

# **The Integration of Cultural Thought and Political Philosophy in the Process of Modernization: Building a Bridge of Cross-Cultural Understanding**

Xiaohong He

School of Marxism, South China Normal University, Guangzhou, 510631,  
Guangdong, China  
18883313575@163.com

**Abstract:** Modernisation refers to a historical process of the world involving universal and essential features. Chinese culture has a distinct and a typical spirit that has gradually developed over the years. Our main objective is to examine the possibility of integrating cultural thought and political philosophy in the process of modernization and build a bridge of cross-cultural understanding. We adopted a mixed methods approach consisting of survey and semi-structured interviews to 50 participants selected from the International Cultural Exchange School in Shanghai, China and were uniformly distributed into 25 from the West and 25 from China. The findings showed that modernization was a potential challenge to traditional hierarchies, with possibilities for meritocratic systems and increased calls for democracy. However, balancing social stability with individual freedoms (expression, dissent) remains a complex issue. Interview themes highlighted cultural communication challenges due to differing communication styles and the importance of patience and understanding. Therefore, there is a dynamic interplay between cultural values, political structures, and the ongoing process of modernization.

**Keywords:** Modernisation, West, China, Culture, Political Philosophy and Cultural Systems

## **1. INTRODUCTION**

Chinese culture has a distinct and a typical spirit that has gradually developed over the years. The fundamental spirit of Chinese culture lies in the reflection of the value system, thought processes, social mentality, aesthetics and ethical principles of the Chinese community (Wang et al., 2019; Yuan et al., 2023). Chinese culture is very wide and has a neutral conception and judgment based on facts and principles. One of the core elements of the Chinese cultural spirit is embodied in the national spirit and constitutes the inner strengths of moving the Chinese nation forward (Elliott, 2020; Niu et al., 2020). Previous studies have believed that the ideology behind the constant development of China is driven by the basic spirit of the Chinese culture with is a process of internal reflection. The basic spirit involves aspects of constantly being energetic and promising, moderation and harmony, cultivating good virtues and pragmatism and

proper coordination of the relationship between human beings and nature (Ch'en, 2018).

Dari and Oyuna (2015) suggested that modernisation refers to a historical process of the world involving universal and essential features. Modernisation is associated with external conditions that must be adopted by several nations in a bid to ensure higher levels of development and becoming competitive in the global world based on technology and economical power. Modernisation in China arose from the growth and power of external factors that threatened the independence of China from the late 19<sup>th</sup> century (Buzan & Lawson, 2020; Yue, 2018). In the late 19<sup>th</sup> century, there was increased realisation of the significance of the basis of importing new technologies and the significance of revolutionised technological, sociological and economical aspects of the Chinese society. One of the significant changes was the transition to the market economy and improved government regulations that led to a comparative advantage on the basis of cheap labour, and a large market. Modernisation has led to the high rates of economic growth and increased industrial revolution, processing of information and advancement in technology.

English as a foreign language in China forms the basis of resources for learning foreign cultures and cross-cultural interactions between China and the West (Fang & Baker, 2018). Language is tool used in communication between individuals and consists of documents, or words that are either spoken or written. Dari and Oyuna (2015) postulated that it's not simple to believe that the analysis of foreign culture is automatically related to the development of creativity and capacity to initiate changes by learners. It implies that learners of foreign languages and cultures are capable of acquiring cultural knowledge based on the examination of cultural studies but it does not offer a guarantee of the comprehension of target cultures and changes in attitude.

The arguments about democracy that is based on the government by the people and political meritocracy that is based on the sense of a political systems that are designed on the basis of selection and producing leaders of utmost virtues and abilities have been outstanding between the Western and Chinese cultures (Dari & Oyuna, 2015; He & Warren, 2020; Stoesz, 2022). In the works of Plato in *The Republic*, he publicly criticized the democratic ideals and defended the ideals of meritocracy. The influence of political meritocracy was dominant in the Western culture, politics and theories; however, previous scholars have minimally advocated for a pure form of political meritocracy (Bartsch, 2019; Rose, 2019; Zhang, 2020).

In the 19<sup>th</sup> century, in the US and the West, liberal thinkers and

philosophers such as Stuart Mill and Alexis de Tocqueville propose that political ideals should combine the elements of democracy and meritocracy (Kwon, 2020; Macedo, 2003; Skorupski, 2013). Theories about political meritocracy in the sense of selecting and promoting political leaders who have shown to exercise political judgments from larger domains and have proven to have the ultimate power in their political communities or regions has significantly faded in the Western cultures and political philosophy since the end of the second world war (Bell, 2017). Thus, it is correct to discuss the merits of meritocracy in the civil service but not discussing the alternatives and defending the alternatives to the electoral process as a defined measure of selecting leaders. Due to this, there has been significant doubts on the current emerging and group of leaders in the Western cultures and countries. Despite the advantages of the electoral systems and democracies such as holding leaders accountable for to their citizens and ensuring a peaceful transition during leadership; these systems are bound to fail when the people elect leaders who are inexperienced or corrupt who have limited capacity in governance (del Cerro & Molinero, 2023).

Hierarchy is a relationship that is characterised by the differences ranked based on certain attributes. In contrast, equality is based on the ideals of equalising the relations between ethnic groups, religion, genders, and classes. Social hierarchies have normative dimension. According to (Magee & Galinsky, 2008; Van Kleef & Cheng, 2020) social hierarchies are social systems that consists of an implicit or explicit ranked order or individuals or classes aligned with a particular dimension. Larger societies should be organised into specific hierarchies and this idea is widely practiced in China and is heavily controversial in Western Countries.

Complex societies such as China require hierarchies and any efforts in consciously building societies without hierarchies as witnessed during the cultural revolution and French revolution leads to tyrannical regimes (Djuve et al., 2020; Jones, 2021). Thus, there is a distinction between positive and negative forms of hierarchy and thought processes that are inclined towards promoting the positive forms of hierarchy in the society. In international relations, some countries are more powerful than others due to well established hierarchies. Although, the concept of morally and ethically justified hierarchies have been marginalised in the Western political philosophy, it constitutes a significant area for cross-cultural research.

Harmony is a central component of the Chinese political culture and philosophy while individual freedom forms a key component and basis of Western culture. Cultures that emphasize the value of harmony embraces

cultural diversity; however, significant violations of the human rights do not constitute the basis for respecting and glorifying diversity. Human rights violations cause harm and destruction and constant conflicts with the objective of realising harmonious co-existence.

Although, restrictions on individual freedom have been justified on the grounds of national security. In poorly and disorganised cultures, the governments are justified for the provision of establishing suitable conditions that spur economic development on a peaceful basis even it requires restricting the freedom of certain individuals such as the case of China's *hukou* systems (Bell, 2006).

Additionally, these aspects are similar to the restriction on the freedom of speech in Germany on the Holocaust since it seeks to eliminate a culture of hatred and threats on the basic peaceful relationships of mutual trust in the society.

### 1.1 Objective

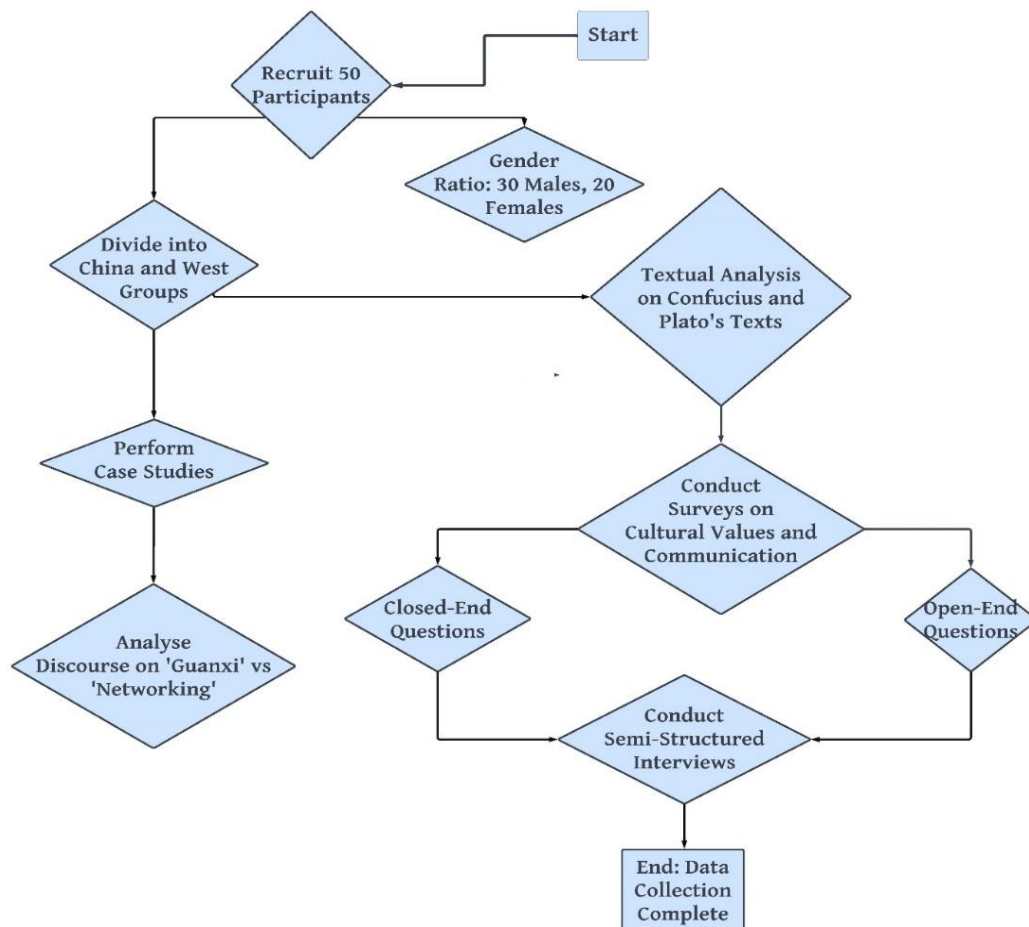
The rationale of our study is to examine the possibility of integrating cultural thought and political philosophy in the process of modernization and build a bridge of cross-cultural understanding between China and the West. We seek to analyse and compare the differences in cultural values and political philosophy between China and the West and contribute to the existing knowledge on the influence of modernisation on culture and political philosophy.

## 2. METHODS

### 2.1 Study Design

Our study adopted a comparative mixed methods design involving qualitative and quantitative approaches to explore the cultural differences between China and the West (See Figure 1). We focused on core cultural values, cross-cultural communication competence, and contrasting political philosophies based on meritocracy vs. democracy, hierarchy vs. equality, and harmony vs. freedom.

The study recruited 50 participants from the International Cultural Exchange School in Shanghai, China and who were aged at least 18 years and had voluntarily agreed to undertake the study. The participants were uniformly distributed into 25 from the West and 25 from China. The study involved 30 males and 20 females and an informed consent was obtained prior to participating in the study.

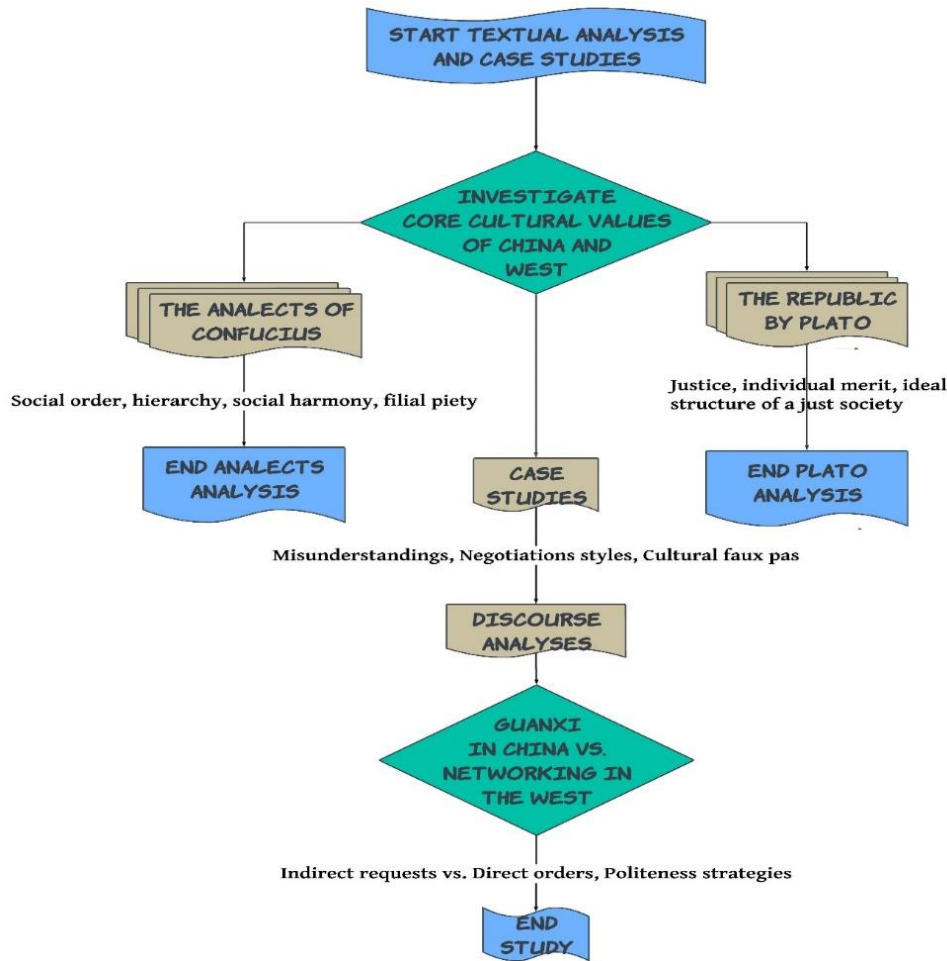


**Figure 1:** Illustration Flowchart of the Qualitative and Quantitative Aspects of the study.

## 2.2 Textual Analysis and Case Studies

Our study employed a textual analysis approach to investigate the core cultural values underlying the contrasting political philosophies of China and the West (see Figure 2). Our analysis focused on two foundational texts: *The Analects of Confucius* and *The Republic by Plato*. *The Analects of Confucius* involved a collection of sayings and dialogues attributed to Confucius (social order, hierarchy, social harmony and filial piety) while *The Republic by Plato* focused on the core values of justice, individual merit, and the ideal structure of a just society.

Case studies were adopted to examine differences in the misunderstandings due to indirect communication, styles of negotiations and cultural faux pas. In contrast, discourse analyses involved examining the application of “Guanxi” in China vs. Networking in the West. We analysed how the concept of “Guanxi” (relationships) in China differs from “networking” in the West based on the indirect requests versus direct orders and the application of politeness strategies.



**Figure 2:** A flowchart of the selection process in textual analyses and case studies.

### 2.3 Data Collection

Our study involved surveys with participants from both China and the West. The surveys explored how participants perceived cultural values, communication experiences, and the impact of modernization on these aspects. The surveys consisted of a combination of closed-ended and open-ended questions. Closed-ended questions utilised Likert scales (e.g., strongly disagree, disagree, neutral, agree, strongly agree) to gauge participants' level of agreement with statements related to core values and communication experiences. Open-ended questions allowed participants to elaborate on their experiences and perspectives regarding cultural differences and modernization's influence.

There were 20 questions with a balance between closed-ended and open-ended formats and the surveys were administered online or in-person depending on feasibility and participant preferences and took about 10 minutes to complete. Furthermore, we conducted semi-structured interviews with a total of 50 participants, 25 from China and 25 from the

West. The interviews consisted of 10 questions and explored how participants perceived cultural values, communication experiences, and the impact of modernization on these aspects.

#### 2.4 Data Analysis

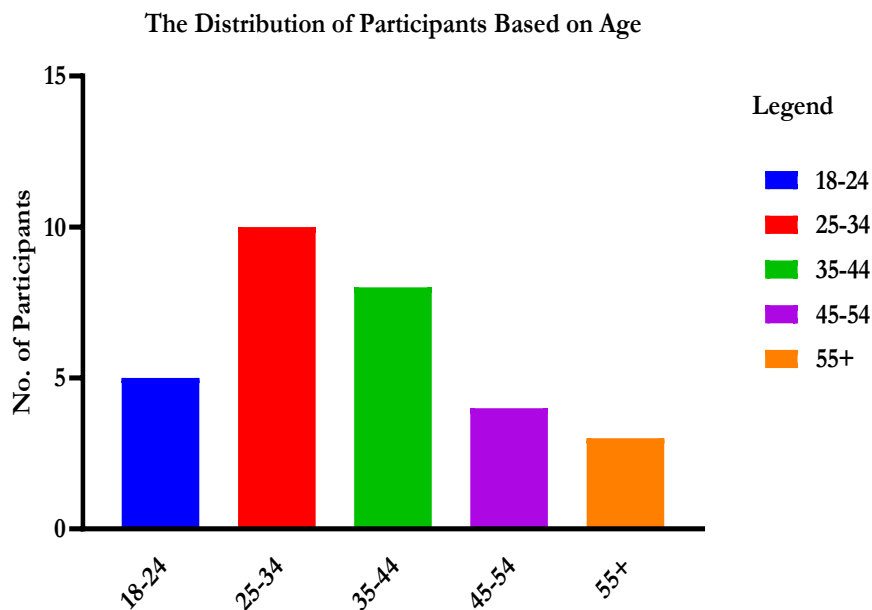
Quantitative data were analysed in GraphPad Prism version 9.5.1 at a statistical significance of 5%. Descriptive data were presented as mean and standard deviations while frequencies were presented as percentages and range. Paired t-tests were conducted to examine the differences between practices in the West and China where possible. All interviews were audio-recorded and transcribed verbatim. The transcripts were then analysed thematically to identify recurring patterns and themes related to cultural differences, communication experiences, and the influence of modernization. Lastly, all the collected data were triangulated and analysed with findings presented as shown.

### 3. RESULTS

Our study included a total of 50 participants with balanced representation across demographics. Age ranges were distributed as follows: 10% (5 participants) between 18-24, 20% (10 participants) between 25-34, 16% (8 participants) between 35-44, 8% (4 participants) between 45-54, and 6% (3 participants) 55+ (see Figure 3). The gender breakdown was equal with 25 male and 25 female participants. Finally, the cultural background was split evenly between 25 participants from China and 25 participants from Western countries (US, UK, etc.) (see Table 1).

Table 1: Analysis of Demographic Profile of Participants

Category	Frequency	Percentage
Age		
18-24	5	10%
25-34	10	20%
35-44	8	16%
45-54	4	8%
55+	3	6%
Gender		
Male	25	50%
Female	25	50%
Cultural Background		
China	25	50%
Western Countries (US, UK, etc.)	25	50%



**Figure 3:** The distribution of Participants based on age groups.

In Table 2, we analysed *The Republic* and *Analects of Confucius* to explore contrasting political philosophies. Plato's ideal society features philosopher-kings utilizing strengths (justice, wisdom, courage) for a just society, while Confucius emphasizes a harmonious society led by a benevolent, ethical leader who cultivates individuals for social roles and achieving justice through harmony and respecting hierarchies.

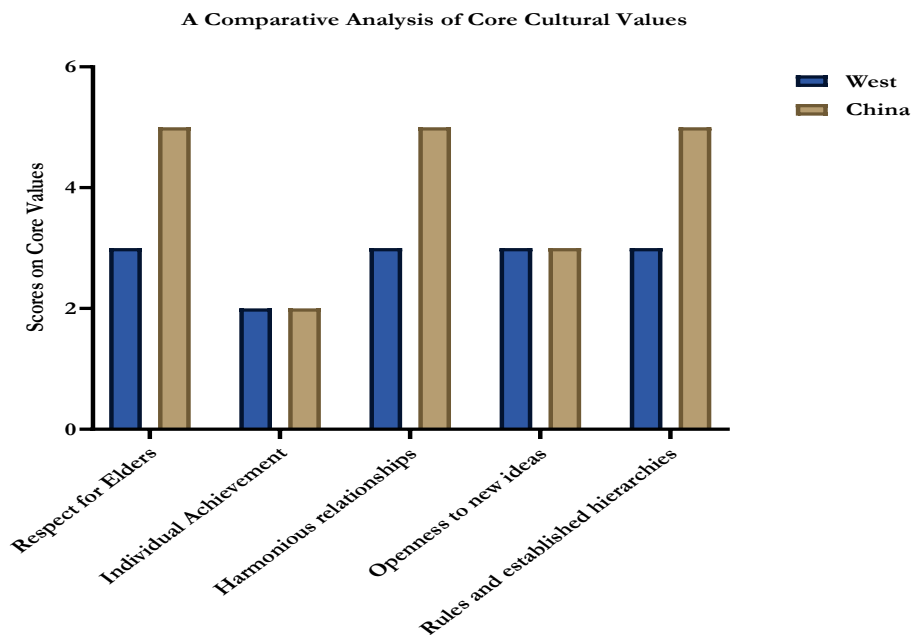
Table 2: Textual Analysis of themes in *The Republic* vs. *Analects of Confucius*

Theme	<i>The Republic</i> (Plato)	<i>Analects of Confucius</i>
Political Ideal	A just society ruled by philosopher-kings	A harmonious society ruled by a benevolent leader
Role of Individual	Individuals are best suited for specific roles based on their strengths (justice, wisdom, courage)	Individuals should strive for self-cultivation and ethical conduct to lead by example
Importance of Education	Education is crucial for developing philosopher-kings and a just society	Education is essential for understanding social roles and ethical behaviour
Concept of Justice	Justice is achieved when everyone fulfils their roles and receives what they deserve	Justice is achieved through maintaining social harmony and respecting hierarchies

In Table 3 and Figure 4, modernization may reshape core values, with a shift towards individualism and achievement, potentially weakening traditional emphasis on community. Communication could benefit from exposure to diverse cultures through media and travel, but also face challenges due to differing communication styles. Politically, modernization might question established hierarchies, leading to a push for



meritocracy and democratic participation



**Figure 4:** A Comparative Analysis of the Core Values in Cultural Differences between the West and China.

Table 3 (A): Analysis of themes on the Impacts of Modernisation and Cultural Aspects obtained from the Open-Ended Responses

Aspect	Potential Impacts of Modernization	Example
Core Values	* Shift from tradition to individualism * Increased emphasis on achievement and material success * Potential decline in communal values and social harmony	"In recent years, there seems to be a greater focus on personal success and competition in Chinese society, which can sometimes clash with traditional values of filial piety and collectivism."
Communication Competence	* Increased exposure to different cultures through media and travel * Development of new communication technologies * Potential for challenges due to cultural misunderstandings and differing communication styles	"The internet has made it easier for young people in China to connect with people from all over the world, but it can also lead to misunderstandings if they are not aware of cultural differences in communication styles."
Contrasting Political Philosophies	* Meritocracy vs. Democracy: Modernization might lead to questioning of traditional hierarchies and a push for more democratic participation.	"As China's economy continues to develop, there might be increasing calls for a more democratic political system that gives citizens a greater voice in government."

Table 3 (B): Analysis of themes on the Impacts of Modernisation and Cultural Aspects obtained from the Open-Ended Responses

* Hierarchy vs. Equality: Modernization can lead to a breakdown of rigid social hierarchies and a push for greater social equality.	"Economic opportunities created by modernization might challenge traditional social hierarchies in China, with individuals gaining influence based on their skills and achievements rather than solely on their social background."
* Harmony vs. Freedom: Modernization can create tension between maintaining social harmony and individual freedoms of expression and dissent.	"Balancing the need for social stability with the desire for individual freedoms is an ongoing challenge for many modernizing societies, including China."

In Table 3 and Figure 5, our exploration of contrasting political philosophies suggests that modernization can challenge traditional power structures.

Economic development might lead to a push for meritocracy and democratic participation, with individuals gaining influence based on their abilities rather than social background. However, this can create tension between maintaining social harmony, a longstanding value, and individual freedoms of expression. Balancing these competing forces is an ongoing challenge for modernizing societies.



Figure 5. A Word Cloud of Frequently Identified Themes in Political Philosophies between the West and China.

Table 4: Themes Emerging from Cross-Cultural Differences between China and the West.

Theme	Example Quote
Communication Challenges Due to Cultural Differences	"I found that people from the other culture were more indirect in their communication, which sometimes led to misunderstandings." (Western participant discussing communication with someone from China)
Importance of Patience and Understanding	"The most important thing I learned is to be patient and try to understand the other person's perspective, even if it's different from your own." (Chinese participant)
Humour as a Tool for Overcoming Communication Barriers	"We found that using humour could help to lighten the mood and build rapport, even if we didn't always understand each other's jokes." (Western participant)
Influence of Cultural Values on Hierarchy	"In my culture, it's important to show respect for elders and authority figures. This can be challenging when communicating with people from cultures that are more egalitarian." (Chinese participant)
Cultural Differences in Conflict Resolution	"I noticed that people from the other culture were more direct in expressing their disagreements, while people from my culture tend to avoid confrontation." (Western participant)

In Table 4 and Figure 5, Interviews revealed cultural communication challenges (e.g., indirectness leading to misunderstandings). Patience, understanding, and humour were seen as key tools. Cultural values impacted how participants viewed hierarchy and conflict resolution, with some emphasizing respect for authority and indirectness, while others valued direct communication.

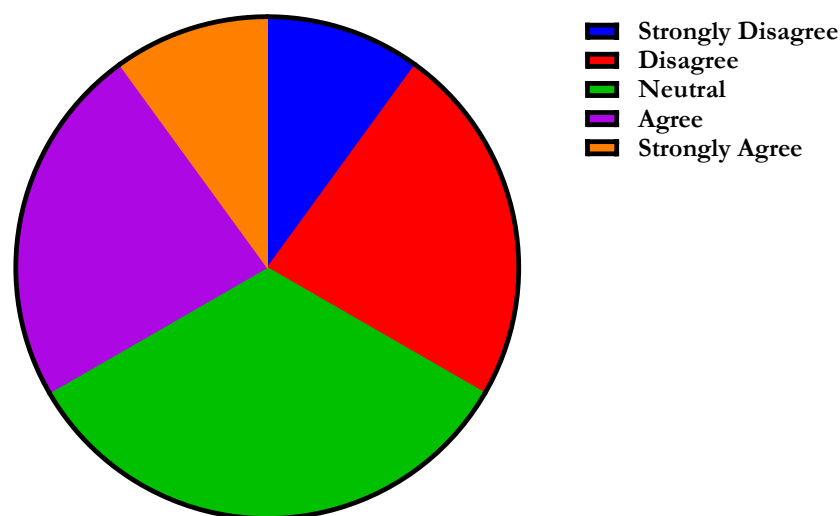


Figure 6: A pie chart showing the responses on a Likert Scale of the frequency of misunderstandings experienced in communication with individuals from diverse cultures.

#### 4. DISCUSSION

Our study examined the interplay between cultural values and political philosophies. Textual analysis revealed contrasting ideals in Plato's Republic (justice through philosopher-kings) and Analects of Confucius (harmony through benevolent leadership). Modernization was seen as a potential challenge to traditional hierarchies, with possibilities for meritocratic systems and increased calls for democracy. However, balancing social stability with individual freedoms (expression, dissent) remains a complex issue. Interview themes highlighted cultural communication challenges due to differing communication styles and the importance of patience and understanding. These findings suggest a dynamic interplay between cultural values, political structures, and the ongoing process of modernization.

Our findings suggest that humanity forms the core of the Chinese culture and seeks to replace the religious beliefs with morality and eliminate the possibility of a passionate national religion (Chen, Tang). Theology does not constitute the basic ideology of mainstream China and the works of the clerics have been ignored by the power of the emperor. Similarly, the power of the monarchy has surpassed and overwhelmed the works of clerics and theology. One of the core elements of Chinese culture is the strive for self-perfection. Traditional Chinese cultural thought is based on the constant strive for self-perfection and a viewing the outer world with a broad mind. Besides these, the basic spirit of Chinese cultural thought also encompasses the elements of harmony, promise, people driven and a harmonious coexistence between nature and man (Sundararajan, 2020). A study by Liu (2017) postulated that the fundamental spirit of the Chinese culture is based on integration and freedom. The Chinese culture involves a perception of everything from the life and heart of individuals alongside the moral principles. Furthermore, the Chinese political culture is characterised and driven by the motive of good governance.

Our findings propose that modernisation has led to significant changes in Chinese culture with emergence of language schools that teach English as a foreign language. Similarly, previous studies have highlighted that the process of modernisation in China involves consistent and gradual changes in various aspects of economy, politics, culture and society (Schoppa, 2019). However, these changes brought by modernisation does not imply the rejection of an existing regime and technologies, it signifies reforms and modifications of the existing systems. Previous studies have suggested that English has been considered as a subset of abstractly linguistic rules and a

cultural neutral element of an empty code system (Brown & Miller, 2020; Rabiah, 2018). Although emphasis on the teaching of language structures does not allow the establishment of foundational principles of developing the capacity of learners to interact provided a significant understanding of the interaction between foreign and local cultures is achieved. We suggest that the study of culture and foreign languages is important for liberating the mind and improving international understanding and cooperation while accepting the cultures, views and other people's way of lives.

We found that modernisation has improved political philosophy and differences between China and the West. In the era of modernisation, liberal democracies have been attracted towards empowering few experts selected from meritocratic systems to occupy judicial and administrative positions, although, these individuals are often accountable and answerable to the democratically elected leaders (Pettit, 2013). Additionally, the selected individuals from the meritocratic systems are required to exercise their control and power in narrowly defined domains while maintaining political neutrality (Bell, 2017). One possible example is the British civil service where individuals are required to serve the elected politicians and sometimes required to set aside their political differences or views. In contrast to the Chinese, in Western cultures and societies, the idea of meritocratic checks involving requirements of political experience or examinations at the lower and junior levels of government in the selection process of political leaders who are required to exercise political judgment over a larger domain is often considered beyond the basis of morality. Thus, in Western societies there is a reflexive attachment on the views of an individual based on one man one vote and is considered as the moral basis and legitimacy of selecting political leaders, independent of how small or large the community is or the political contexts.

Previous studies (Bartels & Achen, 2017; Brennan, 2012) have found that the core justification in democratic elections is the notion that voters or the people are considered rational and are capable of performing a good job in selecting leaders. Although, social and scientific analyses have proven that individuals have lacked the competencies and motivations to make moral decisions and rational judgment in electing political leaders. Caplan (2011) noted that voters or the people in democracies or Western nations have often misunderstood their interests, economic and social views. Therefore, their voting patterns is a reflection of the short-term gains and stratified on group or ethnic interests and ignoring the danger posed to other groups in the political system (Bartels, 2020; Mann, 2005). Furthermore, when individuals vote for the common good, their interests

usually come first compared to the interests of the future generations, those living outside the country, animals and any other individual affected by the government policies. In cases of conflict, Mulgan (2014) suggested that the people are often unlikely to sacrifice the interests of their communities in the favour of future generations.

In China there is little to no debate about political meritocracy because during the Mao era, the political contributions of warriors, farmers and workers were emphasized and glorified over the contribution of educators and intellectuals (Bitton, 2022; Ziliotti, 2020). Chinese revolutionary leaders advocated for socialist democracies involving bottom-up approaches and political elitism were never heard or practiced in mainland China. Several scholars have suggested that a combination of the merits of democracy and meritocracy should guide the basis of forming political institutions. Effective constitutional systems should consist of institutions that reflects the requirements and basis of choosing leaders on democratic basis of one person one vote and a meritocratic institution that select leaders based on abilities and virtues.

Jiang (2012) and Sun (2020) suggested that implementation of a democratic house of government consisting of elected members on a one person one vote basis should be balanced with a meritocratic house consisting of exemplary individuals selected on the basis of knowledge and Confucianism. Similarly, Tongdong (2012) proposed that a democratic house should act as the voice of the people and provide citizens with positive outcomes and psychological benefits of voting in association with the meritocratic leaders selected on the basis of virtues and abilities. These studies highlight that members of the meritocratic house should be selected based on various criteria such as exams, popular vote from the lower-level legislatures and quota systems from different sections of the society. The meritocratic house has the capacity to legislate on various issues affecting non-voters and the long-term outcomes of the political community. However, we propose that the problem with these proposals is that they are far-fetched from the modernisation and reality of political systems in China. one of the major problems in China is the difficulty of consolidating these principles even if they were able to be implemented.

We propose that the implementation of democracy in China is a significant challenge because once some of the political leaders have been selected on the basis of one person one vote, it becomes inevitable that the elected leaders will be viewed as the legitimate political leaders by the people who bestowed power on them. This trend will lead to constant marginalisation of the meritocratic chambers and its powers over time. In

comparison to Western countries such as the United Kingdom who have constantly injected robust elements of meritocracy into their second chambers. A survey conducted in 2014 by Shi (2014) found that several Chinese people prefer political meritocracy despite other east Asian societies that switched from meritocracy to democracy such as Japan, Taiwan and South Korea. These countries switched effectively from paternalistic Confucian legacies to the institutionalisation and governance principles based on democracy (Friedman, 2019; Li, 2019, 2020; Shin, 2013).

Our findings proposed that the Chinese system placed emphasis on social order and hierarchy compared to the West which focused on individualism. According to Zitek and Tiedens (2012) individuals prefer hierarchies at the unconscious level and abstract hierarchical diagrams are easily remembered than diagrams of equality. Moreover, the faster processing allows participants to prefer the hierarchy diagram. Similarly, the study postulated that participants find it easier to make informed decisions about companies with defined hierarchical structures and thus believed that hierarchy had positive attributes. In the Western cultures, they usually endorse ideas about equality and reject ideas and statements on the value of hierarchy. Moreover, they constantly complain about the inhumane, undemocratic and immoral aspects of hierarchy (Greer et al., 2018; Leavitt, 2005). One possible explanation is that individuals are often unhappy and displeased with morally negative and bad hierarchies that are driven by racism, sexism and caste distinctions in the society. There are no individuals living in modern societies and in the era of modernisation that are superior to others or inferior depending on birth, sex or race despite these hierarchies existing and being widely recognised in the past.

In the findings of Beard (2015, p. 14), in the ancient Rome, the penalty for assault on slaves was equivalent to the half of the penalty of an assaulted free man. However, in the recent era of modernisation, fortunately slavery is considered as a morally obscene element. Similarly, Walzer (2008) highlighted that Indian villages who adopted the doctrines of the caste systems and utilised as a hierarchy no longer use these systems due to modernisation and the government does not support such systems. In mainland China during the imperial rule, those who successfully took the examinations were offered special and unique exemptions from criminal punishment due to the virtue of merely passing examinations for entry into the public service. However, in the era of modernisation and modern China, there are no Chinese scholars or Confucians who have sought to revive these forms of inequality and apply them into law. Thus, it is possible

to deduce that at certain points, all individuals were egalitarians, however, it is not consistent and compatible with the hierarchy of equality based on the principles of morality and criminal law. Our study proposes that a failure to effectively examine and analyse the differences between negative and positive forms of hierarchy in the West and China is detrimental and researchers should do more in promoting the good hierarchy and minimising the influence of negative hierarchies.

We found significant differences between harmony and freedom values between the West and China. According to (Li, 2013; Li, 2020) the Confucian philosophy of harmony forms the basis of Confucian ideals of harmony in English and the significance of harmonious relations in China's past, present and future. Confucian ideals of harmony strive for a peaceful order and coexistence. However, it does not share similar ideals with the Western interpretation of harmony that involves various components of agreement, consensus and uniformity. In Plato's era and the modern world, harmony has been adopted to imply adjustments or agreements to the existing fixed cosmic order; however, in political philosophy it generates sinister connotations of making individuals to conform to oppressive order initiated by the ruling classes. In contrast, Confucian harmony involves a dynamic process where diverse elements are analysed on a mutual balance and cooperations of evolving adaptations to various situations.

We suggest that the Confucian harmony does not assume uniformity of all goods; however, it celebrates and acknowledges the diversity of goods generated by the possible mechanisms and ways that seek to open new paths for the flourish and development of humans. Modern China is dominated by Confucian harmony and it's a reflection of the Chinese character for harmony (he 和) which acts as a symbol for the Chinese culture and was exhibited in the opening of the 2008 Beijing Olympics. Form the *Analects of Confucius* the famous saying that exemplary individuals ought to emphasize and value harmony but not in in uniformity.

One of the strengths of this study is it benefits from a balanced participant pool (50% Western, 50% Chinese) offering a broader perspective on cultural values. Textual analysis of Plato and Confucius provided historical context for contrasting political philosophies. However, several limitations exist such as relying solely on self-reported data in interviews, which might be susceptible to bias. Additionally, the focus on two cultures limits generalizability to the broader global landscape. Future research could incorporate more objective measures and explore a wider range of cultures for a more comprehensive understanding.



## 5. CONCLUSION

In conclusion, this study explored the complex relationship between cultural values, political philosophies, and the influence of modernization. The findings suggest a dynamic interplay between these factors, with contrasting ideals of leadership and the tension between social harmony and individual freedoms emerging as key themes. Cultural thoughts and political philosophy are distinct between the West and China based on priorities and values emphasized in these cultures. Moreover, modernisation has led to significant transformation and changes in these societies with some aspects of culture and political philosophy being changed due to the evolution of laws and respect for human rights. Overall, this study contributes to a deeper understanding of the multifaceted relationship between culture, politics, and the ever-evolving landscape of the modern world.

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