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Abstracts

Session A

1.30pm-3.00pm, Monday 10 July

Panel A1. 傳統與實踐

宋昱含

中国人民大学

《贾谊礼治思想再定位——中国政治传统的价值追求》

中国传统的礼，在其历史演进与流变的过程中，以礼治的形态作用于中国传统政治。但作为“术”的礼治何以能够成为传统中国政治体系不可或缺的部分，甚至成为圣王事业的重要标准？显然，这不是基于礼的外在形式。因着礼的内在价值追求，礼治一直承担着赋予政权正当性与合法性的功能，同时诠释着中国语境中学术与政治的关系。贾谊通过反思速灭的秦王朝、思考汉初面临的政治课题，上承三代，下启后学，以礼治的形式重新确立了儒学价值在现实政治中的地位。

王晨佳

西北大学

《全球价值链分工、文化路径依赖与中国现代化路径选择》

本文在中国融入全球价值链分工背景下提出文化路径依赖的问题，结合制度变迁与思想意识、价值体系等文化因素，运用经济和文化联动的视角剖析文化路径依赖的形成机制。它从封建社会所有权与等级制度的关系分析入手，梳理中国历史上和西方国家的文化路径依赖现象；揭示所有权相关种种问题的产权核心是新旧观念冲突、中西思想差异的焦点；剖析产权倒置顺序下的旧有意识形态固化、内卷、自我加强、文化路径依赖形成的机理。结论提出，以市场经济产权结构为引导，古为今用，洋为中用，突破文化发展路径依赖，提升中国在全球的价值链分工地位。

李浩

西北大学

《传统文化领域中的绝学及其抢救保护》

由于全球化、城市化和社会变迁的加速，传统文化的生存发展受到严重影响，为人类的永续发展，亟待抢救和保护处于濒危状态的文化绝学。本文从三个方面入手进行讨论：一是列举传统文化领域内处于濒危状态的一些绝学；二是从学理上论述为什么要抢救和保护；三是在当下该如何抢救和保护。传统文化中绝学的抢救保护是一个世界性的问题，但作者主要生活工作在华夏文化圈中，故所举案例及现象分析也以此为主，所提建言献策也应对华夏文化中绝学的传习弘延有特别意义。

Panel A2. Modern Literature

SABRINA YUAN HAO

GUANGDONG UNIVERSITY OF FOREIGN STUDIES

Transnational Chineseness: The Metamorphosis of Judge Dee

Having his fictional debut in an 19th century Chinese *gong'an* (court-case) novel, Judge Dee since then has featured a series of works and achieved an international identity across languages and genres. In the 1950s, the novel caught Dutch Sinologist Robert van Gulik's attention to inspire him for his own English translation of the original Chinese novel and his detective stories featuring the same judge. Drawing on Chinese stories for plot, stories, characters, and even narrative features, van Gulik's Judge Dee series achieved significant success on Western reading market. Moreover, in the 1980s, Chinese translators began to introduce to Chinese audience van Gulik's work through translation. As a result, the transformed detective hero returns, decades later, to the soil of his origin in translation. In this paper I argue that each stage of adapting Judge Dee is a process of promoting, contesting and redefining conventions of concepts. The concept of Chineseness is further developed to blend with other cultural elements to become more inclusive and transnational.

XIAOYANG LI

UNIVERSITY OF CANTERBURY

The Conflicts Between Traditional and Modern Values: The Image of Ruoxi Maertai in Hua Tong's Bubu Jingxin

With the booming development of Chinese romance novels and the improvement of women's social status, Hua Tong 桐華, who was born in 1980, stands out among young female novelists. Since she is a talented woman, plenty of female images have become a highlight in her writing. This paper focuses on the image of Ruoxi Maertai 馬爾泰·若曦, the female protagonist in Hua Tong's debut novel *Bubu jingxin* 步步驚心 (*Startling by Each Step*) that was released on the Jinjiang Original Network 晉江原創網 in 2005.

The narration of the relation between Maertai and the male figures is intricate; in *Bubu Jingxin*, specifically, Tong narrated a story of one woman and five men. Maertai is portrayed as having roughly equivalent skills as men; however, she becomes vulnerable and fragile when she encounters emotional issues. This paper analyses Maertai's contradictory personality and personal relations, responding to the values pertaining to contemporary females at large. Moreover, special attention is paid to Maertai's moral philosophy she holds in order to discover the image of Maertai caught between traditional and modern values. This paper explores the tensions between those two different value-systems in order to better understand Tong's portrayal of Maertai and her inevitable tragedy.

RUTTAPOND SWANPITAK

UNIVERSITY OF SYDNEY

Female Subjectivity and Sexuality in Wang Anyi's Fiction: A Focus on Feminist Consciousness

Wang Anyi is one of the most influential post-Mao authors to emerge on the Chinese literary scene in the early 1980s. She has drawn attention to gender-related issues such as gender difference and conflicts between sexual desire and social morality. Her literary works have contributed to the development of women's writing, the discourse of femininity, and images of women in Chinese literature. Despite earlier scholarship showing interest in Wang Anyi, it is useful for more analysis of her literary works especially in terms of feminist consciousness. This paper aims to examine the themes of love, marriage and sexual desire, and how female subjectivity and sexuality are consciously created by Wang Anyi. Adopting a feminist approach to understanding her works during 1986–1996, I argue that Wang Anyi challenges traditional Chinese patriarchies as well as the Maoist ideology that largely repressed sexuality and sexual desire, by focusing on female subjectivity and sexuality, and expressing feminist consciousness and beliefs such as the superiority of women to men, the sexual initiative of women, the potential of female same-sex intimacy, and the image of the feminine ideal. This paper will contribute to a better understanding of Wang Anyi's works and women's writing in post-Mao China.

Panel A3. Material Culture and Heritage

ZHU YAYUN

AUSTRALIAN NATIONAL UNIVERSITY

A Coin, a Hut and a Mosquito Net: Extolling Poverty in Early-Qing Nanjing

Luxury consumption culture and the interplay of materiality and social distinction in the late Ming have been well documented. Connoisseurship, textualisation and exchanges of nonpareil material objects provided a performative avenue for the cultural elites of the Jiangnan region to exhibit their social status and class identity. The collapse of the Ming dynasty in 1644, however, led to a wave of retrospection about late Ming's material abundance. Leading scholars and literary men reprimanded their contemporaries' frivolous obsession with material things and attributed one cause of the dynastic demise to their decadent social life. Cultural values assigned to materiality changed to such an extent that the images of the late Ming literary figures living in early-Qing Nanjing shared a common trope: talented poets possessing petty material objects, mired in the struggles of daily subsistence. Poverty was celebrated and feted; material paucity became a condition for being a morally upright Ming loyalist. Through a Ming Wangli-era coin, a thatched hut that swayed in the dusty wind, and a poem-inscribed mosquito net, this paper explores the social value of poverty and trivial objects, how Ming loyalists used these trifling objects to self-fashion and mutually construct their identity, and the cultural and political changes that engendered this early-Qing phenomenon.

NIKITA KUZMIN

HEIDELBERG UNIVERSITY

Antiquarianism in China as the reflection of time

Main tendencies of Chinese literati culture could be traced in catalogs of antiquities, which were actively created during the Song and the Qing periods. One of the earliest examples of remained illustrated catalogs is *Kaogu tu* 考古圖 (*Illustrated Investigations of Antiquities*) by Lü Dalin 呂大臨 that originates from the Song period. The catalog reflects the author's view on the attitude of Song society to traditional Confucian values. According to the author, the level of cultural development is closely connected with perception of its traditions. Duan Fang 端方, who lived at the end of the Qing period, mirrored the ideas of Lü Dalin in his catalog *Taozhai jijin lu* 陶齋吉金錄 (*Collection of studio bronze vessels*). Since the gap between publications of two catalogs is roughly 900 years, they serve the same aim: prevention of societal collapse through preservation of cultural treasures in a form of a catalog. The main goal of the paper is to find out the similarities between Song and Qing literati societies in their attitude towards the decay of traditional culture through analyzation and comparison of catalogs' prefaces and contents.

QINGKAI MA
YU ZHANG

ZHEJIANG UNIVERSITY
ZHEJIANG AGRICULTURE AND FORESTRY UNIVERSITY

Heritage Sites Losing Cultural Meanings: Cultural Transformation of Heritage Discourse in the Meng Family

This study explores changing values and practices in the heritage sites related to Mencius (372 BC–289 BC) who was regarded as another sage in pre-modern China. They include the temple of Mencius, the Mencius Family Mansion, and the cemetery of Mencius in Zoucheng, Shandong province in the Northern China. Mencius saved Confucianism from decline during the Warring States Period (475 BC–221 BC) for which he was honored by the successive dynasties since the Song Dynasty (960 AD–1279 AD). Like Confucius, Mencius' direct descendants were granted titles by emperors from the Ming Dynasty (1368 AD–1644 AD) until the first half of the 20th century. By being honored, the direct descendants of Meng clan, like that of the Kong clan, were actually taking the responsibility of preserving, conserving and managing the heritage sites. Through interpreting the local gazetteers and the archival records of this family clan as well as the ethnographic data, this study probes into the unique discourse of heritage and indigenous ways of practicing heritage in this family clan. I will also investigate how this tradition has been culturally transformed. An overemphasis is given to the materiality of these sites rather than their cultural meanings, since China encountered the western modernity, especially when the global heritage discourse, which is referred to as the 'authorized heritage discourse' (Smith, 2006) entered China.

Session B

3.30pm–5.00pm, Monday 10 July

Panel B1. 宗教、思想與經典

SEVERINA BALABANOVA 中央研究院中國文哲研究所

《清末民初佛教經典的流通：以楊文會與南條文雄交換書籍為主要的研究》

自古以來，宗教的傳播一直作為中國展現自身力量與權力的方式之一，賞賜佛經是中國皇帝執行政治權力的方式，一種兩方都承認但不需明說的「象徵權力」。清末民初時期，在中日佛經的交換、翻譯、印刻過程中，楊文會（1837–1911）和南條文雄（1849–1927）俱有一定的貢獻，本文擬研究兩人交換佛教書籍現象的意義，探究書籍流通所蘊含的知識權力，以及其背後的社會結構，進而討論此流動性在建構「現代性」的三個關鍵面向——知識建構、技術以及權力，如何呈現於佛經的傳播及印刻。

劉洋

關西大學

《中世到近世道教生死觀的演變——以內丹思想為中心》

起源於先秦時代的中國傳統生死觀，在後來成立的道教中成為十分重要的組成部分。並以此為出發點，對之後道教的修煉思想與體系都產生出重大的影響。其中最有代表性的就是古人出於以“長生不老”為目的而產生出的道教內丹思想。而中國中世和近世可以說是內丹思想大發展與大變革很重要的一個時期，這其中也包含了佛教傳入中國本土后對於傳統中國生死觀的影響。本文則試著以內丹的發展與變格為切入點來闡釋中國古代對於生死觀的一個演變過程，以及當代人們對於傳統宗教認識的變化。

王學深

新加坡國立大學

《士子的反抗：清代後期捐納與士子罷考事件》

清代士子群體享有相應禮遇，地方官不可任意辱士，有功名者必須經學政將士子功名黜革，使之從“士”變回“民”後才納可處罰。如若不經此程序對士子進行處罰，則幹犯條例，構成“凌辱斯文”，也往往導致士子群體的罷考。然而，在清後期（1796–1911）凌辱士子的事件明顯較清前期增多，由此而引發的士子群體罷考案件也隨之上升。究其原因在於以“捐納”任官案例增加所致。捐官者有些目不識丁，更不要說熟知律法與體恤士子，故其後果往往是任意“凌辱斯文”造成士子公憤，釀成罷考。士子以罷考反抗捐納對斯文的凌辱既展現士子觀念中士、農、工、商的階層價值觀念，又直接體現了士商階層在這一時期的矛盾衝突。

陳嫣雪

香港大學

《徐灝〈說文解字注箋〉補正段〈注〉例釋》

《說文解字注箋》是清代學者徐灝（1809-1879）為補訂段玉裁《說文解字注》而成的著作。段《注》雖為闡釋許慎《說文解字》的權威著述，但因其書卷帙繁多，疏漏難免，或失於考據，或流於主觀。徐灝細究其書，加以補訂，遂成一家之言。徐灝《說文解字注箋》晚出，於有清一代未受重視。及近年，其書價值始漸受《說文》諸家推崇。本講嘗試抽取兩個《箋》文字例為討論中心，輔以現今所見之甲骨文、金文及戰國文字等出土材料為佐證，探討徐《箋》補訂段說之功過。

Panel B2. Changing China

GUY RAMSAY

UNIVERSITY OF QUEENSLAND

Chinese values in Chinese stories of drug addiction

Addiction to an ever-increasing range of illicit drugs is a pressing social concern across greater China, where, at present, there likely are several million drug addicts. Drug addiction has long been deemed highly transgressive under the Chinese value system. This paper selectively draws from my 2016 book, *Chinese Stories of Drug Addiction: Beyond the Opium Dens* (Routledge), to consider how Chinese values are negotiated in a series of contemporary life stories and filmic stories from mainland China, Taiwan and Hong Kong. In so doing, the paper points out how cultural, political and institutional discourses, in particular, shape representations of drug addiction by Chinese people from both inside the experience of drug addiction and outside of it.

VIVIEN WAI-WAN CHAN

UNIVERSITY OF TECHNOLOGY SYDNEY

Conflict, Confrontation and Cooperation: Women Professionals and Changing Chinese Lives in China, Hong Kong and Australia

Women are emerging as significant actors in international financial industries. This study explores the feminisation of mid-level management teams in international cities in the Asia-Pacific. It draws on 51 in-depth interviews with Chinese women professionals working in the financial and banking industry in Sydney, Hong Kong, Shanghai and four other cities in Australia and China. Using intersectionality analysis, it argues that women professionals in this study work 'triple shifts' – professional work at a bank, housework at home and 'emotional work' toward family members. The social expectations toward women, and the socially constructed meaning of a woman's work at home and work place, often involve conflicts and power relations. The comparative analysis of women professionals in three key research sites reveals an intricate and complex lineage between coping strategies, state policy, an individual's resources and spatial-based norms. The 'vertical cooperation' (the cooperation between professional daughter and her retired mother) in China, the role flexibility and exchangeability between husband and wife in Australia and the 'horizontal cooperation' (the cooperation between professional banker and domestic helper) in Hong Kong demonstrate that these strategies involve negotiating with others, adapting roles and attitudes, and at times navigating through stormy seas.

LI SI-MIN

NATIONAL TAIWAN NORMAL UNIVERSITY

Venting Resentment or Fighting Against Brainwashing?: Discourses of "Your Country Party" on Chinese Quora Zhihu

Some scrap of information in cyberspace usually exposes the direction in which a society is going. This study focuses on a special group, in contrast with young nationalists like "angry youth", "self-paid fifty cents party" and "little pink", on Chinese Quora (Zhihu). Members who allege "China is your country not mine" between them and ordinary Chinese can be called "your

country party" (Ni Guo Dang) and have some similar characteristics. They lose belongingness in their real identities and environment and embrace developed countries especially America enthusiastically. Meanwhile, they criticize the negative news and events in China intensively sometimes with contumelious words and endorse liberal and democratic value. This article selects ten typical samples on Zhihu with discourse analysis to explore this voice. Data are collected from the questions and answers about China under each sample's Quora page. Then discourses can be presented as three themes: perception of China, understanding of compatriot and self-anticipation for future. Besides, the article also notes these members' ways to cope with censorship and various nationalists on line. It argues this voice challenges the dominated nationalism discourse and help to deconstruct authority and its trend will grow.

Panel B3. Early years of the PRC

ELS VAN DONGEN

NANYANG TECHNOLOGICAL UNIVERSITY

Moral Ambiguities, Fluid Boundaries: Returned Overseas Chinese in the PRC, 1950s–1960s

Throughout Chinese history, values of “Chineseness” have directly been tied to geography: it was believed that barbarians inhabited the space on the edge of empire. The same connection between morality, “Chineseness,” and borders was particularly powerful during the Cold War. When being Chinese meant being a good socialist, those who had left China and who had been exposed to foreign influence became morally ambiguous. Historically, education had played an essential role in moral cultivation under Confucianism; under socialism, education was no less important in the making of model Chinese citizens. When tens of thousands of overseas Chinese from Southeast Asia returned to China in the early 1950s, special schools and even universities were set up to re-educate China’s lost sons and daughters. In this moral remaking of the returned overseas Chinese (*guiqiao*), the acquisition of Chinese language occupied a central role. Specially designed universities for returned overseas Chinese also served to re-educate students from capitalist nodes such as Hong Kong, Macao, and Taiwan. In this paper, I explore the ambiguities of this moral re-education by looking into the various roles of universities for overseas Chinese in the PRC.

JOSEPH ASKEW

UNIVERSITY OF NOTTINGHAM - NINGBO

The Origins and Development of Mao Zedong Thought in Light of the Soviet Archives

Since the collapse of the Soviet Union, many internal documents from the former Communist countries have been made available to researchers, including memoranda of conversation between diplomats and leaders, telegrams to and from the Comintern, instructions from Moscow as well as memoirs from many of the people who took part in the creation of the post-war Communist world. A number of scholars, including Chen Jian, Lorenz M. Lüthi, Sergey Radchenko, Shen Zhihua, Sergey Goncharov, John W. Lewis and Xue Litai, have made great use of these documents to examine the origins of events such as the Korean War and the Sino-Soviet split. However it is clear that so far researchers have just begun to re-examine the events of the past 60 years in light of this new information. This paper will use these new sources of information to examine the origins and originality of Mao Zedong Thought. It will illustrate the influence of the Comintern and Moscow on the development of Mao’s political ideas. Specifically, this paper will build on earlier work by scholars such as Stuart Schram to delineate the development of Mao’s Marxism in light of the new materials that have become available since 1992. It will also outline the influence of Moscow on the internal and foreign policies of the Chinese Communist Party (CCP) in order to demonstrate similarities between Chinese and Eastern European policies in the post-War period. Finally this paper will suggest a new framework for understanding the Sino-Soviet split, locating the origins of this divergence around 1956. This split ought to be properly understood not as an ideological difference between Communist giants but rather, as Mao Zedong himself usually claimed, in the persistent efforts by the Soviet Union to interfere in the internal affairs of its neighbours. This paper will attempt to show that differences in policies towards the North Korean leadership ultimately pushed the Soviets and Chinese Communist Parties apart.

YAOWEN DONG

UNIVERSITY OF WISCONSIN-MADISON

Fighting the Ghosts: The Hundred Flowers Movement and the Politics of the Ghost Stories

The position of ghosts and gods has been severely contested in post-1949 China. While Mao suppressed and censored ghosts in various forms of cultural production, especially adaptations of traditional dramas and novels, this paper illustrates Mao's juxtaposed vision of science and ghosts in cultural productions that contributed to the tactics, targets, and rhetoric of the Cultural Revolution. After suppressing the ghost stories from intellectuals and artists' productions, Mao incorporated the ghosts into his vision of an independent, militant, and masculine socialist state and people, as well as their domestic and international enemies. The paper examines *Stories About Not Being Afraid of Ghosts* (1961), a book of ghost stories from traditional Chinese literatures which was collected and published under Mao's directive from 1959 to 1961. Just like imperialism and class enemies, the ghosts are to be recognized, defeated, and even reformed and educated by the proletarian state and people. This juxtaposed vision of ghosts stories and Chinese state continue to assert influence into post-Mao socialist value and discourse on science and superstition.

Panel B4. Claims to Authority in Medieval Chinese History

This panel explores how medieval Chinese historians attempted to use the past as a source of authority. Their handling of sources draws particular attention. Whether the purpose was to establish history as a potential alternative to the Classics, or to manipulate history to provide justification for assertions about the present, medieval historians were, implicitly or explicitly, playing a part in constructing the core values that have since come to be associated with the Chinese historiographic tradition.

ESTHER KLEIN

UNIVERSITY OF SYDNEY

History as authority in Liu Zhiji's 劉知幾 (661–721) challenge to the classics

Liu Zhiji's description of his early education recounts how he struggled with *Shangshu*, but was inspired by *Zuozhuan*; how he refused to specialise in *Chunqiu*, and instead threw himself into the study of post-Classical history. Though he eventually overcame his resistance to learning the Classics and became deeply familiar with them, his primary commitment to historical writings was never in doubt. His masterpiece of historical criticism, *Shitong*, was later criticised for daring to find fault with the Classics. This paper will explore Liu Zhiji's attempts to set up historical writing as an alternative source of authority and a basis for challenging the Classics. I will briefly consider the content of his various challenges, before turning to the strategies he used to make his challenges credible, as well as the background values that informed those strategies. Finally, I will consider later responses to Liu Zhiji's attempts to establish historical writing as an authority parallel to the Classics. Although his claims to authority were unsuccessful insofar as they drew sharp criticism from his readers, I will suggest that there were also ways in which Liu Zhiji succeeded in his aims.

NATHAN WOOLLEY

AUSTRALIAN NATIONAL UNIVERSITY

Exploiting ambiguity in Song accounts of the tenth century

The ambiguities of China's period of disunion in the tenth century led to a complex array of assertions about it over the centuries of Song rule. Due to the moral challenges posed by the complex political situation, momentous events and noteworthy figures in the so-called Five Dynasties and Ten States later became fertile ground for the play of imagination and were repeatedly revisited as a means of reflecting on the present. Their depiction evolved with political climate and individual fortune. In this, examination of the fate of anecdotal evidence reveals how meaning changed in new contexts: what appears as hearsay in a string of anecdotes designed to entertain gains authority once adopted independently in a larger work of history; witty dialogue or awkward moments become pronouncements of deserved praise or condemnation. This paper will trace how the depiction of events surrounding the Song conquest of the Southern Tang evolved to serve the varying purposes of the dynasty's writers, and how this impacted upon later understandings of the tenth century.

MARK STRANGE

AUSTRALIAN NATIONAL UNIVERSITY

The authority of the source in eleventh-century China

In December 1084, the eminent historian and statesman Sima Guang (1019–86) presented to the throne a vast chronicle, in 294 chapters, on which he had been working for the past three decades. Under the title *Zizhi tongjian* (*A Comprehensive Reflection on the Past to Aid Orderly Rule*), this work surveyed over a thousand years of China's imperial past. Sima Guang accompanied its submission with a thirty-chapter work called *Kaoyi* (*Examination of Variants*), in which he set out how he had 'examined various works, analysed their points of similarity and difference, and then made them conform to a single scheme'. Though precedents for source-critical commentary in the field of historiography already traced back at least six hundred years, Sima Guang was the first historian to supply a systematic and detailed account of his own handling of sources. As such, *Kaoyi* exerted an influence on later historians, who followed its principles and methods to produce similar auto-commentaries. This paper will examine the major features of Sima Guang's *Kaoyi* and its role in his larger historiographic project. Above all, it will explore the complex relationship between the evaluation of veracity and claims to scholarly and moral authority in eleventh-century historical writing.

Session C

1.00pm–2.30pm, Tuesday 11 July

Panel C1. Excavated Texts 出土文獻

石小力

清華大學

《上古漢語“茲”用爲“使”說》

新出戰國時期清華簡《越公其事》中的“茲”可以用爲致使之“使”，本文利用這一新的用字現象，認爲傳世古書和出土文獻中舊時難以解釋的“茲”字也應該用爲“使”，這是利用新出楚簡揭示的用字方法，來解讀先秦古籍和其他出土文獻疑難問題的一個典型例子。

刘国忠

清华大学

《清华简〈命训〉的结构与思想》

《逸周书》的《命训》篇有着重要的地位与丰富的思想，但由于文章中错讹之处甚多，难以卒读，故历来罕受学者的关注，甚至被目为是一篇“伪作”。清华简《命训》篇的发现，使我们得以目睹该篇的原貌，也得以澄清以往学者对本篇文献的误读。由清华简《命训》可以发现，本篇文献结构整饬，思想深刻，影响深远，在先秦思想史上有着独特的地位。本篇论文将围绕有关问题做进一步深入的讨论。

王倩

悉尼大学/东南大学

《二元宇宙：褚兰汉墓车马出行图方位结构》

褚兰汉画像石墓位于安徽宿州东北部，由两墓约建于东汉建宁四年（公元 171 年）时期的墓葬组成。该墓中车马出行图描述内容并非为现实世界生活场景，它实际上是亡灵升天图。褚兰车马出行图中的车马一律向右并且向西而行，该方位模式反映了亡灵西行而抵达西王母所在不死世界的升天意图。由此可知，褚兰汉画像石表述的宇宙是垂直二分的世界：以大地为中心分为人间与天堂，与此相对应的为此世与彼世，即生前与死后世界。褚兰汉画像描绘空间模式源自战国时代人死后升入西方乐园神话理念，为中国本土信仰产物。

SHIRLEY CHAN

MACQUARIE UNIVERSITY

The Daoist Nature or the Confucian Nurture: Human Moral Development in the Excavated Texts in Early China

In the course of human development there has been a long debate on the notion of nature versus nurture, comparing the relative importance of an individual's innate qualities ("nature" as the pre-wiring determined by biological factors or innatism), with an individual's personal experiences and environmental influences ("nurture" in the sense of acquired learning after birth). The *Yucong* texts from the Guodian corpus dating to the fourth century BCE can be read as one of the earliest responses to the question of human development and social advancement in early China. These texts have not chosen to delineate the rigid dichotomy of nature and nurture, but to acknowledge both their roles, confirming the importance of both inborn human nature endowed by Heaven (*tian*), and external social practice as well as learning efforts in human development and socio-political construction. The *Yucong* is a good example of the Guodian manuscripts not fitting exactly into received traditions such as the Daoist, which attaches importance to the natural way, the Way of Heaven, or the Confucian, which emphasizes cultural patterning, the way of man, in moral development. Rather, these manuscripts represent a third—more moderate—picture of self cultivation, with what I term an "interweaving" of the Daoist nature and the Confucian nurture approach.

Panel C2. Government, Social Action and Changing ‘Values’ in China

This panel explores the flexible and changing nature of ‘Chinese/not-Chinese’ values by focusing on different historical and contemporary efforts to govern Chinese society and different types of social action. It first explores women’s activism within the Chinese Nationalist Government’s wartime ‘Winter Clothes Campaign’ of 1938–1942, showing how traditional conceptions of female domestic virtues and roles were used to draw women into the public field of wartime relief efforts. It then shifts to an examination of changing conceptions of Islamic identity, religiosity and sexuality in Xinjiang with reference to the region’s growing number of LGBT support groups, before examining advocacy for same-sex marriage in China. Finally, the panel looks at recent government attempts to regulate China’s media-centred entertainment and celebrity industries by requiring media producers and performers to promote ‘Chinese’ virtues, core socialist values, Communist Party leadership and national interests.

LOUISE EDWARDS

UNIVERSITY OF NEW SOUTH WALES

Female Labour and the Military Covenant: The ‘Winter Clothes Campaign’ of 1938–1942

This paper explores women’s activism within the Chinese Nationalist Government’s wartime ‘Winter Clothes Campaign’ of 1938–1942. Inspired by a group of injured soldiers who took it upon themselves to sew winter clothing while recuperating from in hospital, the government promoted mass winter clothes production in workplaces, schools and homes as patriotic action. They specifically targeted women for this campaign and drew on deeply rooted ideas about the virtue of women spinning and weaving and its importance for community harmony and strength. I examine the women’s patriotic action in the light of Eyal Ben-Ari’s notion of a ‘military covenant’. The covenant is normally built between service personnel and their families through rituals such as parades and funeral ceremonies. I show how the ‘Winter Clothes Campaign’ drew women into performing ‘covenant labour’ for the state through sewing and hand-spinning cotton thread. I argue that their contributions were important to the war effort not only for the resulting textile products but also because they invoked deeply held values about an ideal world in which ‘women wove and men ploughed’.

AYXEM ELI

UNIVERSITY OF NEW SOUTH WALES

Homosexuality, Social Media and LGBT Activism among Uyghurs in China

This paper explores the triple-layered minority identities of LGBT Uyghurs – ethnically, religiously and sexually. Uyghur language contains a wealth of vernacular terminologies that relate to homosexual relationships; or to men and women who fail to demonstrate perceived ‘masculine’ and ‘feminine’ traits. These vocabularies, mostly derogatory, also reflect Uyghur’s historical exposure to diverse cultural traditions from Arabia, Asia, China and Persia. Despite a not-so-subtle usage of these words to utter profanities and make crude jokes, discussions of homosexuality remained a taboo in public spheres until recently. Since the mid-2000s, Uyghur’s prolific usage of social media channels has established a degree of visibility for LGBT groups, creating the space for a nascent discourse on sexuality and rudimentary forms of activism, and

new discussions on youth religiosity, identity and ways of life. The paper therefore also pays attention to LGBT supporters, who often hold liberal attitudes towards thorny social and ideological issues in Xinjiang, including what is and is not 'Islamic' and interracial marriage.

ELAINE JEFFREYS

UNIVERSITY OF TECHNOLOGY SYDNEY

Advocating for Same-sex Marriage in the People's Republic of China

What might motivate the PRC government to institutionalize same-sex marriage and endorse what is upheld in many western liberal-democratic societies as a progressive human rights policy? Writing of the 2000s, Timothy Hildebrandt (2011) provided three answers: domestic pressure from LGBT organizations, international pressure; and tactical decision-making by an authoritarian government aiming to improve its international reputation. Hildebrandt concluded that marriage equality through government fiat was the only, if unlikely, option because of the absence of an active LGBT movement and the PRC government's insistence on talking about human rights only on its own terms. However, following an earlier example, in 2015–2016, a retired Communist Party official and father of a gay son petitioned the PRC's legislature to support families by recognizing same-sex marriage, and a landmark same-sex marriage case was heard and rejected by the Chinese courts. The paper first explains why homosexuality was "invisible" in the PRC until recently, before tracing the emergence and nature of advocacy for marriage equality. It concludes that the rise of PRC international diplomacy, the current administration's emphasis on promoting 'Chinese' and core socialist values, and cross-strait political rivalry, may create a more conducive environment for institutionalizing marriage equality.

JIAN XU

DEAKIN UNIVERSITY

ELAINE JEFFREYS

UNIVERSITY OF TECHNOLOGY SYDNEY

Governing Entertainment and Shaping Contemporary 'Chinese Values': Media and Celebrity Industries and Communist Party Policy (2006–2016)

The paper examines recent government attempts to regulate the media-centred entertainment and celebrity industries in the People's Republic of China, focusing on a series of policy documents issued between 2006 and 2016. It first provides a brief history of the rise of a celebrity-orientated entertainment industry in the PRC. It then examines in turn a series of regulations designed to control the expansion of commercial television, reality TV shows and live-streaming platforms and cyber-celebrity. An examination of these regulations highlights a new pact between the Party and media, entertainment and celebrity industries, forged around instructions for media producers and performers to promote 'Chinese' virtues, core socialist values, the Party's leadership and national interests. People who want to work and succeed in China's media, entertainment and celebrity industries have to put edutainment before entertainment and profit. They also have to govern their own lifestyles in ways that ensure they will appear in public as good, social role models.

Panel C3. Rituals and Performance in the Sinosphere

XIAOHUAN ZHAO

UNIVERSITY OF SYDNEY

Of Ritual and Drama: A Case Study of Nuo-exorcism

The rite of exorcism known as *nuo* in Chinese lies at the very heart of the relationship between ritual and drama in Chinese theatre history. The relationship between ritual and drama is of a dynamic and interactive nature, with ritual engendering theatre and with theatre enriching ritual. Based on my extensive fieldwork on Nuo-altar theatre, I demonstrate that ritual and drama are not related through a set of disparate, discrete segments but through an extensive middle range of liminal continuum that has shaped and been shaped by the form, content, and character of both ritual and drama at each end.

GIL HIZI

UNIVERSITY OF SYDNEY

Performative emulation in workshops for self-improvement in contemporary China

How are longstanding Chinese pedagogical methods both revoked and reified in contemporary pedagogic settings? This paper draws on my ethnographic study of workshops in urban China that focus on “soft” skills and highlight leadership, emotional self-expression and egalitarian communication. Facilitators and participants proclaim to offer an interactive setting that cultivates individual expression, transforming longstanding Chinese pedagogic methods that highlight exams, hierarchy and recitation. My study suggests that while various elements in these workshops do abolish the teaching methods that characterize Chinese public education, some longstanding pedagogic elements prevail: the emulation of models, emphasis on the forms (rather than content) of expression, and the repetitive embodiment of gestures. I conclude that certain teaching and learning inclinations in China transcend the seeming dichotomies between “hard” and “soft” education, Confucian and “Modern” pedagogies, and even between diligent memorization and performative self-expression.

CRYSTAL ABIDIN

NATIONAL UNIVERSITY OF SINGAPORE

Young Chinese weddings and techno-enactments of traditional cultural histories

In 2016, Chinese wedding traditions attained populist prominence among young Singaporeans at the intersection of gate-crashing documented and viral on social media, Influencers who were promoting advertorials for traditional Chinese weddings, and a resurgence of ethnic and material nostalgia stimulated by a state-sponsorship of branded histories in 2015 during Singapore’s 50th anniversary. While such virality has included extreme, unconventional, or highly creative instances of gate-crashing, Influencers have inculcated masses of young followers on different aspects of Chinese wedding ceremonies such as “guodali”, “kua” costumes, wedding auspicious and superstitions, “shuangxi” themed wedding favours, and themed catering. This new form of gatekeeping, knowledge dissemination, and cultural policing by young Singaporean couples and vendors in their twenties is unprecedented given that much of Singapore’s young and multi-cultural ethnic histories have been formally streamlined by state-

sanctioned narratives, or informally inherited through oral tradition via networks of senior generations. Taking an anthropological approach through traditional ethnographic fieldwork among to-be-wedded and recently wedded couples and wedding service providers, and contemporary internet ethnography among the social media microcelebrities known as Influencers, this paper presents preliminary findings from participant observation and personal interviews on young Singaporean couples' motivations to return to Chinese wedding traditions through highly material, documentary, and celebrity-inspired projects.

HUWY-MIN LUCIA LIU

HONG KONG UNIVERSITY OF SCIENCE AND TECHNOLOGY

Incommensurable Values? Ritual and Pluralism in Urban Chinese Funerals

When ordinary Han Chinese die in contemporary Shanghai, they are commemorated in “memorial meetings.” The main event of these meetings is a highly conventionalized speech by the deceased’s work unit representative focusing on the deceased’s work history and on socialist values such as selflessness, frugality, and enduring bitterness. Since China’s transition toward a market economy, however, Shanghai people have been bringing in various religious values into this secular-socialist values based funeral. This then poses a puzzle: how do seemingly incommensurable values such as atheist socialism and religious morality become commensurable in one single ritual and at which points are they incommensurable? In this paper, I explain what these religious-socialist memorial meetings are, how Shanghai people have created religious variations to them, and what these mean for understanding the relationship between ritual and pluralism. Specifically, I show that while Shanghai people added popular religious and Buddhist values in conjunction with socialist values in one ritual, Protestants attempted to reframe socialist values with Christian values. Consequently, the focus on formality allows seemingly incommensurable values become commensurable. Meanwhile, however, focusing on authenticity and sincerity leads away from pluralism toward only a singular value.

Panel C4. Early Western Sinology & Missionaries 早期西方漢學及傳教士

GABRIELE TOLA

KANSAI UNIVERSITY GRADUATE SCHOOL OF EAST ASIAN CULTURES

John Fryer's The Translator's Vade-mecum: Some considerations on its sources

John Fryer was one of the most important foreign translators in China after the two Opium wars. The work that is the final result of his translation activity at the Jiangnan Arsenal is *The Translator's Vade-mecum*, published in 1888. The first edition of *The Translator's Vade-mecum* included four glossaries; all the glossaries had been first published as a monograph or attached to other works translated at the Jiangnan Arsenal's Translation Department. The purpose of the speech is twofold: on the one hand, it will serve to illustrate some of the sources of *The Translator's Vade-mecum*. Even though some of the manuscripts of *The Translator's Vade-mecum* have never been published, they indicate the books available to Fryer, directly and indirectly, for his translation activity at the Jiangnan Arsenal. On the other hand, these sources can trace a line starting from the end of nineteenth century, and going backwards, up to the eighteenth century and to different sources, such as Jesuit and Chinese native works. The speech will also help to raise some questions, at the present stage only partially answered; the most pressing ones are to which extent Fryer used Chinese scientific and technical native literature and if some of the manuscripts he drew up were later used by other translators.

余雅婷

關西大學

《16-18 世紀耶穌會士於〈聖經〉翻譯詞彙之繼承與演變-以〈天主降生言行紀畧〉、〈聖經直解〉與〈古新聖經〉為中心》

自 16 世紀末以來，耶穌會士來華天主教陸續在中國傳播。耶穌會士雖在 1615 年已經獲得翻譯聖經的許可，直到 20 世紀思高本《聖經》出版之前，天主教未有《聖經》全譯本。不過，《聖經》全譯本闕之並未表示沒有任何譯本存在。耶穌會士在此一時期仍然用中文持續翻譯《聖經》片斷。此時與《聖經》有關的書籍，有艾儒略 (Giulio Aleni, 1582-1649) 譯述的《天主降生言行紀畧》，刊於 1635 年和陽瑪諾 (Manuel Dias jr, 1574-1659) 譯述的《聖經直解》14 卷 (1636-1642 年)。前者是對福音書耶穌故事的改寫，後者是用尚書體翻譯四福音書的部分內容。此後，賀清泰 (Louis de Poirot, 1735-1814) 根據哲羅姆的"通俗拉丁語本"為底本，除了部分先知書和《雅歌》之外的《舊約》及《新約》，共計 36 卷，取名《古新聖經》(1803 年) 章節經過更改，雖未刊行，卻是"聖經"二字第首次用於翻譯的中文《聖經》的書名。本文試圖分析上述三本著作聖經詞彙之演變，以其作為研究重點，並透過進行比較，釐清三本漢譯聖經在《聖經》翻譯詞彙上承先啟後之作用。

Panel C5. The Frontier in Imperial China

KA KI ALAN HO

MCGILL UNIVERSITY

Peripheral campaigns against the Centre: A study on the influence of the Dou family in the late first century westward expeditions

The Eastern Han Dynasty ruled “China” for two centuries (23–220 CE). It controlled East Asia from present day Vietnam all the way to the Mongolian Steppe, and was thus one of the biggest and most stable empires on the earth at the time. Hans Bielenstein considered the concessions Guangwudi (r. 25–57 CE), the founding emperor of the dynasty, was forced to make based on the interests of different elite families as rewards for the help the “influential clans” gave him in establishing his dynasty. Dou family was the pivotal figure in the family’s prominence in the first century of Eastern Han. As describes in *Hou Hanshu*, “From the grandfathers to the grandsons, their offices, mansions, and residences could see each other within the capital city, slaves and servants were counted by thousands, among the imperial relatives and eminent officials who helped to found the empire no one could compete with them.” Although this family suffered from rapid decline in 59 CE for the illegal acts of its members, soon it reassumed its power by participating in expeditions against the Xiongnu and the Western regions. How should we evaluate the importance of these expeditions in the late first century “China” in changing the balance of power between imperial family and “influential clan”? And how should a much more dynamic picture of the interactions between centre and periphery be created?

ISAAC YUE

UNIVERSITY OF HONG KONG

Treason by Bilingualism? A Reconsideration of the Impeachment of Yu Jing

A gifted linguist, diplomat, and negotiator, Yu Jing 余靖 (1000–1064) is uniquely qualified among Northern Song officials in his extensive knowledge of Khitan language and culture. At a time when Liao-Song relationship was at its most contentious, the advantage of having an official who could communicate fluently in both languages cannot be overstated. However, according to official history, not only did his bilingualism not endear him to the court, it aroused constant suspicion and led to his eventual impeachment, which occurred after he composed a poem in the Khitan language and presented it to the Emperor of the Liao State. The purpose of this essay is to reexamine the cause of Yu Jing’s indictment in the context of cultural politics. By highlighting a series of seldom discussed events which preceded Yu’s composition of the Poem in the Language of the Barbarian 胡語詩, my goal is to supplement, even challenge, our above conventional acceptance of xenophobia as the sole cause of Yu’s downfall and to point out the potential flaw of our current understanding of Song diplomacy as guilelessly dictated by its inferiority complex and xenophobic sentiments.

VICTOR K. FONG

AUSTRALIAN NATIONAL UNIVERSITY

Classification of Barbarians: Fan, Yi, Man and Huawai in the Song Dynasty

The 'Hua-Yi Dichotomy' 華夷之辨 has long dominated discussions of the Han people view of ethnicity, but less attention is paid to the differences among foreign peoples in the Han perception. In the Song dynasty (960–1279), it came under urgent scrutiny as a series of foreign rivals rose after one another and threatened Song sovereignty. A range of terms, such as *Fan* 蕃, *Yi* 夷, *Man* 蠻, and *Huawai* 化外, was used to designate 'barbarians' in different political and social contexts and occasions. As scholars have argued, Han Chinese language did not develop a single term equivalent to Greek '*barbaros*', barbarian, which labelled all kinds of foreign peoples. Instead, each variant Chinese term had a different meaning. This study explores uses of the terms for ethnic outsiders in Song times, to offer a point of departure for thinking about Song ethnic perceptions and its people's sense of 'self' and 'other'. This will also cast the light on changes in Chinese views of ethnicity and foreign relations between the Middle Period and our own times.

Session D

3.00pm–4.30pm, Tuesday 11 July

Panel D1. Confucianism

LIANG CAI

UNIVERSITY OF NOTRE DAME

Confucian Thought and An Alternative to Democracy: Political Elites and Bureaucratic Hierarchy in Early Chinese Empires

China's rapid development in the past forty years has led political scientists to reflect on the Chinese model. A group of scholars, represented by Daniel Bell, label the modern Chinese way of producing leaders as meritocracy and indicates that this system was deeply influenced by Confucianism and the Chinese Imperial Examination system. This, however, is a misreading of history. My paper reveals that using bureaucrats who are subject to a rigid hierarchical system to lead the country—the alleged Chinese meritocracy—is exactly the political system Confucians had intensively criticized and successfully changed. The early Chinese empires employed the bureaucratic hierarchy to produce elites and entrusted power to technical bureaucrats. I demonstrate, however, that the Confucians choked off this mechanism of elite production. I examine a debate overlooked by modern scholars regarding the relative merits of “Confucians” (*ru* 儒) and “technical bureaucrats” (*li* 吏, *wenli* 文吏, *daobili* 刀筆吏) that lasted for four centuries in the pre-imperial and early imperial eras. I argue that the Confucians' harsh criticism of technical bureaucrats was a powerful call for an alternative system of elite production. Confucians contended that bureaucrats were subject to the hierarchical authority of their superiors and thereby lost their moral autonomy. Confucians—men immersed in Confucian political idealism—should be able to bypass the rigid bureaucratic hierarchy and be directly promoted to power. This explains the intellectual origin of intriguing puzzle of China's imperial history: Confucians, men with no expertise in administration, were able to monopolize the high positions of the bureaucracy whereas experienced technical bureaucrats were excluded from the center of politics.

YANG QIN

AUSTRALIAN NATIONAL UNIVERSITY

Zhongyong diagrams and commentaries in thirteenth century China

In the thirteenth century, scholars produced diagrams for *Zhongyong* 中庸, a text known as the most philosophical of the ‘Four Books’ 四書. These diagrams arranged concepts and ideas from the text of *Zhongyong* and its commentaries in various configurations. Some were highly conceptual and polemical in tone; others served mnemonic functions. As a visual alternative to previous textual interpretations, they found a central place in the spread of classical learning and were widely used in study for the civil service examinations. *Zhongyong zhigui tu* 中庸指歸圖 is the earliest extant work of this kind. Its author, Li Liwu (js. 1268), wrote a thesis on the chapter divisions of *Zhongyong* and created chapter diagrams to differentiate his reading from the mainstream interpretation established by the famous twelfth-century scholar Zhu Xi and his disciples. By setting Li's diagrams beside its rival commentaries, this paper will discuss how diagrams, as a visual means of scholarly expression, functioned in interpreting key concepts. In

particular, it will examine how this visualization of the *Zhongyong* text combined classical learning, moral values, and daily practices of the time.

BELINDA CHURCHILL

MACQUARIE UNIVERSITY

Creative Teaching in Chinese Studies: Modelling the evolving relationship between ren 仁 and li 禮 in Confucianism

The meaning of concepts in classical Chinese thought have evolved with additions and commentaries from Chinese scholars over millennia. Understanding these concepts and their evolution is a major challenge for students seeking to understand Chinese tradition. This paper discusses an innovative teaching practice that aims to provide students with a macro view by introducing a modelling method with the premises defined. This creative teaching practice is based on a case study regarding a methodology introducing Confucianism. In the study, students in intermediate level Chinese Studies follow the evolution of two major concepts in Confucianism, *ren* ("humanity") and *li* ("etiquette"). While striving to benefit students through logical and comprehensive presentation, it reviews philosophical history, aiming to clarify the evolving relationship between these concepts from the pre-Qin period to modern times. This practice constitutes a contribution to Teaching Chinese as a Foreign Language (TCFL), exploring new channels between past and present, and in cross-cultural thinking patterns.

Panel D2. Politics

DELIA LIN

UNIVERSITY OF ADELAIDE

The CCP's Exploitation of Confucianism and Legalism

Early Chinese Communist Party (CCP) founders once deemed traditional political philosophies such as Confucianism and Legalism as inappropriate for building a modern, democratic China. Under Mao Zedong, Confucianism was first extolled and then it gradually became an object of condemnation to be purged from society. Since the 1980s Confucian studies and ceremonies began to revive, and today's CCP has taken one step further to seek to implant Confucianism into its official ideology, Marxism. How and why are traditional philosophies such as Confucianism and Legalism playing an unprecedentedly significant role in shaping the ideological landscape of China today? This paper analyses the need and tactics of the CCP's exploitation of Confucianism and Legalism. It argues that in Mao's era traditional political philosophies were used as ammunition in the ideological battlefield, and that this pattern is being repeated by President Xi Jinping today. The revival of Confucianism today should be seen as a top-down, conscious and purposeful process of Sinicizing Marxism so as to buttress the party's cultural and ideological legitimacy.

GERRY GROOT

UNIVERSITY OF ADELAIDE

Conspiracy Theories: Is there a Paranoid-style in Chinese Politics?

When CCP General Secretary, Xi Jinping attacked an alleged conspiracy by 'handful of senior officials pursuing selfish interests' in November 2016, he was not only alluding to yet another conspiracy against the Party, but also following in a long line of Chinese leaders who have invoked fear of such events to attack critics and destroy enemies, both real or perceived. The rise of social media including Weibo and WeChat has also allowed the rapid dissemination of other forms of conspiracy theories, most recently, that China is under threat from its Muslim citizens or dilution of the Chinese race from miscegenation with Africans. In light of such ubiquity, it would seem timely to examine whether Hoftstadter's 1965 thesis about a paranoid style in politics, formulated light of American history, is relevant in China.

KEVIN CARRICO

MACQUARIE UNIVERSITY

Make the Great Leap Forward Great Again: From Historical Nihilism to Denialism

In recent decades, a number of studies from Yang Jisheng's *Tombstone* to Frank Dikötter's *Mao's Great Famine* have documented the horrors of the Great Leap Famine of 1958-1961. Yet in recent years in China, where these studies are banned, a perplexing counter-current has emerged. A number of New Leftist authors have composed monographs significantly downplaying the number of deaths in this period, arguing that the negative portrayals of the Great Leap Forward are part of a broader "anti-China conspiracy" seeking to delegitimize the pre-reform-era socialist system. This paper is a literary study of two recent Great Leap Famine denialist publications: Yang Songlin's *Someone has to tell the truth: on 30 million deaths* and Sun

Jingxian's *Returning the truth to history*. Pursuing a comparative approach to denialism, I examine how the authors construct their arguments and the subtexts of their analyses, tracing how Yang and Sun work towards their goal of making the Great Leap Forward “great” again. These scholars’ work in the field of GLF rehabilitation is also placed within the broader political and academic context of the official struggle against “historical nihilism,” examining the implications of constructing national narratives around the denial of tragedy.

Panel D3. 古代詩詞

張玉明

國立成功大學

《謝靈運的士族風貌》

山水詩是謝靈運用以宣洩或逃避的窗口，關於山水詩的重要性及藝術美，前人論述既精且詳，在此不欲著重筆墨。本文欲從時代背景、陳郡謝氏的家風、謝靈運的名士風格，扣合回他作品當中既仕又隱、既狂且挫的心路歷程。本文採用「士族」一詞，以毛漢光的意見為主，擬從謝靈運的作品出發，探討六朝時代士族的成因及陳郡謝氏的獨特家風，如何在謝靈運的生命中產生影響；他性格的複雜孤傲、非仕非隱、士庶交替之下如何捍衛權益及自處，狂妄的名士風格導致悲劇性的結局，做一個爬梳，希冀能呈現中國特有的「名士」之風。

呂識途

香港高等教育科技學院

《重寫杜甫：論夏秉衡的〈詩中聖〉》

Re-reading Du Fu: A study of Xia Bingheng's Shi zhong sheng (Sage of Poetry)

以杜甫為題材的戲曲，自元雜劇以後屢見不鮮，但多為雜劇，甚少傳奇。且多描寫杜甫的文學才華，忽略了他的忠臣形象。本文關注的主要是《詩中聖》中「重寫杜甫」的議題，擬由「詩人」與「忠臣」兩個研究面向切入論題，探索以下幾點：劇作採用何種方式來表現杜甫的文章才華？我們應該如何理解劇中杜甫的忠臣形象？寫杜甫、寫忠臣，不免涉及到天寶十四載之後的諸多亂事。創作於乾隆盛世的《詩中聖》，為何會寫到如此多的戰爭與亂離？背後的用意又是什麼？

Panel D4. 清末民初的女性與媒體

黃錦珠

國立中正大學

《新婚戀觀的形成：以清末至五四（1898－1928）的婦女報刊為觀察重心》

中國的婚戀觀在清末民初產生重大變化！從清末的「自由結婚」到五四時期的「自由戀愛」，以青年男女感情為主要考量的婚戀觀念，逐漸取代傳統以家族為首要考量的婚姻關係。婦女報刊在此一過程中扮演了重要角色，包括譯介新的婚戀學說，鼓吹新的觀念口號，報導青年男女的切身經歷，引領輿論風潮的走向等。本文擬以清末至五四（1898-1928）的婦女報刊為觀察重心，試圖勾勒近現代新婚戀觀形成的軌跡。

詹宜穎

臺灣政治大學

《暗殺政治與民族大義—晚清民初虛無黨翻譯小說中的女性形象與價值觀》

回顧晚清民初的中國，在政局動盪不安的情況下，社會經常發生恐怖攻擊行動，但與現在不可同日而語的是，當時許多報刊雜誌樂於刊載描寫恐怖分子（虛無黨人）的小說。「虛無黨」的概念雖然來自俄國，但是這些小說則多由英國、日本人撰寫翻譯到了中國，這些小說所挾帶的政治目標與振興民族的大義深刻影響了中國的民族價值觀。更重要的是，許多睿智、機靈的女性投身其中，構成了晚清民初對女性理想形象的諸多想像。因此，本文將以虛無黨小說為主題，探討晚清民初的士人（知識分子）如何看待「女性」形象和價值觀念，而這些價值觀又如何影響民國建立之後普遍對女性的見解，並嘗試對照當前女性的地位與處境，提出個人的看法。

张淑婷

关西大学

《晚清女子留学生与女性刊物》

十九世纪，来自西方列强的坚船利炮打开了中国国门，使其沦为半殖民地半封建社会的同时，也传入了先进的文明。在晚清各个阶层的有识之士的呼吁下，渐渐形成留学国外的热潮，企图通过学习西方，追赶西方的途径实现国家的复兴与强大。本研究，着眼于留学热潮中的女子留学，以这些女子留学生所创办的女性报刊和杂志为研究对象，旨在分析女子留学生对中国近代女性解放和女子教育的历史意义。

Panel D5. Chinese Economies in an Ethnographic Perspective

ANDREW KIPNIS

AUSTRALIAN NATIONAL UNIVERSITY

Five forms of economy in contemporary urban Chinese funerals

The classic work of J.K. Gibson-Graham (1996) begins from the premise that economies are diverse. Even “capitalist” economies involve a huge diversity of economic processes—from housework to slave labour, from gift giving to wage labour, from state redistribution to non-profit businesses, from self-employment to gambling. This paper examines the economic transactions involved in contemporary urban Chinese funerals. It groups these transactions into economic categories based upon the moral rules invoked by those participating in the transaction, the types of trust or distrust the transactions involve and the forms of legal ambiguity which simultaneously enable and restrict a given transaction. Five types of economies emerge: an inter-household gift economy, an intra-household inheritance economy, a state redistributive economy, a small scale petty-trader economy and a large scale state-bureaucratic/capitalist economy.

TOM CLIFF

AUSTRALIAN NATIONAL UNIVERSITY

The welfare entrepreneur's handling of money

Welfare entrepreneurs in rural China are the locus of a complex of different economic realms involving numerous different “types” of money—household money, personal “pocket money,” operating capital for their business, donations, bank deposits, loans, interest...etc. Each economic realm has different rules for the use of money: for example, donations to the welfare fund ought not be used to invest in business enterprises, and household money ought not be spent on karaoke. Nevertheless, money is fungible and is constantly crossing these legal and moral boundaries. This paper will describe how entrepreneurs administer money by retyping it, enabling it to move from one economic realm to another and to produce—among other things—political goods, social capital, and more money.

Session E

4.40pm–6.10pm, Tuesday 11 July

Panel E1. 古代哲学与制度

張朝陽

上海交通大學

《論儒家以家庭倫理為核心的正義觀》

本文力圖揭示漢代儒家如何判定“正義”。在前人研究的基礎上，本文由漢代盛行復仇這一社會現象切入正義觀，通過與西方的簡要對比，揭示儒家正義觀的獨特品性。具體而言，雖然漢代法律禁止復仇，但復仇行為卻受到漢儒的支持和鼓勵；復仇被視為家庭倫理賦予家庭成員的權利/義務，是“正當的制裁”。這種立場在思想根源上來自孔子的正義觀，其標準是家庭倫理，與西方古典時代“法即正義”的觀點形成對比。

陳建棟

悉尼科技大學

《三老與秦漢時期社會價值觀念的變遷》

漢承秦制，但是並沒有沿襲秦代的價值觀念，其中一個重要的方面，就是漢代並沒有沿襲秦代的“吏道”，即為官之道。秦代“以吏為師”，講究嚴格遵守制度，摒棄人情，造成了殘酷的吏道觀念。漢代“以三老為師”，以仁義孝悌取代嚴苛法制，使官民關係更為和善，為漢代的穩定創造了基礎。本文以三老的個案研究入手，探討秦漢之際社會價值觀念的轉變中，三老作為“官民之師”，發揮的作用。

黃世軍

中國人民大學

《“天之歷數在爾躬”句小考》

對《論語·堯曰》“天之歷數在爾躬”句的理解，在自漢代以來的注解中，因時代的不同有着不同的傾向。作為政治合法性來源的“歷數”究竟是何含義，對它訓解事實上传遞出當時儒者對於政治本身的認知。本文嘗試通過對歷代“歷數”含義的理解的梳理，推知其所傳遞的對於君權、帝位來源合法性及其職責看，把握儒門對於政治合法性的思考和轉變，解讀轉變發生的原因，並以此為基礎，探究儒門對於最高的政治價值的追求。

吳祖剛

西南石油大學

《解其桎梏——莊子論心靈的自由》

莊子所追求的逍遙主要體現為心靈的自由。莊子認為心靈存在“吾”和“我”兩種狀態，“吾”所代表的是內在統一並與道合一心靈狀態，“我”所代表的是處於是非差異漩渦中的心靈狀態。前者表達的是心靈的自由狀態，後者表達的是心靈處於被束縛的狀態。因此，要實現心靈的自由，就必須使心靈從“我”轉進到“吾”，也即莊子所言的“吾喪我”。“吾喪我”又具體表現為辯無勝之否定他“我”和“莊周夢蝶”之否定自“我”兩方面。

Panel E2. Contemporary Society

JU-HAN ZOE WANG

UNIVERSITY OF MELBOURNE

Farmers' cooperatives in southwest China: Rhetoric or reality?

China has promoted farmer cooperatives (FCs) during the past two decades and the number of these organisations have been flourish in recent years. Many scholars also suggest FC to be an effective mean to achieve agricultural modernisation, a policy goal that Chinese government is striving to meet. Nevertheless, this research, based on case studies in two prefectures of Yunnan, indicates that there have been significant hurdles to the functioning of FCs that only exist “on paper”. The author suggests that further research is needed to fulfil the gap between the rhetoric and the reality of farmer cooperatives in southwest China.

ZIHUI QIU

UNIVERSITY OF SYDNEY

Cooperation and autonomy: A dialectic of central-local relationship in China's regional disparities alleviation

Despite China's recent rapid economy development, economy disparity among different provinces cannot be easily ignored. The paper by comparing economy policy in the 1980s-1990s with the current agenda, tries to examine, in economic geography framework, how institution elements impact on regional economy disparities. The purpose is to explore potential institutional decision-making and implementation adjustments that could be undertaken in order to serve the goal. The main argument is that China's hinterland development faces significant challenges of policy making and implementation. First, challenges exist in central-local decision making and implementation; and second, among different regions, especially between the east and the west, over different local developmental interests. Cumulatively, those tensions hinder the effectiveness of the overall agenda. The paper examines one province, Guangxi Zhuang Autonomous Region in particular. In the first part, it briefly introduces the background of Guangxi, and its changing economy geography before the 1978 Reform, then focus on the central-provincial interactions over the agenda of “Greater Southeast China Corridor”. In the second section, this paper discusses the patterns of central-provincial, bi-provincial, multi-provincial relationship in China, and their specific examples in Guangxi: the Beibu Gulf development initiative, and Wuzhou-Zhaoqing pilot zone.

MATTHEW WEST

CHINESE UNIVERSITY OF HONG KONG

From Pirates to Patents: A Story of Structure, Chinese Values, and the Translation of Knowledge into Property in Taiwan

“Chinese values” are often deployed as an argument to shift political disagreement over topics like democracy, intellectual property (IP) “piracy,” and human rights from grounding in assumed universal norms onto a cultural terrain wherein differences are to be expected. In terms of resistance to the global expansion of IP laws, this “cultural” argument appears on both sides: as a suggestion that the “ownership” of such intangible things simply does not make sense

in Chinese culture and also as a sort of “Culture of Piracy” denunciation of Chinese people as incapable of innovation and only capable of copying. Not more than 20 years ago, both Taiwan and China were equally derided as “pirate” nations. While this moniker continues to follow China’s reputation as the “World’s Factory Floor,” Taiwan and its companies have not only tended to avoid it, but also increasingly advocate for stronger, rather than weaker, IP protection themselves. Based on ethnographic fieldwork on both copyright “piracy” in China and on the production of patents in Taiwan, this paper argues that Taiwan’s transformation is significantly better explained in terms of economic structures and accumulation of legal knowledge than in terms of reified ideas of “culture” deployed as Chinese values.

Panel E3. Religion and Modern China

LESLEY R. TURNBULL

UNIVERSITY OF SAN FRANCISCO

Representing the Nation, Loving the State: Chinese Bureaucracy, Transnational Islam, and the Hajj Experience

Drawing on two years of fieldwork in Yunnan, this paper examines how the bureaucratic process of the hajj application shapes Hui Muslims' sense of national, local, and transnational belonging. Although my interlocutors imagined the hajj as "transnational," in practice, who gained authorization to perform the pilgrimage was negotiated between PRC agents at local branches of the Islamic Association and prospective hajji applicants. Specifically, two requirements allowed for substantial local negotiation: 1) that a hajji must "represent" China well, and 2) that s/he must proclaim her loyalty to the Chinese nation, in accordance with China's *aiguo aijiao* policy, which stipulates that loyalty to the state must come first. I argue that despite my interlocutors' yearnings for transnational "mobility" and its attendant cultural capital, the hajj application process ultimately engendered nationalist sentiment within those who secured authorization to perform the pilgrimage. Recognizing that the PRC restricts certain types of citizens from traveling abroad, Yunnanese hajjis submitted themselves to bureaucratic requirements and professed their loyalty to the Chinese nation-state. This process at once empowered hajjis as creative agents active in their own self-production and engendered sentiment (*ganqing*) toward the Chinese nation, toward China's ascendancy in global capitalism, and toward Allah. At the same time, the hajj experience was dually transformative: through linguistic barriers and state-organized tour groups plus China's place in global capitalism, it enhanced one's consciousness as a Chinese citizen; through spirituality, and encounters with non-Chinese Muslims, it heightened one's consciousness as a member of the Umma.

JAN KARLACH

HONG KONG POLYTECHNIC UNIVERSITY

Bringing the Classics to the Valley: The Shift of Values Among the Nuosu-Yi in Southwest China

The Nuosu are a subgroup of a broader, state-defined ethnic category designated as Yi, inhabiting the Liangshan Yi Autonomous Prefecture in the southwestern part of Sichuan Province. Their ritual practitioners (bimox) possess a rich literature of various kinds written in their own classical script. Similarly to the Chinese classics, the Nuosu-Yi canonical texts are the invariable basis of Nuosu-Yi knowledge. No new texts or commentaries are being compiled, only their various translations into Mandarin Chinese and Modern Liangshan Yi languages. In the past, the individual bimox monopolized the knowledge and its sharing was a taboo. During the Cultural Revolution, many of the scrolls containing precious texts were confiscated or burned, but many of them were hidden in damp caves in hardly accessible areas. After the end of collectivisation and arrival of a market-oriented economy, the bimox stance towards their texts took a sharp turn. Not only they begin cooperating with outsiders on the analysis and translations, but many of them are also seen during the rotation markets in Liangshan county towns, offering their services of healing and divinations to passersby. This paper addresses the value shift of Nuosu-Yi ritual practitioners in contact with "outsiders."

XIE SHENGJIN

AUSTRALIAN NATIONAL UNIVERSITY

Pursuing a good life in this world: Becoming a Daoist cleric

Since the late 1980s, the temple complex on Longhushan has again become a centre for the Daoist practices of the Zhengyi school. Clerics are now able to pursue all the benefits of a secular lifestyle and its attendant material comforts by providing religious services to a range of visiting clientele. Indeed, work at the temple reflects many practices of common *danwei*. Many clerics practicing now were originally from rural areas and saw Daoist life as a promising career. The opportunities and monetary remuneration offered by clerical life serves to reinforce the position of Daoism in local society, giving greater strength to the clerics and their practices. Their ongoing relevance and potential ensures the transmission of Daoist practices to a younger generation. In this paper, I demonstrate how worldly desires motivate people to become Daoist clerics by examining the lives of clerics before they joined the temples of Longhushan, specifically family and educational backgrounds, occupations, and relationships with Daoism. This study is based on one year of fieldwork living among the clerics at Longhushan.

Panel E4. Classical Poetry 1

LILY LEE

UNIVERSITY OF SYDNEY

Yunyao ji and its place in the birth of ci lyrics

Yunyao ji 雲謠集 is a collection of *quzici* 曲子詞 song lyrics dating to 922 or later that was discovered in Dunhuang at the beginning of the 20th century. Study shows that it precedes the earliest known *ci* collection, *Huajian ji*, and could be the earliest known collection of *ci*. It has been mentioned in various studies but, as far as I know, no study in the English language has focused on its place in the birth of *ci* lyrics, a major literary genre in China. This paper aims at investigating this topic through: a) examining the transition of literary genres in the history of Chinese literature, more specifically, the transition from Tang *shi* poems to *quzici* and then to *ci* lyrics; and b) finding evidence of the stages of transition by literary analysis. My investigation indicates that *Yunyao ji* is a link between initial *quzici* of the folk song level and the literati imitation collected in the *Huajian ji*. Since *Huajian ji* has long been hailed as the first *ci* lyric collection, the significance of *Yunyao ji*, its predecessor, in the rise and development of the *ci* lyric is beyond doubt.

NICHOLAS MORROW WILLIAMS

UNIVERSITY OF HONG KONG

Promiscuous Imagery: The Influence of Chuci on Song Ci

The Song dynasty was a great age of scholarship on the Han anthology *Chuci*, so it is not surprising that allusions to the *Chuci* are frequent in Song poetry as well. There is a particular affinity between the *ci* lyric and the *Chuci*, beyond the homophony of their generic designations, extending to their employment of feminine speakers and floral symbolism. Song *ci* lyrics refer quite often to the *Chuci*, first by adopting Qu Yuan as an emblem of the author's integrity; second, as a general representative of literary tradition; third, as representatives of parting poetry, often with specific reference to the shamanistic journey or the divided soul; fourth, simply for the luscious physical imagery of fragrant plants, precious gems, or vertiginous landscapes. The first two are relatively uncomplicated. But the interpretation of the *Chuci* as essentially a literature of parting and dislocation is of considerable value as a rebuke to exclusively moralizing readings of the poems, and the redeployment of the imagery of the *Chuci*, in a purely visual, seemingly superficial role, can help us to rethink how the hierarchy of Chinese values was evolving during the Song dynasty.

JIAN GONG

UNIVERSITY OF NEW SOUTH WALES

From Guan Wu to Guan Wo: Visuality and Subjectivity in Gong Zizhen's Poetry

Modernity not only significantly changed material life in China, but also brought about a profound transformation in the values and behaviours of the Chinese, especially intellectuals. A manifestation is the change in Chinese poets' ways of seeing. Treating visual imagery as the poet's construction of visual experience, this paper asserts that the dominant mode of visuality in classical Chinese poetry features the practice of *guan wu* 觀物 (observing external things).

This time-honoured method of collecting images accounts for the abundance of nature images in classical Chinese poetry and it had not been seriously challenged until the late Qing period. The poet Gong Zizhen 龔自珍, in his unprecedentedly frequent use of the first-person pronoun “I”, pioneered a new way of seeing—*guan wo* 觀我 (observing myself). Examining the intellectual and literary context that affected Gong, the author argues that *guan wo* as a subject-centred visual practice reflects the poet’s modern subjectivity, which emerged as a symptom of modernity and contributed to the making of modern Chinese literature by fostering individualism among the early twentieth century writers. The change from *guan wu* to *guan wo* shows the subject turn of aesthetic values in Chinese literature.

Panel E5. Sixty Years Later: Three voices from the Anti-Rightist Movement

More than half a million Chinese citizens from all walks of life were persecuted during the Anti-Rightist Movement (1957–1959). While still a taboo topic in China, this period is receiving renewed attention in the context of a broad return to the study of early-PRC history. In this anniversary year, this panel explores the Movement through the experiences of three of its victims: Rong Mengyuan, an historian, Liu Shahe, a poet, and Chu Anping, a journalist. These complementary case studies highlight the origins of the Movement, the ways in which it reshaped the parameters and expectations of cultural and historical discourse, its direct effects on peoples' lives and memories, and its legacy. So long as that legacy is passionately—if not always openly—contested, the Anti-Rightist Movement will continue to be a fruitful point of entry to the enduring questions of modern Chinese intellectual history.

BRYCE KOSITZ

AUSTRALIAN NATIONAL UNIVERSITY

The Rise and Fall of Rong Mengyuan: A Historiography of the 1911 Revolution in the Early PRC

Rong Mengyuan 荣孟源 (1913–1985) was denounced publicly in the *People's Daily* during the Anti-Rightist Movement of 1957 and criticised before an audience of 300 of his peers. Rong was accused of being an anti-Party anti-Marxist element and using the appearance of Marxism to actually hide his bourgeois thought and oppose Marxism. Who was Rong Mengyuan and why was this historian of the 1911 Revolution targeted so publicly? This article uses the works and story of Rong Mengyuan to ask which debates in history occurred throughout the 1950s, how researchers understood history and the role of the historian and what methodologies they used to divide up and narrate history. The article proves that grievances about the direction of the country and debates about the correct interpretation of Marxism and Mao Zedong Thought existed within the historical profession of the 1950s, and that these debates helped lead to the public denouncement and shaming of Rong Mengyuan. The style of this attack would be reprised in a far larger scale against those who led the persecution of Rong during the Cultural Revolution, connecting the Movement to the ongoing history of the PRC.

DAYTON J LEKNER

UNIVERSITY OF MELBOURNE

Plants and Power: A Struggle for Tropical Hegemony in the Anti-Rightist Movement, 1957

In October 1956, while on a train returning home from Beijing to his native Sichuan, Liu Shahe wrote a set of short poems entitled “Pieces on Plants” (草木篇). Published in the poetry gazette *Stars* (星星) in January 1957, Liu’s poem stirred controversy, first in Sichuan and then, after Mao himself fingered it as a “poisonous weed,” at a national level. Even as directly political writing was met, prior to the shift from Rectification to Anti-Rightist Movement, with mixed responses from the Party, Liu’s short botanical poem won him criticism from the outset. This paper explores, by tracing Liu’s tribulations, the Rectification and Anti-Rightist Movements through the lens of literary exchange. I argue, with reference to Barthes’ concept of “writerly” and

“readerly” texts, that alongside the political confrontation that took place during the twin campaigns, there sat a parallel struggle between Mao and Party faithful, on the one hand, and writers such as Liu Shahe on the other, for control of key imagery, and finally, the right to innovate in the linguistic and literary realms.

WILLIAM SIMA

AUSTRALIAN NATIONAL UNIVERSITY

When the smoke never clears: The Anti-Rightist Movement and contemporary historiographical debate

The open-door policy under Deng Xiaoping saw a broad reappraisal of China's modern history. The Communist Party cautiously renounced much of its own Maoist legacy while encouraging a positive view of aspects of the Republican past, resulting in what is now called a "Republican Fever" (民国热) both in the academy and wider society. Some historians present the Republican era as one of exceptional intellectual attainment and variety, evoking the hapless fate of those who remained in China after 1949 as a means to criticise Party orthodoxy and the enduring practice of thought reform. This paper examines the case of the liberal journalist Chu Anping (1909–1966?), who was chief editor of the *Guangming Daily* newspaper when the Anti-Rightist Movement began, and one of just five prominent Rightist intellectuals never to be 'rehabilitated' to this day. I consider how Chu was 'rediscovered' in the late 1980s and how his memory is used in contemporary debate: positively by liberals and the family of other prominent Rightists, who laud Chu as an exemplar of free speech and intellectual integrity; and, in a negative light, by nationalists and New Leftists, who downplay the Anti-Rightist Movement — and would rather see Chu Anping forgotten.

Session F

9.00am–10.30am, Wednesday 12 July

Panel F1. Ancient Philosophy

BARBARA HENDRISCHKE

UNIVERSITY OF SYDNEY

Contrasting interpretations of the value of constancy

Viewed from the *Laozi*, Han Fei's "Explaining the Laozi", several titles in so-called Huang Lao corpus of Mawangdui materials, the Guodian text *Cheng zhi* and, although in greater distance, also the *Heng xian*, the terms *chang* 常 and *heng* 恒 represent a value that appears in varying modes in pre-Qin materials. It is always seen as reflecting or emulating the regularity and persistence that is documented in natural processes. This also holds true for *dao*'s supposed constancy that some see as a replica of that of heaven and earth. To apply *dao* is therefore expected to guarantee the exemplary reliability that makes the value of constancy precious. Such an application is said to take place in the general adherence to non-action that depends on and simultaneously enhances constancy in political, social and economic rules and procedures. Non-action itself is for this reason seen as signifying constancy. This implementation of constancy differs from and can appear in contrast to the eager and strenuous perseverance that is practiced by a person of high moral ambition.

CHARLES YIM-TZE KWONG

LINGNAN UNIVERSITY

The Value of Jing 靜 in Early Chinese Thought

Existentially, the term *jing* connotes quietude and serenity, ease and peace, freedom from desire and even-mindedness, and, by extension, wisdom and transcendence. Metaphysically, *jing* is the balancing, restoring principle in *yin-yang* cosmic operation; without *jing* the world's life-force may end in exhaustion. And in the Daoist philosophical vision, *jing* is also "manifested" as *wu wei* 無為, a fundamental attribute of Dao itself. Albeit a more humanly "active" philosophy than Daoism, Confucianism also stresses the value of *jing*, though more in terms of self-cultivation than of metaphysical reflection. One can thus see *jing* as a general Chinese value with a degree of cultural distinctiveness. This paper will explore some of the philosophical, moral, existential, social and aesthetic dimensions of *jing*, by examining various conceptual formulations and imagistic expressions in early Chinese philosophy and literature.

LI JIFEN

RENMIN UNIVERSITY OF CHINA

An account of the transformation of human nature (huaxing 化性) in Xunzi

In this paper, I argue that for Xunzi not only ritual propriety is constructive, but also it is the foundation for achieving humanity. To support this constructive understanding of the human being, I start with discussing P. J. Ivanhoe's account of reformation and Kurtis Hagen's account

of construction in relation to the transformation of the human being. Based on their studies, I introduce my understanding of Xunzi's theory of the transformation of the human being. I argue that, for Xunzi, that human nature is bad means that the original state of human nature is bad; therefore departure from the original state of human nature is morally necessary for Xunzi. Based on Chenyang Li's discussion on the sage-king's aversion of disorder, I propose that the transition from the aversion of disorder to the fondness of order is not necessarily a natural one. Such a transition needs human efforts and for Xunzi it is to be realized through ritual propriety.

HE FAN

NANYANG TECHNOLOGICAL UNIVERSITY

Harmony 和 and Sameness 同 in Guodian's "Wuxing"

The relation between the concepts of harmony (*he* 和) and sameness (*tong* 同) is usually considered as incompatible, or even opponent in some places of early Confucian texts, such as in *Lunyu* 論語 and *Yanzi chunqiu* 晏子春秋. In *Lunyu*, for example, harmony is considered to be performed or embodied by a gentleman, while for a base man, he intentionally thinks or acts not in harmony but sameness with others. However, "Wuxing" of Guodian materials interprets the relation of harmony with sameness as compatible. "Wuxing" suggests that being in harmony is in harmonizing benevolence (*ren* 仁) and righteousness (*yi* 義), being in sameness is in uniting with heart-mind as oneness, and hence being in harmony is in sameness. Thus, this paper at first attempts to interpret the two different understandings of relations between harmony and sameness, that is, one is focused on interpersonal communications and the other understands harmony and sameness as compatible in terms of individual ethics. In redefining the relation of harmony with sameness in a context of inner cultivation, "Wuxing" presents an inward turn for the concept of harmony.

Panel F2. CitySpace: Urbanism and Places of Spatial Practices in Historic and Contemporary China

Ideas and realities about space and place in China have rich historical and contemporary contexts. The extraordinary history of place-based institutions, place-constituted ideas and social formations, and associated spatial practices in state and society, suggest scope for accommodation of a richly geographical past and how it inflects contemporary places and spatial practices, without, of course, determining them. From the forms of imperial cities to the placement of common houses, Chinese landscapes have represented discerning placements and particular concerns about site, situatedness, and spatial arrangement. Social conventions have taken form in embodied spatial practices, including ways in which cultural practices have been displayed, reenacted, and legitimated. From debates about globalization's cultural arena, we might also consider how in contexts of spatial practices we find the fusions and tensions between local cultural complexes and ideas moving through transnational spheres. Urban areas of the coastal region in China are reliably centers of these processes.

CAROLYN CARTIER

UNIVERSITY OF TECHNOLOGY SYDNEY

'Cut from the County': Mao-era Cities and their Geo-political Legacies in Contemporary China

This paper seeks to identify PRC planning strategies from the early 1950s through which new cities were 'cut' from existing rural counties in order to establish industrial bases for socialist reconstruction. This territorial process and mapping exercise established cities as sites of industrial modernization for national development. The main argument is that in spite of widespread urban redevelopment this socialist city continues to exist, spatially and territorially, impacting contemporary processes of political-economic change. The paper proceeds in three parts. Part one seeks to examine urban construction policies of the 1950s, tracing them to Soviet planning exercises, to establish their strategic significance in the logic of socialist production. Part two examines the historical context of cities 'cut from the county' and how they were strategically established in the socialist landscape of national development. Part three analyzes how contemporary cities face challenges that continue to reflect the original territorial 'cut', such as relatively small urban areas surrounded by large historic rural counties, and interrelated limits to cross-jurisdictional cooperation, and growth of agglomeration economies. Strategies to address these problems include redressing the historic 'cut' or territorial area through new, incremental reterritorialization of surrounding lower-level administrative divisions. The paper includes an empirical case of the three-city area of Su-Xi-Chang or Suzhou, Wuxi and Changzhou, in the Yangzi River delta, where, recently, for example, Changzhou gained a larger area through complex rescaling and territorial change involving two urban districts, three towns and one economic zone.

YICHI ZHANG

UNIVERSITY OF TECHNOLOGY SYDNEY

Islands in the City: Placing the British Settlements in China, 1845–1861

With the signing of the Treaty of Nanking in 1842, Britain gained the privilege of undertaking trade and settlement in the ‘treaty ports’. The British founded their settlements in the designated coastal port cities, yet nothing in the treaty settlements provided for their actual location. Existing works too often subsume site selection of the foreign settlement areas under the general theme of gunboat diplomacy, or ignore the process entirely. Most studies simply point to the location of the settlements, as if a map would confer adequate knowledge. In reality, the historical record shows that official encounters between the Chinese and British led to incremental bargaining over space in the city. By examining the primary archives sourced in China, U.K., Australia, and U.S., this research reveals that the Chinese did not allow themselves to be ordered by the British to give over preferred areas, but rather iteratively argued about the sites of British occupation as an opportunity to both limit the activities of foreigners and prevent interaction between foreigners and local populations. Through prolonged negotiations over boundary making exercises to establish spatial separation, Chinese officials induced the British to established settlements in areas that the Chinese saw as valueless territories, becoming ‘islands in the city’.

YU GAO

UNIVERSITY OF TECHNOLOGY SYDNEY

Worship as a Territorial Practice: From Household Shrines to Lion Processions in the City

For the local residents in the Pearl River Delta region, *baishen* (worshipping local gods) is a part of daily life for nearly every household. Households maintain shrines to the *shen* (gods) including their ancestors, the god of heaven, the god of earth, and sometimes more. This research focuses on the territorial practice of worship and its significance. My paper develops two arguments. The first argument is that worship plays roles in tracing territories as a way of reifying household history and settlement. The activity of worshipping transcends multi-scale spatial imaginaries from the household and lineage territories to the territories of villages. The activity takes place by individuals, who confirm household rituals and belonging, such as at marriage, and through collective activity, especially through the periodic costumed-lion-dance. In the context of urbanization in the Pearl River Delta—the world’s largest urban agglomeration—the second argument is that these territorial practices endure and transform in ways that correlate with historical and new urban spaces. This paper, drawing on my fieldwork in Guangzhou, is an attempt to reveal the multi-scale spatial relations in the system of worship as a part of the lived space of local people’s daily life. Rather than bringing an end to local religion and festivals, these cultural practices continue amidst intensive urban transformation.

Panel F3. 晚清與民國文學

林怡君

亞洲大學

《新世界裡的流浪教師：晚清小說〈學究新談〉中的價值異變與教改鬧劇》

二十世紀初既是「新世紀」，也是一個棄舊迎新的「新世界」。晚清維新之士想「以西方之學術，灌輸於中國」，透過教改走向美好的「未來新世界」，如今本文以身在未來、身在另一個新世紀的眼光，藉《學究新談》回頭觀看：當舊有價值碰撞新世界，做為教授中文的傳統士子，會如何面對劇變、如何參與教改？科舉廢除使傳統落第士子無法安穩當個塾師，不得不四處流浪謀館。經濟壓力加上「經世致用」之說，不僅無法使教改如維新人士期許的脫離功利，反而讓經濟場域與教育場域重疊，教育成為師生間的買賣；另一方面，教育也成為世代之爭：學子煽動社會輿論，使原本常見的師生衝突被提高為新舊價值觀衝突；而在洋務興盛的新世界裡，教師不得不壓抑個人舊有教育理念，迎合流行的教改，配合演出一場場「鬧」劇。相較於擔憂中國「變得太慢」會被列強以武力吞噬的維新論述、啟蒙論述，《學究新談》書寫的卻是一個狂飆的年代，以浮世繪手法引領讀者旁觀「變得太快」的中國，看教育界將如何從內部被教改／洋務逐步被吞噬。

黃璿璋

台灣政治大學

《從「祛魅」到「復魅」：陳景韓、包天笑與民國報刊社群「新西遊記」的啟蒙敘事》

《西遊記》雖為神魔小說，但晚清陳景韓〈新西遊記〉等翻新創作中卻寓有「祛人迷信之意」，足見理性、啟蒙精神。然而時至民國，這一「祛魅」傾向卻開始消退，包天笑等報刊作家開始在西遊續寫中，放置地獄場景、討論靈魂問題，有了「復魅」的傾向。此一現象，正與中國士人反省第一次世界大戰，及民國上海靈學會的成立相關。本文觀察同屬「時報」集團之陳、包二人如何藉「新西遊記」主題對話，勾勒出民國以後文人以「靈魂」與「地獄」反思戰爭文明，及將「鬼魅」鑄成「啟蒙」的「寓教於魅」敘事。

李達

台灣國立中央大學

《試論晚清上海青樓之現代職業轉型——以〈海上花列傳〉為例》

立足晚清上海都市化之時代背景，試以《海上花列傳》所塑造之上海租界高等妓院（書寓）、妓女（長三）為考察中心，觀察上海租界青樓以及妓女群體之現代職業轉型。上海青樓之現代經營模式、業空間的私隱化與自由度、以及其職業化的時控力，無不展現了上海青樓作為現代都市職業之一種的商業特質，確立了其於租界商圈、社交中的獨特地位與社會意義。當上海妓女以職業人的姿態融入上海租界之社交圈並獲得身份認同，已然具備了一定自覺意識與決權

力的她們，面對彼時生存空間鬆動與職業風險並存的時代機遇，在對自我職業價值重新定位的同時，也試圖嘗試自我職業的再選擇以及生存空間開拓。

薛寅寅

UNIVERSITY OF WISCONSIN-MADISON

《“公理”与“伦理”：1920年代中期语丝派与现代评论派论争话语研究》

本文以发生在1920年代中期的“女师大风潮”为背景，以语丝派与现代评论派的论战为对象，试图通过提取论战攻守往来之中的关键词探知双方的思想分歧。这场旷日持久而交锋激烈的论战，内中多有话题的错位，背后又是双方基于各自思想资源、现实关怀和文化构想的严肃思考。现代评论派先支持校长，后支援女大，认为学生运动屡出“常轨”，不合“公理”。诸如“公理”等看似无须论证的概念却为周氏兄弟所不接受。周氏兄弟以其对“思想革命”的关注独树一帜，而伦理问题又是其中的核心。发生在“五四”落潮期的这场论战，既是“新文化”阵营解体的表征，又是这一解体的集中体现。分析论战中双方关注的不同焦点以及话题的错位，有助于从根本上理解两派知识分子的不同关怀和选择。

Panel F4. Tang Dynasty

TIMOTHY WAI KEUNG CHAN

HONG KONG BAPTIST UNIVERSITY

“Judging the Ancients and Judgement by Later Generations” in Early Tang Political and Poetical Discourse

Ever Since Jing Fang’s 京房 (77–37 BC) admonition against Emperor Yuan of the Han’s (r. 49–33 BC) trust in powerful courtiers, which directly resulted in Jing’s death, his advice was used verbatim in later generations with diverse themes. The present study examines the process and new referents of these adaptations in pre-Tang and early Tang political and poetical contexts. Wang Xizhi 王羲之 (303–61 or 321–79) was among the earliest to turn Jing Fang’s political view into a philosophical discourse in his “Preface to [a collection of poetry composed at] Lanting.” Since Emperor Taizong of the Tang (r. 626–49) acquired the original manuscript of this preface and ordered his courtiers to imitate it, reproductions of the artwork as well as the literary style thrived. In his own writings, Taizong intentionally alluded to this “Preface” and turned the philosophical discourse back into a political one, but with a wish to transmit *his* fine legacy to later generations. This became influential in early Tang times. The present study focuses on two lines in the repertoire, “As we look back to the past” and “the later generations looking at us,” in its investigation of their changes in history. It discusses why Wang Bo 王勃 (650–76) frequently used them in his prefaces and what literary styles he inherited from Wang Xizhi as well as the ruler and courtiers of the Zhenguan reign-period, and how he turned the admonition against setting a bad example for posterity into establishing a fine tradition for later generations to admire.

CHEN JINGJING

AUSTRALIAN NATIONAL UNIVERSITY

Sima Chengzhen and the Hanxiang Mirror

In the early eighth century, the Daoist patriarch Sima Chengzhen 司馬承禎 (647–735) travelled to the Tang capital and presented Emperor Xuanzong 玄宗 (685–762) with a Daoist mirror entitled *Shangqing hanxiang jian* 上清含象鑑. An accompanying memorial explained the meaning of the symbols and inscriptions on the mirror’s reverse and laid the foundations for his systemization of Daoist sacred sites across the empire. Ultimately, Sima Chengzhen would produce a system that involved placing sites in a specific hierarchy and identifying *Shangqing* gods to govern them. This system consisted of two parts: *dongtian* 洞天 and *fudi* 福地. While drawing on earlier sources, Sima sought to give more attention to the organisation of *di* 地, or earth. This he saw as embodying wilderness, opposed to the independent and separate system of human settlements within city walls. This paper will demonstrate why Sima Chengzhen chose a mirror as a gift for the emperor and discuss the worldview that he conveyed in the accompanying memorial.

Panel F5. Chinese Values

DAVID SCHAK

GRIFFITH UNIVERSITY

Conflicting, Competing and Ambiguous Values in Contemporary Chinese Society

In societies with a Great Tradition, the values they claim serve as the quintessential definitions of their cultures. Included values are positive and almost always moral, and they are purported to describe the behaviour of members of those societies. Investigation of values by social scientists also frequently focus on positive and/or moral principles in studies of the value systems of various societies. There are two problems with such approaches. First, since values lie at the base of and inform behaviour, they cannot account for conduct that does not conform with the values. Second, they do not recognise conflicting or competing values. The purpose of this paper is to identify some values in Chinese culture that are not part of the Chinese Great Tradition virtues and discuss the behaviour that they engender.

MARTIN J POWERS

UNIVERSITY OF MICHIGAN

The Fungibility of “Chinese” and “Western” Values

Gunther Lottes once observed that, during the Enlightenment, “the perception of China had become a battleground for different conceptions of political authority.” One such conception was the notion that the state has obligations toward the people. The “happiness” of the people, for instance, appears among those self-evident truths listed in the Declaration of Independence, while gaining the “hearts and minds of the people” remains a feature of Democratic doctrine up to the present. Both sentiments had been associated with Chinese classics as early as the seventeenth-century, and continued this association into the eighteenth century in publications such as the *Morals of Confucius*, Le Comte’s *Memoires*, and J. B. Du Halde’s redaction of the *Mencius*. All these works presumed a different relationship between government and the people than was common in Europe at that time, in particular the notion that the state is obligated to improve the lives of taxpayers through social spending and rational policy. This paper makes use of translingual analysis and visual culture to explore the intercultural history of such sentiments in both China and Europe, demonstrating the fungibility of concepts that later came to be seen as uniquely Western.

Session G

11.00am–12.30pm, Wednesday 12 July

Panel G1. General Philosophy

R.A.H.KING

UNIVERSITY OF BERNE

Passion and politics in Plato and Xunzi

In the *Laws*, Plato is quite unequivocal about the need for the lawgiver to deal with the passions: a long list is given at 631E-632A. Xunzi is equally clear that qing is something the *junzi*, that is the ruler or his advisors, or those who aspire to these positions have to discuss. What is common to both sets of views is that qing and pathê are very important for motivation. Furthermore, they are subject to modification. These two facts provide good motivation for the use of these general terms in a political context. Xunzi is on the cusp of grasping the necessity for the class of passions – out of political necessity, namely, the relation between qing, including desires, and the work of politics, conceived of as the affective adaptation of people to a hierarchy determining the distribution of goods. These politics are deeply anti-modern in that there is no sphere free of the political. They are instantiated in the shifting sands of the passions. However stable the virtuous human is, character is not a great guarantee of the happiness of others. The bottom line is clear: passions have to be assessed and modified for a successful polity in both Xunzi and Plato. But the calculation, or dialectic getting to the bottom line is complicated and diverse. The styles of thought cannot, and need not be reduced to conformity.

DENNIS SCHILLING

RENMIN UNIVERSITY OF CHINA

Necessities of life: Human biological condition and ancient Chinese political theory

Social organization is functionally obliged to answer human biological necessities. Consequently, human needs play an important role in justifying social control and political authority. Mohists demand the “supply for cloth and food” (衣食) while early Confucians show great concern for people which depend on others (安老, 懷少 etc.). With Mèng zǐ and his polemics against the Nóng jiā, human biological condition and its reflection in social organization became a central theme in ancient Chinese political discourse. Texts like the Xún zǐ and the Lǚ shì chūn qiū elaborate and respond to it, while a severe critique is given in the Zhuāng zǐ, together with provoking alternative solutions. The different views expressed in these texts reveal that we do not have a common conception of life in ancient China. Human (biological) life also seems not be a uniform concept, as some ancient thinkers distinguish different forms of life with different values. There is no consensus on questions how life is represented in human social action and organization and what biological needs human nature society and political authority should take care about it.

REY TIQUIA

UNIVERSITY OF MELBOURNE

Restoring the Metaphysical Value of the Cosmic Breath 氣 to the Real World

In essence, the political demise of the traditional Chinese calendar and almanac 通書 in 1911 fractured the ‘unified field of all existence’ or metaphysics of premodern traditional Chinese natural studies and their corresponding practices. Central to this perspective is the notion of *qi* 氣. In 1642, Wu You Xing, founder of *wenbing* (warm febrile disease) school of medicine, saw the material nature *wu* 物 of *qi* by referring to it as as a ‘vessel’ that moves and transports fire.’ However, by the late Ming and early Qing, Western scholars like Johann Adam Schall von Bell encountered problems in seeing and ‘watching the ether’ (*qi* 氣) involved in the traditional Chinese practice of *hou qi* 候氣 which is the practice of making an astronomical and meteorological observations of the growth and transformation *ab initio* of the cosmic breath in all things’ 測候物氣的生長變化. Having done this translation, I outline the importance of ‘cosmic breath’ in the restoration of a number of premodern traditional natural practices like chronoacupuncture, traditional Chinese language, astronomy, calendrical studies, geomancy (*feng shui*), organic farming, traditional Chinese sexual practices (*fang zhong shu*), ancient Chinese divination (*zhan bu*) and traditional Chinese prognosticational systems of foretelling major climactic events like floods, droughts, epidemics and earthquakes.

Panel G2. Library and Resources 古籍、翻譯及數字化

鄭傑文

山東大學

劉端

山東大學

《域外漢籍調查、複製、編目與古籍數據庫建設——以山東大學“全球漢籍合璧工程”為例》

中國古籍是中華優秀傳統文化的基本載體，而千百年來流散境外的數量相當龐大。據統計，全球漢籍現存 30 萬部中，境外所藏約 11 萬部，其中港澳臺地區約藏 3.7 萬部，日韓約藏 2.3 萬部，北美地區約藏 1 萬部，歐洲約藏 3.2 萬部，俄羅斯約藏 8700 部。境外所藏中，約有近千部著作為國內所無，數千種版本為國內所缺，數百種著述或版本可以實施各家館藏間的合璧性綴合。利用數字化技術，實施境外古籍的再生性回歸，與中國大陸所藏形成“合璧”，編修大型數字化漢籍叢書——《全球漢籍合璧》，並遴選珍本分批影印出版，為深入開展國際漢學研究奠定學術資料基礎。

SUSAN XUE

C.V. STARR EAST ASIAN LIBRARY, UNIVERSITY OF CALIFORNIA, BERKELEY

ZHAOHUI XUE

EAST ASIAN LIBRARY, STANFORD UNIVERSITY

YING ZHANG

LIBRARIES, UNIVERSITY OF CALIFORNIA, IRVINE

《明代官署官名表與明職官中英電子辭典翻譯項目》

Crowd-translation of Ming Government Official Titles: A Collaborative Project

Digital humanities has enabled collaborative, transdisciplinary, and computationally engaged research and publishing. It brought great opportunities for librarians, who are skilled in both technologies and resources, to get involved in every phase of scholarly communication lifecycle, from data collection to publishing. The proposed paper will report a current collaborative project among a team of East Asian studies librarians in the U.S.. Funded under the CEAL-Mellon Innovation Grant <http://cealnews.blogspot.com/2016/06/mellon-grant-recipients-for-2016.html>, this one-year project (August 2016–July 2017) aims to develop a comprehensive Chinese-English dictionary of Ming government official titles. To develop such a dictionary, we start with designing a hierarchical Ming government tree, on which thousands of bureaucratic official titles are identified and grouped to corresponding bureaucratic offices, and then ingested to an online expert crowd-translation system <http://mingofficialtitles.lib.uci.edu/#/>. The online system acts as a virtual community where Ming scholars around the world work together, contributing English translations of Ming official titles that have not yet been translated in existing reference materials. This bilingual dictionary fills a collection/publication gap for a genuine resource need from Harvard Professor Peter Bol and his CBDB (China Biography Database) project. This project allows us to explore a new way of engaging in knowledge creation and growing collections in the wake of digital humanities, through a close collaboration among scholars, librarian peers, and IT specialists.

OUYANG DIPIN
LI XIAOLI

NATIONAL LIBRARY OF AUSTRALIA
 NATIONAL LIBRARY OF AUSTRALIA

Chinese Collections at the National Library of Australia

The National Library of Australia has a strong Chinese collection in many subject areas, including archaeology, religion (especially Buddhism), folklore, pre-modern history, classical literature, and the fine arts. In recent decades, following growth in the study of modern China in Australia, significant effort has been made to expand the collection of materials addressing contemporary topics. This trend will continue in the future, while the collection's traditional strength in pre-modern Chinese Studies, local historical materials and statistical yearbooks will be maintained. This presentation will highlight significant new acquisitions, share the latest information on Asian Study Grants, and introduce resources for scholars and research students engaged in Chinese studies.

JESSICA WEI
BELINDA DELLO-IACOVO
LOUIS CHAN

CNKI
 JIALE ZHONGWEN
 WANFANG DATA

Exhibitor Presentations

Panel G3. 視覺媒體與網絡

孙婧

四川省社会科学院

《边界与超越——中国微电影话语方式分析》

在当今全媒体时代，中国微电影蓬勃发展。作为新的文化文本，微电影的特殊性在于其本身所具有的独特身份和其所建构的新的关系领域。微电影是以个人化或者说个体化的姿态出现在公众视野中的，这种姿态无疑消弭了原有体制内精英电影所划定的框架与边界。对微电影来说，话语相对于其他的电影系统占据着某种优势地位，其他的意指影像和附加文本都可以转化为语言，通过话语进行理解。因此，微电影对于社会价值观念的建构也是以话语为基础进行的。

洪敬富

台灣成功大學

李自維

台灣成功大學

《互聯網時代下的中國學生愛國主義價值觀：以〈開學第一課〉為例》

本文旨在闡述中國宣傳政府如何與時俱進地調適其宣傳方式與作為，冀望在互聯網科技時代中，推進其（政治）思想工作與愛國主義價值觀，以面對來自民間社會對黨國政府不斷上升的衝擊與挑戰。為了進一步闡釋此論點，在實證經驗上，本文輔以由中國教育部與央視自 2008 年以來聯合製播的《開學第一課》節目，進行對中小學生的愛國主義教育和（政治）思想工作。本文認為，中共隨著科技形勢的變遷，正推進宣傳工作的調適與創新，俾利有效地強化黨國政府的官式議題，獲致預期的宣傳成效，牢牢地夯實並做好互聯網時代下的黨國意識型態與政治思想工作，建構一個具有中國特色的社會主義式價值體系。

Panel G4. 藝術與物質文化

孙曾田

中国传媒大学

《手工艺在中国文化创造中的地位和作用》

手工艺在中国文化和文明中创造中，有着特殊的地位和作用。这一点，放在世界上范围来考察则更为突出。手工艺伴随着人类农耕时代产生和发展。中华文明的主体是农业文明，早熟且漫长，农业社会定居生活为手工艺的发展提供了较之其他文明更优越的条件。中国的青铜、漆器、陶瓷、玉器、丝织、木器、手工艺是前工业时代的“中国创造”和“中国制造”，其成果手工艺品多是生产生活的实用器物，几乎涵盖社会生活的方方面面。它既是物质文明创造，又是精神文化的创造，包含着科学、美学、哲学。。。等文化内涵，体现着中国的价值观。手工艺匠人的创造及其成果，在中国历来不受重视；在文化价值上，也没有得到应有的学术研究。本论文就手工艺在中国文化和文明创作中的地位和作用，手工艺和手工艺品器物的文化价值，特别是其中蕴涵的中国价值观念，展开研究和探讨。

郭爱和

洛阳三彩艺术博物馆

《陶瓷源 中国窑》

中国 - China - 陶瓷。世界认识中国，从瓷器开始，瓷器也被誉为中国最伟大的发明之一。中国最早对“瓷”的定义为“瓷乃有釉之陶器也”，“最早的中国”洛阳，是中国陶瓷之源，是中华文化的核心地，而洛阳三彩正是中国最早的陶瓷。包括三彩窑址在内的中原各古窑口遗址，涵盖中国各瓷区及各窑口，是“中国窑”的核心，也是世界重要的文化遗产。因此，“陶瓷源中国窑”文化品牌对中国文化安全，至关重要，传承创新好中国陶瓷，是新一代中国陶瓷人的使命和责任。

溫麗娜

香港中文大學

《古今的畫學傳承——以趙少昂及其〈實用繪畫學〉為例》

嶺南畫派巨匠趙少昂 (1905-1998) 於 1963 年應《燈塔》月刊主編劉翼凌的邀請撰寫「實用繪畫學」專欄，教授讀者嶺南畫派的作畫技法。由於趙少昂的專文不涉高深理論，行文淺白普及，因而有「讀之即可無師自通」的美譽，成為了學畫者的入門指南。時至今日，有關畫法文章得以保存下來，實有賴臺灣藝術圖書公司主編何恭上將它們輯成專書，並出版印行，使讀者能一窺嶺南派畫法的秘技，亦為趙氏的研究提供珍貴的一手材料。本文即以趙少昂及其《實用繪畫學》為例，去探討古今畫學思想的傳承，以及畫譜書寫方式、裝訂形制和體例的變遷。

Panel G5. Roundtable: Mending a broken net: Martial law as embedded in Taiwanese society

補破網：臺灣社會與戒嚴

MARK HARRISON

UNIVERSITY OF TASMANIA

PHYLLIS YU-TING HUANG

MONASH UNIVERSITY

PAUL FARRELLY

AUSTRALIAN NATIONAL UNIVERSITY

Looking at the net, eyes red

看著網 目眶紅

Such a big hole torn in it

破得這麼大洞

I want to mend it, but can't

想要補沒辦法

Who can understand my suffering?

誰人知道我的苦痛

Today if I fail to mend the net

今天若補破網這件事荒廢

I'll never have a hope

是永遠沒有希望

For my future, I must mend the tear

為了前途就補縫隙

Find a tool to mend the broken net

找工具補破網

Released in 1948, one year after the tragedy of 228, *Broken Net* 補破網 was recorded in Hoklo. 'Net' and 'hope' are homonyms and this subversive word play led to the song being banned in the 1950s. At this time the newly-arrived Kuomintang was remaking Taiwan in its image of a modern China, and dissenting voices were silenced. The song remained forbidden until 1977, when it formed part of the repertoire of folk singer and activist T.C. Yang 楊祖珺.

Broken Net's resonance with the martial law period is strong in how it depicts deep personal trauma and the yearning to repair society. Indeed, some might argue the better future hinted at in *Broken Net* has arrived: Taiwan's vibrant civil society, high interest in the democratic process, resilient indigenous cultures, rapacious media, tolerance towards LGBTI communities and dynamic religious innovators all point to a singular Asian modernity. But thinking beyond this progressive narrative, how is Taiwan's forty years of martial law embedded in contemporary society?

In this roundtable – held to coincide with the 30th anniversary of the lifting of martial law in July 1987 – the panelists will introduce elements of pre-1987 society that today demonstrate the intersection of the state, culture, memory and the everyday to interrogate how Taiwanese society has (or has not) evolved in the last thirty years. We ask: Are the tools there to mend the broken net? Or is the net even broken?

Session H

1.30pm–3.00pm, Wednesday 12 July

Panel H1. Rights Defence Lawyers and Constitutionalism in China (1)

Scholars have argued that rights lawyers have played key roles in advancing social and political change in a reforming society through defining and defending citizen rights, developing civil society, and seeking to moderate state power. We aim to make both empirical and theoretical contributions to the world-wide debate on the interaction between rights lawyers, rule of law, social activism and political transformation. This panel focuses on the political roles and aspirations of lawyers in contemporary China, demonstrating how Chinese “rights defence” lawyers have articulated popular grievances against the state as questions of “the rule of law” and “human rights” and drawn together diverse strands of social protest to become an articulating voice for transformation to constitutional rule.

HUALING FU

UNIVERSITY OF HONG KONG

Political Lawyering in China: How Political Is It?

EVA PILS

KING’S COLLEGE LONDON

From legal advocacy to legal resistance: The experience of China’s human rights lawyers

This paper discusses the experience of human rights lawyers, a small group of legal professionals who have emerged in China’s post-Mao era. It argues that lawyers who insist that the Party-State follow the law in all cases, including those deemed ‘sensitive’ by the authorities, have faced a system that is increasingly intransigent to their arguments, and repressive of their advocacy efforts, treating these as acts of disobedience and subversion. Responding to such pressures, these lawyers have developed forms of wider political advocacy and resistance to the system that have further sharpened the contrast between their liberal outlook and a system in authoritarian regression. As they engage in legal resistance, the lawyers draw on, and test the boundaries of, the right of resistance as a human right.

HAN ZHU

UNIVERSITY OF HONG KONG

Rights Lawyering under Authoritarianism: A Comparative Study of Taiwan and Mainland China

The Communist People’s Republic of China and Nationalist Republic of China are often considered to be twin brothers of authoritarian one-party regimes. Both systems have adopted an instrumental view of the law for facilitating social management and economic development. Although they share many commonalities of the one-party system, there are salient differences between the two authoritarian regimes in various aspects. The regulation of the state over the

legal professions and the advocacy work of rights lawyers are one of the legal aspects that outright demonstrate the commonalities as well as differences found in these two authoritarian systems. The different political/legal opportunity structures of the two authoritarian contexts gave rise to different pathways of legal mobilization. An examination of the interaction between the state and rights lawyering well reveals the complicated nature of authoritarian legality. This paper examines the path of the development of rights lawyering and makeup of rights lawyers in the two regions with a focus on the authoritarian period. It examines and compares the regulations and control over rights lawyering, and analyzes how the different legal structures, as well as other relevant political opportunities and constraints, have influenced the different developmental trajectories of rights lawyering in the two regimes. It is also anticipated that the case of Taiwan will provide some perspective on the potential future of rights lawyering in China. In the larger context, this comparative study might also shed light on the long-debated question of legal development and democratization in transitional states.

Panel H2. 明清文學

王晴慧

亞洲大學

《從傳統父權到顛覆父權——以〈白娘子永鎮雷峰塔〉及〈白蛇說〉之符號探究為主》

《白蛇傳》是中國民間四大傳說之一，故事主要描述修煉成人形的白蛇精與凡人的曲折愛情故事。目前發現《白蛇傳》最早的成型故事，乃是記載於明代馮夢龍《警世通言》第二十八卷的〈白娘子永鎮雷峰塔〉，故事記載至白素貞被鎮壓在雷峰塔下即結束。《白蛇傳》故事，早期因以口頭相傳為主，因而派生出不同的版本與細節，據考據應成於南宋或更早，至清代已成熟並廣為流傳，可說是中國民間集體創作的典範。值得注意的是，從古至今，這個故事隨時代不同，仍不停被注入許多新元素，除了故事情節不斷豐富外，人物性格也在逐漸的演變；考察其間變化，可發現近千年的演變，有著一條從「傳統父權」到「顛覆父權」的意識型態轉變。本文以最早文本〈白娘子永鎮雷峰塔〉及台灣現代詩人許悔之的〈白蛇說〉詩作，作為古今文本比較，並援引符號學為文本分析方式，探究白蛇傳故事在古今價值觀遷變中，所透顯的符號意蘊之轉變。

洪敬清

臺灣國立政治大學

《酒與食：〈西遊記〉中的飲食書寫與世俗趣味》

本文深掘《西遊記》如何透過飲食符碼——酒、食——的展演，將飲食書寫中的世俗趣味——大道／小道、大我／小我——轉化為談經論道的談資，或作為敘寫人間的世情樣本。首先，「杯飲／拒喝之間——『人情』與『戒律清規』的計量」討論悟空的人情酒與唐僧的保命酒之世俗辯證關係。其次，「八戒、妖精對『食』物的想像」聚焦於八戒的進食與妖精用食之不同。藉由現當代的飲食視角，重讀《西遊記》中的「飲食」與「趣味」所在。

曾世豪

台灣政治大學

《此三桂之續也：論「乞師日本」在清代小說之呈現》

明、清鼎革，不僅是大陸之事，其餘波也曾傳至東瀛。過去學界針對南明乞師日本之研究，多側重於史料上的釐清，然而，此次秦廷之哭以失敗告終，令遺民扼腕不已，加之明之滅亡，實可追溯至嘉靖、萬曆兩次倭患，遂有小說家將之綰合的呈現。這些作品包括《水滸後傳》、《女仙外史》和《說唐全傳》，文本中模糊化賊兵（清廷視角）／義軍（反清視角）之份際，把乞師者轉為反派角色，也把原來屬於支援者的日本貶回殘暴不仁的倭寇，呼應了時人對其曾隲突中國的記憶。透過想像筆法，乞師日本的歷史在虛構文本中演繹出迥異的姿態。

Panel H3. Republican Period

TIN KEI WONG

UNIVERSITY OF QUEENSLAND

“Free love” in the eyes of American female missionaries and May Fourth Chinese women

This paper examines the concept of “free love” for American female missionaries and Chinese women respectively during the May Fourth era, the period from mid-1910s to mid-1920s in China in which intellectuals questioned and even attacked traditional Chinese culture whilst readily accepting Western ideas. Amongst the traditional Chinese values, the Confucian patriarchy was emphatically condemned, especially against the backdrop of Western female missionaries’ work which started in the late nineteenth century and spread Western ideas about women’s rights across China. American women, who “strove to be free and independent human beings” as Hu Shih claimed, were seen to be desirable models for Chinese women to emulate. Although the May Fourth radicals idealised American women as one of the Western models of modernisation, this paper aims to illustrate that Chinese women pioneers were in fact more progressive than some American women, female Protestant missionaries in China in particular, in regard to their concepts of “free love.” Comparing personal accounts by various Chinese women with essays by American missionary Laura M. White, this study argues that White’s ideas of “free love” and womanhood were far more conservative than those promoted by the Chinese women pioneers.

YI GUO

MACQUARIE UNIVERSITY

From Wang Tao (1828–1897) to K’ang Yu-wei (1858–1927): Traditional Intellectual Resources and China’s Encounter with Western “Press Freedom”

Even though the Chinese system of writing was invented as early as the fourteenth century B.C., there was no right to press freedom in imperial China. Therefore, the introduction of the Western concept of “freedom of the press” in late imperial China reflects China’s encounter with the Enlightenment. From the 1830s Western Protestant missionaries began preaching the Gospel in China, establishing modern printing houses and ultimately introducing the Western idea of press freedom into China through their publications. Adopting a historical approach, this paper aims at recovering how Chinese intellectuals understood and reinterpreted the Western idea of press freedom in the Chinese context when they initially encountered this concept. It sheds light on the role of traditional Chinese intellectual resources in negotiating and formulating the Chinese perception of Western press freedom in late nineteenth century. Through a “thick description” of “the first Chinese newspaperman” Wang Tao and the influential media mogul K’ang Yu-wei’s personal experiences, this paper also analyses the changing sociocultural context as the driving force in the gradual subsiding of traditional intellectual resources’ influence on Chinese intellectuals’ psychological burden of embracing the free press at the turn of the twentieth century.

Comrade, Fellow Provincial, and the Leadership: Shi Cuntong, Liu Renjing and the Youth League of the early 1920s

The Chinese Socialist Youth League (CSYL), the affiliated organ of the Chinese Communist Party, was undergoing the formative period in the early 1920s. In the second half of 1923, the chairman of the CSYL, Shi Cuntong 施存统 was replaced by Liu Renjing 刘仁静. However, surprisingly, Liu left resolutely the leadership position with bitterness after less than half a year. The dramatic alteration of the leadership in a short time, with the various reactions among the local units, in fact embodies a series of complicated episodes behind the scene which has been little studied. This paper examines the early organizational development and evolving ideas of the revolutionaries in a particular time by dint of tracing the ins and outs of the leadership transition between Shi and Liu. It reflects from this case that the young revolutionaries' different background, experience and the unique personality, the particular local and group consciousness, as well as the individual interpretation of strategies and tactics, together played a crucial role in fashion of the extraordinary inner rivalry that the CSYL was enmeshed of the time, and exerted a lasting impact upon its path afterwards.

Panel H4. 方言與文化

徐復嶺

濟寧學院

《兩岸同形異用詞文化含義的差異及其成因》

台灣國語和大陸普通話中存有一些詞語形式完全相同、詞彙核心意義或基本意義也都相同、只是實際語用或附加意義不尽相同的詞語，如“教師節”，雖然兩岸都指教師的節日，但具體所指日期并不相同。“賓館”，雖然意思都是招待來賓住宿的地方，但大陸多指檔次較高的旅館，而台灣多指提供住宿或短時間休息的旅社，一般檔次較低。“几”（jǐ），兩岸都用來詢問數目，相當於英語的 how many。但在數目的大小範圍上兩岸却有不同。像“教師節”“賓館”“几”這類詞，我們稱之為“同形異用詞”，簡稱“異用詞”。由於兩岸在地理環境、風俗習慣、方言背景、人文歷史乃至社會制度、政治體制等等方面有所不同，為兩岸有關詞語在核心意義或基本意義之外賦予了不同的附加信息，打上了各不相同的文化“印記”。

林哲緯

臺灣政治大學

《俗諺反映的古今價值觀——以〈荔鏡記〉的分析為例》

《荔鏡記》（1566）是現存最早且最完整的閩南方言文獻，內容為陳三、五娘的愛情故事，夾雜泉州、潮州話創作的南戲戲文，廣泛流傳於泉、潮、臺灣等地。《荔鏡記》具備口頭語體的特徵，戲文中大量使用俗語、諺語表達當時對愛情、社會、官場等價值觀。俗諺以固定的語言形式，傳遞人們的智慧、經驗。本文檢索《荔鏡記》中共 132 條俗諺，從中觀察當時反映的價值觀，並與臺灣今日仍使用的閩南語俗諺相互比較，藉此理解古今價值觀之異同。

Panel H5. One Belt, One Road

PRADEEP TANEJA

UNIVERSITY OF MELBOURNE

China's "One Belt, One Road": Indian perspectives

Xi Jinping's 'One Belt, One Road' (OBOR) initiative could potentially have a significant economic and geopolitical impact on Asia. Some South Asian countries have welcomed the initiative as they expect to get a share of the billions of dollars in investment and foreign aid that are on offer. Pakistan, for instance, has emerged as one of the early beneficiaries of OBOR, with China promising to invest US\$46 billion in the China Pakistan Economic Corridor (CPEC), which will form an integral part of OBOR. India, however, has refrained from supporting the Chinese initiative for a variety of reasons. This paper provides an overview of OBOR and explores the reasons for India's reluctance to support the Chinese initiative. In particular, it seeks to answer the following questions: (1) what has been India's response to OBOR?; (2) what are India's main concerns in this regard?; and, (3) what is the likely impact of OBOR in general, and CPEC in particular, on India-China relations?

JIAN ZHANG

UNIVERSITY OF NEW SOUTH WALES AT ADFA

"One Belt, One Road" and China's Geoeconomic Strategy in the South Pacific

Over the past decade or so, China has emerged as an increasingly consequential player in the South Pacific through vigorous aid programs, expanding trade and investments and active political and diplomatic engagements. Lately, the region has also been included in Beijing's ambitious 'One Belt, One Road' (OBOR) initiative as a node of the '21st Century Maritime Silk Road'. While China's growing engagements with countries in the South Pacific have brought unprecedented opportunities for regional economic development, concerns about China's intensification of using economic means to achieve strategic and foreign policy objectives at the expenses of other major external powers in the region have been abound. This paper examines the nature and motivations behind China's expanding economic, aid and diplomatic activities in the South Pacific, the role of the region in China's OBOR, and the challenges faced by China to manage its relationship with other traditional major external powers in the region.

HONG-YI LIEN

NATIONAL CHENGCHI UNIVERSITY

China's "One Belt, One Road" Initiative and Russian Response: The Case of Central Asian Nations

Chinese president Xi Jinping initiated the concept of "One Belt, One Road" in 2013. The "one belt" route leads to Europe from China's western city of Xi'an via Xinjiang, Central Asian nations, and Russia. Moreover, when Russian president Vladimir Putin came to power for a second time in 2012, he proposed the concept of a "Eurasian Economic Union", which connected Russia, Belarus, and Kazakhstan, planning to attract Central Asian Nations into this union, and formally established at the beginning day of 2015. The Central Asian region is covered by these two magnificent plans. Unavoidably, China and Russia will compete in this region, but they also

understand that they are complementary to each other, not only in the field of sharing mutual resource, but in the field of advocating their opinions in the international arena. This paper combines these two significant issues, including the following questions: is there any contradiction or conflict between these two magnificent plans proposed by China and Russia, respectively. At the same time, what's attitude of Central Asian nations' about requesting cooperation from these two neighboring nations? These answers to the above questions will be the core of this paper.

Session J

3.30pm–5.00pm, Wednesday 12 July

Panel J1. Rights Defence Lawyers and Constitutionalism in China (2)

Scholars have argued that rights lawyers have played key roles in advancing social and political change in a reforming society through defining and defending citizen rights, developing civil society, and seeking to moderate state power. We aim to make both empirical and theoretical contributions to the world-wide debate on the interaction between rights lawyers, rule of law, social activism and political transformation. This panel focuses on the complex relationship between Chinese rights defence lawyers, civil society and the party-state, providing observation and analysis on the legal defence work of these lawyers, their connection with civil society and their resistance to the political persecution by the party-state.

CHONGYI FENG

UNIVERSITY OF TECHNOLOGY SYDNEY

Human Rights Lawyers and Prospects for Civil Society in China

CHLOE TANG

CHINA HUMAN RIGHTS LAWYERS CONCERN GROUP

《中国维权律师在公共事件中的角色》

The Role of Chinese Rights Lawyers in Social Events

JOHN GARRICK

CHARLES DARWIN UNIVERSITY

YAN CHANG BENNETT

PRINCETON UNIVERSITY

China's 'Four-Pronged Comprehensive Strategy': The values underlying socialist rule of law reforms

In China today, President Xi Jinping's grand narrative is framed by the widely publicized 'Four Comprehensives' (*si ge quan mian* 四个全面) which claims to: 1. build a moderately prosperous society; 2. deepen reform; 3. govern the nation according to law, and 4. tighten Party discipline. Our paper argues that this is essentially a political narrative telling a moral tale seeking to legitimize and glorify the virtues of the present. It also attempts to shrug off mistakes of the previous dynasty. Theoretically, we draw on international comparative law and legal narrative analysis to provide a critical appraisal of the underlying values reflected in the 'Four Comprehensives', paying special attention to 'strand three' - how the narrative shapes the directions of China's socialist rule of law. We argue there is a reverse development against legality, with judicial independence now added to the list of taboos.

Panel J2. Literature & Language

ZHANG LAN

MACQUARIE UNIVERSITY

Valued Factors in Traditional Chinese Genre Identification and Classification

There are more than 200 genres had been classified from traditional Chinese texts till the Qing Dynasty. It is a prominent trend in the field of traditional Chinese literature to analyse these texts as literary works. However, many of these works were written in various contexts with different social and communicational functions, which highly impacted on how they were identified and classified later across the history. Few researches have touched the linguistic features of these works, while to analyse them from linguistic approaches will help us not only to understand why and how they were classified traditionally, but also to better interpret these text to readers from other countries. This paper focuses on the factors used for genre classification in *Shi Wen Lei Ju Han Mo Quan Shu* (事文类聚翰墨全书), a traditional Chinese encyclopaedia composed as writing instruction in Yuan Dynasty, taking relevance theory as an instrument to analyse how this factors work for genre identification and classification. These factors have been valued by commentators not only in texts that have practical functions, but also in the texts that have long been considered as literary works.

WU TSZ WING GIOVANNA

EDUCATION UNIVERSITY OF HONG KONG

The “Notorious” Eight-legged Essay and Its Significance for Rewriting the History of Classical Chinese Literature

Take a glance at the history of classical Chinese literature written since the early twentieth-century, and it would seem as if *baguwen* (or the eight-legged essay), a genre that has long been labelled “notorious,” had never existed. Notwithstanding the fact that some scholars started to include *baguwen* in the history of classical Chinese literature in the last two decades, they continue to uphold concepts introduced by the May Fourth intellectuals and cannot help stressing “indictments” of *baguwen*. It seems as if *baguwen* is not a matter to the history of Chinese literature. What is *baguwen*? How did the genre develop during the Ming and Qing dynasties? Was there any interaction between *baguwen* and other genres that flourished in late imperial China? Without the “participation” of *baguwen*, would the development of Ming-Qing literature remain the same? By investigating the interactions between *baguwen* and other genres, this paper aims to elaborate the importance of *baguwen* for understanding the literature of the Ming and Qing dynasties. It also concerns the position and significance of *baguwen* for modern scholars rewriting the history of classical Chinese literature, and further emphasizes the value of studying *baguwen* in the twenty-first century.

JOCELYN CHEY

WESTERN SYDNEY UNIVERSITY

Riddling the Riddles: A type of traditional Chinese humorous word-play

Riddles are not exclusive to Chinese culture but the Chinese language is particularly apt for the formation of these question-and-answer forms of word play, and there are traditional frames

for their usage in Chinese culture. They may be regarded by some as wit rather than humour, but the solving of a riddle provides not only simple intellectual satisfaction but also those Aha moments that result from the resolution of incongruity and this therefore qualifies them to be regarded as a type of linguistic humour. Some examples of old and new riddles will be provided, to demonstrate the range of such puzzles, including those based on the analysis of written characters and those demanding shared understanding of social customs. The question and answer form of riddles will also be compared with jokes in the form of *xiehouyu* 歇後語, another characteristic form of Chinese humour.

Panel J3. Communities and Citizenship

JULIA BEABOUT

CHINESE CULTURE CENTER OF SAN FRANCISCO

Chinese Citizenship Values: Back to the Future

A country's values are often posited through commemorative works to their national heroes, especially as they relate to citizenship ideals. Research indicates these values change and evolve over time to reflect the current socio-political environment and the contending agendas of stakeholders. Many Chinese consider Song Qingling 宋庆龄 (1893–1981), wife of China's first president, Sun Zhongshan 孙中山, a.k.a. Sun Yatsen (1866–1925) to be the Mother of China. She is referred to as "China's conscience", "The One Who Loves China" and "Gem of the Nation". Reverence of and memorials to her have proliferated in the Post-Mao era. While it is easy within a China context to conceive of these works solely as a top-down, governmental citizenship project, careful analysis reflects a more complicated reality, especially with respect to the female citizen. This paper uses comparative material culture analysis to unpack the citizenship values embodied in commemorative works to Song and illuminate how their evolution in the Post-Mao era reflects a multiplicity of governmental and popular stakeholders and factors influencing Chinese citizenship ideals in a globalized context.

ANETT KOZJEK-GULYÁS

PÁZMÁNY PÉTER CATHOLIC UNIVERSITY

Human values and forms of behaviour in Chinese communities in China, Hungary and Sweden

The paper compares the results of three pilot studies – that of a Chinese rural small town, Qinhuangdao, that of the Chinese community living in Hungary and that of the Swedish Chinese community living in Sweden. The explorative survey compares the results of the Chinese, the Hungarian and the Swedish samples in six topics: world view, human trust, satisfaction, human behaviour, purpose of life and human values. As for human values, according to the Chinese data, the most important value is the safety of the mother country, followed by the world of beauty, freedom, family safety, politeness, respect for others, and the values of ambitiousness. The least preferred values are the following: interesting life, social prestige, financial well being, being obedient, honest, jolly, helpful, disciplined, creative, the joy of work well done, respect for traditions. In their choices of life purposes, the value system and self image of the Chinese living in Hungary is the same as those of their peers living in their mother country. That is the Chinese possess a stable self image. Family safety and conformity are the most preferred life purposes in the data of both countries. These are followed in preference order by performance-oriented, good will, emotional and spirituality. The life purpose choices of Chinese are also very similar, be they either living in their homeland, or far away, in Hungary. In the Chinese sample I analyzed the correlation between values and life purposes with a structural model. According to the LVPLS model established for the structural connection between value indicators and life purpose indicators, values serving individual purposes influence the life purposes serving the interests of the community to a greater extent.