

Beijing Forum 2019 Civilizational Communication from the Perspective of Global History (II)

On the afternoon of November 2, the panel session " Civilizational Communication from the Perspective of Global History" was inaugurated in Ying Jie Communication Center of Peking University. This seminar was presided over by Professor Dong Jingsheng from Department of History of Peking University.

The first speaker is Professor Eduardo Madrigal Munoz of University of Costa Rica. His speech was *Intercultural Communication across the Oceans: China and Latin America in the Age of the Discoverers*. Over the past five centuries, the world has experienced social processes never seen before. The human species was able to travel across the enormous masses of water surrounding the continents, such an astonishing achievement remained unimaginable until the fifteenth century, when navigators such as Vasco da Gamma, Christopher Columbus or Zheng-he were able to complete maritime journeys joining together continents that were, up to then, worlds apart. Exchanges in the field of trade, technology, biology and culture were undertaken in a way the world had not experienced before. In this context, Spaniards and Chinese played a leading role in the outburst of a brand new World System turning around processes.

The second speaker was Professor Kemal Silay of Indiana University. The subject of his speech was *China Imagined: Representations of Chinese People and Culture in Turkish Literary Texts*. He introduced the representations of Chinese people and culture based on medieval and modern literary texts.

The speech of Professor Jonathan Brown of University of Texas is *The PRC's Opening to Latin America during the Age of Reform*. The People's Republic of China carried on a modest trade with Latin America in the 1960s. But the Sino-Soviet dispute put an end to this cooperation when Fidel Castro chose to side ideologically with the Soviet Union. In the post-Mao era, China's new leaders sought to engage with Latin America without any kind of ideological preconditions. Only Cuba still viewed relations between countries with a regard for ideological purity. Such ideological objections did not inconvenience China and other countries of Latin America. After 25 years of such

exchanges, China's trade with Latin America soared. The Latin American politicians seemed eager to embrace opport

Associate Professor Kerry Taylor from Massey University of New Zealand talked about *The Kiwi and the Dragon: New Zealand and New China since 1949*. Currently there is a very close and largely positive relationship between NZ and China and there are some indicators: The NZ-China Free Trade agreement of 2008 was the first that China signed with a 'western country'; China is now NZs biggest trading partner, overtaking traditional partners Australia, Britain and the US: we have literally created the 'Milk Road'; PRC born people are the largest immigrant group entering NZ, now more significant than traditional British Commonwealth sources; China is now the top source of inbound tourism to NZ.

The speech of Professor Ha Quan'an of Tianjin Normal University is *Europe and the Middle East from the perspective of comparative civilization: a historical study of Homology and Heterogeneity*. He believes that the religious beliefs of the European civilization and the Middle East civilization have obvious homology. Judaism, Christianity and Islam are all famous for the worship of one god. The medieval civilization in Europe and the traditional civilization in the Middle East have a strong color of religious politics. At the turn of the century, the situation in the Middle East became violently turbulent, and many countries in the Middle East lost control of their order, resulting in unprecedented refugee flows. In recent years, refugees from the Middle East poured into Europe in large Numbers, and European countries faced enormous pressure and severe challenges.

The speech of Professor Nikolay Samoylov of St. Petersburg State University is *Routes and Roads in the History of Intercivilizational Exchange: The Example of Sino-Russian Socio-cultural Interaction*. The history of Sino-Russian relations dates back 400 years. At the early stage of these links, trade relations and caravan trade played a key role. In the 18th century, the so-called Great Tea Route emerged, a lot of objects of Chinese arts and crafts came to Russia by caravan routes, where they became exquisite decorative elements in the interior designs of the imperial palaces and parks of St. Petersburg and its magnificent suburbs. As a result, "Chinese style" appeared in Russian architecture and arts and crafts. Members of the Russian Ecclesiastical Mission in China remarkable contributed to the spread of knowledge about the Qing Empire and to the formation of an image of China in Russia, trade routes became broad ways for the exchange of goods, cultural achievements

and ideas and gave an impetus to the development of the process of socio-cultural interaction.

The speech of Professor Laichen Sun of California State University was *Flow of Languages: Early Modern Translation in Eastern Eurasia from a Global Perspective (c. 1300-1800)*. He combined three things: translation history, early modernity, and global history, and he examines translation of the early modern (circa 1300-1800) Eastern Eurasia (East and Southeast Asia) from a global perspective. He emphasizes a broader approach and a global perspective, his broader approach treats the eastern part of the Eurasian continent as a whole, while a global approach not only compares Eastern Eurasia to other parts of Eurasia, but also study translation as an important force in civilizational or cultural exchanges. In his opinion, besides the familiar translations between Western-Asian languages, there were the understudied translations among Asian languages (inter- and intra-language translations). All in all, he argued that early modern translation is indispensable for understanding early modern Eastern Eurasian history.

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