

Thematic Circle A: Politics, Economy and Culture.

Thursday, 3rd September

Πέμπτη, 3 Σεπτεμβρίου 2015

Thematic Circle A: Politics, Economy and Culture.

09.00 – 11.00

Chairman : Ambassador ad hon. Alexandros Mallias

Theodoros Pangalos, former Vice President and former Minister of Foreign Affairs of the Hellenic Government.

Dusan Sidjanski, *Professor Emeritus, University of Geneva, Honorary Chairman of the European Cultural Centre, former Special Adviser to the President of the European Commission from 2004-2014, Member of the Board of the Latsis Foundation Switzerland.*

Liang Lixin, Head of the Chinese delegation and Vice President of Beijing Federation of Social Science Circles

Baron Robert Skidelsky, Emeritus Professor, Warwick University, Biographer of Keynes

11.00 Coffee Break

11.30 – 13.30

Nikos Mouzelis, Emeritus Professor of sociology, LSE

Thanos Skouras, Professor Emeritus of Economic Theory of the University of Athens

Agne Vlavianou, President and founder of the International Association of Biopolitics.

13.30 – 15.00 Lunch

Chairman : Andreas Zaimis, Former Minister

15.00 – 16.30

Ioannis Seimenis, president of the department of the Mediterranean studies, University of the Aegean

Harry Tzalas, Historian, President of "The Hellenic Institute for the Preservation of Nautical Tradition".

A Θεματικός Κύκλος «Πολιτική και Οικονομία»

9.00 – 11.00

Πρόεδρος: **Αλέξανδρος Μαλλιάρης** τέως Πρέσβης

Πάγκαλος τέως Αντιπρόεδρος Κυβερνήσεως και τέως Υπουργός Εξωτερικών

Dusan Sidjanski Επίτιμος Καθηγητής του Πανεπιστημίου της Γενεύης, Επίτιμος Πρόεδρος του Ευρωπαϊκού Πολιτιστικού Κέντρου, τέως Ειδικός Σύμβουλος του Προέδρου της Ευρωπαϊκής Ένωσης για το διάστημα 2004-2014, Μέλος του Δ.Σ. του Ιδρύματος Λάτση της Ελβετίας.

Liang Lixin Επικεφαλής της Κινεζικής Αντιπροσωπείας και Αντιπρόεδρος του Συνδέσμου του Πεκίνου Social Science Circles

Βαρόνος Robert Skidelsky Επίτιμος Καθηγητής του Πανεπιστημίου Warwick, Βιογράφος του John Maynard Keynes.

11.00: Διάλειμμα

11.30-13.30

Νίκος Μουζέλης, Επίτιμος Καθηγητής Κοινωνιολογίας, LSE

Θάνος Σκούρας, Επίτιμος Καθηγητής Οικονομικής Θεωρίας του Πανεπιστημίου Αθηνών

Αγνή Βλαβιανού, Πρόεδρος και Ιδρύτρια της «Διεθνούς Οργάνωση Βιοπολιτικής»

13.30-15.00: Γεύμα

Πρόεδρος : **Ανδρέας Ζαίμης** τέως Υπουργός

15.00-16.30:

Ιωάννης Σεϊμένης, Πρόεδρος του Τμήματος Μεσογειακών Σπουδών στο Πανεπιστήμιο Αιγαίου

Χάρης Τζάλας, Ιστορικός, Πρόεδρος του «Ελληνικού Ινστιτούτου Προστασίας Ναυτικής Παράδοσης»

Junqing Wu, Ιστορικός, Ινστιτούτο Ιστορικής Έρευνας, Λονδίνο, UK, Ειδικός στην Κινέζικη Θρησκεία

16.30-17.30: Διάλειμμα

Junqing Wu, Historian, institute of Historical Research, London, UK, expert on Chinese religion. 20.00: Δείπνο

16.30 Break

16.45 – 17.30 Discussion

20.00 Dinner

Thematic Circle A: Politics, Economy and Culture.



(From left to right) **Liang Lixin**, **Theodoros Pangalos**, *Chairman* : **Ambassador ad hon. Alexandros Mallias**, **Dusan Sidjanski**, **Baron Robert Skidelsky**
Pyrrhus Mercouris

Photo:

Chairman Alexandro Mallias: The chairman picks up the key terms of the presentation by Pangolos as being "bad governance" linked to "political clientelism" along with the difference between the concept of discrimination and of distinguishing. It should also be known that Pangelos has excellent relations to China. When he accompanied Papandreou to a meeting in Shanghai, he recalls that Pangolos linked then modernisation in Greece with the changes happening in China at that same time since both had to deal with partisans becoming responsible politicians. He then introduces

Dusan Sidjanski *Professor Emeritus, University of Geneva, Honorary Chairman of the European Cultural Centre, former Special Adviser to the President of the European Commission from 2004-2014, Member of the Board of the Latsis Foundation Switzerland.*

Dusan was his professor while studying in Geneva. He is a top expert in his field of Europe. In 1970 he wrote a book that has made history: lobbies and pressure groups in Europe. He made an analysis of their influence. Then one day he came to him to announce some surprising news: he had become a Greek citizen. He is engaged in efforts for the return of the Parthenon marbles, and links Swiss and Greek organizations. He is always a welcomed advisor on EU affairs in Greece

Dusan Sidjanski

He states at the outset that he will not express not so much ideas about economics but about culture and cultural dialogue. He points out as many may know that the cultural activities are, for instance, in France almost equal to the production of cars, and so a very important economic activity.

The first point is a convergence with his friend Spyros Mercouris – they met 1956 – then they lost each other until he discovered that Spyros is active with many things, including Kids' Guernica - Guernica Youth!

Two things need to be pointed out:

1. European Cultural Centre was established by a resolution in 1948 and located in Geneva as an international network. Why Geneva? First of all, you have a lot of NGOs there. On the other hand, especially in the fifties Europe was in a great crisis and the only stable state was Switzerland. The centre is connected with research about nuclear power while the other two ideas were the promotion of Federalism (Switzerland as a model) and dialogue of cultures. It rests on the belief that culture is the basis for building Europe
2. organized in 1961 the first dialogue of cultures

Dialogue of cultures has to have a framework. Therefore who are we? In order to have a dialogue, Europe must have an identity.

This is linked to heritage – cultural heritage – as a main point. Thus it rests on the belief that culture is global and not limited to art, sculpture, theatre etc. No! On the contrary, culture is philosophy, religion, but also science and technology etc. In other words, all that what gives shape to the political community.

About historical heritage, the more he studies Ancient Greek back then in Athens, and the experiences made by these people back then, the more he is convinced Europe's debt to Athens is immens. Fundamental was already in the age of Pericles a culture in the global sense. It was there to be experienced. They had science, philosophy, lively speeches but as well structured thoughts: While Socrates and Plato taught, you had at the same time music.

When Pericles proposed to build the Acropolis, the people said we are threatened and therefore we need armies, not a temple. However, Pericles said we can house the gold in the temple and if needed, we can create an army. (Note by editor: in his famous Funeral speech Pericles said that Athens does not need armies, but active citizenship.)

Dusan Sidjanski believes in bringing back the Parthenon marbles. If Europe is about bringing together people, then this should be done on the basis of the philosophy of Pericles. Also Athens is now easily accessible with many citizens coming to the city, and therefore can and do visit the Acropolis museum (so that the British Museum is no longer unique in giving access to world heritage by visitors to London going as well into the British museum).

How to strengthen the European integration? Stoicism – the first philosophy which proposed human dignity and quality of life as basic principle – was being expressed while Athens had then still non citizens, that is slaves and the Barbarians. Of course, we find elements in Socrates who posed questions to a slave and on hand of his answers, it can be seen that there was a structure, a logic which he followed when answering the questions.

Today Europe is without frontier and should be based on a declaration of love.

Another important element is the Roman civilization for it helped to create administration, law, special armies, empire. This too is a contribution to European identity.

The third element contributing was Christianity. It spread from Jerusalem for the sake of human dignity.

At the same time, developments of the arts – theater – also the Roman theater – contributed to te European

civilization. It was Moliere who took later examples from and developed further Roman theater, and in so doing made it into something modern. It is this expression of the creative spirit which marks Europe

Europe started to work on the basis of curiosity as expressed by science. It means not only saying something, but wanting to have the proof and to experience the capacity to produce proofs. Such a dialogue begins in science and prevails less in religion.

Another important contribution was also the discovery of the world, the discovery of what exists on the other side of the world. Still, without proofs you have no truths and yet everything rests on the belief in objective knowledge.

During the Middle Ages, there traveled many intellectuals to France, in order to teach at the Sorbonne. There was a time when no one was a French person and this gave an incredible importance to Paris giving space to the most competent minds of these times. This giving space is an important aspect of the development towards the Enlightenment. One should not forget that slavery existed until 19th century. In short, it is a long evolution to become free and to bring about democracy.

We have a fundamental change in terms of governance in Europe. It is no longer reflective of a balance of power, for the marked change is not to rely on balance. Instead the European Union added participation. It is a method which was proposed by Jean Monnet, and is relected in the triangle with Parliament, Commission and Council. Yet we have a paradoxical situation: Europe is governed by the most traditional method, namely intergovernmental governance e.g. Finance ministers etc. deciding within their Council at intergovernmental level.

He has a proposal for the reform of the Eurozone since it has no political power. It was established solely on money and therefore meant a difficult decision of providing first money and then searching for political power to implement it. This is a main point: take into account this new political culture.

Quests for Federalism: why? If you look at our cultures, we have a big diversity, but at the same time common values and, therefore, we have this tension between diversity and common values. Example: free association – no coercion to become a member of the Eurozone. Yet more important for the small and the medium countries, and which is a Eurozone problem, namely that the big members dominate and that is bad for Europe.

We need to have a continuous dialogue – not one day with one country and the next day with another – no we need with all people of Europe. We have to do it within a regional framework supported by little institutions. We need also dialogue not only inside, but outside of Europe. We face the migrants and we do not know much about them.

We are forgetting education and the youth. He considers it to be a scandal when Euros are spend on many different things and only 8 Billion for the youth, and this for four years. He proposes the creation of a sort of ERASMUS as well abroad.

We need to think about the national presentation of European history but also what is our common history. European history should not be left to the German, Greek or French versions, but we have to build our common history and install within our schools a revision of history. It should not be imposed but suggested. We have the example in research in which Europe is very much engaged. He would like to introduce dialogue with other cultures e.g. with China, Russia, Latin America...what does it mean? To open their views and explain.

When he was advising Barroso, then the President of the European Commission, he was completely against excluding Russia, and even more so the sanctions imposed on Russia. Russia is a part of Europe. There should have been intergrated together with the six former Eastern European countries Russia as well and taken on the form of a special unit.

He ended his speech by referring to 'hands on': it is an experimental approach to knowledge. The result of suc a method is that children learn to observe and to have the obligation to present their research results. It means less violence in schools and altogether this is the best learning process for democracy.

What particular political direction any development takes, that is of utmost importance for culture and economics. As a matter of fact, they are dialectically connected. Economic interests and political systems determine altogether social relationships.

Modern China is taking a socialist tack to provide sound governance. This means any sort of changes are in line with what the economy and society require. In wishing to strengthen economic relationships, the Chinese government has founded the Asian Investment Bank to reinforce economic and social relations in the Asian region and with other regions. It is to the benefits of the Chinese people and of the world. Political stability is essential and, therefore, Beijing follows a national strategy. We understand our strategy as a wish to protect the environment and to improve in all sectors living and working conditions. There is a need for a stable and healthy political environment.

We have been studying these issues over many years. We have countless higher educational institutions with many able professors and able research centres to study the interplay between politics and economy. Most of the research is centred mainly around the issue of state governance. Thus we look at basic concepts such as state governance in order to find out how we can stabilize the system. In that function the role of the party is very important. We have proceeded to redesign the entire structure, in order to know how to link to the lower levels and how to integrate different powers. This entails training of professional politicians, civil servants, etc. as this is important on how we combat corruption and accelerate legislation, so as to know how we can open up state governance to the public.

After many years of economic growth, we are experiencing right now a slump. So we need to look at the high tech-sector and what consumption level of society can be sustained over time. We look at the agricultural sector.

China has to find new areas of development, to open doors and to look outwards. We need to know how to take advantage of the full potential of our capabilities, and to know if the direction of development we take, that it is the only suitable route!

Now in my field, social sciences, our NGO was established in 1983 and entails history, linguistics, philosophy etc. It is a network of many research centres and individual members who undertake every year several hundred research projects. All of them deal with Beijing as nodal point of commerce. Lately we try to find out how this is linked to the suburbs and local levels on the periphery.

I should stress the fact that culture plays an important role as third pillar

We can respond to the cultural requirements of our people.

Greece has a wonderful culture. In Beijing, we have undertaken many cultural events, in order to explain political and economic development.

It is important to provide answers to questions posed by the Social Science.

In Beijing, society is stable. Significant is that we just won the bid for the Winter Olympic Games. Here, at this symposium, we find ourselves at the birthplace of the Olympics. So on behalf of our Association, we like to invite all participants to visit us.

Chairman: We have a quest for political analysis, so he has the question as to what would be Robert Skidelsky's interpretation of Keynes, and this in knowing he has written a widely discussed book about Keynes.

Baron Robert Skidelsky, Emeritus Professor, Warwick University, Biographer of Keynes

'China and the West': Summary of Presentation on Politics and Economics for Olympia 3 September 2015 China and the West - two versions: oral presentation and written paper

Oral presentation

I am not going to talk about Keynes but what is connected with this meeting: East-West politics and how it is connected with the economy. Lately China has replaced Greece as the main business news: stock market slump, etc. Newspapers discuss the economic crisis without reference to the background. In the Cold War rhetoric everything squeezed into a binary: communism – capitalism. After the collapse of the Soviet Union, everything is being approached with a single logic. That raises an interesting question, as to what might have happened, if China had not existed on the basis of Communism?

China has become a pole of attraction especially for those who did not like the American dominance and the Western style based on markets as the only way. China follows a business model and has a political system which