



Shanghai Forum 2017 Perspective Highlights

Asian Modernity: A Search for Common Path

ROUNDTABLE 08 Session One

13:30-15:15, May 27

Chair:

Jin Guangyao: Director, International Center for Studies of Chinese Civilization, Fudan University

Hsiung Ping-chen: President, Asian New Humanities Net

Moderator: Jin Guangyao: Director, International Center for Studies of Chinese Civilization, Fudan University

Prasenjit Duara

Oscar L. Tang Family

Professor, History

Department, Duke

University

Network Asia: Histories of the Future

1. Network Asia is different in many respects from other regional models, especially the spatial model of European Union.
2. The complex regulatory regimes that have emerged from some of these networks, particularly the new ASEAN regulations have strengthened civil society groups across ASEAN to resist major damage or other potentially hazardous environmental projects across the region.
3. China which was one of the first to turn to maritime Asia has since encountered obstacles and resistance to its goals in the region. Over the last couple of years, it has turned its attention to OBOR. To the extent that China can deploy its financial and soft power, this could create the productive framework that we saw on the Silk Roads.

Sara Guyer

President,

Consortium of

**Humanities Centers
and Institutes (CHCI),**

Professor, The

University of

Wisconsin-Madison

**Displacement in Place: Considering Modernity in Asia
and beyond**

1. the humanities can help us to describe and understand the conditions of modernity conceived across languages, cultures, and world regions.
2. Focus is on literature and visual culture, and the way in which cultural and literary analysis can compel strategic thinking about how we archive and witness non-conventional forms of knowledge and belonging and the forms of political and environmental violence that challenge the survival of humans and no humans alike. This is ultimately an argument for the necessity for the humanities for this work. three examples in support of the claim.
literature as interruption; alphabetization as resistance; and inscription as loss



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Luiz Oosterbeek
Secretary General,
International Council
for Philosophy and
Humanistic
Studies(ICPHS),
UNESCO

The 21st century agenda of modernisation: a Humanities challenge

1. The recent past: anti-modernity corrosion

Environmental constraints, Population pressure, Pandemics, terrorism, inequality, Focus on short-term problems

Revisiting adaptive challenges and the role of Humanities

Adaptation is an exception-but we are living in an age of adaptation

Global integration is, today, a major humanities task

Different cultural understandings of the meaning of several key-words, like modernisation or sustainability, have set different agendas within different cultural contexts

Medium and long-time reasoning as the framework of problems-solving

3. A modernity agenda: resuming rationality

Modernisation starts as a conceptual choice and proceeds as a sociocultural facing of dilemmas, involving values and meaning

DISCUSSION

1. Discussion about the ways to record history, including historical materials, collective memories and a variety of art forms.

2. Discussion about the definition of modernity, the relationship between Western modernity and Asian modernity.

(Editor: Na Li)



Shanghai Forum 2017 Perspective Highlights

Asian Modernity: A Search for Common Path

ROUNDTABLE 08 Session Two

15:30-17:00, May 27

Chair:

Jin Guangyao: Director, International Center for Studies of Chinese Civilization, Fudan University

Hsiung Ping-chen: President, Asian New Humanities Net

Moderator: Lim Jie-hyun: Professor, Department of History, Sogang University

Lee Cheuk Yin

**Director, Wan Bo
Sow Research
Centre for Chinese
Culture,
Department of
Chinese Studies,
National
University of
Singapore**

Asian Values as the New Impetus for Asia

1. the proposition of "Asian value" can not be emphasized to oppose the value of the west. Asian countries, in past one hundred years, were influenced by western culture in different extent. The western culture also made contribution to the development and modernization of Asian. It's impossible to draw a clear distinction between Asian and Western values. However, with the influence of western culture, Asian countries can still retain its traditional culture and the unique value system.
2. Asian values are unique interpretations of Asian value system. It is not an ideal of political or social reform, but a cultural characteristic of Asia, which makes Asian people proud.
3. In the new era, China will have a larger influence with its One Belt and One Road Initiative. Asian values are going to keep playing an important role.

Tansen Sen

**Professor, the
department of
history, City
University of New
York**

**Modernity and Pan-Asian Contacts: The Maha Bodhi
Society and the Revival of India-China Buddhist
Connections**

1. The Maha Bodhi Society a unique site for India-China interactions.
2. Interactions limited to Buddhist monks, selected intellectuals, and officials.
3. Link between different states, political organizations, and to the common people.
4. Buddhism promoted as the possible means for (re)connecting India and China.



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Oki Yasushi
Professor, Institute
for Advanced
Studies on Asia,
The University of
Tokyo

An Index to Memories of the Ming: Poetic Exchanges on Early Qing Female Entertainers

Yu Jinquan, a Taizhou native from the late seventeenth century, was well-known among the Jiangnan literati for his family troupe of more than one hundred female entertainers.

A coterie of friends had exchanged poems that eulogized the charm and virtuoso of these performers. As writers of these verses were all prominent cultural figures—many were also remnant subjects of the Ming who refused to serve the Manchu court, their writing assumed a political meaning, as language on performance and feminine charm was used to contemplate the issue of orthodoxy (*zhengtong* 正統).

By evoking literature (*belles-lettres*) as a medium on which to construct a collective vision of a bygone era, these poets had created the female entertainers as an index to the romantic-aesthetic realm of late Ming culture, irretrievably lost and ever more glamorous as it receded into a past of native Chinese life.

DISCUSSION

1. Discussion about the diversification and dynamics of Asian ideas and Asian values
2. Discussion about the connotation and relationship of Chinese value, Confucian value and Asian value

(Editor: Na Li)



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Asian Modernity: A Search for Common Path

The 14th ANHN Annual Meeting & Sub Forum of Shanghai Forum (Roundtable 08)

Panel 1

8:30-10:00, May 28th

Chair : Jin Guangyao, Professor of Fudan University

Hsiung Ping-chen, Professor of the Chinese University of Hong

Kong, President of Asian New Humanities Net

Moderator: Hao Yufan, Professor of University of Macau

Wang Ning

(Professor of School of Foreign Languages of Tsinghua University)

Global Modernity and the (Re)Construction of China's Alternative Modernity

1. Global modernity is possible in the West but not always effective in interpreting the “globalized” practice of modernity elsewhere. In interpreting the Chinese condition with their theoretical doctrines, they are not universally valid and should thereby be modified and even contextualized according to the concrete Chinese practice.
2. The formation of China’s alternative modernity or modernity has not only deconstructed the so-called “singular modernity” but also constructed an alternative modernity of Chinese characteristics proving that different countries should follow their own ways of development.
3. China is a developing country who will play an increasingly important role in globalization. Therefore, alternatives Chinese modernity could certainly enrich global modernity as well as carry on dialogues with the latter with particular Chinese experiences.

Prapin

Manomaivibool (Director of Center of Asian Studies of Chulalongkorn University)

Chinese Rites in Thai Royal Court

1. Thai Royal Court is under the influence of Chinese culture, cultural activities and family custom that the Chinese who migrated to Thailand had brought with them.
2. Chinese rites have remained a part of overseas Chinese culture in Chinese immigrant societies throughout Thailand.
3. In early Bangkok period through the royal tradition of the Thai kings conferring titles of nobility on the Chinese who had rendered services to the government, coupled with the relations between Chinese women and Thai royalty, certain Chinese rites were migrated from the immigrant societies into the Thai royal court of the Chakri Dynasty. For instance, the royal ceremony of offering food alms to monks during Chinese New Year Festival, dragon dance in auspicious ceremonial procession, royal ceremony of paying royal homage to the ancestors’ spirit tablets and the royal Gongde funeral rituals.



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**Harold
Sjursen**
(Professor
Philosophy
Emeritus of New
York University)

**P The Ethics of Alternative Modernity: The Conflict of Values in
Mid-Twentieth Century Shanghai**

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1. The universality of the West's account of modernity is being challenged with the notion of "alternative modernity"— diverse and culturally-specific manifestations of modernity and modernization, with ethical standards embedded — have emerged.
 2. Modern Shanghai extended and revised its history as an international and cosmopolitan city, but this Shanghai was to a large degree produced in the imagination in somewhat different forms domestically and globally. Imaginary Shanghai as we might call it did not correspond exactly to actual, concrete Shanghai, but a kind of utopia in the root sense of a place that is no place. Thus it is less fettered by economic and political circumstances. It is a projection of aspirations and desires.
 3. Jean-François Lyotard analyzed how public discourse abandons the categories of true/false and just/unjust, instead valuing the mere fact that something is being communicated. Such a shift leads to radical revaluing and the elevation of experience above deliberation. This is the norm in the ephemeral world of modern imaginary Shanghai.



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The 14th ANHN Annual Meeting & Sub Forum of Shanghai Forum (Roundtable 08)

Panel 2

10:15 - 11:45, May 28th

Chair : Jin Guangyao, Professor of Fudan University

Hsiung Ping-chen, Professor of the Chinese University of Hong Kong,

President of Asian New Humanities Net

Moderator: Wang Ning, Professor of Tsinghua University

**Fred E.
Schrader**

**(Professor of
Fudan University)**

The Moral Crisis of Modernization. E. Durkheim on the constitution of Market Society

1. Fred Schrader examined E.Durkheim's theory on Market Society, from three aspects: (1) Global Modernization on different cultural basis, (2) Moral crisis of commercial society in 17-20th centuries, (3) Social interaction, moral norms, state of law.

2. E.Durkheim's solution of modernizing society is not a fixed, institutional but a virtual, processing one which never arrives at a stable end but must always progress. Modern society cannot work without a positive state of law which guarantees legal certainty for the future, while it is also clear that corresponding moral norms to direct personal communication.

3. The moral crisis of modernization gives evidence to the diversity of historical cultural specificity.

Yu Zhejun

**(Professor of Fudan
University)**

Rationality of Coexistence

1. Coexistence has become an undeniable fact and the biggest challenge we are facing nowadays, and will perhaps remain the toughest problem in the third millennium of human civilization.

In this and following centuries, we human beings need a second enlightenment (the first enlightenment was started by European intellectual which affects with colonialism, global trade or wars) which includes all ethnic groups and nations in the world. If and only if we achieve it successfully, we may find a common future of coexistence. It could only be achieved by our rationality.

**Jorge Barreto
Xavier**

**(Professor of Lisbon
University Institute)**

The construction of an inclusive modernity

1. If we consider our time as our modernity, we can suggest that some of the symbolic values of modernity are shared globally, others only make sense in a given continent, country or region.



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2. Culture and arts are essential frameworks and tools for an idea of an inclusive modernity - Jorge Barreto introduced some cultural projects, rather than debating which kind of modernity exists in a given region of world, to improve an idea of inclusive modernity that is 'not letting anyone behind': The Paideia Program, The National Strategy for Education and Culture, The Arts and Dlinquency program, The Five Africas, The Poetry Festival. In all these projects there is mobilization of the various social actors and the central activity is culture.



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Panel 3

13:30-15:00, May 28th

Chair : Jin Guangyao, Professor of Fudan University)

**Hsiung Ping-chen, Professor of the Chinese University of Hong Kong,
President of Asian New Humanities Net**

**Moderator: Hsiung Ping-chen, Professor of the Chinese University of Hong
Kong, President of Asian New Humanities Net**

**Hao Yufan
(Professor of
University of
Macau, Dean of
the Faculty of
Social Sciences)**

The Development of Macao and the "One Belt one Road initiative" in the Context of Globalization

1. The 'One Belt One Road Initiative' is the strategy for a further open China. Since China has been benefitted from globalization, it chose to further engage with the world when facing the crossroad of its development.
2. Macao's development heavily depends on casino industry, including tourism and so on. It is vulnerable, very unstable and may be damaged by financial crisis. Macao's finance has encountered the bottleneck. Macao's finance need openness, and will be beneficial from China's 'One Belt One Road Initiative'.
3. Macao has experience to deal with the globalization and internationalization, and believes that its strength could help China's One Belt One Road Initiative.

**Huang Hsin-ya
(Professor of Sun
Yat-sen
University, Provost
of the College of
Liberal Arts)**

Railroad Matters: Chinese Labor in Building the First Transcontinental Railway in North America

1. Chinese workers (who eventually numbered between 10-15,000) were hired in 1865 and became central to the construction of the U.S. Railroad which helped speed America's entry onto the world scene as a modern nation, but little is known about their firsthand experiences. Not a single primary document – a letter home, notes – has been discovered or identified. Chinese laborers are liminal figures that mediate the relationship between white settlers and Native Americans.
2. Opposed to the savage image of American Indians. There was intimacy between Chinese railroad workers and Native Americans and forges a possible trans-ethnic alliance. There was a world of interconnected and close relationship of Chinese labourers with Indigenous people of the Americas, once buried or neglected, where these two ethnic groups contact and live a common history of oppression and struggles.



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Premesh Lalu
(Director of
Centre of
Humanities
Research of
University of the
Western Cape)

Bruce Lee, Steve Biko and Dollar Brand : Brothers with an important timing, or everybody was Kung-Fu Fighting

1. Bruce Lee, Steve Biko and Dollar Brand were all enamored by the martial arts. Rather than producing a social history of race, Lee, Biko and Brand produced the possibilities of redefining the relationship between technology, memory and aesthetics.

More importantly, together, they enabled a problematic culture industry that marked out apartheid's tool as a specific limit. They give us an opportunity to reconsider the culture industry along the lines of a technical becoming of the human, of relating bios and techno in ways that radicalized apartheid's project of social engineering. We might begin to discover the possibilities of a post - apartheid that is for all intents and purposes postcolonial - and that may mark the beginning of a process of moving sadness towards thought.



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The 14th ANHN Annual Meeting & Sub Forum of Shanghai Forum (Roundtable 08)

Panel 4

15:15-17:00, May 28th

Chair : Jin Guangyao, Professor of Fudan University,
Hsiung Ping-chen, Professor of the Chinese University of Hong Kong,
President of Asian New Humanities Net
Moderator: Jin Guangyao, Professor of Fudan University

Hsiung Ping-chen

(Professor of the Chinese University of Hong Kong, President of Asian New Humanities Net)

How Long is Enough to Examine Modernity? Thoughts from Two Cases

1. The related theories of modernity or modernization are related to the way people think which is related to space and time. It depends on where you come from, what attitude you hold, and the exact time you are thinking about modernity.
2. Tangzhen's case: Record for the seventeenth Century and people's doubts about the pursuit of wealth.
- 3., Cao Tingdong's "Advice for Aging": By the 18th century, a new wave of "self-care" emerged in the advice literature in place of or in addition to the earlier expectations of "old age care" by the juniors.

Wang Jie
(Professor of Faculty of media and cross-cultural communication, Zhejiang University)

The Contemporariness of Aesthetic Research and Studies of Aesthetic Institutions——Two Important Principles of Cultural Governance

1. With the emergence of new cultural phenomena, aesthetics has basically lost the ability to explain and judge. Different from Utopia or heterotopias, a new form of Utopia called 'nostalgia Utopia' is formed and developed in China, which achieves the ideal and aesthetic realm by turning to the 'past'.
2. Contemporary studies have proved that aesthetic values and ethical values are intrinsically related. Political interests and aesthetic activities also relate closely.
3. There are two important principles of the governance of contemporary Chinese culture: the unity of aesthetic value and ethical value; the unification of universal value and general value, local value and indigenous value.



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John Crowley
(Section, Research,
Policy and
Foresight, Sector
for Social and
Human Sciences,
The UN
Educational,
Scientific, and
Cultural
Organization,
UNESCO)

Trajectories of modernity. A Comparative Perspective

1. From a modern perspective, there are different special forms of modernity. Each country, each region has its own definition of modernity and different goals which are constantly changing, but the tools of technology are the same. According to the current scientific studies, we should adopt an open attitude, for the corresponding development is unlimited.

2. Modernization is the process of development of humanity. In the future, human beings can always acquire more pioneering technology and at the same time achieve higher goals.

3. Modernization is, also, the recreation of the world, meanwhile a process that makes itself it more meaningful. There are imperfect aspects of modernization involving diversification, divergence of views. It is impossible to coordinate all conflicts, therefore we keep trial and error, and struggling for it.

(Editor: Zhiyi Huang)