramo  
雷迅马 Michael Latham  
里茨尔 George Ritzer  
里斯曼 **David Riesman**  
卢曼 Niklas Luhmann  
伦德马克 V. Lundmark  
罗尔斯 John Rawls  
罗根 John R. Logan

罗素 Bertr and A.W. Russell  
 洛克 JohnLoche  
 马丁 Morahan Martin  
 马尔库塞 Herbert Marcuse  
 马尔图切利 Danilo Martuccelli  
 马克思 **Karl Marx**  
 马斯洛 Abraham Harold Maslow  
 迈斯纳 Maurice Meisner  
 麦克卢汉 Marshall McLuhan  
 麦马翁 Darrin M. McMahon  
 曼恩 Henry Maine  
 曼海姆 **Karl Mannheim**  
 米德 **Margaret Mead**  
 明恩溥 Arthur Henderson Smith  
 莫伊西 Dominique Moisi  
 穆迪 E.J. Moody  
 穆勒 John Stuart Mill  
 尼采 FriedrichWilhelm Nietzsche  
 帕克 Robert Park  
 帕累托 Vilfredo Pareto  
 帕森斯 TalcottParsons  
 帕特森 M. Patterson  
 潘鸣啸 Michel Bonnin  
 裴宜理 Elizabeth J. Perry  
 佩克 James Peck  
 皮特里 Hebert I. Petri  
 齐美尔 Gerog Simmel

瑞泽尔 **George Ritzer**  
 萨特 Jean-Paul Sartre  
 萨义德 Edward Waefie Said  
 舍克 Helmut Schoeck  
 舍勒 Max Scheler  
 施耐德 Joseph Schneider  
 史密斯 David H. Smith  
 斯迈尔斯尔 Neil J. Smelser  
 斯密 Adam Smith  
 斯托策尔 Jean Stoetzel  
 索罗金 Pitirim A. Sorokin  
 泰勒 T.R. Tyler  
 特克尔 S. Turkle  
 滕尼斯 Ferdinand Tonnies  
 涂尔干 Emile Durkheim  
 托克维尔 Alexisde Tocqueville  
 威尼克 Charles Winick  
 韦伯 Max Weber  
 西尔斯 Edward Shils  
 希金斯 Louise T. Higgins  
 肖维尔 **L. Chauvel**  
 许烺光 Francis L.K. Hsu  
 亚里士多德 Aristotle  
 伊壁鸠鲁 Epicurus  
 伊斯特林 **Richard A. Easterlin**  
 英克尔斯 Alex Inkeles  
 约翰逊 D.P. Johnson