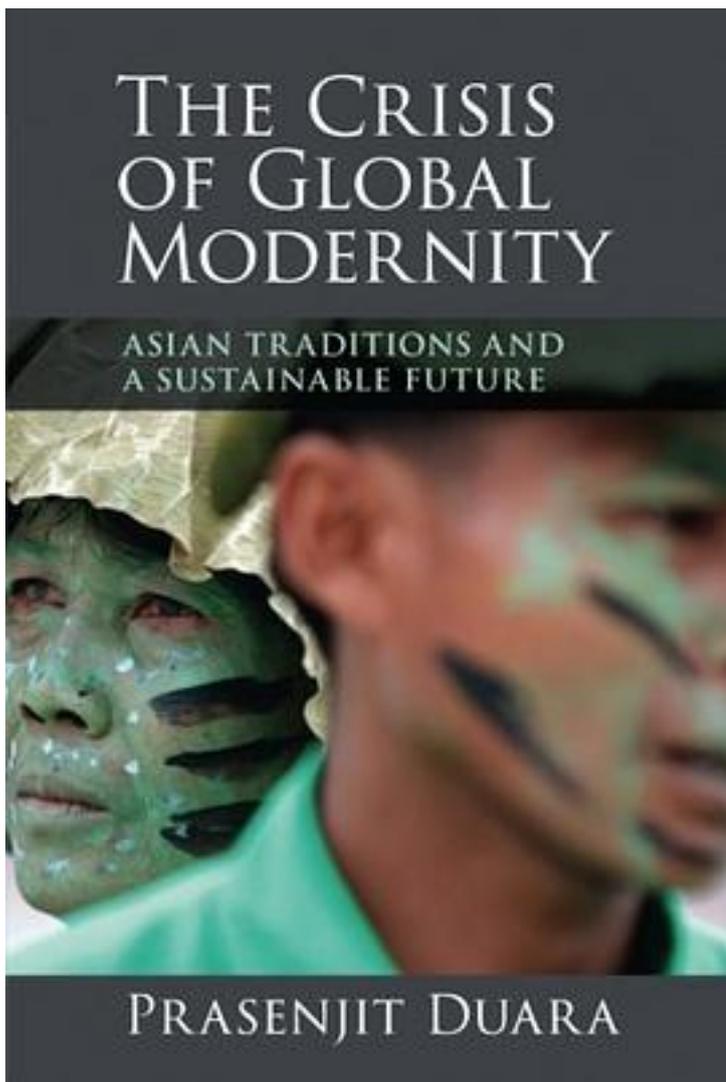


# The Crisis of Global Modernity



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著者:Prasenjit Duara

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In this major new study, Prasenjit Duara expands his influential theoretical framework to present circulatory, transnational histories as an alternative to nationalist history. Duara argues that the present day is defined by the intersection of three global changes: the rise of non-western powers, the crisis of environmental sustainability and the loss of authoritative sources of what he terms transcendence - the ideals, principles and ethics once found in religions or political ideologies. The physical salvation of the world is becoming - and must become - the transcendent goal of our times, but this goal must transcend national sovereignty if it is to succeed. Duara suggests that a viable foundation for sustainability might be found in the traditions of Asia, which offer different ways of understanding the relationship between the personal, ecological and universal. These traditions must be understood through the ways they have circulated and converged with contemporary developments.

### 作者介绍:

Prasenjit Duara is the Raffles Professor of Humanities and Director of the Asia Research Institute at the National University of Singapore. He received his PhD in Chinese history from Harvard University, and taught at the University of Chicago between 1991 and 2008, where he served as Professor and Chair of the Department of History and Chair of the Committee on Chinese Studies. In 1988, he published *Culture, Power and the State: Rural North China, 1900–1942*, which won the Fairbank Prize of the American Historical Association and the Levenson Prize of the Association of Asian Studies, USA. Among his other books are: *Rescuing History from the Nation* (1995); *Sovereignty and Authenticity: Manchukuo and the East Asian Modern* (2003); an edited volume, *Decolonization: Now and Then* (2004); and *A Companion to Global Historical Thought*, co-edited with Viren Murthy and Andrew Sartori (2014). His work has been widely translated into Chinese, Japanese, Korean, and several European languages.

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1. Sustainability and the crisis of transcendence
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3. The historical logics of global modernity
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## 标签

现代性

杜赞奇

全球史

海外中国研究

modernity

政治学

政治

社会学

## 评论

后殖民+非线性被杜赞奇玩成精神殖民+神棍念咒。一方面毫不掩饰以西方理论肢解东方文本和宗教思维和历史，硬塞超越性、世俗神圣二分、亚伯拉罕诸教、轴心文明、韦伯理性观等；另一方面以循环历史打破古今线性和地界疆域为借口，杂糅印度教式轮回世界观、中国儒家天下观和禅宗不可说玄妙，随心所欲将亚洲现代史史包装为某些基本观念潮起潮落，老子和印度教诸神一起保护环境，白莲教和发抡功都是非神圣而超越的信众群体对世俗反抗，满洲国体现西来现代性、在地改造和传统文化符号再生共融。拿手本领翻炒近现代亚洲史、国家取代宗教提供世俗式超越权威尚可观，头尾谈论环保可持续一窍不通，寄望看上去承载传统共融价值和信众群体的边疆族群和环保组织冒起为新时代世俗宗教，无现代性道成肉身之视利维坦强力打压下一触即溃，是天真还是故意无视？

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老杜这书野心很大，涉及的时期区域实在太广，主题有点不集中，或者说，主题太大，下面太多覆盖的内容难以照顾。问题意识在于，西方现代性以及民族国家/全球化竞争体制导致了全球生态危机且无力克服。针对这一根本危机，老杜抛出了两个概念：circulatory history和 (Asian) transcendence。前者注重思想、物质、行动的跨区域多层次联结而解构支撑民族国家的线性/区别史观；后者重新思考亚洲的传统宗教/思想资源如何在经历现代性演化而仍保留超越现代性的可能。后一个题目实在太太大，一方面批判西方宗教的残留/置换如何构成民族国家的主权基础（比如“政治神学”），一方面又深入亚洲思想（儒学、佛学、印度教）证明其从前现代到当代一直有另类的文明能量。最后实际例子落到东盟，感觉说服力不强。

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杜赞奇写spirituality不行啊，什么理论、思想、对比、框架都要往东亚文明和宗教里硬塞，让人云里雾里。熊猫的评论非常好，就不仔细批了。Chris

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Asian dialogical transcendence as an alternative to Abrahamic exclusionary/confessionalized sacrality has the potential to provide hope for dealing with our modern environmental crisis, which cannot be solved under the global competitive nation-state structure.

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（其实只读了一章）为什么用东方宗教（？）讲环保都不可避免地特别有new agey神棍之感。

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## 书评

杜赞奇称此书为“历史社会学”，但它可能更接近欧洲的风格。相对熟悉美国路数的我对此书并不感冒。基本观点是，西方社会体现为世俗化、个人主义的现代性已濒临穷途末路，尤其给环境带来巨大灾难；出路在于从东方社会的古老智慧中寻找思想资源（如王阳明）。西方现代化及其民族...

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（本文作者董牧孜，2018年4月原载香港01哲学频道，原标题为《历史学家杜赞奇：以循环历史挑战发展主义》）  
熟悉印度裔历史学家、汉学家杜赞奇的人，必定知道他的代表作《从民族国家拯救历史》（Rescuing History from the Nation: Questioning Narratives of Modern China）。...

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这本书据说是duara呕心沥血之作，文中不仅对很多核心概念进行了重新定义，比如何为超越性，两种超越性的区分，当代超越性的排他性和全球化的历史兼容性矛盾等等，足见功力。Duara批判继承Weber的历史社会学，重视刻画概念和社会历史因素的互动。所谓批判的继承...

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