

THE SPEAKER

Professor Ban WANG

William Haas Professor of Chinese Studies,
Department of East Asian Languages and Cultures,
and Professor, by courtesy, of Comparative Literature,
Stanford University, USA

Professor Wang is currently the William Haas Professor in Chinese Studies in the Department of East Asian Languages and Cultures, and Professor, by courtesy, of Comparative Literature at Stanford University. He received his PhD in Comparative Literature from the University of California, Los Angeles, in 1993. He subsequently taught at Stony Brook University and Rutgers University and served as a visiting associate professor at Harvard University before joining Stanford University. His research focuses on modern Chinese literature, comparative literature, aesthetics and politics, and trauma and memory studies. His major publications include *The Sublime Figure of History: Aesthetics and Politics in Twentieth-Century China* (Stanford University Press, 1997); *Illuminations from the Past: Trauma, Memory, and History in Modern China* (Stanford University Press, 2004); *China in the World: Culture, Politics, and World Vision* (Duke University Press, 2022); and *At Home in Nature: Technology, Labor, and Critical Ecology in Modern China* (Duke University Press, 2023), among others.

基金简介

为了纪念南洋大学倡办人陈六使先生的百岁冥诞、表彰其对教育事业作出的巨大贡献，南洋大学毕业生协会于1998年在南洋理工大学设立“陈六使中华语言文化教授基金”（简称“基金”），并将筹得的基金款项交托南洋理工大学管理。基金旨在让陈六使先生和先辈们兴学办校的理念得以流传和发扬，藉以促进中华语言文化的研究和发展。基金的利息收入用于邀请国际著名学者前来新加坡举办公开演讲、学术讲座等，以让广大公众受益，提高社会对中华语言文化课题的关注和认识，亦使南洋理工大学成为东南亚地区中华语言文化研究的中心。

About the Endowment Fund

The Tan Lark Sye Professorship in Chinese Language and Culture (The Professorship) was established in 1998 by the Association of Nanyang University Graduates to commemorate the late founder of Nanyang University (Nantah), Mr. Tan Lark Sye, to honour his great contributions to education and to celebrate the centenary of his birth in 1997. All the funds raised for the Professorship are managed by Nanyang Technological University (NTU). The mission of the Professorship is to pass on and promote the ideals of Mr. Tan Lark Sye and our forefathers in establishing schools and the University so as to promote the research on and the development of Chinese language and culture. The interest income of the Professorship is mainly used to invite internationally renowned scholars to deliver public lectures and conduct academic seminars in order to benefit the general public and raise social awareness of issues related to Chinese language and culture. It also strives to make NTU a research hub for the study of Chinese language and culture in Southeast Asia.



Centre for Chinese Language and Culture
School of Humanities

“陈六使中华语言文化教授基金”访问教授 Visiting Professor of “Tan Lark Sye Professorship in Chinese Language and Culture”

2026年9月7-15日

王斑教授

Professor Ban WANG

美国斯坦福大学
东亚语言与文化系及比较文学系
威廉·哈斯中国研究讲席教授

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“陈六使中华语言文化教授基金”公开演讲系列
“Tan Lark Sye Professorship in Chinese Language and Culture” Public Lecture Series

演讲者

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威廉·哈斯中国研究讲席教授

王斑教授现任斯坦福大学东亚语言与文化系威廉·哈斯中国研究讲席教授(William Haas Professor in Chinese Studies)，并兼任比较文学系教授。他于1993年在加州大学洛杉矶分校获得比较文学博士学位，曾任教于纽约州立大学石溪分校和罗格斯大学，并曾任哈佛大学访问副教授。他的研究领域主要包括中国现代文学、比较文学、美学与政治，以及创伤与记忆研究。代表性著作包括《历史的崇高形象：二十世纪中国的美学与政治》（斯坦福大学出版社，1997年）、《过去的启迪：现代中国的创伤、记忆与历史》（斯坦福大学出版社，2004年）、《全球视域下的中国：文化、政治与愿景》（杜克大学出版社，2022年）及《自然为家：现代中国的技术、劳动与生态批评》（杜克大学出版社，2023年）等。

Lecture in English

Artificial Intelligence, Affective Labor, and Death in Life

Abstract

Artificial intelligence is undermining the traditional understanding of what it means to be human, causing deep rifts in human-to-human and human-nature relations. Examining the works of Chinese science fiction writer Hao Jingfang, this lecture argues that digital and genetic humanoids call into question humanity's self-image and blur the boundaries between humans and machines. AI figures and networks both obscure and reveal the essential need for emotional reciprocity, as well as the ritual practices through which people confront and work through trauma, sickness, and death. Under a neoliberal regime, artificial intelligence creates functional subjects driven by performance, efficiency, and profitability, deepening social and class disparities and producing passive, apathetic consumers.



Chairperson
Asst Prof Chu Kiu-wai
Chinese Programme, School of Humanities,
Nanyang Technological University, Singapore

Co-organiser



南洋大學畢業生協會

英文演讲

人工智能、 情感劳动与生命的死境

摘要

人工智能正在挑战并动摇人们对“人”的传统理解，也在人与人、人与自然的关系中造成深刻裂痕。本演讲通过审视中国科幻作家郝景芳的作品，指出数字人与基因改造人如何挑战人类的自我认知，并模糊人与机器之间的界限。这些人工智能形象及其所依托的网络，遮蔽并揭示了人类对情感互惠的根本需求，也显现出人们在面对并消化创伤、疾病与死亡时所依赖的仪式性实践。在新自由主义体制下，人工智能进一步催生出以绩效、效率和盈利为导向的功能化主体，加剧社会差距与阶级分化，并塑造出被动而冷漠的消费者。

Date & Time
11 September 2026 (Friday)
4.00pm – 5.30pm

Venue
SHHK Conference Room (SHHK-05-57), NTU
48 Nanyang Avenue, Singapore 639818

中文演讲

文明冲突和世界大同

摘要

“东方与西方永远无法相遇”是当今颇为流行的说法。它源自“文明冲突论”，这一理论将文明视为静态而封闭的秩序，甚至看作深植于民族身份中的“基因”，因而认为不同文明难以真正理解彼此。然而，文明并非是固化的标签，而是一个在具体历史语境中不断演变的过程。理解文明，既要看到历史发展的偶然性，也要关注不同文明之间的交流、碰撞与相互影响。正是在这一过程中，文明的内涵不断丰富，其传统与价值也不断被诠释和重塑。本演讲认为，东西方文明不能被简单概括为彼此对立的两端。它们既有差异，也有相通之处，共同构成人类丰富的文明经验。正因为异中有同，文明之间才可能增进相互理解，才有可能实现“天下大同”的理想。

主持人
许维贤副教授
南洋理工大学人文学院中文系

联办机构



南洋大學畢業生協會

联合早报
LIANHE ZAOBAO

Lecture in Mandarin

The Clash of Civilisations and World Community

Abstract

The claim that “East and West can never meet” is a widely held view today. It stems from the theory of the “clash of civilisations”, which views civilisations as static and closed orders, or even as a kind of “DNA” deeply rooted in national identity, and therefore assumes that different civilisations can hardly truly understand one another. However, civilisation is not a fixed label, but a process that continues to evolve within specific historical contexts. To understand civilisations, we need to consider the contingencies of historical development, as well as the exchanges, encounters, and mutual influences among different civilisations. It is through these processes that the meaning of civilisation is continuously enriched, while its traditions and values are constantly reinterpreted and reshaped. This lecture argues that Eastern and Western civilisations should not simply be reduced to two opposing poles. They differ, yet also share common ground, together forming a rich field of human civilisational experience. Precisely because there is commonality within difference, mutual understanding among civilisations can deepen, making the ideal of “tianxia datong” possible.

时间
2026年9月13日 (星期日)
下午3时至4时30分

地点
报业中心礼堂
1000 Toa Payoh North, News Centre, Singapore 318994