

International Conference

Identities and Modernization

Abstracts

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Confucianism and the Localization of Chinese Political Democracy

Lin Yuchuan, Sun Yat-sen University, Guangzhou

Abstract: Confucianism encountered severe crisis of cultural identity in modern China. Most Chinese believed that Confucianism need to be creatively transformed to be compatible with modern democracy. There were waves in effort to push forward such a transformation. By analyzing these waves, we come to such conclusions as follows: firstly, Confucianism is like a two-edged sword in its relationship with modern democracy, and such a feature remained unchangeable in the process of the transformation mentioned above; secondly, the resource of Confucianism along cannot provide a hard ground for a set of modern democratic system; and thirdly, the role Confucianism plays in Chinese future political system need to be judged in the context of the practice of localization of Chinese political democracy.

Key Words: Confucianism; Liberal Democracy; Institutionization of Confucianism

Universal Human Rights and particular cultural Identities.

Georg Lohmann, University of Magdeburg, Magdeburg

Abstract: The international human rights regime and the the universalism of human rights faces relativistic objections. In the paper, I will defend the universal claim of Human Rights against culture-relativistic and particularistic objections. I will base my moral substantiation of the universal claim of Human Rights upon a conception of a weak relativistic morality of equal respect and consideration. This starts, first, with a textual premise, which is culture-relative: the cultural esteem of the ability of individual, deliberate self-determination. Second, it relies upon the transcendent effect of the formal principle of impartial judgment, as a principle that generates moral universalism. Due to the fact that today we have no impartially acceptable reasons to treat human beings different with regard to their claim of being bearers of Human Rights, it follows an obligation for everyone to acknowledge every human being as having equal rights in the respective regards. A particularly clear example of the culture-dependency of the esteem for individual self-determination and the concurrent difficulties of the legal institutionalization of subjective rights, and this includes Human Rights, consists in the Japanese society. By discussing the Japanese case I will discuss the tensions between Legal Universalism of Human Rights and cultural relativizations.

Territorial Identities in Conditions of Global Modernization: From Local to Global

Gennadii Korzhov, Makiyivka Institute of Economics and Humanities, Donetsk

The rise of interest in the issues of identity, we have been witnessing during the last two decades or so, is explained by the processes of economic, cultural and political globalization which are unprecedented by their scale and velocity. Being initiated and endorsed by the most advanced Western countries they are frequently perceived as posing threat to the indigenous social institutions and way of life. Despite its seemingly standardized form globalization, however, takes on various modalities and induces multifarious responses from the affected societies. The unique constellation of globalization processes (TNC expansion, accelerated migration, mass culture, consumption patterns, religious proliferation, political integration, etc.) and local reactions finds its manifestation in the situation of the so-called glocalization (Robertson, 1992) and produces multiple modernities (Eisenstadt and Giesen, 1995).

Such processes leave a deep imprint on people's lives, their personal and collective identities, and on their perception of the social world. The two major tendencies in the sphere of the construction of social identities are worth noting particularly: first, the emergence and spread of social identities on the transnational level in the aftermath of global modernization processes, second, the strengthening and qualitative revision of identities at the sub-national level – the local and regional ones.

In which way do these diverging tendencies relate to each other? Do they compete, exclude, intersect or even intermingle? What happens to the local identities under the influence of global challenges? What are the nature, scale and strength of global identities? How are they interrelated with national and sub-national identities? Is globalization bringing about the rise of cosmopolitan orientations, especially among the people holding transnational identities?

The main focus of the paper is on transnational identities, in particular European and global (world identity) ones. They are considered as varieties of identification with 'imagined communities' (Anderson, 1991) within the framework of multiple identities. People belong to different groups, collectivities, and imagined communities with which they might identify, feel attachment and show commitment. These multiple identities 'have different contents, are

contested in diverse ways, express varying degrees of strength, [...] and are invoked depending on the context in which people find themselves' (Risse, 2010: 23). European identity is explored along the lined of Habermas' analytical and normative positions (Hebermas, 2006) and critical responses to them.

Difference and Identity: The Modernity and the Aesthetic

Tian Ming, Sun Yat-sen University

Abstract: In modern era, the communication between different nations and traditions becomes more and more necessary. However, even in the area of culture, there are many differences need to be confront with during the progress of communication. Admittedly, it should be widely accepted that no one can impose its own value, ideology and tradition on the others. So, the method and the purpose of communication should be clarified first and foremost, because the identity made through any violent forces is lifeless. We need to be identified by the others, but identity itself always appears up with double faces. One is positive, the other is passive. For the respect of positivity, identity could prompt the understanding of each other through communication. For the passivity, it is possible for one nation to lose its own particularity or even dependency. The basic thesis of the essay is to elaborate a viewpoint that “identity” should not be placed on the position of final purpose for communication. To communicate means to transcend ourselves in the transformation of conflict and identity. “Differences” exist eternally and constitutes of an original power for communication. “Identity” just displays itself as a temporal consequence after conflict. Therefore, identity will come up when a common ground of communication has formed, then, it will transform into conflict when the new differences entered into the common ground, i.e. communication proceed into a higher stage.

Basically, most people accept that a universal law is the best way to deal with the differences as a mostly admitted criterion, and contingencies out of the functional circumstance of law is regarded as illegal or valueless. With the reference to the idea of critique of abstractiveness, law ignores difference with an abstractive power rather than transforms differences into identity. Law is certainly necessary but functions only inside the common ground, when the circumstance changes, law of identity should be changed following.

In that case, the way of the aesthetic is much proper than law, or logical thinking. There should be something can't predicated by law, or something already exists in thought but is unable to be expressed.

When those elements are neglected, it is impossible to reach a sufficient communication and temporal identity will lose its power to proceed into a higher stage. In that case, the purpose of communication transforms into a pursuit of ideology under the influence of profits or interests, but not for the essence of history. The way of aesthetic could reveal a universality which is unable to reach with logical thinking. It is true that there are many highest values for human being to share with, but man is unable to elaborate them with words. In other words, the aesthetic is able to help the top values which are admitted by every kind of civilization self-revealed in the conditions of differences. Every identity we made indicates that human being is closing to the top values in a step.

The basic problematic of the aesthetic is around the relation of consciousness and unconsciousness, and its task is to break idols and leave us to be undeluded.

Another reason for analysis of the aesthetic is that, based on Chinese tradition, the idea of perceiving deeply roots into Chinese mind. In case there is no systematic logical thinking in Chinese tradition, the thought of the aesthetic is appropriate to be a common ground for the communication of Chinese and the Western.

Key Words: Difference; Identity; the Aesthetic; Consciousness; Unconsciousness

The Revenge of culture

Tadeusz Buksiński, Adam Mickiewicz University

The modernization of culture run across two paths, first is the mastery path answering for challenges of modernization in the realm of civilization, and second means to keep the essential components while changing some strata of their understanding, some aspects of their implementations or kinds of expression in non-instrumental way. The transformation of culture for its own sake must take into account the actual fundamental wants, needs, ethical aspirations, ultimate values and norms of the people. Certain non-essential component that need to be changes to keep pace with the changing consciousness, transforming ideals and demands of the people, e.g. to create the more comfortable spiritual environment for them . The culture is transformed to raise the level of human ethical aspirations embodied in the context of the communities ethical principles of dignity, justice, human rights, spiritual development, solidarity, honesty, authenticity. Certain artifacts and praxis have to be changed for they may no longer be relevant to the times and could even be actually harmful.

Collective cultures are sets of historically developed features. They are not cohesive systems. Relations and dependences between cultural elements in highly integrated individuals and groups are very close, in less integrated ones – more loose. The impact of some constituent parts on others is also of a different kind. Sometimes spiritual ones or artifacts play the role of independent variables, and sometimes it is the material ones or economic and political institutions that are the independent variables challenging some components of spiritual culture or ways of understanding them . There are clashes and conflicts between different constituent parts of the culture in a given society. The knowing what is to be preserved and what is to be changed is the task of cultural leadership of societies.

Identity and Security in the Context of Catch-Up Modernization in South-East Europe

Bogdana Todorova, Bulgarian Academy of Science

Abstract: The trend toward speaking of security through ‘cultural affiliation’ referring to identity, ‘European and civilization values’, and not to governmental interests and power, becomes leading after the end of World War Two. The rhetoric of security reckons much less on the use of the figure of external threat when legitimizing various policies. Its place is taken by identity and values due to which demarcation lines in the field of the national security of the new member states itself are outlined, in which we can define two types of zones – the zones of security (Western, civilizational) and the zones of insecurity (Eastern and poor).

The aim of this report is to thematize the culturalistic return that takes place in the field of security and its concrete consequences for a transforming identities in the context of the so-called enlargement of European Union to the East as well as in the context of modernization. This process is a part of the new moral order, by which convenient to government identities are formed. Culturalization of variety and conflicts discursively depoliticizes both of them, which makes possible the definition of Huntington: “the velvet wall of culture takes the place of the iron wall of ideology”.

The aim is to focus attention on the phenomenon of the establishment of a specific political rationality and a new type of identity in South-East Europe.

Modernization and Institutional Change: the Case of Public Hearing in Poland.

Piotr W. Juchacz, Adam Mickiewicz University

Abstract: The presented speech falls into the area of reflection called public philosophy and it is an example of normative analysis of functioning of the institution of public hearing introduced to Polish democratic order - relatively recently - in 2006. During the past six years the Sejm of the Republic of Poland has decided to hold 22 public hearings. A six-year period of presence in the Polish legal system allows us to make preliminary analyses of its usefulness, to look closer at its structure in the Polish legislative system and to consider whether it lived up to the expectations.

Public hearing is presented as a dynamic process which consists of the following three phases, with different methods, scope and purpose:

1). The first phase – before the public hearing: the primary cause of concern devoted to the first phase of the public hearing relates to the formal and legal arrangements adopted in the Rules of the Sejm of the Republic of Poland, including primarily the fundamental issues of convening the public hearing, in which we can distinguish seven problem areas which – in my opinion – require special attention and a detailed analysis: A) who should be allowed to present the proposal to convene the public hearing; B) facultative vs. arbitrary nature of convening the public hearing; C) the moment of convening the public hearing; D) the problem of publicising the decision to convene the public hearing; E) the contents of the application form; F) the possibility of reducing the number of participants; G) the issue of cancelling the public hearing;

2). The second phase – the public hearing during the parliamentary committee meeting: a key issues related to the second phase is discourse structure that dominates during the public hearing; in particular, the following aspects should be considered: A) lack of opportunities of undertaking a discussion and referring to the statements made by others; B) the fact that the participants in the public hearing use, on the one hand, the professional language, while on the other, everyday language, C) psychological challenges associated with performing in public; D) the problem of formulating the conclusions of the public hearing; E) the

phenomenon of 'three circles of participation and influence', namely the lack of equal access of the participants of the public hearing to the legislative process; F) the political context, G) the conditions of an effective public hearing;

3). The third phase – after the public hearing: a key issue devoted to this phase concerns the input for the citizens and the impact that the public hearing has on further evaluation of a specific legal solution.

The following discussion – on account of the modest frames of this presentation – will focus on a detailed analysis of selected aspects of functioning of the institution of public hearing, thus paying particular attention to the contentious issues and the problems which are, on the one hand, characteristic for this form of public consultations and, on the other hand, they are related to the pattern according to which this institution functions in Poland. Finally, after careful consideration of its flaws and good points the public hearing is identified as an example of the adversarial participation.

Weak and strong sources of identity in late modernization: pluralism, ethnicity and citizenship, with particular reference to postcommunist societies.

Dr Dorota Pietrzyk-Reeves Jagiellonian University, Krakow

Abstract: The process of modernization has many facets and outcomes which vary in different contexts. One of its important aspects concerns identity formation at both the individual and collective levels. This article attempts to analyze different sources of identity in late modernization, which post-communist societies of Eastern and Central Europe have recently experienced as a result of rapid political, economic, and social changes, that have also been influenced by the processes of globalization and integration. During these processes ethnicity and nation-building, as sources of strong collective identity, seem to clash with sources of individual identity, such as value pluralism and participation in civil society. There is also a clash between traditional and “modern”, liberal values, between possessive individualism and communitarianism, between self-oriented and community-oriented goals. The aim of this article is to explore some of the theoretical approaches to these questions and their applicability in the context of postcommunist societies. It also raises the question about favorable cultural conditions for successful democratic consolidation, which is seen as one of the outcomes of late modernization; how far democratization processes have been influenced by identity-formation, and what are the merits of liberal modernization which have replaced communist modernization in a broader philosophical perspective.

Processes of Identity Rationalisation

Karolina M. Cern, Adam Mickiewicz University

Abstract: Broadly discussed Jürgen Habermas's idea of constitutional patriotism presumes the co-originality thesis, which means that the rule of law and principle of democracy should go hand in hand in every constitutional setting. On one hand this spreads the normative framework for cosmopolitan emancipatory claims including justification of human rights which are each time, however, in need of saturation in meaning and justification taking into account the specific self-understanding of every polity in question. On the other hand requirements of the co-originality thesis can be met if and only if the people are "accustomed to freedom", that is, people are able to and have certain habits of utilizing institutions of freedom. Thus, specific rationalisation of identities and specific processes of socialisation structures of discursive and open-ended identity building are required. Hence, the process of identity building and sustaining discloses as more intersubjective attempt than ever before, therefore as a source of civic solidarity.

Transformation of Chinese Peasants' Identity since 1949

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Conclusion: Since the Household Contract Responsibility System has been carried out, peasant's enthusiasm for production has increased greatly, and mechanized production has been introduced into farming, agricultural production techniques have developed, which all result in abundant rural labor. At the same time, with the development of manufacturing industry and building industry etc. in cities, the construction of cities needs more labor. As a result, the appearance of peasant workers is necessary. It is a normal phenomenon in the process of speed modernization. But because there are so many peasants in China [712,880,000 (in 2009)], it is a great challenge to deal with the problems resulted from the appearance of peasant workers.

How to deal with these problems is not simple. Above all, wise policies are still very important. The Communist Party of China has a long history to deal with the problems of peasants. So, in my opinion, she should have and has the ability to deal with the new problems of peasant workers, too.

In Chinese history, land policy has always been connected with peasant's enthusiasm of production. Nowadays land policy is not only related to the enthusiasm, but also related to the basic living of peasants. Before the urban can create enough space and positions to contain peasant workers and can provide them better social welfare system, it has to be guaranteed that peasants have lands in their hands.

As we have mentioned, peasant workers cannot join in the same social welfare system as city people. And it was just several years ago when Chinese peasants could have their own rural social welfare system, although the pension is very small [about from 60 yuan to 200 yuan for one person (aged over 60 years old) one month].

The identity of Chinese peasants is changing, which is one of the changes appeared in the process of China's modernization. The hybrid identity of Chinese peasants will become a clear identity in the future. The direction is citizen identity, the difference between peasants and city people will disappear, husbands and wives can live together. It will be a milestone of China's modernization.

International Conference

Identities and Modernization

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Nihilism and the Cultural Identity of Modern Chinese Intellectuals: an Essay

Concerning Zhu Qianzhi

Liu Senlin, Sun-Yat-sen University

We can summarize three characteristics for Chinese modern nihilism with reference to Prof. Zhu's thought:

1. Compare with Russia and German, Chinese nihilism doesn't reject the foreign cultures with its own traditional culture and value. Although we can find the traces of Daoism and Buddhism in Zhu's neo-nihilism, he doesn't regard the modern culture as the negation to the highest value on his mind. At most, in Zhu's opinion, modern foreign culture is not enough to negate the highest value and still has a long way to go. In a certain sense, Chinese nihilism is dealing with western value with foreign culture. Therefore, the weakness of Chinese nihilism is destined at beginning. Nihilism in China is not as strong as what happened in German and Russia, but will be more acceptable in China. Even the idea of resistance against west value is not based on Chinese traditional culture entirely.

Chinese nihilism appears up as an extreme fraction of anarchism. To the extent of anarchism, it is against industrial-commercial culture with physiocracy. It is quite similar to the reaction in Russian and Germany to British modern capitalism with nihilism. Anarchism represented the tendency that to protect the lofty cultural tradition and to reject the individualism in modern industrial-commercial culture. Conversely, Chinese anarchism and nihilism advocate (not reject) individualism, which is opposed to the spirit of Chinese tradition that regards the selfish as the wicked and prejudice. Chinese tradition tends to reject individualism which ignores of the collective. In that case, Chinese anarchism doesn't follow its tradition precisely. Rather, it stands on the position against Chinese formal tradition. So, Chinese anarchism manifests western individualism in an abnormal way. The particularity of Chinese nihilism is that to resist western civilization with an abnormal manifestation of the western, which is different from way in German and Russia that to resist modern culture with the power of tradition. This particularity distinguishes Chinese nihilism from Germany and Russian nihilism.

Of course, anarchism and nihilism is unable to be classified into the circle of foreign thought completely. They use the related thinking in Daoism and Buddhism to complete themselves. Like what Chen Duxiu pointed out, all kinds of nihilisms in the world were concentrated in Chinese nihilism: such as the viewpoint of emptiness of India Buddhism, the WUWEI of Laozi, Russian nihilism, metaphysics in German, all of them became the materials for the constitution of neo-nihilism.¹ However, we can't overvalue it too much. Because, for example, in Chinese tradition, "people" and "nation" are contradictory, peopleism is always used to resist nationalism, this is the basic logic for Liu Shipei's anarchism. In accordance with that, China has its own tradition for anarchism, which doesn't come from western entirely. Liu Xihong, who was the first Chinese deputy ambassador in UK and ambassador in Germany, insists on physiocracy and doesn't appreciate the dispositions of the greedy and aggressive. In Mizoguchi Yuzo's idea, Tianxiaism deeply rooted in Liu Xihong's mind.² Liu Xinhong made an agreement with anarchism on the idea of resistance of industrial-commercial and mechanical civilization. But, those peopleists (e.g. Liu Xihong) were not welcome in China. They have been regarded as a batch of feudal, conservative, stubborn, retrogressed people. In this sense, Chinese anarchism originated from peopleism. The only thing is that the foundation of peopleism was placed on the individualism by following scholars, and this kind of individualism comes from the western.

2. The second characteristic of Chinese nihilism is "socialization": in face of national survive and important juncture, the nothingness of escapism as the highest spirit for self-cultivation is regarded as decadent, which is unacceptable and doesn't follow the positive

¹ *The Selective Works of Chen Duxiu II*, edited by Ren Jianshu, Shanghai People's Publishing House, 2009, p260.

² Mizoguchi Yuzo, *China as the Methodology*, SDX Joint Publishing Company, 2001, p121.

spirit of socialization upheld by Chinese traditional intellectuals. At the period of the Wei Jin Southern and Northern dynasty, the nothingness of Daoism and the emptiness of Buddhism were prevailed around China, which is regarded as a kind of value reverse of Confucianism. However, that value reverse should be distinguished from the value reverse happened in the period after the Sino-Japanese War of 1894-1895: the value reverse is complete in Wei Jin period, which is against the principles and spirit of socialization in Confucianism; after the Sino-Japanese War, the value reverse is just against the principles of Confucianism, not against the spirit of socialization. Conversely, the act of socialization with the idea of that how to make China prosperous becomes the hear-core of the reversed value. Therefore, the reverse value could bring forth a kind of nihilism which is hostile to the spirit of socialization and social regulations. Relatively, the reversed value appeared up after the Sino-Japanese War endeavors to rebuild the social regulations and individual ideal. ³Zhu Qianzhi's nihilism is belonged to this kind. For Zhu Qianzhi, nihilism means to transcend the old system of value and the positive spirit of striving forward continuously.

3. The third one is to find out an essential solution. In Zhu Qianzhi's opinion, anarchism in general is only against the hegemony, which doesn't count as revolution. The resistance of hegemony must be prevailed in universe, and absolute freedom only can be put into practice in the universe. This point of view has been analyzed above, no need to be discussed here again.

Neo-nihilism reflects the feature of cultural identity in China, which is to admit the value of modern culture, then, to prompt and transcend it. Neo-nihilism doesn't want to dissolve and negate the actual, but to find out the higher and more essential being based on the given environment, and to connect the relative lower actuality with the higher realm. Therefore, the present is the real. If noumenon world had isolated from the present phenomenal world, there would be no actuality for noumenon world. Yanagida Seizan says that "The characteristic of Chinese thinking is that all of concrete things with shape are able to be regarded as real. Even the formless nihil is formed by Chinese. Ceng Zhao is a representative of that. Although the thought of nihil can be traced back to Laozi and Zhuangzi, nihil is not equal to nothingness or emptiness, but is an imagination for the state of chaos and the condensation of air". ⁴

In accordance with Yanagida Seizan's interpretation, from the respective of ontological sense of "the real" and "illusion", Chinese nihilism is opposite to the nihilism in Platonic sense which is criticized by Nietzsche and Heidegger: for Platonic, the real is characterized with metaphysics as transcendental, universal, essential, eternal, the opposition of which is illusion; for Chinese nihilism, although the essence of it is nihil, the real first and foremost manifests as the concrete, sensible, phenomenal present world. The noumenon can be disclosed only on the basis of the present world. Noumeon world is real merely based on the sensible world. The noumenon without the foundation of sensible world is definitely unreal and fabricated. According to that, the identity of culture is a progress of self-transcendence step by step. The higher stage of identity should base on the order of present world. The higher identity without the lower foundation cannot be hold for a long time. Feng Youlan has summarized 4 stages of state of mind: state of nature (based on instinct)→state of utility(based on interest and profit)→state of morality (based on moral principle) →state of heaven-earth(based on the highest order of harmoniousness of heaven and earth). The procedure of self-transcendence follows the transcendence of instinct, utility, morality, finally reached the highest stage, which constitutes of basic route for Chinese cultural identity. There are two basic premises for cultural identity, i.e. free will and substantial foundation.

Furthermore, China is a cultural state, no a nation-state which is formed with the influence of western modernity. The system of cultural state is the system of Tian Xia, more and more native and foreign intellectuals agree with that. Compare German with China, Feng Shaotang suggests, "China is always regarded as cultural state, culture plays a role of national spirit. So, culture is higher than politics and economy, and constitutes of the direction

³ Jin Guantao, Liu Qingfeng, *The Origin of Chinese Modern Thought*, Law Press•China, 2011, pp. 308-314.

⁴ Yanagida Seizan, *Buddhism and China*, SDX Joint Publishing Company, 1998, p193.

for the development of history and society in China”⁵. Martin Jacques, in his book *When China Rules the World: The End of the Western World and the Birth of a New Global Order*, mentioned that “China is a cultural state”, it is not a state in the sense of western, “essentially, the sense for Chinese self-identity originated from the long history as a cultural state. Of course, there are many kinds of civilizations on the earth, but China is the lonely cultural state among them. For Chinese, state is custodian, administrator and the embodiment of civilization, whose responsibility is to protect national unity. The legitimacy deeply roots into Chinese history, which is quite different from western state”.⁶ In May, 2010, there was a conference held by the academic journal *Literature History Philosophy* in Shan Dong University, China, the theme is “From Qin dynastic to the late of Qing dynasty: the social forms in China”. An important agreement had been made about the basic social form from dynasty of Qin to Qing in Chinese history by almost 20 experts who attended the conference, which is that “The elements of power and culture play a more important role than economical element from dynasty of Qin to Qing in the history. It is necessary to bring the concepts of “power” and “culture” in to the present research on the social form. After the Reforms of Shang Yang, the power of state became the determinate element in ancient China: Society doesn’t constitute of State Power, but state power constitutes of whole society. Whatever the type of Chinese traditional society was, it was certainly not a feudal society in the sense of the European. In according to Professor Gan Yang, who is a professor in my department currently, the center problem is how to build up a modern nation-state for China in 20th century, but in 21st century, the center problem transformed into how to transcend the logic of nation-state and step out into a cultural nation naturally. Besides, as Prof. Gan Yang suggests, “how much influence does China have internationally in the future depends on whether Chinese people can put the ‘modern state’ back into the springhead of Chinese historical civilization spontaneously or not.”⁷

Mizoguchi Yuzo indicates that nation-state was generated from the strategy made by western modernization, however, it doesn’t mean that Chinese social system of Tian Xi was defeated by modern nation-state. “Since the Opium War, ‘Tian Xia’ was really defeated by ‘State’. However,from the perspective of civilization, ‘Tian Xia’ has the same status with ‘State’. Lin Zexu and Zhang Zhidong’s defense should be treated correctly in the history of civilization. It is wrong to describe them as retrogressed people for defending Qing dynasty’s Tian Xia”.⁸ Under the influence of western culture, the traditional civilization has been regarded as a hindrance to the construction of new nation-state by Chinese themselves. Many people eager to destruct the tradition completely. But for now, it is realized that the system of nation-state which can be a temporal strategy to make China rich is lesser suitable for China. The lesson of Turkey tells us, the rupture between modernity and its own tradition will bring forth a condition that neither fish nor fowl. What we ought to do is to explore Chinese tradition with the understanding of western civilization, furthermore, to digest, absorb, reform, and promote western civilization based on Chinese tradition in order to create a new road or mode as “Modernization without westernization”. On the one hand, western civilization can be accepted selectively; on the other hand, to create a new system of civilization without of the influence of the shortcomings of the western.

In that sense, Chinese tradition should be revived. The modern western civilization ought to be accepted on the basis of Chinese civilization, and to connect modern civilization with some traditional elements of Tian Xia. It is a mistake to treat tradition as a hindrance for modernization as before we did. The process of Chinese modernization is to be understood with perspective of the logic in the history of Chinese civilization, which means Chinese modernization should denote to or partake of the wholeness of Chinese civilization. In this sense, we will find more open perspective.

⁵ Guo Shaotang, *Power and Freedom: New theory of German Modernization*, East China Normal University Press, 2001, p153.

⁶ See Zhang Weiwei, *Chinese Rock*, Shanghai People's Publishing House, 2011, p243.

⁷ Gan Yang, *Civilization, State and University*, SDX Joint Publishing Company, 2012, p1.

⁸ Mizoguchi Yuzo, *China as the Methodology*, SDX Joint Publishing Company, 2001, p71.

The reconstruction of cultural identity could not substitute culture for politics as what happened in German and Russia. Also, we cannot resist the universality of world system with our own culture particularity. The acceptance and understanding of the western constitute a basis of Chinese reformation. With the analysis of the real above, the reformation with the premise of acceptance is following Chinese tradition. Actually, Chinese nihilism which doesn't resist modern western civilization with the standard of Chinese tradition is different from Germany and Russian nihilism. Chinese cultural identity will be peaceful, not aggressive, because the golden mean of the Confucian school still takes its effect on Chinese way of thinking.

In that sense, Zhu Qianzhi's neo-nihilism was still confused with the problem of cultural identity. He set up a highest value with nihil as the purpose for subjective practice, which is unreal and lack of foundation with the standard of Chinese tradition. Historically, the pursuit of nihil always appeared in the age of chaos in China, when basic order or moral principles were overturned and social responsibilities had been abandoned. At the very time Chinese needs modernization, the positive idea of socialization never entered into Zhu Qianzhi's mind. The solution for cultural identity hadn't taken shape in Zhu Qianzhi's thought. In *Buddhism and China*, Yanagida Seizan once said that Chinese "metaphysics pursuits of emptiness, which becomes a principle for living in the world. So noumenon world is not concerned by Chinese metaphysics overall".⁹ It is unnecessary to pay much attention on metaphysical world all the time with the purpose of being empty. Conversely, we can perceive the noumenon of nihil in the given world: harbor lofty, down to earth. Zhu Qianzhi was crazy with the revolution of universe, to resolve the present with highest nihil. However, he even didn't participate in any kind of political revolution, not mention to finish it. This is the typical behavior of craving something high and out of reach. In modern China, there are many copies of Zhu Qianzhi's behavior. Although we admire his endeavor of exploration, the empty aspiration is unable to be appreciated.

In the sense of nihilism, from the time of Zhu Qianzhi to the present, the cultural identity is an unfinished heaven task, which constituted of a kind of cultural anxiety.

⁹ Yanagida Seizan, *Buddhism and China*, SDX Joint Publishing Company, 1998, p85.

Identifying as Abstract Technique in Modernization

Ma Tianjun, Sun-Yat-sen University

Abstract: In the waves of modernization of hundreds of years that has spread throughout the world, the trouble of identifying emerged day by day; and the world of natural diversity faced impact from the identifying of modernization. My text discusses subsistent mechanism of identifying, I try to argue that the abstracting as technique of living is the base of identifying; the abstracting is the active selecting against diversity and variability that cannot be wiped radically; tension and even conflict are unavoidable, more serious in modernization. The argumentation will include: abstracting as technique of living and its danger, identifying as abstract technique and its modern situation, and abstract identifying of modernization. My conclusion is: one kind of abstracting, as well as identifying followed, needs to tolerate other abstracting, as well as other identifying followed. It is very necessary to learn to esteem natural diversity and variability prudently. Human beings had been fumbling this technique of practice for thousands of years in their cultural life, but it is hardly to say we grasp this technique.

Key Words: modernization, technique of abstracting, identifying, technique of practice

Civilizational area of Eastern Europe and its determinants in 19th and 20th century

Piotr Koprowski, Gdańsk University

Abstract: Within history of ideas one major question does not appear as often as it used to: is Eastern Europe possible and necessary? Therefore, one might wonder whether it is not an imaginary dilemma. This doubt – at least in some sense – might be justified by a peculiar reluctance to situate Polish topics and issues in the context of vague and unspecified „Easternness”. In a variety of diagnoses for the future world this problem does not play any significant role. Nevertheless, it seems that above mentioned question must be raised. This article is an attempt to reflect on what helped to create and determined the civilizational area of Eastern Europe in 19th and 20th century, as well as what political and cultural ideas influenced the modernization of this part of the „old continent”. What is more, it shows the place and role of Poles in the work of „implementing” progressive politics and attitudes in Eastern Europe.

Ukrainian intellectuals: New class or clients of power

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Abstract: The problem of social reconstruction and modernization of Ukrainian society is organically related to the activity and functioning of intellectuals in soviet and post-soviet period and its influence on the evolution of clientelist social structure. In the theoretical discourse the following issues are actively put forward: the ineffectiveness of social institutes, the domination of social alienation closely associated with the loss of core values by intellectual communities and professional groups in our society.

The purpose of my paper is to give answer to the following questions: Do post-soviet intellectuals have a point of intersection with the ethos of old traditional intelligentsia in Central and Eastern Europe? Does post-soviet transformation of intellectuals into knowledge class really take place, or new cultural projects oriented to social reconstruction and reforms in Ukrainian society were realized? Does Ukrainian patron-clientelist system provide autonomous public sphere of intellectuals, independent of intellectual groups, or does it make a more accent on the destruction of the moral-normative sphere of society, corruption, creation of "Oriental post-colonial discourse"? Does it take into account ideas and moral position of intellectual leaders in the issue of the realization of the interests of ruling social communities? Does post-soviet intellectual want to uphold the norms of morality, to criticize injustice and inequalities that have being prevailing in the society over the last 20 years? Could we speak about post- soviet intellectuals as an important factor of social changes, as innovative group of civil society shaping, as an actor of horizontal communication, of "post-material ethic", as well as of social and cultural capital? These and similar questions are very important for the modernization of our society and will be analyzed in my presentation.

The national identity and the Ethnic Consciousness of Modern China

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It is hard not to notice that China's ethnic problem has been challenged by the western world again and again in the past thirty years. The Right-wing of the western world has made a lot of topics on this problem and an unquestionable tone has been heard everywhere on the problem of Tibetan-Independence and Xinjiang-Independence. Their ideas are made basing on the two following aspects: for one thing, the single- nation state theory was brought forward, and ethnic consciousness was used to dispel nation identity; for the other thing, the capitalistic theories of Post-Nation State, Cross-Nation State, and of Non-Nation State, have been adopted to diminish or even abolish the discourse of nation states aiming at separating ethnics from nation-states, and to substitute nation-states with sheer culture diversity or localization. Under these theories, nation-states, even ethnic groups, will disappear eventually. China has been suffering from two destructive theories and political attempts from the western world, which are the single nation-state theory and political theories asking for the abolition of both nation- states and ethnic groups. The main attitude toward China from the international world is, of course, peaceful, positive and expectant, making fair statements on China's efforts on nation-building and ethnic consciousness.

Throughout the past thirty years, we find that the rebuilding of the nation state was the result of making good use of the economical, political advantages as well as that of culture tradition. From the aspect of social ideological trends, some parochial nationalism asking for a single nation-state, as well as liberalism aimed at diminishing nation-state once active in certain areas, have been losing their positions and been restricted more and more by the expanding nationalism which is appealing for the revival of the whole nation state. These two trends mentioned above, without ideological legitimacy, are only struggling to survive beneath the mainstream, while the nationalism is the chief power to unify national sentiments and powers as it always has been.

How to treat the growing nationalism in China has been caused special attention from abroad. It is reasonable to have some doubts and worries, like China-threat Theory and China

Collapse Theory, especially when history is being considered. The expanding of capitalism and growing nationalism, together with Imperialism and Fascism as their results, have cast a shadow over global civilization as modernization is carrying on. With respect to this, in China, the nationalism and national identity should have their limitations.

With increasingly clearer consciousness, China has adopted Pacifism which is rooted in its own tradition as the idea for development. It is obvious that China has already realized the limitations. What is important now is how to react and take the responsibilities. Furthermore, China has to find a better way to deal with the relationship between national identity and ethnic consciousness, so that nation -building can benefit from the ethnic diversity, not the reverse. Basing on the theory above, we may come to the conclusion that even though China has merged with the process of globalization rapidly in the past thirty years, it is still undergoing the nation-building toward modernization.

The Complicated Modernity and the Construction of National Identity-

A study on the Case of China

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Last words: Many scholar fond talking “inventing modernity”, I like to say “improving modernity”. Laclau rightly points out: “A dimension of universality is already operating in the discourses which organize particular demands and an issue-orientated politics, but it is an implicit and undeveloped universality... The task ahead is to expand those seeds of universality, so that we can have a full social imaginary, capable of competing with the neoliberal consensus which has been the hegemonic horizon of world politics for the last thirty years.”¹⁰ The construction of Chinese national identity is to stir again imagination of a rational within it the universal principle of modernity and Chinese concrete practices are integrated into a concrete totality. National identity is not pure theoretical discourse, it is a social character and ethical commitment, the best school of national identity is life. The historical events both are test of national identity and the critical time of its transformation. Today, China is a prone period of social contradictions and conflicts, so is a critical period of construction of national identity. If China can't address its own serious problems in constraint of modernity, such as economic growth pattern of high consumption and, high pollution, consumerist culture, social injustice, political undemocratic, moral disorder, it would be meaningless to talk about China model and national identity.

¹⁰ Judith Butler, Ernesto Laclau and Slavoj Zizek, *Contingency, Hegemony, Universality: Contemporary Dialogues on the Left*, London: Verso, 2000, p.306.

Identities and modernization: difference in interaction methods

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Abstract: Identity and modernization are concepts that providing a proper definition from them has been very difficult, forever. The Word "identity is derived from identitias, that have meaning of continuity and distinction. although these two contrast meanings seem that focus on two main and complementary aspects of identity, originally. Therefore, identity can relate to feeling of continuity and linkage, being unique and distinctive from others. While our investigation has another aspect and this is modernization. Idiom of "modern" extracted from a latin word "modo" and it means updating and flowing in its main structure. idiom of Modernism is symbol of thoughts and new methods that replace traditional thoughts and methods and process of doing it in society considered as modernization. but for investigating interaction of these two concepts, we need a thing more than their mere definition or even entering some pre-judgments. So, we pay attention to more realities from this concept before any thing.

Identities are different and various. The meaning and understanding that people have from themselves in group, is origin of making social identity (social means impersonal and collective unless identities all are social). social identity interpreted as national identity by considering political arena and means undertaking and dependence feeling of society people to cultural mysteries and signs including norms, values, language, religion, literature, history and material objects that is origin of material integration and coherence. Up to here, a few variety of identities, we have considered them and while we have to pay attention to this point that humans are not follower of an unique identity but they are dependent on various identities. A person can have coincidentally national identity, religious identity, tribal identity, class identity, and special political one and there is no contradiction among identities. These identities, in one hand, emerge based on making linkage among themselves and social forms and it is a social thing in this regard and in another hand, they are relative and undergo changes during the time. as a result, against primary imaginations, identities not only does not remain fix and intact, but they are changing and rebuilding. This identity change occurs, historically. One of the nation's specifications is having identity and historical continuity

of this identity. In one hand, shaping collective identities such as national identity provided that existence a collective memorial that through it, the group recognizes its background and interprets it. model of Carl Dowich about role of memorial in social and, historical systems indicates role of this factor in continuity of collective identities. in fact, national identity made from constructiristic narrations. in today world, despite processes like Globalization and restricting role of governments in international relations, importance of national identity is not decreasing and reality of nation-government could not discard from internal political equations of countries. It can be used from ethno-symbolism to explain phenomenon of nation and national identity. According to the former view, nation evolution has basical importance in arranging symbols and values of a society and considering the past could not be ignored for change of time. This process begins from a primary tribal core, during long years this primary tribal core develops and turns into an integrated identity, gradually and in a social entity, defines boundary with its surrounding environment. of course, national identity can shape to some extent from education, propagation and similar ways, then it is established. But the important point is that even if we obtain identity by itself and through shaping process, many obstacles can be considered in this process. the given challenge mostly devided into two parts: previous challenges and next challenges. the former in process of making a social identity is due to making nation process. In this situation, for entering tribal case to nation one and making national identity, making nation emerges. However, after entering situation of being nation and building new national identity, a new challenge emerges that is due to two processes of modernization and globalization. Although from definitions, these challenges follow each other, in fact, this is a contradictory situation; so that at present, some society experience two challenges, coincidentally. For example, story of being Iranian has much fullness but small and new –found countries try to make such story and self-awareness among their subjects through propagation and artificial things as much as possible; though locating these imaginations and deposition of it in general culture and thoughts is fairly difficult.

since this except need for time to institutionalizing due to interference with modernization process, has a doubled challenge in these societies. In this time, modernization and its

consequences like globalization, media, emigration, business and consumption can change various identities of a society from primary form by effecting on them. But its effect on any of the kinds of identity is different and even these identities may appear different reactions in various conditions. For instance, it may be that national identity sustains more than local identities against modernization and or its consequences. However, it may be that as per pressure that is on smaller identities (by considering problem of minorities and so on), these identities show more resistance. So, the modernization can not destroy identity as regarded ; but even it might be that it improves it. In fact, it is a prejudgment in question at the beginning of this paper. A part of these problems are due to that identity as a fix element and not dynamic is considered. Sometimes even made factors of some kind of identity such as religion mix with identity. As well as in cases what is supposed as identity and is changing, are traditions. The missing link in this investigation is globalization. Giddens point out global connection and increasing social relations as a consequence of modernity in defining globalization. Globalization, in fact means linkage of social events and social relations of the far territories with local or native context of other societies and this can be effective in expressing modernization relation and identities. Really, except for effort for keeping existence of an identity in primary position of that identity through education methods and similar cases, it should be noted to globalization function and possibility of developing given identity through this way. In this order, it may be said that any of identities in different conditions, shows various reactions to modernization and its consequences and, therefore there is a kind of difference in methods of interaction.

Should we make use of, or remove the veil of ignorance? Contemporary political theory on the question of „identity”: prospects for postcommunist societies.

Iwona Barwicka-Tylek, Jagiellonian University, Cracow

Abstract: Though the importance of individual and collective „identities” functioning in social life has never been questioned in the social sciences, the dominant political theories supporting processes of modernization within democratic societies did a lot to diminish their contribution to the creation of good political order. Generally we tend to view democracy as an honest and open game of interests, organised and conducted in accordance with the requirements of reason, which establishes equal and just terms for all players. Reason of that kind has no reverence for cultural differences or particular identities, and it is assumed that under ideal conditions there would be no need even to mention those elements, as they are external to the game itself. Within the game they should be articulated and taken into account only when players sharing some common identity are (or claim to be) excluded or discriminated. Once equality is regained, the fact that players differ from one another in their commitments, accepted values, esprit de corps is no longer a political issue.

In the name of rationalizing the political discourse and submitting it to the rules of rational communication, the theory of democracy tries to convince us, that it is possible to respect cultural differences and the pluralistic nature of modern societies and at the same time to push those sources of particular „identities” beyond the public sphere. That is, to separate them from procedures according to which decisions on terms of cooperation within the society are made. Such thinking can be summarized in the concept of „the veil of ignorance” presented in John Rawls's Theory of Justice.

The given paper tries to analyse the crucial argument standing behind the Rawlsian standpoint. Still, keeping in mind the old truth described systematically by Thomas Hobbes, that differences blocked or masked by the equality principle can cause mutual hostility instead of mutual consent – it also points at some problems connected with the adaptation of the concept to the practice of modern democratic societies (evident especially in postcommunist countries). These are problems partly responsible for the contemporary revival of political

philosophy and for its tendency to reconsider the term „identity” as a crucial and irreducible word in our political language. There are many propositions that could help us to look for a way to remove the veil of ignorance without the threat of destroying democratic procedures; and thus allowing us to avoid going towards the other extreme. Among them it is worth to mention the „liberal irony” of Richard Rorty and „new patriotism” discussed by Charles Blattberg, or concepts introduced by communitarianists and civic republicans (including such as virtue or citizenship).

European identity and problem of the national identities

Jurate Morkuniene, Mykolas Romeris University, Vilnius

Abstract: The main aim of this paper is to reflect the problem of national identities in the era of globalization. Present-day the understanding of national identity is in transition. It is urgent need to perceive the challenges and the threats to nation's social and cultural identity. The question, to what degree our national society and citizen is European, immediately turns into the question whether our society and citizen is developed and preserved his/her identity – human and social, and national.

European identity - that is historically emerged values, historical memory and historical consciousness. European identity is a under constant tension between the pursuit of freedom and reconciliation, doubt and self-determination, self-criticism and self-satisfaction, self esteem and reverence, unity and diversity, openness and insularity, union and independence. Europe is still looking for its identity and creates its.

However, due the chaos of globalization, mankind enters the unpredictable future. Consequently the nation-states must fight for their culture, language, values and identity. Development of national identity needs sustained efforts and is a history-making permanent process. The effort to come to our identity - national, social - still remains a daily problem. National identity is the multipartite concept: it means elimination of poverty; creation of equal living chances for every citizen; recognition of the rights of every citizen; ensured education and health care for all; and ensured a rising quality of life of each individual. It is necessary to develop an integrated conception of identity.

Author considers the education as one of the backbones of identity due to the fact that education fulfils its true purpose by allowing individuals to make their own decisions and take control of their own lives; and creates person's identity, that is, "produce" the most important strategic resource of the state: the creative and responsible individual. Otherwise, we have not maintained the tension between global and local, between tradition and innovation.

The problem is how to preserve cultural and social identity of national state in the process of globalization and what is the role of the European Union's role in this process.

Discourse of Modernization Towards Young Generations After 1989. Assumptions and Implications for the Construction of Identity.

Karolina Messyasz, University of Łódź

Abstract: The article attempts to trace the discourse of the press about youth from the perspective of twenty years of transition. Discursive construction of reality is treated as a social activity. Symbolic activity understood as ways of defining reality for young people, is, in my opinion, a key to try to answer questions about youth identity, position and role in the social world. On the other hand, the symbolic elites universalized "images" of young people, not less important than their self-definition. In this way, they produce a world of objects and appropriate ways of giving them meanings. The basic change that has taken place at the level of state has also brought changes in the processes of socialization and education. As a result, in discourse there appear a pragmatic and individualistic attitudes to reality and materialization of the awareness of young people.

Discursive practices, are closely associated with using by the "elders" resources and creating the rules according to A. Giddens, as a legitimacy of dominance. Their language is full of categorization, in which we face the systematic attempt to legitimize economization of discourse. This process is associated with displacement language for an agreement by the language of technocratic, according to J. Habermas.

The article is a part of my Ph.D. dissertation in which I tried to reconstruct the discursive images of Polish youth, appearing in media communications by "Gazeta Wyborcza", "Dziennik. Polska - Europa – Świat", "Tygodnik Powszechny" and "Przegląd Polityczny". I chose those nationwide newspapers and magazines, because they constituted a space for youth discourse between 1989-2011. My analysis were based on eight press debates with the participation of young people. I made multi-stage reconstruction. Those in depth analysis are resulting in a comprehensive empirical documentation. Each article has been divided into subcategories such as topic, clue which is the most important part of the information, properties of discourse, rhetorical procedures, presuppositions and many others. The analysis allowed to reconstruct a complete pictures of each debate, which were then presented in the form of graphic diagrams. It helped to restore the views of young people, the

world around them, their place in it, subject of their concerns, fears, anxieties, dreams, life goals, values, etc. What is more, that knowledge reveal the collective representation of youth, and conditions under which they were created.

The synthesis, try to answer the question about the possibility of a discursive youth community which constitutes foundations of its identity. Therefore, as an overview of the discursive identities of four generations of youth, which revealed their presence in the discourse of the press, becoming more individualistic. Generally, this process can be characterized as a shift from ideological attitudes built on the so-called "grand narratives" to the pragmatism of everyday life.

What is more, we are dealing with the devaluation of advancement through education as a major modernization project suggested by the symbolic elites. Analysis are testimony to the progressive deconstruction of cultural tools, by which young people could define themselves in terms of a community.

Indywidualizm w historii europejskiej myśli ekonomicznej a procesy modernizacyjne.

Hanna Trojanowska, Kardynał Wyszyński University Warsaw

Abstract: Individualism had a huge impact on the direction of the development of Western society and Western economic thought.

Meanwhile in the East the role of the individual had always been extremely different. Today in spite of the interpenetration of the cultures in the contemporary world and the apparent dominance of the European way of economic thinking, both of these worlds continue to diverge. Asian students are educated at the universities of US and UK, but still think in the East way.

This fact can cause not only cross-cultural misunderstanding, but also can be a source of the competitive advantage that Asians are gaining on their Western competitors.

The process of modernisation in both types of society occur in the other direction though apparently the world is more and more unifying. This has an impact not only on the culture, but also on the economy.

The Communist Party of China and the Identity of Modernization Centering on the Pre-reform and Opening-up Era

Qunyu Tan, Sun Yat-sen University, Guangzhou

Abstract: It is debatable that whether the Chinese Communist Party identified modernization in the period of democratic and socialist revolution before the reform and opening-up. Such a question is related to the policy consistency before and after the reform and opening-up. In order to answer this question, we need to probe into the theory of the relation between revolution and modernization, the practice of Chinese and global modernization, and the fruitful academic research of scholars around the world.

If we trace back to the history of modern China, we can find out that modernization is the result of revolution, and that revolution and construction has a positive interrelationship. As the Chinese Communist Party used to put economy in the fundamental position and take the enrichment of the people as its goal, she successfully deals with the relationship between revolution and economic development. And as my analysis revealed, there is no basic contradiction about her subtly different attitudes to economic construction before and after the reform and opening-up.

The Chinese Communist Party's identity with modernization undergoes a change from merely industrialization to systematic modernization, which takes a different path from that of Soviet Union. Even though there are different opinions concerning the concrete measures of the construction of Chinese modernization inside Chinese Communist Party, the party as a whole highly esteems the value of modernization. The high speed of the construction of Chinese modernization before reform and opening-up reveals Chinese Communist Party's strong identity with modernization.

As is known to all, capitalism and socialism are two main models of modernization nowadays. According to the different development options and preference among different countries, it's difficult to predict whether such and such modernization direction is wrong based on its concrete and limited policy. Due to their difference experience about plan and market economy, socialist and capitalist countries can learn from each other.

The construction of modernization was triggered by the revolution which smashed the shackle of development restriction. However, violent revolution is only an abnormal condition. When to resort to revolution and how to make use of it properly are important issues we need to study. And with the greater achievement of Chinese modernization, the Chinese Communist Party's identity with modernization will become stronger and stronger.

International Conference

Identities and Modernization

Abstracts

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Transformation of national identity in Kazakhstan since 1991

Assylteva Elnura, Kazak National University, Almaty

Abstract: The relevance of this topic is determined by several factors. First, the analysis of the problems of formation of civic identity will better understand the specific mechanisms of development of contemporary international and political processes of globalization. Secondly, the study of this issue will improve inter-ethnic policy in the area. Thirdly, the study of the problem will formulate some projections concerning the development of internal political processes in Kazakhstan.

Avoiding negativity of modernization with blend of values and traditions

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Abstract: Modernization is most likely one of the most influential happenings in today's society. Modernization refers to process in which society goes through industrialization, urbanization and other social changes that completely transforms the lives of individuals and social structure of society. The modernization destruct the indigenous culture , specially value system of society. In this age the development is associated with the modernization. When we are discussing the modernization we must talk about the ethics of development, there are three important premises we must keep firmly in mind. First, since development is a process or movement, we must remember it is relevant to ask: Where have we come from? Where are we now? And where are we headed? Today the main problem is that ignoring the first and last, we may focus exclusively at where we are now. Only when we consider all three can we make adequate ethical judgments on development. In this age of development and modernization we are ignoring our value system, morality and ethical behavior. Morality is important in all areas of society. Modernization will be beneficial only when we can march ahead with morality and value system. It is the main responsibility of educational system and parents to encourage children to follow the path of development and modernization with the value system. As we know that every child spends most of the formative years of his or her life at home and school, and early in life learns to follow by imitation the values and lifestyle of the parents and teachers. So parents should recognize their solemn obligation to serve as models for their children. Many parents today do not discharge these duties, with the result that too often children go astray. Parents all over the world are not very different when it comes to teaching children values. Parents must encourage children to appreciate good things, good deeds and good actions. A sense of responsibility and accountability and learning to behave in properly are values, which should be instilled when the child is young. Live well but live simply should be the motto of their lives. Being a good citizen, being concerned about society and it is the perpetual responsibility of the elders to assist the youths in growing up and in becoming familiar with the eternal human values. The school years can play a great role in

inculcating the values in children and youths. The school systems are redesigned to focus on the development of every individual as a citizen, a producer, and a social human being. Every effort needs to be made by school and parents to 'link students to their culture, history and heritage'. This paper will highlight the ways and means to inculcate the values and morality in our children and youths, so that they can make pace with the process of modernization.

Ethnocentrism: Uses and Usability

Ivan Šimko, University of Vienna

In humanist sciences, term "ethnocentrism" often (Said 1979, Amin 1989, Rüsen 2002) serves an accusative role. Sometimes directly referring to the developed debate about ethnocentric phenomenon in social psychology, scientists and their theories are set in question because of their dependency on cultural values and hegemonial aspirations.

While referring to an existing discourse about the socio-psychological term of ethnocentrism (Adorno et al. 1950, Levine and Campbell 1970) and a similar discourse in anthropology (Gellner 1981, Geertz 1986), my dissertation project aims at clearing up the functions and motivations behind the aforementioned use. Questioning the reasons behind terminology of groups as agents, self-identifications of accused scientists (Geertz 1992) with it and the alleged motivations (Wimmer 2001), on the one hand I'm trying to define and put into question the ideology of a perfect, universal scientific group, proposed by those thinkers, who use term "ethnocentrism" as an accusation, while on the other hand also the political, indeed ethnocentrist motivation behind the very propagation of the theme.

I believe that thematization of membership or cultural dependence of opinions reflects accuser's own (often critical, if not openly hostile) views about the accused's alleged ingroup. Using case studies of contemporary nation-based historiography in Eastern Europe with a similarly exclusivist tradition of early Mu'tazila within the medieval Muslim theology, I'd like to analyze the process, which constructs boundaries for scientific discourse based upon political instead of epistemological conventions, as well as bring some light to the reasons why we do so, and whether we could do otherwise.

Keywords: ethnicity, science, universalism

Modernizing British lifestyle: Victorian decorative reform

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Abstract: The paper provides a story that is usually missed in histories of British modernizing processes. It is a story of the formation of aesthetic principles for Victorian consumer goods in the name of economic, aesthetic and moral progress of the British nation. British industrial revolution was not about technology narrowly defined; it was also about decorative art and its contribution in modernizing British commodities, industry, culture, society and identity. It is not a revolutionary view, Victorians themselves looked to arts to make British goods attractive, and the nineteenth-century debate on British commodities was part of the wider debate on the future of British economy, nation and empire.

Buying and selling commodities directed the activity of Britain's citizens and particularly rapidly expanding middling classes. The new domestic goods, from machine-woven carpets, copper-plate printed curtains to pocket watches, were based on high design and advanced manufacturing systems, and they proclaimed modernity, enlightenment and a civilized way of life. The pursuit of new goods was no longer negatively associated with aristocratic moral corruption and consumption access, but came to signify civility, taste, polished manners and social advancement. Many of our consumer goods of the twentieth and twenty-first centuries are important material adjuncts to personal and collective identities, to cultural and symbolic displays as well as to social interactions. In the nineteenth century, British identity was made above all in trade and empire, in facing the 'otherness' of different civilizations, cultures or social classes. British participants in empire, both at home and abroad, defined themselves against differences in creed, race and conditions of life. Those conditions in life were about the goods. The goods taken out to other parts of the world represented the power of the nation; at home they provided a defining material of social position. In other words, commodity became a crucial way of displaying personal, social and national identity.

The national power of Victorian Britain was reflected in strong consumer goods sector at home and a growing export sector. Yet in the 1830s and 1840s British mass-produced commodities could no longer compete with foreign goods. At the 1851 international Great

Exhibition, British objects were widely proclaimed tasteless, old-fashioned and their bad design challenged the prevailing ideological framework of British superiority, dominance and industrial progress. As a consequence of the 'decorative' crisis, discussions of taste and style became issues of parliamentary debate, and the aesthetic quality of native manufactured goods became a priority of national policy. British policy-makers set a priority on developing the new design principles for British goods in order to displace any other country's perceived advantage. In 1852 the public Victoria and Albert Museum was founded with the task to define and diffuse the principles of modern British style that could become an appropriate national commercial identity. Interestingly, this so-called decorative reform aimed to imbue low-quality British artefacts with the principles of Indian design. To the reformers, Indian artefacts constituted the ideal of modern industrial art and became the main protagonist of the government's pedagogic project of the civilising mission to improve British economy, elevate national taste, and advance life standards of the British. The decorative reform is an interesting testimony to the hierarchy of values in the period of great anxiety over the influence of technological advancement. It is also a testimony to the Victorian transcendental vision of art as an aesthetic, moral and political value constituting a vital element of the nation's identity.