

„Obwohl das alte China viele wichtige Beiträge zur Entwicklung der Technik der Menschheit gemacht hat, sind die wissenschaftliche und die industrielle Revolution an China vorbeigegangen. Warum?“ Am 15. September fand in Peking an der Chinesischen Akademie der Wissenschaften (Institut für Geschichte der Naturwissenschaften) das siebte sino-deutsche Seminar zur Technikphilosophie statt, bei dem die Österreicherin Alice Schmatzberger die Philosophie- und Technikgeschichte des alten China und Europa verglich.

Einige der anwesenden Forscher meinten, dass diese Frage ihrem Wesen nach ideologische, soziale, kulturelle, geografische Besonderheiten usw. berührt. Einer der wichtigsten Faktoren ist der kulturelle und gesellschaftliche Unterschied.

„Das philosophische Denken, das sich zu mehr als 90 Prozent auf Konfuzianismus und Taoismus bezieht, kreist um das innere Selbst, um Selbstkultivierung und die Pflege aller Arten von Familienbeziehungen, es beschäftigt sich kaum mit der Erkundung der Außenwelt. Gleichzeitig tendiert Bildung in China eher dazu, klassische Inhalte zu memorieren, und regt nicht so sehr dazu an, über sie nachzudenken, sie zu kritisieren oder sie zu erklären. Daher erweckt es auch nicht die Neugier der Menschen. Im Interview mit *China Science News* meint Alice Schmatzberger, die im Bundesministerium für Arbeit, Gesundheit und Soziales gearbeitet hat: „Diese Ideen und Praktiken haben über Tausende von Jahren gehalten, und auch der Wechsel der Dynastien brachte kaum Veränderung mit sich.“

Auch wenn Europa andererseits eine dunkle Periode religiöser Herrschaft erlebt hat, so verlagerte die Philosophie ihren Fokus vom „Himmlischen“ auf die „Erde“ und wandte sich der Erforschung und dem Verstehen der Welt zu. Gleichzeitig meinte Schmatzberger auch, wie der britische Historiker Niall Ferguson, dass die westlichen Länder nach dem 15. Jahrhundert deswegen begannen, die Welt zu beherrschen, weil die europäischen Länder miteinander konkurrierten und einander eroberten, und daher alles daran setzten, um Waffen zu entwickeln, sie bauten Schiffe und Kanonen und realisierten verschiedene Erfindungen, sodass die Länder an Stärke gewannen. Obwohl in China ein Wechsel der Dynastie stattfand, wurde das Land tatsächlich aber einheitlicher.

Übersetzung: Ingrid Fischer-Schreiber

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In this regard, Guo Yuanlin, a professor of philosophy at Tianjin University, believes that pragmatism also hinders the development of science in China. He said that ancient China independently created and developed applied sciences such as agriculture, medicine and astronomy, as well as technologies represented by the "Four Great Inventions", but ignored pure science. In modern times, the purpose of learning and introducing Western science and technology in China is also a practical tool to make the country prosperous. At present, although China emphasizes that science and technology are the primary productive forces, the views on scientific practicality have not changed.

“In China, the scientific and practical point of view is rooted in politics. Since the Qin Dynasty, science has been the political 'servant', and politics is leading the science and determining its status and role. Science needs service politics to meet its immediate needs.”, Guo Yuanlin said, “This hinders the development of science,

especially pure science. Without pure science, China will not be a technological power. Therefore, we should change the thinking of scientific pragmatism."

Stones from other hills, can learn. In fact, Germany's history lagged behind Britain and France, but it became the world's technology center before the "World War I" and the country became stronger. And after the destruction of "World War I", it could still rise rapidly. For the reason behind this, Bielefeld University professor Martin Carrier said in an interview with the Journal of the Chinese Academy of Sciences that Germany's competitiveness in the second half of the 19th century is still growing, despite the rise of the German chemical industry and power engineering. This has contributed, but more because of the combined effects of research, education and technological development.

"The famous German education reformer William von Humboldt put forward the idea of carrying out education through research and emphasized the freedom of scientific research. This means that there is no fixed model and syllabus for students to attend classes; in contrast, students and professors both should study together equally," said Carrier. At the same time, the freedom of scientific research has stimulated the emergence of new ideas, and it takes a long time for new ideas to enter the formal syllabus. Therefore, adjusting some of the content is more conducive to innovation.

"Science and technology have both a historical background and a cultural background. The scientific concepts of the world are always rooted in specific cultural, philosophical and socio-economic contexts. Similarly, the formation of technological inventions and methods is also influenced by spiritual beliefs and social values or politics. The influence of the framework." Professor Fang Zaiqing, a researcher at the conference and a researcher at the Institute of Natural Sciences of the Chinese Academy of Sciences, said that cross-cultural exchanges can help promote understanding of each other's systems and pave the way for fruitful cooperation.

Fang Zaiqing said that the 17th century German scholar and philosopher Gottfried William Leibniz had a strong interest in cultural exchanges with China. He outlined the concept of knowledge and culture exchange in "Novissima Sinica" published in 1697.

"According to Leibniz, people should expect real new things from each other, what is lacking in their own science or culture. The greater the cultural gap between the two countries, the greater the possibility of discovering new things." Fang Zaiqing said that the most important point in Leibniz's view is that this cross-cultural encounter is an exchange between equal partners.

In this cross-cultural academic exchange, the seminar invited more than 20 scholars from China, Germany, Austria, Italy and other countries to participate in the conference. In addition to reviewing the history of science in Central Europe, the experts also discussed the value mapping and ethics of artificial intelligence. Issues, behind nuclear safety disputes, and the nature of social responsibility for research and innovation were discussed in depth.

As one of the achievements of Sino-German cooperation in science and technology, the seminar also held a new book release of the "Scientists Biography Series", which released two German scientist biographies by Fang Zaiqing and He Wei and others, "Anald Sommerfeld." And "The biography of Werner Heisenberg". At the press conference, Chinese and German scientists also discussed the theme of "seeing the cultural consciousness of German scientists and the rise of science and technology from Sommerfeld to Heisenberg".

Fang Zaiqing said that the goal that Leibniz pursued at the end of the 17th century is still valid today. "Because we still need to work hard to understand and translate cultures of different origins to achieve a specific goal, cherish the diversity of their respective cultures and the richness of wisdom. Our co-creation and innovation will help in many ways. A variety of ways to address the technological challenges of this era."

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