

Chinese Studies Association of Australia

16th Biennial Conference

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La Trobe University, Melbourne

Abstracts

Session A 1:00pm–2:30pm Monday 1 July

Panel A1. Modern Chinese History (1)

JON EUGENE VON KOWALLIS

UNIVERSITY OF NEW SOUTH WALES

Friends Indeed? Lu Xun and the Japanese in Shanghai (1927-1936)

Lu Xun 鲁迅 (1881-1936), whom Japanese Nobel laureate Oe Kenzaburo called “Asia’s greatest writer in the 20th century” and who might also be termed the intellectual leader of left-wing dissent under the Kuomintang regime, spent the last nine years of his life (1927-1936) in Shanghai, living part of the time as a marked man, shuffling himself and his family from hiding place to hiding place. Key to his survival and ability to operate as a public figure at the time was his relationship to Uchiyama Kanzō 内山完造 (1885-1959), a Christian convert who came from the lower echelons of Japanese society to China, originally to sell eye drops but became a successful bookstore operator. A second Japanese who played a pivotal role was his personal physician, Dr Sudō Iozō 须藤五百三 (1876-1959), said to have been a member of the ultra-nationalist Kokuryūkai 黑竜会 or Black Dragon [aka Amur River] Society. To what extent can we corroborate rumours that Uchiyama was a spy and, more fantastically, that Dr Sudō was responsible for Lu Xun’s death? Why would the Japanese have first wanted to preserve and protect Lu Xun, then to destroy him? What was Uchiyama’s role in Shanghai after Lu Xun’s death and under the collaborationist regime? These are some of the questions this paper will address.

BRIAN G. MARTIN

AUSTRALIAN NATIONAL UNIVERSITY

An Incomplete Party State: Zhou Fohai’s Role in the Organisation of the Collaborationist Wang Jingwei Government, 1939-1940

The Wang Jingwei Government was different from its two immediate predecessors (the Beijing Provisional Government and the Nanjing Reformed Government) in that it was a government that considered it had a ‘national’ mandate covering the areas of occupied China; and it sought to achieve a permanent peace with Japan through negotiations. Above all else, however, it was, at its core, a Guomindang Party Government, whose organisation and institutions were based on the pre-war Nationalist Government, and that mirrored those of the Guomindang Chongqing Government.

One of the key architects of this collaborationist Party-State was Zhou Fohai. In early 1939 he adumbrated the four prerequisites for such a national collaborationist government: it had to be a Guomindang-style national government; its political ideology needed to be Sun Yat-sen’s Three Principles of the People (*Sanmin Zhuyi*); it must recognise the role in the state of the Nationalist Party (Guomindang); and the regime’s flag had to be the Guomindang national flag – the ‘blue-sky, white-sun’ on a red background. In the course of 1939-1940 Zhou negotiated with the Japanese, with varying degrees of success, to gain their support for these principles.

Within the government, Zhou controlled two key ministries that handled the regime's income and security – the Ministry of Finance and the Ministry of Police, the latter having oversight of the newly created Security Service ('the political police'). As Minister of Finance Zhou had responsibility for establishing both a reliable income and a stable budget for the regime – not an easy task and one that ran up against the financial interests of the Japanese military. As Minister of Police Zhou exercised supervisory control over the regime's security service – the Security Service General Headquarters or 'Number Seventy-Six', although he shared this control with elements of the Japanese military. Zhou also used his position as Police minister to create his own military force – the so-called Tax Police Division – that enabled him to push against the constraints imposed by the Japanese on the Wang regime's control of military forces.

Zhou Fohai's attitude to collaboration contained a fundamental contradiction: while he wanted to construct a collaborationist state, yet such a state must have a relationship with the Chongqing government. In other words, he saw Wang Jingwei's 'peace' state and Chiang Kai-shek's 'war' state as being in some form of symbiotic relationship. In Zhou's view the complementary activities of Nanjing and Chongqing was essential for the achievement of a comprehensive peace. This approach affected his view of the Basic Treaty. While he pushed throughout 1940 for official Japanese recognition, when it came in the form of the Basic Treaty he disliked it as it represented for him a final rupture with Chongqing, and thus the impossibility of achieving a comprehensive peace. Zhou, indeed, was alarmed by the unqualified recognition given to the Wang Jingwei government in the Basic Treaty as 'the National Government of the republic of China headed by Mister Wang Jingwei'. This ran counter to his own view of the need for creative ambiguity about the basis for the Wang government and for maintaining some formal symbolic link with the Guomindang Chongqing government through continuing to recognise Lin Sen as a common President. This approach put him at odds increasingly with the former 'Reorganisationist' faction in the Wang regime, of whom Chen Gongbo was a prominent member.

YEVGEN SAUTIN

THE UNIVERSITY OF CAMBRIDGE

Furnace of Revolution: The Northeast People's Government (1948-54)

For six years, the Northeast People's Government in Manchuria served as a laboratory for the Chinese Communist Party (CCP) as it transitioned from a guerilla entity into a state ruling party. From land reform to industrial planning, the NPG grappled with complex policy decisions that were often copied wholesale for the rest of China. Local leaders such as Gao Gang and Li Fuchun were under immense pressure to reorganize the economy along Soviet lines, even when local conditions made the Stalinist model unsuitable. The outbreak of the Korean War placed further strains on the region as it became China's most important rear area. During the Resist America Aid Korea campaign, the CCP was finally able to fully ensconce themselves in the region and attenuate the remaining Soviet influence in Manchuria.

In addition to discussing Gao Gang and the NPG, I will briefly cover the difficulties of studying political history of the PRC in light of steadily worsening archival access in China. For my paper and dissertation, extensive use of Taiwanese, Russian, and US and British archival materials combined with contemporary periodicals were used to make up for the paucity of Chinese archival material.

Panel A2. Socialist Law and Morality in the Chinese Justice System Today

This panel discusses justice system discourse and practice in the Xi Jinping era. Legal discourse and reforms are aimed at improving accountability measures in local jurisdictions and enhancing procedural justice protections while giving central Party authorities greater control over local decision-making. A common theme that emerges from each paper is that legal discourse and reforms continue to reflect both a highly legalist and moralistic vision of law whose goal is to enhance efficiency in governance and control over dissent and crime. Ultimately, this vision is to sustain the Chinese Communist Party's moral supremacy, to "lead over everything" and bring about greater social stability.

DELIA LIN

THE UNIVERSITY OF MELBOURNE

Law and Morality in China: Past and Present

This paper sets up the theoretical context of the relationship between law and morality in China's political and legal thought, past and present. It argues that the relationship between law and morality has been at the core of Chinese political philosophies from ancient times through to the modern and contemporary eras, notably, the Jiang Zemin period; it is, however, in the Xi Jinping era that this law-morality amalgam has been taken to new ideological heights.

This paper first outlines the contesting views on the role moral principles should play in penal code in traditional Confucianism and Legalism, highlighting the combined influence of the two key traditional political theories on modern and contemporary Chinese politics and society. It points out that in modern and contemporary times, the ongoing and deep-seated influence of China's ancient law-morality dialectic has resulted in moral cultivation of individuals remaining high on the political agenda. Then, this paper surveys criticisms made by key Chinese legal theorists in modern and contemporary times, of the intertwinement of law and morality embedded in Chinese legal thought. This contextual analysis concludes that the Party's push to integrate moral values and law today demonstrates a rejection of these criticisms and a return to "pan-moralism" – a governing principle that extends the primacy of moral justification into the areas that ought to be governed by standard rules deriving from the given legal system.

SUSAN TREVASKES

GRIFFITH UNIVERSITY

What is the Connection between Law and Morality in Chinese Political-Legal Discourse Today?

The ideological push for incorporating morality into the law in Xi Jinping's China is the first time that the Party has required a set of prescribed values, known as the Socialist Core Values, to be integrated into all legal and judicial processes. Issued on 25 December 2016, the CCP Central Committee's Guiding Opinions on Further Integrating Socialist Core Values into the Construction of Rule of Law ("Guiding Opinions") specify that all laws, regulations and public policies should be deployed so as to guide the correct value orientations of people in society. On 7 May 2018, the

CCP Central Committee announced a plan to “fully incorporate Socialist Core Values into all legislation” in the next five to ten years, claiming the integration of “governing the nation in accordance with the law” (*yifa zhiguo*) and “rule by morality” (*yide zhiguo*) to be the most distinct feature of the socialist rule of law with Chinese characteristics.

How do the policy documents issued by the CCP Central Committee speculate the connection between *yifa zhiguo* and *yide zhiguo*? How do the Chinese courts implement Socialist Core Values into their decision-making process? Are these moral principles empty rhetoric or are they affecting the courts’ everyday practices?

This paper examines the development of the new law-morality amalgam in key policy documents since 2013 and the typical cases published by the Supreme People’s Court (SPC) in response to these policies as a guidance for inferior courts to embed Socialist Core Values in their judgements.

SARAH BIDDULPH

MELBOURNE LAW SCHOOL

Not So Serious to Warrant a Criminal Sanction: Ideas of Justice in the Punishment of Sex Workers in China

Sex work and purchasing sexual services is not a criminal offence in China, but it is considered to be morally reprehensible conduct that is deserving of punishment and control. For conduct that is punishable administratively, we would expect to see stronger protections and less severe punishments than those in the criminal justice system. But this is not always the case and so it is necessary, when thinking about criminal justice, to keep in mind the nature of punishment and the ideas of justice that are enacted in dealing with conduct seen to be not sufficiently serious to warrant a criminal sanction.

This paper explores the concepts of justice as they relate to punishment of sex workers. The first line of analysis considers the degree of institutionalisation of the administration of justice in the supposed move from populist, mass-line forms of justice exemplified in the public parading and humiliation of sex workers, to a more institutionalised, bureaucratic form of justice bounded by legal rules and procedures. The second considers the values embedded in the text of the law and the ways it institutionalises power in the alleged move from state-oriented governance to people-oriented governance. It finds that part of the incoherence of the legal rules for sanctioning sex work lies in the coexistence of concepts and values that are in fundamental tension with each other; state-centred and people-centred governance, which in turn encompass elements of both populist and formal legality. It concludes that incoherence in official approaches in how to characterise and deal with sex work is reflected in incoherence in the law, which in turn results in unpredictability in enforcement and punishment regimes.

Panel A3. 哲學及宗教 (1)

安性栽

仁川国立大学

《圣人与君子的异同点辨析-以〈道德经〉和〈论语〉为主》

我们在日常生活当中有习惯经常说“圣人君子”，而且把圣人和君子并列在一起使用。尽管如此，严格地说，圣人蕴含着具有深厚的智慧以及品德而值得崇尚的人之义，反而君子主要是针对行为方式庄重、文雅，心地善良又有深厚的学识的人而言的。换言之说，古代人的眼目中，圣人与君子有一定的差别。那么其差别的标准在何处？

关于这一点，我们有必要参考《道德经》和《论语》。老子在《道德经》里提到圣人一共有 31 次，君子却只有两次。与此相反，孔子在《论语》里提到君子一共有 107 次，圣人却只有四次。因此，本文章主要着眼于这一点，先分析《道德经》与《论语》里的圣人和君子到底蕴含着何意，再考察其主要差别标准在何处。

李聰

香港中文大學

《證道的歷史演義：來華新教傳教士郭實獵（Karl F. A. Gutzlaff, 1803-1851）〈聖書註疏〉研究》

19 世紀漢語基督教文學逐漸進入華人學術視野，然因其文學性較弱，文學價值較低，前人學者從書寫與傳播策略入手，價值幾近發掘殆盡。但中西思想交融下的漢語聖經文學，其宗教與文學思想史價值極高。本文意在以來華新教傳教士郭實獵所撰小說《聖書註疏》為例，探討宗教觀對文學創作觀念（尤其文體觀）的塑造，及中西宗教觀念影響與對峙下產生的「以史證道」的宗教文學觀。期以為中國基督教神學及近代文學思想史研究提供新的維度。

Panel A4. Special Panel on Taiwan

BRUCE JACOBS

MONASH UNIVERSITY

Taiwan's Real History and Implications for China's Claims

The Kuomintang (Guomindang, Chinese Nationalist Party) dictatorship of Chiang Kai-shek and Chiang Ching-kuo and the Chinese Communist Party dictatorship of Mao Zedong did not claim Taiwan as Chinese territory until 1942. After that, both regimes constructed a narrative that Taiwan had always belonged to China. Owing to political controls over historical scholarship, it was difficult to contest this received “truth”. In fact, since Taiwan has democratized, scholarship into Taiwan’s history has revealed a vastly different story.

Prior to the arrival of the Dutch in 1624, Austronesian peoples lived in Taiwan. They never united the island, but they lived relatively healthy lives and conducted substantial trade with Southeast Asia dating back over 2,500 years. Archaeological evidence demonstrates that this trade was widespread and that it did not include what is now the China coast.

Taiwan had no permanent Chinese communities until after the Dutch imported Chinese for labor. Before the Dutch, some Chinese visited Taiwan temporarily, but merchants, fishermen and pirates all returned home. In addition, throughout the Ming dynasty (1668-1644), the Ming forbade foreign trade. In other words, the Chinese merchants who conducted trade with Taiwan and elsewhere were outlaws who can best be defined as “merchant-pirates”.

Taiwan was never ruled by a “Han” Chinese regime based in China until 1945, when Chiang Kai-shek implemented colonial rule over the island.

MARK HARRISON

THE UNIVERSITY OF TASMANIA

If Taiwan is Part of China, Then is Taiwan Studies Part of Chinese Studies?

This paper explores the scholarly boundary between the study of China and the study of Taiwan. It argues that the study of Taiwan destabilises the scholarly boundaries of Chinese Studies with academic work that as its premise necessarily identifies and describes Taiwan’s distinctiveness. However, the inescapable politics of the study of Taiwan are effaced through the formalisms and norms of objectivity and disinterest in scholarship in the western traditions. Taiwan has been embedded in well-established paradigms of area studies and comparative politics that write as if Taiwan is present as a site of analysis free from epistemological and institutional politics.

For many years, these features of the study of Taiwan in relation to Chinese Studies have been truisms. However, in the Xi Era, these scholarly politics have become far more sharply defined. In Australia, United Front organisations have been working actively to weaken Australia’s One China policy and normalise the party-state position on Taiwan in public institutions, particularly universities.

The paper suggests that in the study of Taiwan we see more clearly than most areas the way Xi’s China is redefining the politics of scholarship on China. The norms of scholarly objectivity begin to present as complacency in the face of the hard politics of the Xi era as scholarship on Taiwan is redefined inexorably by Beijing as an act of resistance and even dissent. This poses critical questions for the future of Chinese Studies in Australia, including its willingness to accept its own politics and its capacity to defend and cultivate areas that challenge Beijing’s totalising worldview in Australian institutions and public life.

Panel A5. Engaging Celebrity Studies: New Directions in China Studies

The analysis of celebrity, celebrities and celebrity culture has become a major field of academic inquiry in recent years, as demonstrated by the launch of the *Celebrity Studies* journal in 2010 and the *Journal of Fandom Studies* in 2013. This panel responds to calls for scholarship that redresses the developed-country bias of celebrity studies by examining the growth of, and public and government responses to, different types of celebrity and fame-making opportunities in the People's Republic of China. Case studies of 1980s and contemporary A-listers, and major and minor Internet stars, reveal that celebrity is not just a growing popular cultural formation in present-day China, it also has distinct political and social uses for interested audiences and government.

ELAINE JEFFREYS
JIAN XU

UNIVERSITY OF TECHNOLOGY SYDNEY
DEAKIN UNIVERSITY

Indenturing Celebrity to Serve the Chinese State: The Case of Fan Bingbing

This paper examines the governance of China's entertainment industries with reference to the concept of 'indentured celebrities' – people who are obliged by virtue of their fame to serve as ambassadors for the Chinese nation and Communist Party. It introduces the idea of indentured celebrities with reference to western understandings of entertainment celebrities as members of a 'powerless elite', and more recent constructions of celebrities as 'Big Citizens' who exploit their mediatized 'star power' to *exert political influence*. It examines the governmental shift in China since the mid-2000s from ad hoc to explicit forms of regulating the entertainment industries, in order to capitalize on the capacity of celebrity to promote national values and public diplomacy. Finally, it examines the 2018 'Fan Bingbing tax evasion case' to show how public and government censure, or the threat of such censure, may coalesce to discipline the actual and potential behaviours of celebrities. We conclude that dividing practices based on government-led incentives, and the threat of public and government censure, indenture major entertainment celebrities to serve the Chinese state, while simultaneously reinforcing their social positioning as members of a powerless elite, and *limiting the potential for social discontent centred on inequalities of wealth*.

JOHANNA HOOD

UNIVERSITY OF NEW SOUTH WALES

Peng Liyuan, the China Red Cross Petition and New Hybridities in Disaster Responses in China: Technology, Trust, Politics and Celebrity

The delivery and funding of disaster relief and humanitarianism in Chinese society, long a state-controlled affair, is now a multi-actor and-sector effort. Using Critical Discourse Analysis, this case study engages a shift in public responses involving the state-run China Red Cross (CRC) over five years spanning two earthquakes in Sichuan Province. The CRC has become known increasingly for alleged and actual cases of corruption, failed calls for accountability and oscillating levels of public trust. The paper explores these dynamics and their significance by examining 'protestful' comments, a downturn in donations, a petition inviting public participation, and the involvement of political celebrity Peng Liyuan. It also highlights several ill-researched factors affecting the CRC

decline: changing technologies, mismanagement, celebrity culture, and Peng's bridging of state-society interests. As I demonstrate, the case reflects the complex gendered, social, political and economic relations embedded in relief responses and new actors' involvement in them, the declining public trust in the state and its institutions, the limits of the restorative appeal of China's first lady, and new spaces for celebrities in disaster management, fundraising, protest and reform.

SHENSHEN CAI

SWINBURNE UNIVERSITY OF TECHNOLOGY

Celebrity and Entrepreneur Liu Xiaoqing: Modelling New Chinese Women

Liu Xiaoqing, a leading actress in the 1980s and a successful entrepreneur, is a Chinese social and cultural icon as the epitome of a 'strong and successful woman'. An examination of Liu Xiaoqing's life, celebrity and entrepreneurship highlights the changing roles and opportunities that have become available to Chinese women in the economic reform period. It also reveals the evolution of gendered and feminist narratives about love, marriage, family and professional career success.

JIAN XU

DEAKIN UNIVERSITY

GE ZHANG

THE ROYAL MELBOURNE INSTITUTE OF TECHNOLOGY UNIVERSITY

The Rise and Politicised Fall of the 'King of Hanmai' – MC Tianyou

This paper examines the rise and fall in popularity of the Chinese Internet celebrity and microphone controller (MC) Tianyou, dubbed the 'King of *Hanmai*'. *Hanmai*, literally 'yelling [at a] microphone', is a hybrid music genre incorporating aspects of DJ practice, hip hop, rap and Chinese pop and Northeastern 'thug culture'. The paper first examines Tianyou's magnum opus, focusing on the social, cultural and geographical factors contributing to the popularity of *hanmai* and Tianyou's celebrity status. It then looks at Tianyou's expanded fame as he began working offline with established celebrities on television variety shows. Finally, it discusses the decline of *hanmai* culture and Tianyou's stardom flowing from increased government controls on live-streaming platforms and on the television broadcasting of hip-hop and 'decadent culture'. We conclude by showing how the Party-state uses the politics of 'taste' and 'value orientation' to govern emerging subcultures and Internet stars. Grassroots-turned-elites are subject to the profit-seeking control of the market logic and Party demands to be positive social role models.

Session B 3:00pm–4:30pm Monday 1 July

Panel B1. Modern Chinese Literature (1)

LUYAO YU

UNIVERSITY OF CANTERBURY

Wandering in the Abyss of Humanity: A Metaphorical Reading of The Criminal Lu Yanshi by Yan Geling

In the light of Existentialism, this paper interprets the primary metaphors in the text of *The Criminal Lu Yanshi* by Yan Geling. It tries to show how these metaphors help the novel reveal: the destruction of modern Chinese intellectuals as a result of political tyranny and the rare, remaining spirit and strength of character among them; the resilience, dignity as well as alienation of their families' while faced with suffering. Further, it examines Chinese intellectuals' predicament of "imprisonment" as well as the eternal "homecoming" and "homeless" plight of modern human beings. In this sense, *The Criminal Lu Yanshi* manages to explore the breadth and complexity of humanity in universal terms, and thus goes beyond Scar literature and plumbs new depths in thought compared to Yan's other works.

EMILY CARRUTHERS

LA TROBE UNIVERSITY

Back in My Day Last Year: The Generation Gap in Looking for Zhang Zhan

Now, perhaps more than ever in China, there is the pervading sense that one is in some way quantifiably different to people of the preceding and proceeding generations. From today's elders, who grew up in a period characterised by revolution and nationalistic sentiment, through to the present day millennial generation, growing up in a relatively open and economically vibrant consumer society, the dramatic changes that Chinese society has undergone since the turn of the century have complicated intergenerational relations. A growing, popular obsession with identifying and extrapolating on this perceived "generation gap" has seen generation become a prominent motif in Chinese literature. Close analysis of Sun Huifen's novel *Looking for Zhang Zhan* 寻找张展 both highlights and problematises the current discourse on modern youth, adding to the discussion on how those of the only-child 'little emperor' generation relate to and are understood by their older counterparts, as well as how the different generations are realised in both modern literature and in the modern consciousness.

SABRINA YUAN HAO

GUANGDONG UNIVERSITY

Chinese Literature as World Literature: New Directions, New Challenges

Chinese literature is inevitably a part of world literatures. At the turn of the nineteenth century, Goethe drew inspiration from reading Chinese and oriental literary works for his conjecture of *Weltliteratur*. In recent years, in response to the ongoing process of globalization, the concept of world literature has been reconsidered and reassessed by literary scholars to lead to elaborated criteria and practices. Despite disparities, all seem to agree upon the importance of translation in facilitating national literatures to go beyond domestic confines to become the world. All these might help to shed light on the motivation behind the present large-scale translation activities and projects sponsored by the Chinese government.

The speedy economic growth prompted the state's resolution to increase its cultural influence. The cultural-policy makers hold that the most effective (efficient?) way to bring Chinese literature international readers and esteem is through translation. Yet a close examination of the current tidal wave of literary translation indicates unbalanced flow (Chinese-other languages), inferior quality in general, and limited circulation and reception in global market, which points to the limitations associated with translation in making Chinese literature world literature and the necessity to produce original works written up to the standards of world literature. This paper proposes feasible operations within the sphere of literary creation and production to contribute to the increased importance of Chinese literature as world literature.

Panel B2. 歷代史 (1)

梁樹風

香港中文大學

《唐代「公家園林」的理念與其建構》

唐代園林的研究雖蔚然可觀，但只集中在皇室園林與私家別業兩者；對於唐代政府所建造的「公家園林」，卻鮮有關注。《舊唐書·玄宗本紀》記：「二十八年（740）春正月，兩京路及城中苑內種果樹。」唐玄宗（685-762）曾下令在京道上廣植果樹以供行人享用，其時李白〈贈清漳明府侄〉亦記下清漳一縣「舉邑樹桃李」的盛況。究竟唐代政府為何在官道、縣邑中種植果木？而這種「公家園林」的理念與現今社會的「公園」又有何分別？

洪敬清

臺灣國立政治大學

《物與身體感：〈隋煬帝艷史〉中的帝宮景物與體物心態之敘寫》

本文以兩組命題——身體經驗、記憶及習性；繼位／末世感——論析《隋煬帝艷史》如何藉由「物」的展演，編織人與物互動的身體感書寫。首先，從食物的「品味」與「睡眠」習性，觀察病症／態的診治過程，如何展演故事人物的身體經驗、記憶及習性之變化。其次，從繼位／末世感的視角，挖掘隋煬帝在位期間對體物心態之轉變，其中包括隋煬帝對承平盛世的幻想，以及皇朝末世的無力感。藉由現當代的身體感視角，重讀小說對物與身體感的文化隱喻與敘事美學。

何騏竹

陸軍軍官學校

《唐代「避父諱」之禮律審查對李賀仕途與詩歌的影響》

對於現代人而言，難以想像父親名字對自身職涯造成了重大影響。唐代詩人李賀(790-816)出身貧寒，為了生計與理想準備參加「進士」考試，卻因父名「晉肅」(jìn sù)，「晉」與「進」同音而遭時輩誹謗，指責其舉進士即犯父諱，眾口一同，掀起輿論。孝道是傳統文化最重要的社會組成部分，「避家諱」就是對父親敬畏尊崇的展現，亦是朝廷社會觀察此人是否合乎禮法制度的重要審查。韓愈雖作〈諱辨〉為李賀辯護，最終李賀仍不試而歸，生計無著。此誹謗事件亦影響日後詩歌創作，返家時所書之〈出城〉亦未敢明言事之始末，僅藉隱喻手法陳述事件與心情，李賀擅長書寫各種「鬼魂」，看似荒誕的鬼詩，實蘊含著濃厚的「人」之氣息與情意，隱喻生命中最熱烈的期待：理解與認同。後來，李賀以26歲壯齡而終，胞姊言其早亡乃是得天帝傳召為文，此說於有唐之世流傳甚廣，或乃對其生前所遇委屈的補償心理。本文分兩部分開展，第一，考察李賀「舉進士」之事是否違反當時的禮律制度，以及韓愈聲援，是否依法可據。第二，分析詩中的隱喻手法，李賀如何透過各種鬼魂及隱喻書寫，含蓄晦澀的表達人世間真實的冷漠與對溫情的渴望。

Panel B3. Living in Contested Spaces: the Chinese State, Minority, Exile and Gender Identities

RUTH GAMBLE

LA TROBE UNIVERSITY

Armed Civilians: Women in the 1962 Sino-Indian War

In late 1962, India and China's decade-long border dispute in the Eastern Himalaya finally led to war. For the women of the region this war marked a rupture in their lives, the beginning of decades of land and community divisions, militarization and sporadic conflict that have continued through the lives of their daughters and granddaughters. Chinese and Indian nationalist narratives of the war simultaneously exoticized and erased local women's experience of the war. In Chinese propaganda images from the period, women are either absent, or smiling as they work on farms. Images of the war contain no women. In Indian propaganda, by contrast they are frequently pictured as either gun-carrying participants in "civil defence training" or as Tibetan refugees fleeing the Chinese occupation. Their voices and experiences, however, are absent from the official records of both country's wars.

This paper will compare the nationalist, patriarchal narratives of the war recorded in Chinese/Tibetan and Indian images and sources with three oral histories of the war that have been passed down matrilineally in local families. It will highlight the contrast between women's presentation as domestic defenders of Indian soil or "liberated" communists, on the one hand, and their personal concerns about loss of land and religious freedom on the other.

SONIKA GUPTA

IIT MADRAS

Democratization of Tibetan Exile Politics: Institutions and Processes

The paper examines the ongoing democratization of the political institutions of the Central Tibetan Authority (CTA) and the Tibetan Parliament in Exile (TPiE) to assess the impact of this process on the Tibetan movement for autonomy/independence. The Tibetan community in India is currently poised at a critical juncture wherein the advancing age of its spiritual and erstwhile political leader the Dalai Lama is producing anxieties with regard to the political future of Tibet. Addressing these anxieties, the exile political system has produced policy and institutional innovations like separating the spiritual and political institutions and a partyless electoral system to democratizes its political institutions. However, the democratization process has seen significant challenges from within the community raising issues of legitimacy and participation. Paradoxically the democratization of the political system has produced a crisis of legitimacy of the next generation of leadership in the exile community. This study proposes to investigate the processes of democratization and their attendant critiques from within the exile community to assess the prospects for transformation of exile politics and its impact on the Tibetan struggle for autonomy/independence.

TSERING SHAKYA

UNIVERSITY OF BRITISH COLUMBIA

Language, Mass Printing, and Consuming Books in Contemporary Tibet

The debate in contemporary Tibetan cultural production rests on the issues of authenticity and identity. There has however been little attention paid to the technology of production and consumption. Since the establishment of PRC rule in Tibet, printing technology and the printed medium have been used to establish the social and political ascendancy of the state. Printing technology demonstrated the superiority of a new China but also became a vehicle for social transformation. This paper focuses on the establishment of the Nationalities Publishing House (mi rigs dpe srkun khang, minzu chabanshe) and its role in the printing and distribution of Tibetan language texts. Print culture has become one of most important channels for transmitting new ideologies and at the same state patronage of the production of Tibetan text. The advent of new technology transformed the distribution of and consumption of Tibetan texts.

Panel B4. Students and Education

HELEN HONG YANG

LA TROBE UNIVERSITY

Comparison of Chinese and Western English language proficiency measures as predictors of the academic performance in transnational business degrees

This is the first study to empirically compare the predictive power of Chinese national college English language program (CEP), a Western university's English for academic purpose (EAP) language program, a standardised English language proficiency (SELP) test, and a business diploma for the academic performance of Chinese students in an Australian university's business degree programs. The study analysed the academic results of 759 Chinese students who studied in the programs between 2006 and 2014. Crossover repeated measures design and multivariate regressions were used for analysis. Findings revealed that both CEP and EAP were good predictors of the performance in the first-year pathway diploma program. However, neither of them added any predictive power in later year degree subjects beyond the performance in the diploma program. There was a weak link between SELP and either CEP or EAP. This study also found that every student who failed the SELP test but had passed the diploma and the CEP and EAP programs successfully completed the degree. The study raises questions about English speaking universities using SELP alone as an admission criteria for Chinese international students. The study has implications for the admission policy and curriculum development of English medium discipline-specific courses of study.

ALAN FARLEY

VICTORIA UNIVERSITY

Are Australian Universities Correctly Selecting Chinese Students Into Undergraduate Accounting and Finance Courses Based on Gaokao Scores?

This is the first known study that has systematically addressed the flaws with the common methods used by Australian universities to compare China's national tertiary entry examination scores (the Gaokao) with Australian Tertiary Admission Rank (ATAR). This study analysed the extensive 2017 Gaokao data from 24 provinces/cities in China. It develops a methodology to compare the Gaokao with ATAR. The methodology offers a more accurate method to match the Gaokao with the ATAR, and other countries' national university entrance criteria. This study offers timely guidance for Australian universities in selecting Chinese students admitted to undergraduate accounting, finance and other courses.

JASVIR KAUR NACHATAR SINGH

LA TROBE UNIVERSITY

Why are there so many international students in China? A qualitative study

For a long time, China has been the famous 'sending country' of international students to the Western higher education institutions. Presently, China is using its soft approach in attracting international students to study in China. One of the ways China is exercising its soft power is by providing scholarships to international students. But are there any other significant reasons for international students to choose China as their preferred destination to study? This presentation explores this question and based on the semi-structured interviews with thirty international students who are studying in two top ranking Chinese universities. Based on the thematic analysis, the results of this study highlight that international students choose to study in China because of wanting to learn the Chinese language. International students feel that Chinese language is the current business language that will help them in the future when they will be dealing with China when they return home. Secondly, China is a super power in business. China's economy is booming so they want to learn how Chinese people do business. Lastly, international students want to equip themselves with management/business knowledge and skills so that they can contribute back to their home country upon their return.

Panel B5. Chinese Philosophy

REY TIQUIA

UNIVERSITY OF MELBOURNE

The Cosmic Breath Qi, Yin and Yang, Five Elements and the Eight Trigrams/Hexagrams of the Book of Changes as Ontic-Epistemic Imaginary Entities

I consider the concepts of *Yin* and *Yang* 陰陽, Five Elements *wu xing* 五行, and the Eight Trigrams/Hexagrams of the *Book of Changes* 八卦易經 and the Cosmic Breath *Qi* as ontic-epistemic imaginary entities 想像中的本體知識實有物. They can be seen as an ‘imaging figures *cheng xiang tu xing* 成像圖形, a metaphors *yin yu* 隱喻 or a narratives *xushi wen* 敘事文 that has realness achieved in the emergence of gradually clotting and eventually routinized, sets of embodied, in-place actions’ (Verran, 2005, p.33-48). Imaginaries, imaging figures and narratives can be seen as similar to “Foucault’s epistemes, Kuhn’s paradigms, Callon, Law and Latour’s actor-networks, Hacking’s self-vindicating constellations, Fujimura and Star’s standardized packages and boundary objects and Knorr-Certina’s reconfiguration” (Turnbull, 1996, p.38), David Turnbull’s ‘assemblage’ (Turnbull, 2000, p.4), and Donna Haraway’s ‘vision metaphor’ (Haraway, 1991, p.195). And an assemblage is a translation medium (Tiquia, 2004, p. 84). Viewed from this perspective the invisible *yang* cosmic breath *qi* can be seen as an expression of the natural *yin* and *yang* order of the flow and metamorphoses of life embedded in specific time and place i.e. the life force 氣 embedded and flowing within the *yin* visible human physical body.

SHI WEI

LA TROBE UNIVERSITY

Confucian Ethics in Global Context: A Contemporary Debate on Confucian Concept of Consanguineous Affection (xueqin qingli 血亲情理)

In contemporary China’s Confucian revival movement, there has been a prolonged debate about Confucian concept of “consanguineous affection” (*xueqin qingli*) presented in certain Confucian texts. Based on critics, Confucian ethics is particular because it takes consanguineous affection as its highest principle; while defenders argue that the core of Confucian ethics is humaneness (*ren*) which has universal significance. Although this debate was initiated in the context of Confucianism, this debate actually reflects a conundrum that all humans in this globalised world are now faced with: When discussing universal principles in a broadly global context, is it possible to consider affection, a seemingly particular value, as a so-called resource that can be subjected to alternative and creative interpretation. In this paper, I will start with an overview of this debate and critically examine the arguments of both sides. Through a discussion of certain Confucian aspects which did not receive sufficient attention yet are key to comprehend these Confucian texts, I attempt to offer an alternative interpretation of relevant Confucian values. In the last section, this paper will shed light upon new ways of thinking within the early Confucian moral psychology that will make some contributions to the standard of morality.

FAN NI

THE UNIVERSITY OF WESTERN AUSTRALIA

Wolf Ecospirituality and “Tian Ren He Yi”

Ecological ethics seeks to consider human ethical questions in the global context of ecology, granting due consideration to the being of all life forms from a non-anthropocentric perspective. Within the Chinese context, ecological ethics can also be understood through the neo-Confucian notion of “*tian ren he yi* (天人合一, heaven and human as one)”. This paper considers a controversial yet important Chinese ecological novel, *Wolf Totem* (《狼图腾》) through an ecological ethical approach. The paper situates *Wolf Totem* in the lineage of world environmental literature, and situates its author, Jiang Rong, as being formed under the confluence of a pre-modern Chinese view on nature and modern environmentalist concerns. Of particular interest is the author’s reconstruction of the notion “*tian ren he yi*” in the form of a wolf ecospirituality.

Session C 4:30pm–6:00pm Monday 1 July

Panel C1. Chinese Diaspora

LIN YIHAN

LA TROBE UNIVERSITY

The History and Development of Mazu Culture in Australia

Mazu (妈祖 *Heavenly Queen*) is a Chinese sea goddess originated in Southern China during Song Dynasty. The worship of Mazu beliefs and culture spread over China's coastal areas and extended to Southeast Asia, Australia, North America and even Europe among the Chinese communities overseas. In Australia, Mazu is seen as a cultural icon accompanying Chinese and Vietnamese immigration history. Mazu culture in Australia dated to the late 1840s with the influx of contractual Chinese workers and the Gold Rush era of the 1850s. As early as 1859, a Chinese temple in Victoria could be marked as the first Mazu Temple in Australia, with evidence of "Mazu" inscription in Chinese characters. Because of the social and racial conflicts at the time leading to rioting, and a natural threat of fire in rural Victoria, those historical Mazu Temples, along with other early Chinese temples, were almost all demolished.

In the 1970s, the implementation of multiculturalism policy saw the arrivals of large groups of Southeast Asian Chinese immigrants who again brought in Mazu culture with far-reaching influence in Chinese communities across Australia. Today, Mazu culture has also been increasingly popular in ethnic Chinese immigrants around the world. The booming transnational Mazu pilgrimage intensively links Meizhou (湄洲, Fujian Province), Taiwan, Southeast Asian countries and Australia. There are currently four Mazu temples in Australia. Melbourne Heavenly Queen Temple in Footscray is the largest Mazu temple complex outside of Mainland China. It showcases the Australian multiculturalism and one of the most culturally and socially diverse nations in the world. The presentation will unfold the development of Mazu Culture in Australia and discuss the impact of immigration policy on Mazu culture in Australia, with a focus on Chinese and Vietnamese immigrants. It will also explore the significance of transnational Mazu culture in Australian multicultural society, in connection with neighbouring Southeast Asian countries.

CAROL CHAN

UNIVERSITY ALBERTO HURTADO

Spatial Politics of Belonging and Segregation in Chile: Chinese Migrants' Claims for Citizenship and Exceptionalism

In urban cities, migrants are often accused of self-segregation from their broader socio-political context, and perceived to concentrate in residential/commercial neighborhoods. The ethnic Chinese in multiple global contexts have been used as an example of such socio-spatial segregation—exemplified in the histories and contemporary institutionalization of Chinatowns. Analysing the case of ethnic Chinese in a multicultural commercial neighbourhood, Meiggs, in Santiago de Chile, and drawing on scholarship on urban diversity, citizenship, and interethnic conviviality, this paper interrogates their perceived reluctance to “integrate” socially or politically. I draw on semi-structured interviews with and Wechat group discussions among Chinese traders and workers to examine their participation in and/or responses to a 2016 Chinese mass protest in the capital, and a controversial proposal in 2018 by the municipality to establish a Chinatown. These illuminate particular strategies and claims of belonging to the city not only as migrants but also as legitimate residents. Nevertheless, fundamental tensions exist: while some prefer to remain politically non-confrontational and socially unobtrusive, others argued that a strong public ethnic image is essential for negotiating political claims as a group. This study thus builds on and furthers research on migrants' complex and multi-scalar processes of emplacement in cities.

LUCILLE LOK-SUN NGAN

THE HANG SENG UNIVERSITY OF HONG KONG

ANITA KIT-WA CHAN

THE EDUCATION UNIVERSITY OF HONG KONG

Parachute Kids and Transnational Families: The Negotiation of Migratory Strategies among Second-Generation Returnee Fathers in Hong Kong

Existing scholarly literature on transnational split families has pointed to fragmented parental relationships borne by immigrant children as they negotiate developmental transitions away from the presence of their parent/s during their formative years abroad. Research has concentrated on how separation has immediate and direct material and emotional consequences for the maintenance of family relations. This often results in transitional split families being defined as problematic and a neglect of the consequences of transnational separation on later parts of the life course. In this paper, we argue for the need to understand the impact of transnational family separation on family relations from a life course perspective. Drawing on qualitative data on second generation returnee fathers in Hong Kong who were once “parachute kids”, we explore how they narrate their family relations as they articulate their migratory plans for their children ahead. Our findings show experiences of transnational separation during formative years work alongside life transitions to produce diverse patterns of family relations and migratory trajectories.

Panel C2. 書寫研究

陳嘉禮

山東大學

《中國古書的新方向與新挑戰——以出土簡帛看古書的形成》

近幾十年，中外學界對出土簡帛的研究如雨後春筍，發表作品數量與質量非常可觀。這批出土簡帛毫無疑問為我們認識一部古書的形成帶來新的看法和視野。基於此，我們研究中國古書亦出現前所未見的新方向和挑戰。一部古書在其撰寫到抄寫，再到流傳散播的過程是相當複雜，我們幸運地得到簡帛中有大量「書」類的出土文獻補充這方面認識的不足。本文以清華簡的「書」類文獻為例，與傳世文獻進行對比，在較「晚出」的行文用詞上，就可區別出古人對古書不斷作出不同程度的整理和修改，很多古書是「層累地造成」的。基於古書複雜的形成過程，縱使我們今天受惠於豐富的出土文獻，我們仍需反思一個有效研究簡帛的方法，故此，本文最後會對簡帛流傳與抄寫的關係作一反思。

SHIRLEY CHAN

MACQUARIE UNIVERSITY

Metaphor in the Text of the Tsinghua Collection of the Warring States Bamboo Manuscripts

Studies of Chinese philosophical texts have mainly focused on “what” had been said but hardly on “how” these had been said. Many pre-Qin texts record and describe persuasive arguments that offer compelling evidence of identifiable formulations of language and persuasive discourse. Authors of these texts had used various rhetorical devices to convey (semi-) hidden or complex meanings of philosophical or political messages. This paper will discuss the text of the *Tang zai Chimen* in the Tsinghua collection of the Warring States bamboo manuscripts as an example of using metaphors in pre-Qin writings.

王志浩

臺灣國立政治大學

《〈史記〉與〈文心雕龍〉的「封禪」書寫研究》

根據歷來學者考察，可以知道封禪禮並非古禮，乃是秦漢以降新制的禮儀，然而，透過司馬遷蒐羅各處材料，運用史家的書寫技藝，竟讓封禪禮宛如有史可徵，甚至可追溯到上古帝王。藉由司馬遷追源溯流的歷史敘述，使得舉行封禪的漢武帝，能夠和上古帝王有所聯繫，讓漢朝成為延續前代的王朝。時至魏晉南北朝，在「文學自覺」的氛圍下，文人從權力集團的身邊游離出來，逐步轉變為獨立個體。準此，同樣的「封禪」議題，於劉勰的《文心雕龍》，呈現了不同的書寫樣態。《文心雕龍·封禪》篇的前半部分，書寫帝王銘刻事蹟和圖讖緯書，顯然易見是繼承司馬遷《史記·封禪書》的舊有傳統。不過，在後半部分，劉勰透過聚焦於文體，讓封禪禮儀的焦點轉換到文人及其作品，使得原先屬於皇權禮儀的封禪，因為文人的介入，而有世俗化的傾向。從《史

記·封禪書》到《文心雕龍·封禪》，得見不同時代、不同作者，帶著不同的眼光，看待「封禪」這項議題，從中亦體現書寫樣態的轉變。如果說，不同朝代間常有較勁、比賽的舉措；那麼從司馬遷和劉勰書寫上，展示的是作家間的競爭意識。由於司馬遷和劉勰的緣故，使得「封禪」這道舊命題，被注入新的元素，從而產生更加豐富、更為多元的層次，亦呈現了異於過去的新面貌。

Panel C3. Chinese Language Pedagogy

YOUJIN LEE

UNIVERSITY OF AUCKLAND

A Component-based Model of Modality and Speech Act Categories: A Case of Chinese

Modality and speech acts have been extensively studied as separate fields of inquiry. However, if one looks at the meanings of some deontic modal categories, they overlap with some categories of speech acts (i.e., 'directives') because they involve the speaker, and the speaker's want/wish/think for something to happen. For example, the Chinese auxiliary verb *yinggai* is often discussed in as 'obligation' in modality studies, but it also serves the speech act function of 'advice'. However, despite a close link between modality and speech acts, 'obligation' in modality and types of 'directives' in speech acts are not clearly compared. Thus, in order to discuss the relationship between modality and speech acts, and the meaning of Chinese auxiliary verbs, a component-based semantic model is essential. In this presentation, taking examples of Chinese auxiliary verbs such as *bie*, *dei*, *yao*, and *yinggai*, I will present how the model I developed can be applied to systematically understand and clarify the relationship between 'obligation' in modality and 'command', 'advice', and 'suggestion' in speech act. The components that I will introduce include: 'the degree of the speaker's expectation', 'the speaker's knowledge', and 'the benefit of the consequence to the doer of the action'.

YIJUN ZHOU

THE UNIVERSITY OF SYDNEY

Contextualization of Cultural Content in Chinese as a Foreign Language Curriculum: Archaic Culture, Residual Culture and Emergent Culture

Intercultural Language Teaching/Learning (ILT) has drawn increasing attention among scholars and educators worldwide, especially in the English-speaking academy in the last few decades. While limited research has been conducted in Chinese as a foreign language (CFL) in terms of the nature and scope of cultural elements and the development of intercultural communication competence from context-based and social-cultural perspectives.

Williams (1977; 1983) proposed the notion of culture as "an interrelated configuration of archaic, residual and emergent cultures" (1977: 63), and all the three dimensions of culture are on the process of changing, which means residual and emergent culture may have the opportunity to become dominant culture. Guided by Williams' three dimensions of culture, this research conducted a case study in a college in Shenzhen and investigated the cultural contents in CFL curriculum for international students from the perspective of ILT. It first examined and depicted in detail the cultural content embodied in Chinese language curriculum for international students. It then discussed the specific features of each dimension and how the three dimensions are interrelated to and generated from each other. Lastly, this research attempted to combine the concept of Intercultural Communication Competence (ICC) and the three dimensions of culture to further investigate the contextualization of cultural content in CFL from a sociocultural perspective.

This research employed a mixed research method: questionnaires, content analysis, and semi-structured interview. The comprehensive series of elementary and intermediate levels of the textbooks of Developing Chinese (2nd edition) are adopted for content analysis. Data obtained from the various instruments are analyzed by way of triangulation.

Panel C4. 古代史

江建新

中華民國政治大學

《族長到邦君—西周時期地方封國的發展史》

武王克商及周公東征後，分別進行了西周初期的兩次分封，《史記》、《左傳》、《逸周書》等文獻中多有記載。過往討論西周封國，主要重點在封國的社會結構、行政組織結構。以往的研究成果，多以周人封建統治的角度出發，或西周政權中央行政的視角看地方封國。筆者以為，西周時期的社會或政治組織，延續自殷商時期，若自地方封國的角度敘述起，應可窺見一條封國發展的道路。筆者將以「伯」字義內涵的轉變，描述入周以後地方封國的發展，說明周邦與萬邦之間，以什麼方式建立聯繫，如何建立地方管理組織。

楊勇

湖南大學

《由巫入礼：早期中国宗教视野下的内脏祭祀》

先秦礼仪中，用内脏祭祀是源于上古的礼俗。根据礼经及出土文献，先秦礼仪中五脏的使用最为频繁，内脏主要用于常祀、散祀中的祭祀，以及用于食礼和包含饮食环节的宴饮馈享及其他礼仪活动中的食前祭祀。礼经对内脏祭品使用的场合、对象、数量、制作方法、摆放位置、祭祀方法以及与内脏祭品相关的祭祀专名等做了详细规定和区分，使其具有标识身份、等级、类别及场合的功能，真正体现了礼的内涵，是内脏祭祀礼制化的表现。内脏祭祀本身是一种巫术活动，在宗教实践中由巫术而被改造为儒家礼仪，实际上是一种宗教行为的迁移。早期中国，巫逐渐被纳入礼制的系统，在早期中国宗教研究中，关注礼仪的同时，也需注意由巫到礼的内在转换。

HE JING

NANKAI UNIVERSITY

On the Historical Development and Innovations in Ceremonial and Banquet Hymns of the Northern Zhou Court

The circumstances of the poems and tunes of ceremonial (*jiaomiao* 郊廟) and banquet (*yanshe* 燕射) hymns creation in the Northern Zhou court, was not simply - as it's generally believed - an inheritance from the Northern Wei dynasty. The Northern Wei court did not have a standardized classic ceremonial music (*yayue* 雅樂). The transmission process of *yayue* system from the Western Wei court to the Northern Zhou court was based on the absorption and integration of *yayue* tradition of the Xiao Liang (蕭梁), but at the same time, poems and tunes were reorganized and reformed greatly. The Northern Zhou literature was influenced by the Southern Dynasties' literary techniques and it became the background of all subsequent changes, while the direct reason of this literature fusion during this period was a new method of writing *yayue*-lyrics with odes-*fu* (賦) writing technique. The

fundamental reason of this was the fact that the Northern Zhou dynasty strived to establish the political status of the "orthodox" dynasty, meanwhile the ritual and music system was a combination of the *xianbei* and the *han* traditions. Poet Yu Xin (庾信 513-581) was the key figure in innovating *yayue* for the Northern Zhou court.

Panel C5. Internet and Social Media

PARINYANAT NATTHAYA

THE HONG KONG POLYTECHNIC UNIVERSITY

Chinese Internet Literature in Thailand

Recent years have seen a dramatic rise of Chinese Internet Literature (CIL) outside China. This paper is a study of the current situation of CIL in Thailand. To illustrate the popularity of CIL, *Xu Ni Wang Zhang Guang Mang Hao* is translated into Thai on tunwalai.com, a licensed translating website that has signed a contract with China Literature Group (Yuewen Group), China's largest online publishing company. This novel received more than 16 million views and over 440 million coins which valued 7,345,815 Thai Baht (as of 9 December 2018). The main research question is how has CIL changed the ways of consuming, translating, and publishing Chinese literature in Thailand? In this research, I utilise digital ethnography, an observation of human behaviour on digital platforms and case study approaches. The purpose of this study is to comprehend how the reception of CIL has influenced several changes in the followings: the consumption of Chinese literature, the establishment of online translation communities, and the market growth of Chinese digital cultural products in Thailand. This study hopes to contribute to the understanding of Chinese literature in the digital era through the popularity of CIL in Thailand that may increase reader's interest in learning Chinese culture through this form of a cultural product.

LI MENG

THE HONG KONG POLYTECHNIC UNIVERSITY

Vlogging "New Socialist Rural Life": Rural-Based Female Cyber Celebrities on China's Social Media and Live Streaming Platforms

The rural-based Chinese cyber celebrities came into the limelight with their kaleidoscopic presence in China's popular cultural sphere as well as their contributions to the booming attention economy around 2016, the year known for the emergence of cyber celebrities in China. The paper studies rural-based women vloggers and live-streamers on major Chinese social media and live streaming platforms including Kuaishou, TikTok, Douyu and Weibo, to name but a few. Lifestyle shows featuring culinary activities, folk religion and custom in rural society, as well as rural fashion will be treated with special focus.

By analysing these vlogs and live streaming shows, the paper explores the following aspects: how do contemporary rural women respond to China's technological rise; the role of new media in enabling rural women, who bear in many way the features of "subaltern", to voice; the construction of new social or media identities which subvert the derogatory stereotype of rural women; how these women interact with their urban subscribers and ignite urban middle-class' imagination and nostalgia of the idyllic rural life, a cultural tradition heralded by pre-modern literati such as Tao Yuanming; and lastly, how "socialist new village", a major historical mission of the CCP government is rendered, challenged and ridiculed in these virtual carnivals.

Panel C6. Modern Chinese Literature (2)

DONGWEI CHU

GUANGDONG UNIVERSITY OF FOREIGN STUDIES

The Myth of Creativity in the Translation of Contemporary Chinese Fiction – A Paragraph from Goldblatt’s Translation of Mo Yan Criticized

Howard Goldblatt is an accomplished English translator of contemporary Chinese fiction who is a believer in translator creativity phrased as “the translator’s voice”. Lawrence Venuti phrases translational creativity as invisibility of the translator as manipulator and manipulated. In Lin Yutang’s theory of translation, fluency and fidelity can be balanced as the translator has three responsibilities, respectively for the reader, for the author and for the art of translation. As Howard Goldblatt is a major speaker for and practitioner of creativity in translation of Chinese fiction, this paper studies a sample of his translation in detail, with analysis, retranslation and discussion, and finds a literal approach may result in a better translation that is both faithful and fluent. Such a study will help beginning translators and students of translation avoid a serious misconception of creativity as unlimited creation and build a sense of professionalism in the early stages in becoming a literary translator.

MENG XIA

UNIVERSITY OF NEW SOUTH WALES

Rediscover Collective Memory in Fang Hua - A Comparative Approach

When Geling Yan’s novel *Fang Hua* was adapted for the screen by Feng Xiaogang in 2017, it triggered extensive discussion in China. However, few scholars or critics have addressed the disparity between the original work and the film, not to mention the subtle implications revealed by this comparison. Despite their similarity in terms of storyline, characterization and historical backdrop, the novel and the film demonstrate major differences, particularly regarding the narrative strategy, artistic style, and most importantly the reflection on memory and history during and after China’s Cultural Revolution.

This paper aims to explore the narrative of individual and collective memory to uncover the embodied historical vision in literature and film, so as to disentangle the interplay of history, memory and narrative. In this respect, theories that present memory as a social and cultural phenomenon put forward by Maurice Halbwachs, Pierre Nora, Jaques Le Goff, and Jeffery K. Olick will be examined. These theories provide the approach for unraveling how national history is relived through individual memories and how generational memory is reconstructed with divergent visions of history. In addition, Foucault’s idea of “counter memory” will be used to investigate in what way personal narratives of memory could be a deconstructive text speaking to mainstream discourses. With this as the basis from which to consider the narrative of memory in both literary texts and cinematic productions, this paper will argue that the re-evaluation of collective memory as represented in Yan’s novel builds up alternative accounts vis-à-vis the master narrative of collective

memory, while Feng's mediated adaptation can be considered subordinate to mainstream collective consciousness, characterized by a nostalgic aestheticization of the past.

Session D 9:00am–10:30am Tuesday 2 July

Panel D1. Modern Chinese History and Politics

ELS VAN DONGEN

NANYANG TECHNOLOGICAL UNIVERSITY

Conceptual History across Communities of Discourse: Re-envisioning Chinese Pasts after 1989

How do scholars belonging to various Sinophone communities of discourse envision the modern Chinese past? And how did these communities interact during the reform period on mainland China and after the end of the Cold War? In this talk, I discuss how “Chinese” intellectuals came to terms with “radicalism” against the background of Tiananmen, the dissolution of the Soviet Union, and Deng Xiaoping’s renewed reform. I pay specific attention to the interactions between those who had left mainland China with the Communist takeover in 1949 for Hong Kong, Taiwan, and the United States, and mainland scholars who were questioning the meaning of socialism and May Fourth after 1989. Exploring the criticism of “radicalism” and various advocacies of “conservatism” during the early 1990s, I advocate a conceptual history approach that revolves around how Chinese intellectuals made sense of these concepts. I further seek to contribute to the “de-provincialization” of intellectual and conceptual history by arguing for the de-centering of Enlightenment as a referent in analyses of knowledge production and circulation. Instead, I argue that we need to understand this debate against the background of nearly a century of revolution, the long-term quest for modernization under imperialism, and the marginalization of intellectuals on mainland China after 1989 and 1992. In addition, I highlight the contestations in interpretation across and within communities of discourse and the tensions involved in this engagement with radicalism.

YU TAO

THE UNIVERSITY OF WESTERN AUSTRALIA

The Clash of Ideologies and Christianity-related Protests in Contemporary China

Contemporary China provides an ideal setting for advancing the scholarly understanding of roles that religion plays in protest thanks to the country’s richness, diversity, and complexity of religion, protest, and their relationship. This article aims to offer an analytical framework to make sense of the abundant empirical materials regarding Christianity-related protests in contemporary China. It argues that the inherent ambiguity in the Chinese Community Party’s religious policy and the blurred boundaries between China’s government-sanctioned churches and the ‘underground’ churches are fundamentally responsible for many Christianity-related protests in contemporary China. However, while many Christianity-related protests in contemporary China are closely associated with the clash

of ideologies, the specific causes of protests differ significantly among Catholic churches, Protestant churches, and Christian-inspired groups.

XIANG GAO

UNIVERSITY OF NEW ENGLAND

Chinese Patriotic Songs in Chinese Politics

Chinese patriotic songs ('red songs') have played important roles of generating and maintaining support for government policy, and unity of the state. Generations of Chinese have sung those 'red songs' for both entertainment and as a political act, from the Korean War to 'Reform and Opening Up', and dreaming the 'Chinese dream'. More recently, the 'red songs' have been applied to celebrate the growing confidence of Chinese national identity. This research examines the historical development and the use of some of the most popular Chinese patriotic songs since the establishment of the People's Republic of China in 1949. It argues that the lyrical contents and formats of the patriotic songs have changed in response to China's increasing economic and political power internationally and the changing role of Chinese Communist Party within domestic politics.

Panel D2. Socialist Subjects in Mao's China

The three papers in this panel examine different aspects of the socialist transformation of Chinese society in the Mao years, but all are at some level concerned with what it was to be a participant in a socialist society. Existing scholarly reflections on the making of “socialist man” in China take various forms, ranging from philosophical enquiry through to empirical studies of everyday life. During the Cold War, the literature was polarized, but since the 1980s it has been characterized by a higher degree of cultural comparativeness and a greater intellectual detachment. Over time, the category of “socialist man” was problematized on the basis of its exclusionary character, and then abandoned. New vocabularies came into play. The term “socialist subjects” in the title of this panel would not have been comprehensible in 1969, when Theodore Hsi-en Chen wrote his article, “The New Socialist Man.”

The papers in this panel engage with this literature in different ways but bring insights to the theme from research in hitherto largely unexplored sources. In *Making Revolutionary Subjects in Time*, Shan Windscrip focuses on time. She draws on hand-written diaries to argue that ordinary people embraced the state-socialist time as a framework by which to synchronize their personal temporalities with national and global revolutionary time. In *Patterns for the People*, Antonia Finnane focuses on gender. She traces the socialist transformation of garment pattern design and technical manuals, showing that they produced a vestimentary order in which women were finally hardly visible. In *Nanjing's Peddlers and Handicraft Workers*, Katherine Molyneux focuses on petty commerce. Drawing on local archives from Nanjing, she argues the socialist transformation meant that small-scale commerce and industry was transformed from a class of economic activity – often performed seasonally – into class of *person*.

In recent years, researching and writing about the Mao years become increasingly difficult inside the People's Republic of China, but for many years prior to the Xi Jinping era, both Chinese and foreign scholars were benefiting from increased access to archives and a relatively liberal academic environment. It has proven hard for the authorities to close this half-open door. The contributors to this panel have all benefited from access to archives and support provided by academic historians in China, particularly at Nanjing and Fudan universities.

SHAN WINDSCRIPT

THE UNIVERSITY OF MELBOURNE

Making Revolutionary Subjects in Time: Narratives of Socialist Temporality in Diaries of the Early Cultural Revolution

This paper contributes to the growing literature on everyday life in Mao-era China by examining unpublished diaries of ordinary people written during the early Cultural Revolution. Approaching the diaries as means of self-construction within time and history (Hellbeck, 2006; Sherman, 1996), this paper explores how journal-keeping enabled the Chinese diarists to articulate a historical consciousness central to the production of revolutionary subjectivity. A close reading of their personal documents reveals an active process of political self-imagination through narrative engagement with the officially propagated ideology of time. Assisted by the diary's temporality of

“daily-ness,” the writers eagerly embraced the state-socialist time as a framework by which to synchronize their mundane narrative self into an imagined national and global revolutionary community. In addition, the journal’s function as a personal marker of “occasional time” enabled many writers to situate themselves within the Maoist “regime of historicity” (Hartog, 2003; 2016) through symbolic self-commemoration. Writing their quotidian life into an extraordinary time, the ordinary diarists constructed themselves as both witnesses and subjects of History in the making. Yet this process was also marked by tensions and contradiction, highlighting the complex dialogical nexus between ideology and individual capacities in generating unintended possibilities at the grassroots.

ANTONIA FINNANE

THE UNIVERSITY OF MELBOURNE

Patterns for the People: Socialist Design and Disappearing Women

The paper surveys clothing pattern books as a publishing genre in twentieth century China, with specific reference to developments in the Mao era and a focus on gender differentiation in representations of the human figure and clothing designs. From the existing literature, certain trends in the patterns were predictable in advance of the research, including the narrowing of the range of clothing designs provided, and a decline in designs of overtly feminine garments. These trends are true to standard descriptions of clothing in the early PRC as androgynous. Pattern books, however, show that distinctions between male and female clothing were normative in garment designs right through to the end of the Mao era. More interesting, then, is the proportional reduction in the number of designs specifically for women, accompanied by an even more dramatic decline in the number of drawings of the female figure. From this perspective, the problem posed by clothing in the Mao era is less one of style (how the clothing looked) than of visibility, whether of women or of their clothes. The paper posits the clothing sphere in Mao’s China as a “regime of visibility” (A. Mubi Brighenti 2010), within which women were progressively removed from sight. Pattern books were critical to the production of this regime.

KATHERINE MOLYNEUX

THE UNIVERSITY OF MELBOURNE

Nanjing’s Peddlers and Handicraft Workers: Transformed Under Socialism?

Western scholarship, as Robert Cliver (2015) argues, ‘has been slow to grapple with the full complexity of the socialist transition.’ Petty commerce in Nanjing is a good illustration of his point. This paper explores the fates of peddlers, handicraft workers and small stall-holders in the city of Nanjing under socialist transformation. While the regulatory changes associated with the socialist transformation are well-described in the existing literature, archival documents offer new insights into the lived experience of this change. In Nanjing, following the mixed results of the 1956 Socialist High Tide, there was a distinct shift in emphasis away from transforming existing operations *in situ* and toward transferring staff and capital into state-owned structures. Nevertheless, with small scale commerce regarded as likely to ‘spontaneously regenerate’ capitalism, former peddlers and handicraft workers found their personnel files marked. The paper argues that the “rational division

of the economy into discrete, hierarchically ordered jurisdictions”, a defining feature of the Mao era (Eyferth, 2009), transformed small-scale commerce and industry from a class of economic activity – often performed seasonally – into class of *person*. As a result, in the early 1960s, even as a limited form of free market was permitted to revive in Nanjing, former traders were losing their government jobs, the privileges of urban residency, and the capital that they contributed to their former cooperatives.

Panel D3. Chinese Australian History

RENZHE ZHANG

UNIVERSITY OF QUEENSLAND

Elite Australian Chinese Reactions to White Australia: from Cosmopolitanism to Nationalism, 1880 to 1911

Research on the Australian Chinese at the turn of the 20th century has focused their attempts to cultivate an Australian identity. The elite Australian Chinese did lead their compatriots to assimilate into Australian society, but their efforts were frustrated by the White Australia Policy. With the discussions on the elite's views on global issues of the relationship between countries and races, which are absent in much of the research, this article argues that the ideology of the Australian Chinese, in fact, underwent a fundamental transformation: from cosmopolitanism to nationalism. The Chinese-language newspapers warned the misfortunes of the Jews and "black people" were due to the fall of their countries. The rise of Japan, however, demonstrated that a strong nation-state was beneficial to its people. The elite Australian Chinese reached a consensus that all Chinese should join in the strengthening of their own nation-state, which, they argued, would decide the future of the Chinese race amidst a global struggle between races. By the 1910s, their emerging identity as *huaqiao* reflected the fact that elite Australian Chinese at this time were manifesting a clearer sense of belonging to China rather than to Australia.

NATHAN GARDNER

THE UNIVERSITY OF MELBOURNE

The Roles and Responses of Chinese-Australian Community Organisations in the 1984 Immigration Debate

The Immigration Debate launched by Geoffrey Blainey in 1984 began a period of great concern for most Chinese-Australian communities around Australia, yet for the organisations representing those communities it was also a period of great change and resilience. While Chinese-Australian communities have been referenced in previous scholarship of the Immigration Debate, their experiences featured overwhelmingly in grand, yet detached, analyses of Australian multiculturalism, social inequality, and the limitations of free speech. Drawing on interviews, historic newsletters and correspondence, this study is directed towards the attitudes and agency of the community organisations—for whom the repercussions of the Immigration Debate bore immediate relevance and urgency. The paper firstly establishes some of the differing views Chinese-Australian community organisations had of the Immigration Debate's key figures and arguments before exploring several methods of community advocacy such groups employed in response. The paper demonstrates that the Immigration Debate was received as a "wake-up call" by Chinese-Australian community organisations—and rather than just being victimised by the debate, these groups met the debate's challenges with greater political action, deepened commitment to multicultural and democratic values, and stronger social engagement.

SHERYL CAVANAGH

CENTRAL QUEENSLAND UNIVERSITY

Pioneering Chinese of Geraldton (Innisfail), Queensland – Migration, Industry and Culture

This paper is a historical examination of early Chinese migration to the Johnstone River area and the development of Geraldton, at its inception. In 1879, an influx of Chinese men made their way towards the Johnstone River in North Queensland. This hostile, remote but fertile area was of great interest to an Irish surveyor and sugar-grower, Thomas Henry FitzGerald. Named after T.H. FitzGerald, Geraldton was renamed to Innisfail in 1910, after cargo ships confused it with Geraldton in Western Australia. Historical documentation of early Chinese movements in the Johnstone River area and their contribution to Geraldton's development, is scant. It is important to recover information and collate with previous works, to recount the Chinese migration story for Geraldton. Through case studies and research of historical newspapers, it shows that some Chinese lost their lives through altercations with people from the Mamu tribes. That, key Chinese personalities established relationships with influential Europeans and facilitated opportunities for themselves, as well as their fellow countrymen. Other Chinese engaged in merchant supply networks around the Johnstone River area and positioned themselves as productive, charitable and respected community members. The Chinese migrants establish their culture and emerged as an integral influence on the socioeconomic development of Geraldton.

Panel D4. Taiwan Identity and Culture

PHYLLIS YU-TING HUANG

MONASH UNIVERSITY

The Returnee as an Outsider: Reunion and Division in Wang Quan'an's Apart Together (團圓)

Since the late 1970s, the PRC government has repeatedly declared its determination to re-unify Taiwan with China, seeing those who do not support the goal as separatists. The Mainland Chinese director Wang Quan'an's *Apart Together*, which won Silver Bear award for the best screenplay in 2010, tackles the issue of cross-Strait relationship by telling a story of a KMT veteran Liu Yansheng's return to mainland China after around forty years of separation from his wife and son. Most of the characters in the film speak in Shanghaiese, which projects a local attitude toward the national issue. While the major media in China often take stories of the returnees' reunions with their long-separated families as examples to propagate reunification between Taiwan and China, in Wang's film Liu is characterized as an unwelcome Taiwanese guest and intruder of his wife's family. This paper argues that Wang's *Apart Together* contests the PRC's official discourse of reunification by presenting a strong sense of love toward Shanghai and the PRC, yet excluding the returning "Taiwanese" from the "Chinese family". It demonstrates that the film underscores the cultural, psychological and social divisions across the Strait.

CHIA-RONG WU 吳家榮

RHODES COLLEGE

Organic Aesthetics in Contemporary Taiwan

This paper investigates the unique cultural trope of organic aesthetics in contemporary Taiwan. Organic aesthetics can be defined as a theory to rethink the human-and-nature duality and to promote the artistic vision in which the human subject works in accord with the environment while still recognizing the real-life limitation of such tasks. For deeper elaboration, this paper first engages with the theoretical foundation of ecocriticism, which is crucial to the development of the collective environmental consciousness of the island. Then this paper surveys the sociopolitical trend of nativism with respect to the tangled mix of nature and ecocritical writings. Taiwanese writers wed nature with the carefully crafted human construct in the hope of negotiating the contested contact zone in-between. This ecocritical approach can be observed in the works by such well-known writers as Hsu Jen-hsiu 徐仁修 and Liu Ka-shiang 劉克襄. Both Hsu and Liu value the harmony between humans and the physical environment and express their worries about the continuous clash between nature and civilization. The last section of the paper focuses on prominent writer Wu Ming-yi 吳明益, whose works extend the boundary of organic aesthetics. Unlike his predecessors, Wu not only straddles between natural writing and nativist writing, but he also organically blends such topical issues as memory, reality, and fantasy. In the light of post-nativism, Wu offers a unique take on the natural and sociopolitical ecologies to reorient the cross-cultural and multiethnic history of Taiwan and beyond.

I-HAO BEN LIU

LA TROBE UNIVERSITY

How the Memories of the Past Informed Future Direction: Views from Academics in Taiwan

Since the Chinese government implemented its open door policy and its resulting economic opening to the world in 1978, it had encountered myriad of challenges, both from internal and external forces, in the areas of economic, social and political developments. During those developments, China also faced the reconstructions from the scars they have carried through many decades and the historical memories of the past humiliation, especially from the First to the Second Sino-Japanese War.

Since the Second War was ended, and the Nationalists government taking over Taiwan in 1945, the memories of Japanese historical past have been remembered in the National education. For the generations that were born after 1945, the memories of their childhood of remembering the Japanese would be their WWII atrocities they have committed in China during the war, namely, the Nanjing massacre and the Marco Polo incident.

However, the perceptions of Japan in Post War Taiwan have been very complicated, as there are various reasons that would direct the view of the academics who were born after the war: national education they received; their family background; media influence and personal interaction with the Japanese.

One might question why and how do those factors direct how they view Japanese? How do they think about the Japanese in regards to select the past memories to be remembered or not to be remembered? How they assess the Japanese, especially regarding to their war time activities? This paper is intending to discover how and why the academics in Taiwan perceived the Japanese in particular way. This might serve the future direction for Chinese scholars to interact with the other countries in the world.

Panel D5. 多层次治理中的中国——制度逻辑与实践模式

刘骞

同济大学

《中国城市治理中流动穆斯林群体的身份选择分析——以宗教信仰与公民身份互动为视角》

当前中国城市化进程中出现了很多流动人口所引发的城市治理问题。一直以来流动人口的宗教信仰问题是一个普遍存在，却又颇为复杂的问题，不仅涉及宗教因素，更受到来自文化、经济、社会，乃至政治等方面因素的影响和制约。本研究以此为切入点，探讨“传统社会纽带”宗教认同与“现代国家基石”公民身份的关系，并在此基础上以流动穆斯林为研究对象进行研究问题的设计，分析宗教因素对于穆斯林移民在都市化进程中究竟具有怎样的作用。

林嫒岚

湖北大学

《中国参与全球科技创新治理的实践模式》

全球科技创新治理是全球治理的一个重要组成部分。结合全球科技创新治理的目的及行为主体间的互动关系，大体可分为四种不同类型。当前中国在不同类型的全球科技创新治理活动中呈现出不同的参与模式，并实现了不同程度的身份阶段转换。面对新的机遇与挑战，中国需要制定更有针对性的参与政策，通过自身能力建设提高中国在全球创新治理中贡献度，并在加强合作的基础上促进全球科技创新治理机制的建设。

陈娟

悉尼大学

《中国参与全球能源治理机制的历史动因与实践模式》

本文梳理了自第一次石油危机以来全球能源治理机制的形成与发展历程，并在此基础上从保障能源安全，促进经济持续发展，应对气候变化与环境危机多重全球问题挑战的视角出发，分析总结中国以成员国、联盟关系、观察国及主导国为身份参与全球能源治理机制的四种模式，论证中国在参与全球能源治理中以国家行为体为主导，以中国参与建设国际政治经济新秩序为主轴，经过了由试探性接触到主动参与及积极引导的变迁过程。

Panel D6. Traditional Chinese Medicine

CHUNGHAO KUO

TAIPEI MEDICAL UNIVERSITY

Nourishing Blood and Cultivating Spirit: Harvesting and Consumption of Soft-Shelled Turtles in Taiwan from the Japanese Colonial Era to the Present

The roles of soft-shelled turtles in modern Taiwan have been closely associated with dietary consumption and traditional Chinese medicine (TCM). During the Japanese colonial era in Taiwan, increased Japanese domestic consumption of turtles prompted the Japanese colonial government to launch turtle-husbandry experiments aimed at improving shipping methods, incubation, and especially improvements in feed. The domestication of turtles improved their size and quality, quickly satisfying the significance demand for turtle products in Japan. After WW2, when the Kuomintang moved to Taiwan, turtle husbandry declined to the level of a sideline business. By the early 1990s, however, the Chinese track-and-field team named “Team Ma” claimed that eating turtle products enhanced physical vitality, triggering a spike in consumption of turtle products in China. Taiwanese farmers, with their matured skills in turtle husbandry, quickly responded to the renewed demand and created the “Golden Era” (1995-2000) for Taiwan’s turtle businesses. Taiwanese have gradually accepted turtle cuisine, which has evolved from a rare, precious foodstuff to a common, easily accessible meal. In this paper, I argue that, Japan’s colonial aquatic policy, the island’s weather, the Team Ma phenomenon, and TCM principles, together, shaped the complicated but interesting roles of turtles in modern Taiwanese history.

LIN-YI TSENG

TAIPEI MEDICAL UNIVERSITY

Tiger Bone Liquor: Technological Changes and Marketing Strategies in 20th Century Taiwan

Tiger bone liquor was one of the most popular medicinal liquors in Taiwanese society until it was formally banned in the 1980s in response to the international wild-animal protection movement. The popularity was likely attributable to the islanders’ widespread esteem for traditional Chinese medicine. Dating from the Tang Dynasty in the 7th century, *Beiji Qianjin Yao Fang* (備急千金要方) is the first known record of tiger bone liquor’s production techniques and physical effects. The text states that producers of the liquor should grill tiger bone, grind it, and then soak it in liquor for several nights before making it available for consumption. The text also states that liquor is good at curing wind-caused bone pain and disease. Subsequent Chinese medicinal books, such as *Compendium of Materia Medica* (本草綱目) further popularized tiger bone liquor. In this paper, I will trace the historical background of tiger bone liquor in the context of traditional Chinese medicine and then focus on the production and consumption of the liquor in Taiwan from the Japanese colonial period to the 1980s.

Session E 1:00pm–2:30pm Tuesday 2 July

Panel E1. Chinese Cultural Studies (1)

PAWEŁ ZYGADŁO

XI'AN JIAOTONG-LIVERPOOL UNIVERSITY

The Notion of Face and 'Collective Programming of Chinese Mind'

Since Clifford Geertz's famous assertion that '...there is no such thing as human nature independent of culture' (1973, p.49), in which he followed the notion of culture gained a new place in studies of interactions between members of different cultural circles. Hofstede's definition of culture as 'collective programming of the mind that distinguishes the member of one group or category of people from another' (2001, p. 9) is an expression of even more profound appreciation of the specific cultural values and practices in the process of intercultural communication and management. Acquaintance with particular to a given culture values and behaviours seems then to be indispensable for effective communication. In Chinese cultural circle, the notion of face (*lianmian*) is one of those that not only determines the dynamics of communication in virtually every possible settings (Ho, 1976) but seems to be at the very bottom of Chinese individual and collective identity (Spencer-Oatey, 2006). This paper is then intended as an analysis of a specific element of 'collective programming of the mind' of particular importance to a specific culture. It will attempt to decipher this programming as it appears in classical and modern literature, numerous Chinese proverbs (*chengyu, suhua, guanyongyu, etc.*) and everyday discourse. It will argue, that the notion of face is a practice that surfaces the core to Chinese culture and identity socio-cultural values, and as such, despite 'cultural globalisation' it will persist as a crucial factor shaping communication and social relations in Chinese cultural circle.

WEI ZHANG

EDITH COWAN UNIVERSITY

National Identity Adherence of Chinese Female International Students in Australia

The purpose of this study is to understand the lived experiences of Chinese female international students (CFIS) with respect to their national identity adherence. It focuses on CFIS' perceptions on Chinese national identity, their civic interactions and experiences in their host community in Australia. The key research question is: What happens to CFIS as a result of spending time in postgraduate studies in Australian universities, regarding any changes, disruptions or strengthening of their Chinese national identity?

This study attempted to address the continuing process of national identity construction that many international students experience while studying overseas. In a politically fast-changing world,

international students nowadays not only have to meet the demands of academic workload, but also face the challenge of different or even contradictory political orientations held by people in the host country. Previous research on international students' experiences has tended to focus either on the academic learning progress, or emphasised their social and cultural adaption to the host society. However, few, if any, studies have directly explored whether and how international students' interactions with their host community affects their national identity's adherence.

This qualitative study conducted multiple interviews with a small group of Chinese female international students' who have studied in postgraduate programs in universities in Australia. Photo-elicitation was employed to facilitate the interview process. The findings will provide updated information of the factors and causes that make international students identify with the country they reside. It may also be used to facilitate better engagement with CFIS in Australia's higher education sector.

QIUPING PAN

THE UNIVERSITY OF MELBOURNE

Gendering or De-gendering Civic Spaces: Chinese Migrant Women's Civic Participation in Australia

This research examines the intersectionality of migration, gender, and civic spaces by presenting an up-to-date and in-depth analysis of Chinese migrant women's civic participation in Australia. This article shows that, despite their rising civic activism, Chinese migrant women's civic engagement has been significantly patterned by: 1. their dual-embeddedness in gendered socio-cultural norms in the ethnic community and that of the host society; 2. the intersectionality of gender, generation, and class; 3. tensions of simultaneous engagement in the household, workplace, and civic space. As such, Chinese migrant women's civic activism still features participatory disparity, conformity with traditional Chinese gender norms, and a lack of feminist tone. Therefore, paradoxically, Chinese migrant women as active civic agents have both challenged and reinforced traditional Chinese gender norms. This research showcases that migrant women's presence, practice, and influence in the civic space constitutes an under-explored yet fertile research frontier for gender, civil society, and migration scholarship.

Panel E2. Dynamics of the Administrative Divisions (1)

International scholarly recognition of the importance of the system of administrative divisions (行政区划体系) in China demonstrates uneven attention to the complexity of its dynamics. With some exceptions, the administrative divisions appear in the scholarship more often as locations, sites, or settings rather than as the primary subject of inquiry. This panel brings the administrative divisions to the forefront through questions about the historical rationales for state changes to territorial-administrative areas and governing structures. The topics of analysis include the significance of different categories of administrative territory, general or systematic changes versus localized or unique adjustments, and relational geographies or implications of interrelated territorial-administrative change. The papers draw on the Chinese scholarship for its greater recognition of the complexity of the administrative divisions, and as a dynamic grid of governance, with implications for state formation and the transformation of cities and regions. Results of the analyses contribute to overcoming the conceptual and empirical problems of treating administrative territories as if spatial 'containers' of population and 'levels' of government, and demonstrate the degree to which the Chinese state governs cities and regions through dynamic territorial processes.

GAO YU

UNIVERSITY OF TECHNOLOGY SYDNEY

From Rural History to Contemporary City: The Eighteen Villages of Enzhou and the Evolution of Local Territories

Territorial units below the county level in China remain a key structure of local governance, yet research on their evolution and change remains rare. This paper takes up the challenge through the transformation of historical base-level units and their continuing existence, socially and spatially, in the contemporary city. The Eighteen Villages of Enzhou (*Enzhou shiba xiang*), a local defensive militia of allied villages that gained fame in the First Opium War, formed in the context of a territorial unit called Enzhou *bao*, which existed since the early Qing dynasty and was repealed in the early twentieth century. From the mid-1950s, the eighteen villages existed under split governance of subdistricts and successive territorial units of people's communes, *zhen*, administrative villages, and village corporations, and gradually merged into urban landscape of Guangzhou city. Yet rather than being subsumed in the urban process, the historical ties of the Eighteen Villages of Enzhou endure in the contemporary city. This research traces the territorial evolution of the eighteen villages, examines the political-economic and culture dimensions of their inter-village relations, and considers the meaning of the social resilience of local territories in the context of unprecedented transformation in the Pearl River delta.

PUZHOU WU

THE CHINESE UNIVERSITY OF HONG KONG

What Happens to Repealed Counties in China?

Since reform and opening, county-level administrative divisions have remained relatively stable in numbers, but have shown diversity in *jianzhi* types. The conversion between *jianzhi* types, including the municipal district, county, county-level city, autonomous county, flag, autonomous flag, and the relatively rare county-level forest district and special zone, is relatively frequent. Where most research concerns the transformation between *jianzhi* types, such as turning the county into county-level city, and turning the county into municipal district, this study focuses on the counties that disappear after repealing. Compared with the county-level *jianzhi*-type changing and renaming, in which the boundary remains unchanged and the *jianzhi* still exists, the repealed county-level administrative divisions no longer exist. From 1978–2017, a total of 300 county-level administrative divisions were repealed. Under what conditions and for what reasons are counties repealed? How are the areas of repealed counties reallocated? How are the ‘new’ counties named? In what ways is the advancing ‘city system’ at the prefecture level impacting the fate of counties? Based on systematic quantitative data, and development of a nationwide GIS of the administrative divisions, results of the analysis identify four general types of territorial reallocation of repealed counties. Selected in-depth case studies of particular counties demonstrate the range of variation.

SUSETTE COOKE

UNIVERSITY OF SYDNEY

The Paradox of Qinghai: Province of Autonomous Territories

Qinghai has a relatively short history as a province and rarely features in discussions about China’s administration system. The region now bounded as Qinghai Province lay outside Sinic civilization: part of other polities and conceptions of sovereignty, population and culture, and demographically not majority Chinese until 1953. Its establishment, in 1928 amidst Guomindang anxiety over national sovereignty in the former Qing borderlands, was ironically facilitated by a Hui warlord regime, and it developed tentatively according to the Republic’s uniform provincial administration. The PRC retained the province-level in the West, but grafted a special category of administrative territory, the ethnic autonomous region, onto a renewed territorial map across most of the region. In Qinghai, however, it would retain the province while paradoxically establishing sub-provincial autonomous areas uniformly across the province. Qinghai’s essential provincial area has persisted since 1928, while its sub-provincial territories have been subject to dynamic restructuring, from Republican county foundation, and hybrid administrative formation under the PRC, to reformulations of existing units since reform and opening, including radical territorial recalculation via conversion to city administrations. Both the Nationalist and Communist governments have territorially administered Qinghai through broad national imperatives that reflect the province’s relational geography as well as its internal characteristics.

Panel E3. 哲學及宗教 (2)

謝獻誼

台灣政治大學

《試探台灣當代中國佛學研究的現況、困局及其展望》

中國佛學研究在台灣學術領域內常被歸納為領屬於中國哲學或思想史研究的旁支，這自然與佛教傳入中國和其依附中國思想發展的歷史背景有關。然而除卻中國佛學與中國思想的互動與從屬關係外，在回歸以中國佛學研究為本位的思考下，究竟台灣當代中國佛學研究是否遭遇某些困境？又該如何找到突破點？這就必須回到台灣當前中國佛學研究的現況加以解析，例如：台灣當代進行中國佛學研究的相關單位或學術機構有哪些？它們所側重的中國佛學研究重點為何？可能遇到哪些研究上的問題？又是否有適當的解決辦法？本文即欲釐清相關問題，並從現況的分析裡嘗試提具未來展望，以期能為台灣當代中國佛學研究提供建設性意見。

WANG ZAOJUAN 王早娟

NORTHWEST UNIVERSITY

ZHAO HANG

NORTHWEST UNIVERSITY

《文化哲学视野下的中国宗教现代化问题研究》

本论文探讨了中国宗教发展的现代化问题。研究采用了定性研究方法，分析了第一手和二手资料。以道教、佛教、基督教三个宗教在中国现代社会中的变革为例，重点分析了三个宗教在现代化进程中取得成功的原因。分析发现，宗教的现代化实质上是一个历史命题，中国的几个重要宗教总是在不断进行自我革新的过程中实现现代化的。宗教的自我革新主要包括宗教教义革新、戒律革新、传播方式革新等几个方面。本研究将宗教文化纳入文化哲学视野进行探讨，为文化哲学研究提供了一个重要案例

Panel E4. From the Centre to the Periphery: Song/Yuan Literature and the Ethico-Religious Sinosphere

The Song dynasty was a time of flourishing artistic, cultural and religious activity. The literary achievements of the period defined and united the dynasty. They spread out from the centre, carrying with them the moral teachings of Confucianism, Buddhism and Taoism, supporting the Sinocentric order at the dynasty's peripheries and beyond.

This panel turns to those cultural and religious systems and their spread from the political and geographic centres of the Song dynasty in East China. Master Gyungwan begins with a study of the Buddhist values in *The Tale of Xiangshan's Boddhisatva of Great Compassion*, one of the most iconic texts of the period. Eunyeong Kwon then considers *The Orphan of Zhao*, comparing the revenge-themed piece and its nostalgia for the Song with recent stage play Korean interpretations of this classic drama. And finally Lewis Mayo considers poetic understandings of the unity of the Song dynasty through an examination of texts found on its far periphery, the Buddhist outpost of Dunhuang.

LEWIS MAYO

UNIVERSITY OF MELBOURNE

The Poetic Unities of Song History: Perspectives from the Northwest

We can argue that for the founders of the Song dynasty the territories of the Northwest stood as one of the defining peripheries of the Sinophone cultural realm. This was something which had been brought into being in the 750s by the An Lushan rebellion, an upheaval which overthrew the Xi'an-centred political, cultural and literary system, disrupting and discomforting the order created by the Sui-Tang unifiers in the 6th and 7th centuries.

This paper will examine how the unities of the Song world were poetically imagined in 10th century Dunhuang, a place that was, we can argue, the westernmost outpost of the Sinophone cultural system when the Song dynasty was established in the 960s. I will trace these poetic unities into the 11th century when the Northwest became critical to the sense that the Song territories constituted a unified whole – political, religious and literary. I will explore how the texts of this era and this area reflect the lines of unity and fracture within the Song system.

KWON, EUNYOUNG

KOREA UNIVERSITY

Adapting The Orphan of Zhao for the Korean Stage

Struggling to come to grips with a new order, literati living in the Yuan dynasty (1279-1368) looked back to the Song dynasty (960-1279) as a golden age, regularly writing poetry and plays to express their desire for state and society to return to past splendour. Perhaps foremost among these literary works was *The Orphan of Zhao*, a Yuan dynasty *zaju* play attributed to Ji Junxiang and well-known for its strong portrayal of Confucian ethics. Zhao was not only the surname of the orphan in the play, but

also the surname of the rulers of the Song dynasty, which had been destroyed by the Mongolian Yuan conquerors only years before Ji penned this popular work.

This paper investigates the desire for revenge found in *The Orphan of Zhao*, particularly in comparison with its Korean versions. In recent years, a Korean adaptation of *The Orphan* has proven especially popular, showcasing the impressive ability of this play to transcend time and place through its examination of revenge.

Panel E5. Modern Chinese History (2)

TIN KEI WONG

THE UNIVERSITY OF QUEENSLAND

The Sinocentric Tendency of Chinese Scholarship on Missionary Translations: A Case Study of Laura M. White

This paper discusses the Sinocentric focus of Chinese scholars who study translations by Western Protestant missionaries at the turn of the century in late-Qing China with a case study of female American missionary Laura M. White (1867–1934). As a prolific translator of English fiction and the founding editor of the first Chinese women's magazine (*Nüduo*), White has attracted academic attention in Chinese academia. Hitherto, all studies on White have been conducted by Chinese scholars who primarily make use of Chinese primary sources with a focus on the Chinese context. Without drawing on materials on the source culture such as archival church records of White and an inquiry into the intellectual history of America, their studies provide an incomplete picture to understand the significance of White's translations which functioned to spread Christianity and ideology about women and children. With this case study, this paper illustrates how the incorporation of English primary sources can create new perspectives for Chinese scholarship.

YI WANG

CHINESE ACADEMY OF SOCIAL SCIENCES

Dilemma of Actuality and Potentiality: Closing Down the Shanghai Evening Post and Mercury in 1949

Tracing the history of closing down the *Shanghai Evening Post and Mercury*, an American-owned and managed newspaper with a long history in China, after the Communist takeover of Shanghai in summer 1949, this article aims at adding an understanding of the role that the Western press performed in its dialogue and confrontation with the new Communist administration. Initially, the outbreak of labor disputes forced the management of the newspaper negotiate with their printing laborers to adjust their payment. However, the crisis escalated rapidly as the newspaper's persistence of independent position in sharp contrast to the journalistic policy of the Chinese Communist Party exposed during the negotiation. Thus, the Party's push to instigate social transformation under the atmosphere of xenophobia diffused mixed with the breakdown of the diplomatic talk with the United States, made the newspaper become an arena of the Sino-American opposition. By forcing the newspaper to close, the Party strengthened its administrative legitimacy and authority, but the diplomatic and social tension caused became an ensuing dilemma that the Party would face. Meanwhile, the deeply opposite views intensified in Shanghai American journalism circle during the closure of the paper continued to stir the American society under the McCarthyism influence.

ZHENGZHENG (JESSIE) PAN

UNIVERSITY OF MACAU

Charles Boxer and T'ien Hsia Monthly

The British spy Charles Boxer (1904-2000) who made a great contribution to the history of Portuguese and Dutch Empires expansion and stood as the top historian over the twentieth century. However, Boxer's connection with China during World War Two, especially him as a contributor to a Shanghai published English-language academic journal *T'ien Hsia Monthly* from 1938 to 1940 was overlooked. This article is going on to see Boxer's intellectual history by discussing his eight published articles on *T'ien Hsia Monthly* and Boxer's networks both in Shanghai and Hong Kong in wartime.

Panel E6. Values and Religion

MA JINGYU 馬靖玉

HONG KONG UNIVERSITY

From Local God to National Deity: The Historical Development of Wenchang Worship in China

Wenchang dijun 文昌帝君 (literally means “Wenchang Emperor”) is originated in China’s Sichuan Province 四川. He is a combined image of historically prestigious figures, gods of certain ethnic groups and the Chinese zodiac legend. Traditionally, he is in charge of the opportunities, fame and prosperities of the people. Therefore, Wenchang Worship always enjoys tremendous popularity among the Chinese.

In the Qing dynasty, the Wenchang worship was assimilated into the national sacrificial system by Emperor Jiaqing 嘉慶. Since then, he was not only a folk god but also a god who was treated with the ceremonials of *chunqiu erji* 春秋二祭 (literally means “Spring and Autumn Worship”) to become a symbol of the central government’s authority.

This paper will explore the multiple origins of the Wenchang Emperor and analyze the historical formation of Wenchang worship. It will focus on the cultural interaction between local Sichuan people and Wenchang Emperor, as well as the rulers’ political intention of adopting this religious belief into the national sacrificial system.

YI HONG

THE UNIVERSITY OF SYDNEY

Policy Adaptation in Chinese Moral Education System and Its Impact: A Case Study of Six Middle Schools in Jiangsu

By researching literature regarding the policies on Chinese moral education system, it was found that the focus was on evaluation of the system at a macro level but little was revealed regarding the how the implementation of policies shape the educational practices at grassroots level. This paper targeted the interactions between the relevant policy adaptation and contextual factors across the administrative hierarchies of the education system, ranging from the central Ministry of Education to the actual six middle schools purposively sampled from a second tier city in Jiangsu. By retrieving and reviewing policies and official documents related to the Chinese moral education system, it was found that a bureaucratic structure, which contributed to the most essential signature of the context, was in use. It controlled over the content and venues of shaping middle school students’ identities, resembling characteristics of the Matryoshka principle. Though the centralized way of designing, adapting, and implementing of policies ensures the consistency of execution, it was however indicated that any possibilities of external inventions, such as the influences from the parents, community, and even the markets, were also isolated. Inevitably, the quality of the moral education was largely depended on stakeholders inside the system.

PETER T. C. CHANG

UNIVERSITY OF MALAYA

The Liberal Democracy Debacle: A Clash between Christian Monotheism and Confucian Polytheism

China's push back against liberal democracy (LD) has been attributed to incompatibility of values between East and West. In this paper, I plan to show that the LD dispute may also be understood as the clash between two peculiar belief systems: Christian monotheism and Confucian polytheism.

As Axial Age traditions, Christianity and Confucianism share a common goal, to advance humanity fate. But they pursue these ends in varied ways. For Christianity, salvation is attainable only through belief in the biblical God. In other words, the Christian church is the sole gateway to Heaven. In Confucianism, a life in accord with Heaven can be actualized in diverse forms. And this is manifested in the Chinese practice of multiple-religiosity, whereupon a person could plea allegiance to Confucianism, Daoism, and Buddhism, all at one.

These contrasting belief systems provide another explanation for the present LD stalemate. The West's 'end of history' thesis on LD, I argue is a derivative of the Christian exclusive 'one-way-only' theology. And China's defense for alternative pathway is a conviction borne out of the Confucian 'many-ways' pluralistic ethos. Thus, the LD debacle, I submit, can be perceived as a proxy conflict between two distinct, monotheistic and polytheistic, worldviews.

Session F 2:30pm-4:00pm Tuesday 2 July

Panel F1. 經學/ Classical Studies

陈岷

湖南大学

《试论中国经学传统中的程序正义—以〈春秋〉诠释为例》

“《春秋》决狱”素来是中国经学传统中表达政治意涵的重要代表，而在《春秋》三传及汉、宋两代对春秋时诸侯国君即位合法性来源的辨析中，并不纯粹以周礼中的“嫡长子”身份为唯一优先的判定依据，而将嫡庶出身、先王遗命、周天子册封认定为缺一不可的三大原则。也就是说，除却先天性的合法身份，即位过程中的策命也具有同等的合法地位。而在诸讨乱臣贼子、收复失地等其他条例的讨论中，过程的合法性也与事例本身的是非曲直有着相同的地位。

田访

湖南大学

《“经”与“史”的视角差异——以〈春秋〉为何始于鲁隐公为例》

《春秋》为何始于鲁隐公，是一个经学上的重要问题，而历代学者的诠释可谓众说纷纭。传统的研究方法是罗列一些具有代表性的说法（如《公羊传》、杜预等）并判断他们的是与非，但这样的方法由于缺乏有力的证据而容易使研究陷入僵局。其实，我们可以用“经”的视角（教化型）还是“史”的视角（历史观型）这两个标准来考量这些说法，从而探讨《春秋》同时作为一部“经”和“史”，这两个侧面是如何相互区别和相互连接的。

Olga Bonch-Osmolovskaia 白翱靈

RUSSIAN ACADEMY OF SCIENCES

Tradition and the Individual Talent: a typology of Confucian commentaries

This paper investigates the logic of attribution of Confucian commentaries to commentarial types, some features of historical development of these types and criteria which can be used for classifying commentaries.

Analyzing logic of Confucian commentaries, first step is to divide commentaries according to their structure and exegetical methods. This explains their formal characteristics because such commentaries as *ji*, *zhang ju*, *jie*, *zhu*, *shu* etc. have quite stable form and style. But it turns out that, firstly, same methods were often used in different types of commentaries. Secondly, in commentaries of the same type, on the contrary, author could use different methods of interpretation. It depends on many factors: on the intellectual choice of the author, on the school affiliation, on the period of time, when the commentary was written, etc.

Therefore, classification criterion, which would remain unchanged regardless of the “school”, the epoch, or the exegetical method used by the author, would seem to be more reliable, when dealing with questions, such as how and because of which reasons did new commentarial types appear in the history of Confucian exegesis?

This paper is an attempt to show that this criterion is author's position with regard to the established tradition. Using this criterion I study 10 commentarial types, elaborate dichotomy of “traditional” and “individual” using a wide range of Confucian commentarial works and analyze how exactly the author of the Confucian commentary positioned himself in relation to: a) an authoritative tradition; b) the writings of the predecessors? A typology built on this basis helps to understand functions and characteristics of each commentarial type and highlights specific features of Confucian exegesis.

Panel F2. Dynamics of the Administrative Divisions (2)

International scholarly recognition of the importance of the system of administrative divisions (行政区划体系) in China demonstrates uneven attention to the complexity of its dynamics. With some exceptions, the administrative divisions appear in the scholarship more often as locations, sites, or settings rather than as the primary subject of inquiry. This panel brings the administrative divisions to the forefront through questions about the historical rationales for state changes to territorial-administrative areas and governing structures. The topics of analysis include the significance of different categories of administrative territory, general or systematic changes versus localized or unique adjustments, and relational geographies or implications of interrelated territorial-administrative change. The papers draw on the Chinese scholarship for its greater recognition of the complexity of the administrative divisions, and as a dynamic grid of governance, with implications for state formation and the transformation of cities and regions. Results of the analyses contribute to overcoming the conceptual and empirical problems of treating administrative territories as if spatial 'containers' of population and 'levels' of government, and demonstrate the degree to which the Chinese state governs cities and regions through dynamic territorial processes.

CAROLYN CARTIER

UNIVERSITY OF TECHNOLOGY SYDNEY

The Spatial Administrative Hierarchy or System of Administrative Divisions? Variation in Approaches, New Ones, and their Implications

The international or English-language literature on the administrative divisions in China has tended to adopt the 'spatial administrative hierarchy' as an approach, yet its differences from the Chinese scholarship on the administrative divisions reveal the latter's fuller analytical capacity. This paper examines and builds on recent statements in the Chinese literature, including debate over the idea of the town-level city (镇级市) in relation to the National New-type Urbanization Plan (国家新型城镇化规划). It argues that periodic reforms to the administrative divisions reflect changing economic policy and political-economic ideology. It problematizes the idea of the spatial administrative hierarchy to ask to what degree it serves as a general approach or whether it reflects a particular time and place. Based on identification of its earlier uses in the spatial science literature on the Soviet Union, the paper tenders the evaluation that conceptual limitations of the spatial administrative hierarchy reflect conditions of Soviet urban-industrial planning and its transfer to the PRC. Acceptance of incommensurabilities between assumptions embedded in it and the dynamics of the administrative divisions in the reform era, since the 1980s, opens up the scholarship to the potential of new approaches and lines of inquiry.

HU DE

EAST CHINA NORMAL UNIVERSITY

The Administrative Territorial Economy and The China Model

Scholars in China studies have paid close attention to and argued fiercely about the 'China model' and the latest debate has shifted to whether the China model. To contribute to new debate, one possible and maybe better approach revisits the origins of the model on the role of the state in general as an organizing force leading China's modernization. This paper asserts that the China model cannot be understood without deep inquiry into the inner structure of the state, composed of frequently changing sub-national administrative divisions or local states. The local states take charge of their political authority and responsibilities, govern their spatial administrative territories, organize the local economy, and structure the administrative territorial economies at different scales. From this perspective, the China model is closely associated with the local states and the administrative territorial economy. Thus, this paper seeks to recognise the China model by analysing the relationships among the administrative divisions, the administrative territorial economy, and the dramatic changes of the local states both spatially and functionally in the past forty years.

Panel F3. Chinese Cultural Studies (2)

TINGTING HU

MACQUARIE UNIVERSITY

YUE WANG

MACQUARIE UNIVERSITY

Brotherhood-as-Masquerade: The Strategy of Survival and Resistance in Chinese Web-drama – S.C.I Mystery

Through the lens of an in-depth analysis of one top-grossing Chinese web-dramas *S.C.I Mystery* (*S.C.I. 谜案集*) in 2018, this study interrogates in which ways homosexuality has been disguised as brotherhood in the cinematic representation in order to pass the censors of the Chinese authority. Adapted from a highly popular novel produced and circulated mainly among the female *danmei* subculture, a subculture that characterized by its explicit depiction of male homosexual relationship by female authors and for female readers, this web-drama has expurgated the descriptions of obvious homosexual romance from the original novel in order to pass the censorship and gain permission to broadcast online. In the Mainland China context, given both female *danmei* subcultural texts and LGBT-themed films and dramas are under severe regulation from the authority, the adaptation process of this web-drama could be viewed as a space between the strategical compliance and resistance, where economical demand and political power, modern liberal attitudes toward gendered sexuality and traditional family value contest and negotiate.

Situated in the field of Chinese popular culture studies, this article develops Doane's (1982) notion of feminist masquerade to propose a concept of *brotherhood-as-masquerade* to explain the ways in which brotherhood is highlighted to eliminate the visibility of homosexuality in Chinese drama. The vigorous prevalence of *S.C.I Mystery* in 2018 indicates not only the market demand but also the increasingly visible feminist and queer desire for alternative media content in the Chinese media context, where heterosexual romance catering the patriarchal ideology has dominated the screens for long. We argue that *brotherhood-as-masquerade* signifies a strategy of both survival and resistance confronting the restrict censors. The intentional depiction in a romantic style of brotherhood implies a sense of resistance to the (post)socialist ideology in China, where homosexuality has been considered as violation of traditional Confucian values and social stability.

YAFEI LYU

UNIVERSITY OF CANTERBURY

The Cultural Policies of Importing Hollywood Films to Chinese Film Market and Hollywood's Strategies to Circumvent the Cultural Policies

Hollywood will encounter some cultural policies when being imported to the Chinese film market on a revenue-sharing basis. The first one is the quota system. The second is the censorship system. The third one is the uncertain release schedule. However, China has been the fastest-growing film market since 2008 and the second largest film market in the world since 2012. Hence, restricted by Chinese cultural policies but attracted by the newly-booming Chinese film market, Hollywood has been trying different strategies to please the Chinese film regulators, such as incorporate Chinese elements into

Hollywood blockbusters, including Chinese filming locations, Chinese product placements, and Chinese renowned actors as cameo roles, the plots about China, Chinese-themed Hollywood films, and China-US co-productions. Furthermore, the way of depicting China and Chinese culture in the recent Hollywood blockbusters has been changed into more positive direction compared to the past. For Hollywood, these methods are the effective market strategies to get access into the Chinese film market; for China, they are also good methods to export its cultural soft power. Chinese cultural policies and Hollywood's strategies of circumventing the policies are the interplay between Chinese and American governments in terms of politics, economy and culture.

TING LUO 罗婷

NANJING UNIVERSITY

Expression and Prohibition of Desire: Cinematic Representation of Dreams as Alternative Aesthetics in Modern Chinese Film

This article examines dreams in an array of Chinese films ranging from popular film to modernist film practices that emerged in several transformative historical moments from the post-May Fourth period of the 1920s through the Reform Era of the 1980s. Through the contextualisation of film dreams, this article explores how oneiric representation waxes and wanes in relation to the changing status of realism as aesthetic orthodoxy in the Chinese context. During the journey of emergence, deprivation, and return on the Chinese screen, film dreams become socialised and allegorised in a particular period as a symptom or index of a broader historical reality to which they respond or that they reflect. This article therefore argues that film dreams touched upon the kernel of historic situations and ideology in a way that had not yet reached a universal moment in realist representation.

Panel F4. Interpreting Nature in Song/Yuan Literature and Art

The Song dynasty was a time of flourishing artistic, cultural and religious activity. The literary achievements of the period defined and united the dynasty. They spread out from the centre, carrying with them the moral teachings of Confucianism, Buddhism and Taoism, supporting the Sinocentric order at the dynasty's peripheries and beyond.

This panel turns to those cultural and religious systems and their spread from the political and geographic centres of the Song dynasty in East China. Master Gyungwan begins with a study of the Buddhist values in *The Tale of Xiangshan's Boddhisatva of Great Compassion*, one of the most iconic texts of the period. Eunyeong Kwon then considers *The Orphan of Zhao*, comparing the revenge-themed piece and its nostalgia for the Song with recent stage play Korean interpretations of this classic drama. And finally Lewis Mayo considers poetic understandings of the unity of the Song dynasty through an examination of texts found on its far periphery, the Buddhist outpost of Dunhuang.

SONGJOO KIM

KOREA UNIVERSITY

The Development of Environmental Thought in Song Dynasty Buddhist Writings

In the Song dynasty, accelerated urbanization and expanded deforestation led to a growing confrontation between human society and nature. Although their argumentation was markedly different, both Confucians and Buddhists identified this confrontation as a crisis and engaged in efforts to save animal and plant life. Initially, Confucians advocated saving both animals and plants according to classical texts, while Buddhists cited the sutras to admonish those who harmed animal life.

The focus of this article is changes to Buddhist discourse that occurred over the course of the Song dynasty due to arguments with Confucian literati over the reasoning to save animals and plants. As both camps repeatedly attempted to define themselves and their doctrines, Buddhist elite responded to and inevitably adopted some Confucian ideas on interaction with plant life.

QIN YANG

AUSTRALIAN NATIONAL UNIVERSITY

Illustrations of the Yijing Numerology as an Exegetical Method in Northern Song China

Commentaries on the *Yijing* (*Book of changes*) before the eleventh century had been built mainly on the statements of hexagrams and the configuration of lines. This commentarial paradigm, however, was challenged when Liu Mu (1011-1064) proposed a new framework of hexagrams to fit into the numerical treatises of cosmos stated in Xici 繫辭 (the Attached Statements). By changing trigrams of lines into connected dots of white and black, Liu not only redefined the immediate image of hexagrams, but also created their numerical basis. He further proposed a new interpretation about the origin and dynamic of power through the analogy between cosmic patterns and rulership. Liu's work of illustrations soon became overshadowed by the distinction between two methods of

interpretation: *xiangshu* (figures and numbers) and *yili* (meaning and principle). Despite its analytical value, the established dichotomy obscures the intention in its dismissed victim commentators to build a rational world view. This reflection also helps to re-evaluate the nature of *Yijing* illustrations in terms of an exegetical method rather than an apocryphal and esoteric legacy.

CANDY GE YAU LEUNG

THE UNIVERSITY OF HONG KONG

Representations of the Pheasant in the Song and Yuan dynasties: Shifting Identities of the Ideal Literati

The pheasant or phasianidae, also known in Chinese as the *zhi* 雉, *jinji* 錦雞, *shanji* 山雞, *jinji* 金雞 and *bi* 鷺 is a beautiful creature with colourful patterned feathers. It has been an established subject matter serving as an auspicious sign for wealth and fortune in the genre of flower-and-bird painting since the Tang dynasty (618-907). My study is dedicated to trace how the pheasant as a motif representing the ideal scholar gentleman evolved in the Song dynasty (960-1279) and the Yuan dynasty (1271-1368). I propose that the changes in the pictorial representations of the pheasant were aligned with the shift in the identity of the literati from the domination of scholar officials in Song to a more inclusive community of educated scholars who might not have an aristocratic or bureaucratic background in the Yuan. I demonstrate that the pheasant as a symbol of a court official with integrity in the Northern Song dynasty (960-1127) was turned into a victim or prey under attack in the Southern Song dynasty (1127-1279). The motif further evolved to represent a recluse scholar in early Yuan and then a wealthy educated elite in Jiangnan in mid and late Yuan.

Panel F5. Colonial Legacies and Contemporary Studies of China and Chineseness: Unlearning Binaries, Strategizing Self

In the panel, we have together taken up a seemingly unmanageable and fruitless agenda that promises to create endless mirror images inside one another that are beyond legibility and intelligence of our limited capacity. It is about colonial construction of intellectual perspectives of the colonized population in terms of the latter's approach to China and Chineseness, directly as well as indirectly, in the modern world. However, our task is not merely a postcolonial critique of Orientalism, Euro-centrism, and reproduction of hegemonic world views, but an exercise of self-reminder that any drawing of binary can be over-simplistic, each in its own way. We all are actually on multiple agendas at the same time. Thus, we intend to show a way of self-understanding that does not require discursive construction of border or cultural consumption of any specific "other". These multiple routs of self-constitution and reconstitution through the use of China and Chineseness as category. Hopefully the revealed manipulation of this third category, romantically as well as antagonistically, is easier than straightforward self-reflection for us all to accept that, coming to identities and relations, none, even subaltern, is politically innocent or capable of epistemological monopoly.

REENA MARWAH

DELHI UNIVERSITY

Colonial Memories: Understanding India-China intersections in the 19th Century

To peer into the pages of India's colonial history of the nineteenth century is important for juxtapositioning the present discourse on India China relations. The period of significance is that of the Opium Wars initiated by the British. The trade in opium brought in focus the role of Parsi (Indian) merchants in Bombay. Indians were used to grow opium as well as fight against the Chinese during the Opium wars. Hence, the present trust deficit had its seeds sown in history. While compulsions of diplomacy have perhaps obscured the study of the multi-dimensional interactions between the people of these two countries; however enhanced understanding must be achieved by endeavouring to uncover the truth through a focus on dialogue and shared experience.

This paper is structured in five sections: The Introduction is followed by the second section which highlights the turbulent trade ties between British India and China. The third comprises the role of Indian merchants, commoners and soldiers in the Opium wars, the fourth focuses on perceptions of British India and China in the colonial period. The conclusion, which takes from the historical discussion to present the impact on the present narrative forms the last and fifth section.

MARIKO TANIGAKI

UNIVERSITY OF TOKYO

Anglo-Chinese Studies in Post-WWII Hong Kong: the Perspectives of Colonial Languages

English is one of the most explicit British colonial legacies in contemporary Hong Kong. How, then, had this intervene in the English environment of higher education? In fact, the establishment of the Department of Chinese in the British-style University of Hong Kong is an exceptional development. The establishment of the People's Republic of China resulted in an influx of migrant scholars to Hong Kong, which served as the foundation of the Chinese University of Hong Kong. The Cold War also contributed to the changes in Chinese studies in Hong Kong. The emergence of contemporary Chinese studies in Hong Kong symbolized its function as a window to the mainland. The development was supported by non-local origin academics. Among them, there were two types of actors; (1) non-Chinese Scholars who can understand Chinese Language and (2) English speaking Chinese Scholars. The latter includes Taiwan origin Chinese scholars and Hong Kong local born Chinese scholars in the 1970s to the 1980s, and migrant scholars from Greater China including the mainland and Taiwan since the late 1980s.

CHIH-YU SHIH

NATIONAL TAIWAN UNIVERSITY

RAOUL BUNSKOEK

NATIONAL TAIWAN UNIVERSITY

Colonial Relationality and Its Post-Chinese Consequences: Japanese Legacies in Contemporary Taiwan's Views on China

We use Taiwan to demonstrate how identity strategy cannot help but be always varied upon personal conditions and choices. We study how colonial legacies constitute the intellectual growth of people within former colonies. This appears intuitive. The paper contributes to this subject by first adding the empirical case of Taiwan to conventional understandings. Taiwan contributes to the subject in the sense that decolonization was not carried out by an anti- or postcolonial indigenous regime, but unconventionally by an exile regime from China instead. However, the exile regime looked down upon the colonized population, whose dignity ironically had to rely on colonial modernity as opposed to the arguably backward civilization represented by the exile regime. Since Taiwan is likewise a Chinese society, its taking on colonial modernity necessarily bifurcates. The paper thus further contributes to the production of postcolonial knowledge and the construction of postcolonial selves by complicating the categories of "China" and "Chineseness." Methodologically, the paper contributes to a creative open agenda that allows constant reinterpretations of the empirical data by readers as well as those under study.

TINA CLEMENTE

UNIVERSITY OF THE PHILIPPINES-DILIMAN

Unpacking China Studies Praxis in the Philippines: Understanding and Empowering Knowledge Production

Eclectic. This is the word that exemplifies China Studies in the Philippines. To date, I have researched different subject matter in China Studies such as Philippines-China relations in history and contemporary times, the history of Chinese in the Philippines, and China's economic development. On the other hand, in aid of understanding the field's ontological and epistemological predilections, I thought it fruitful to interrogate the evolution of the field in its various facets: in its macro-institutional setting, as a scholarly inquiry and specific academic program, as a community of practice, and as an amalgamation of intellectual histories and professional choices. This current work attempts to unpack China Studies in the Philippines in a vastly more particular method. That is, I depart from my previous work by delving into a self-reflexive, autoethnographic approach in problematizing the intertwining of colonial legacies in knowledge production, the element of agency, the institutional environment where China Studies finds habitus, and the pragmatics defined by the subject matter demands of relevant publics.

Panel F6. Beyond City Limits: Urbanizing China across the Rural-Urban Divide

This panel examines urbanization in China, focusing on, but not limited to, developments that have taken place under the State Council's 'New-type Urbanization Plan', launched in March 2014. With the aim of providing new insights into the nature of contemporary urbanization in China, this panel will go 'beyond city limits' by looking at urbanization as a process that has impacts which exceed cities as sites of material and demographic agglomeration. In doing so, we employ new developments in urban studies that look at urbanization as an 'extended' process which constructs cities through the concentration of population and materials that are extracted elsewhere, thus tying the city and its exterior together in processes of 'implosion' and 'explosion'. In adopting this extended approach to urbanization, we move beyond more common questions about the city as a site of segregation, exclusion, marginalization, and hierarchicalization, and towards questions that highlight the role played by cities in the territorialization of the state. Therefore, in addition to looking at urbanization as a process rather than a site, we also examine urbanization as a strategy of governance. This panel brings together contributions from political science, geography, and anthropology, from a range of sites throughout China.

ALEXANDRA GREY

UNIVERSITY OF SYDNEY

Speaking Like a State: Language, Urbanization and the New Development Template for Rural, Minority Areas of South China

This paper builds upon the author's published doctoral research into Zhuang language policy, sharing a new analysis of English, Mandarin and Zhuang languages as resources in the tourism economy of Guangxi, and the state's management of them. Underpinned by Boudieusian critical sociolinguistics (Bourdieu 1977, 1991), this paper revisits Scott's (1998) theory of states' urban and rural templates and their need for "legible" physical, social and economic environments. It argues, first, that tourism is being developed by the state in Guangxi as a "primary" industry (Guangxi not having been highly industrialized before) and that this shifts value of rural land from agricultural production or extractive industry to commercialization of the *non-urban* nature of places and (touristic) experiences within them. Second, it argues that this imposes a new template of legibility: speaking, hearing, and writing like a state means displacing local minority languages. As the economic value of rural land transforms from production or extraction into tourism, the prime market for which is Chinese urbanites, the linguistic landscapes of rural areas must shift towards urban linguistic norms of language display and usage to accommodate tourists, while maintaining a low-cost level of linguistic distinction in order to be attractive non-urban, even exotic, destinations. This paper will therefore explore the extended effects of urbanization by examining how the language hierarchies which are present and normative in urban centers are exported to rural spaces and populations, and by exploring how the meaning and economic value of rural space is relative to urban space, particularly under conditions of intense urbanization.

JAMES LEIBOLD

LA TROBE UNIVERSITY

Urban Ethnic Work: How Urbanization Functions as a Tool of Ethnic Governance

Cities are notoriously problematic for authoritarian regimes. The concentration of poor and disgruntled workers in urban slums has brought down a number of governments. An ethnically mixed population can exacerbate the threat, creating both minority resistance and majority resentment. To mitigate these dangers ruling parties like the Chinese Communist Party (CCP) adopt a range of coercive and redistributive policies, including restrictions on mobility. According to Jeremy Wallace (2014), the CCP has thus far avoided regime collapse by successfully managing its ambitious “new-type” urbanization plan, which seeks to increase the percentage of urbanites to sixty percent by 2020.

Urbanization is drawing more and more Tibetans into a range of urban centres in China from county towns like Tongren (Rebgong) and Litang (Lithang) to major metropolis like Lhasa and Chengdu. For a regime who has long been weary of Tibetan resistance, the rapid urbanization of Tibetan communities bring new governance challenges (Yeh 2013), what Chinese policymakers refer to as “urban ethnic work” (城市民族工作). Urban ethnic work involves a complex set of “carrots” (education, health, employment, welfare and other service provisions) and “sticks” (mediation, monitoring, re-education and other surveillance tools). Yet there is bitter disagreement, at present, among Chinese policymakers over the role of ethnic minority autonomy and preferential policies in cities, with some viewing cities as crucibles of ethnically-blind mixing and fusion (交流交往交融) (Zhu Weiqun 2017), while others worry about ethnic prejudice, marginalization, and conflict (Guan Kai 2018).

By exploring the dynamics of urbanizing Tibetans in Western China, we seek to develop a theoretical model of urbanization as a tool of ethnic governance. Despite the significance of urbanization for nation-building, social stability and ethnic policy, the subject has received scant scholarly attention. A handful of China scholars have noted the role of cities in social governance (社会治理) (Cartier 2015; Tomba 2014), but have focused on the megacities of the eastern seaboard. Research on urbanization in China has so far overlooked the role of urbanization as a tool of ethnic policy, how it impacts the lives of urban ethnic minorities, and how it shapes inter-ethnic and state-minority relations. When Tibetans leave the land and take up residency in a city, they become, in theory, hyphenated Chinese citizens, with urbanization functioning as a powerful yet subtle technique for de-ethnicizing territory and undermining ethnic autonomy in Western China.

GERALD ROCHE

LA TROBE UNIVERSITY

Tibet's New Capital City

This presentation will examine the emergence of Chengdu, capital city of Sichuan province, as perhaps the most significant site for Tibetan social mobilization in the PRC today. In doing so, this presentation investigates the relationship between the increasing territorialization of security across

the Tibetan Plateau, and the simultaneous deterritorialization of Tibetan social mobilization in the PRC. This argument is based on the fact that the significance of the city has emerged primarily in the past decades, as a result of the increasing securitization of first the Tibet Autonomous Region, and then Qinghai, in the wake of the 2008 protests across the Tibetan Plateau. With this recent tightening of security in Lhasa and Xining, Chengdu, unambiguously located within Han Chinese space both territorially and demographically, has emerged as a center for Tibetan social mobilization. As Chengdu works to build its profile as a global city, it also provides Tibetans with increasing access to global flows of people, information, and resources, whilst also allowing easy access to Tibetan homelands. Chengdu has become a city where Tibetans from all walks of life, all regions, all faiths, and all tongues meet, creating an invisible Tibetan cosmopolis spread throughout the Han metropolis. This presentation will explore the sites and shape of Tibetan Chengdu, and examine a range of lived experiences of Tibetans in the city. It will also describe how an evolving social and institutional infrastructure is creating opportunities for continuing and innovating Tibetan social projects, which differentially empower and marginalize members of the Tibetan community.

Session G 9:00am-10:30am Wednesday 3 July

Panel G1. 台灣與中國的文化對話

「中國」經常作為文明的基礎單位和歷史前提，是歷史敘述的基本空間。當代台灣社會的中國認識與想像，大致根基於三段歷史經驗：（一）1945 年前「縱向繼承」，日本殖民統治下的「殖民地經驗」；（二）1949 年前從中國「橫向移植」，隨外省族群東渡的「民國經驗」；（三）戰後以迄解嚴前，國民黨統治下的「戰後經驗」。此間台灣與中國的互涉交流是持續不斷的，故討論二者之間的關係亟需對照不同面向的論述生產，方能體現上述歷史經驗的文化效應。

本組四篇論文研究時空鎖定日治至戰後台灣及中國兩地，藉由小說與報刊兩大途徑，追索台灣與中國互動下家國秩序的文學書寫與文化現象。主題包括：

1. 〈失序與匱乏：論一九三〇年代翁鬧與穆時英文學的農工圖像〉，羅詩雲透過一九三〇年代台灣、中國新感覺派作家的農工寫作，剖析接受殖民現代性與資本主義衝擊的臺灣、中國，其個人生存與社會環境的圖景；

2. 〈國家疆界與旅行書寫：二戰前後中華民國想像的演變〉，張韓忻以《旅行雜誌》（1927-1950）和《自由談》（1950-1987）兩本旅行主題雜誌，考察二戰前後中華民國疆界變化對旅行書寫所呈現之國族敘述的影響；

3. 〈民國時期的南京《中央日報》〉，王婉如基於國民黨和南京地緣關係，探討作為黨報的《中央日報》如何宣傳國民黨與打擊共產黨，呈現民國時期的文藝政策；

4. 〈跨越一九四九：台灣報紙副刊的「寫生」年代（1949-1959）研究〉，張俐璇討論戒嚴初始十年裡台灣報業副刊如何與日本帝國、共產中國對話，反思「跨越一九四九」所帶給台灣的文學遺產。

本小組希冀藉此議題所含攝的論述生產空間，具體探討台灣如何轉化殖民地、民國、戰後等經驗，從而開展與中國的文化對話。

羅詩雲

致理科技大學

《失序與匱乏：論一九三〇年代翁鬧與穆時英文學的農工圖像》

一九三〇年代日本政府大力打壓左翼運動，同時高度發達的資本主義社會迎來世界性的經濟衰退；然而殖民地臺灣與半殖民地中國則延續二〇年代末的社會主義浪潮，面臨社會運動政治路線的左右分化。被論者視為具有新感覺派色彩的翁鬧（1910-1940）與穆時英（1908-1940），二人生卒年、文壇活躍時間與生存的政經環境皆相近，寫作意識亦不斷思索文學如何呈現的問題，並存普羅與新感覺題材之作。本文結合上述的政經時空及作家背景為研究基礎，由二人以農工勞動階級

為描寫對象的小說為討論文本，包括翁鬧的〈鰓伯〉、〈羅漢腳〉、〈可憐的阿蕊婆〉與穆時英的小說集《南北極》，剖析接受殖民現代性與資本主義衝擊的臺灣、中國農工無產階級，其生活模式與心理狀態的變化與抵抗。研究步驟上，首先由外在環境的物景流變之描述，析論城鄉衝突的空間失序及資本吞噬；再者，針對文本人物身體與意識的勞動異化，刻劃身體殘疾與精神焦慮的失能。透過一九三〇年代翁鬧和穆時英普羅題材寫作中的物與人，不僅能一窺臺灣、中國作家對農工生活圖像與身心失能之觀察，亦能呈顯兩地知識分子之於個體生存意義與社會環境變化的思想痕跡。

張韓忻

政治大學

《國家疆界與旅行書寫：二戰前後中華民國想像的演變》

國家疆界是國族想像的重要象徵。近代國家藉由確認邊界，劃定某一明確空間內的土地人民為國土國民，並將該空間的自然地理與歷史緊密鑲嵌，建構關於該土地人民過去和未來的共同想像。中華民國自建國以降國家版圖變化劇烈，從初期各軍閥勢力的割據分裂、中日戰爭期間國土大半淪陷、二戰結束後接收東北三省與台灣，到最終退居台澎金馬。本文透過兩本以旅行為主題的雜誌：《旅行雜誌》（*China Traveler*, 1927-1950）和《自由談》（*The Rambler*, 1950-1987），考察旅行書寫看似自然描繪地景的背後所隱藏一套人為的國族化敘述。由於國民政府渡海來台，《旅行雜誌》不得不結束，該刊主編和部分同仁在台灣重新發行《自由談》。因此對照這兩本雜誌對同一地方的不同敘述，可說明中華民國想像如何隨著國家疆域的擴大縮小而隨時變動。最後聚焦這兩本雜誌上關於張恨水（1895-1967）、鈕先銘（1912-1996）發表之以旅行為重要情節的小說，呈現國家疆界變化對國族想像和身分認同的影響。

張俐璇

國立臺灣大學

《跨越一九四九：台灣報紙副刊的「寫生」年代（1949-1959）研究》

1945年8月「終戰」以後，台灣進入民國時期。1949年12月，「中華民國」政權到台灣。報紙副刊作為一即時的發聲場域，面對這樣的變動，呈現怎樣的「跨越」樣態？

1944年，出於新聞管控，日治時期台灣總督府強制6家日報合併為《臺灣新報》；《臺灣新報》的資產，在1945年與1946年分別由《臺灣新生報》與《中華日報》接收。1947年二二八事件後，有《自立晚報》與《公論報》創刊。1949年3月，遷台前的國民黨黨報《中央日報》已開始發行台北版；進入一九五〇年代又陸續有軍方的《青年戰士報》，以及兩大民營報業《徵信新聞》（今天的《中國時報》）與《聯合報》的創辦。

2019年是「民國」遷台70年，本文擬於這個時間點上，重探在戒嚴開始的第一個十年裡，八大報業副刊如何「寫生」，在白色恐怖的高壓氛圍裡，如何寫，方能「生」？書寫的又是怎樣的生活？如何與日本帝國、共產中國對話？由此反思「跨越一九四九」所帶給台灣的文學遺產。

Panel G2. Law and Administration

CHUN-CHIH CHANG

XIAMEN UNIVERSITY

CHIEN-MIN CHAO

THE CHINESE CULTURE UNIVERSITY

From Soft to Responsive Authoritarianism: How Public Participation in China's Law-making Process Changes the Nature of the State

This paper suggests that China has now morphed from a “soft authoritarian state” to a “responsive authoritarian state”. Our empirical evidence contends that public participation has significantly lengthens the legislative process. Once the procedure of information gathering and public participation is institutionalized as a part of the law-making process in China's National People Congress, the number of bills passed with legislative investigation and opinion-seeking has increased exponentially. The “responsive authoritarianism” is prominently featured in three areas: First, the mass organizations, the transitional belt of the party-state system, are getting special attention in the making of laws. Second, bills concerning social and economic activities are more inclined to get responses from the party-state core. Third, the paper also corroborates the findings developed by the information theory in that authoritarian legislatures are created to detect information of potential social contention and political rebellion, as many of the bills in the social and economic arena in the NPC are indeed controversial with the danger of inciting social instability. We conclude that a new way has been found by the Chinese Communist Party to prolong the longevity of its rein.

WEIJUN HU

FUDAN UNIVERSITY

Constitutional Mechanism in Diversifying Chinese Society

Over the past years, in the broad field of China study, there has been a lot of research focusing on the conflicts and struggles engendered by the Chinese consciousness of legal and human rights. Related research has been carried out from the perspectives such as social equality, political trust, and governance reform. However, I know of no study correlating the rise of claim making and conflicts with the collapse of constitutional mechanisms for reconciling the tensions between the pursuit of diversity and the promotion of social cohesion. I use the term “social cohesion” here in a narrower sense to refer to the presence of reciprocal trust among individuals in a society. The growth of claims is regarded as a result of social diversity and, inversely, the large increase in conflicts and violence reflects the failure of constitutional mechanisms in balancing the achievement of social cohesion while nurturing social diversity. The proposed study will examine the evolution of the Chinese constitutional mechanisms in responding to social diversity on the one hand and investigate the dynamics of claim making in a diversifying society on the other. The purpose of this research is to provide a dynamic analysis of the ongoing interaction between the constitutional mechanisms serving as a unifying force for the integration of interests and the constitutional mechanisms nurturing the diversification of interests.

RUOSI LAN

UNIVERSITY OF SYDNEY

Central-local Government Relation Regarding the Ownership and Administration of China's Newspaper System

Since the reform and open-door started in 1978, not only developed China's newspapers different forms of ownership with a mix involvement of the state, local authorities and private entrepreneurs, but also changed the way China's authorities administrate newspapers. This paper attempts to interpret China's decentralized but still authoritarian political structure has conformed to the changed pattern of Chinese newspaper market. It finds that the central authority's ability to control newspapers has lowered down, and the power of newspaper control was fragmented to localities and social actors, with a dilution of national capitals of the press operation costs. Meanwhile, this paper also sees an increase of the regional authorities' ability to express local voices in their localities. Nonetheless, the paper identifies several state launched rectifications of the newspapers in the 1980s and the press conglomeration in the 1990s as the authoritarian feature of the newspaper administration system remained over the last 40 years' press development. It suggests that the fragmented authoritarian design of China's newspaper administrative system indicates the interaction between the changing central-local government relation and the as well changing newspaper industry.

Panel G3. China's Regional Development: Collective Opportunity or Internal Competition

邹平学 ZOU PINGXUE

深圳大学

《粤港澳大湾区府际合作的制度创新与法律基础》

改革开放四十年，在国家法治建设的征程中，广东发挥地缘优势，推动粤港澳在行政法、刑事与民商事司法协助、法律服务业等法律合作领域取得骄人成绩。然而，在新时代粤港澳大湾区下，广东在继续推动粤港澳法律合作中将面临跨境府际合作缺乏牢固法律基础、刑事司法协助覆盖面欠佳、法律服务业领域合作程度低等挑战，故未来广东一方面要明确自身在粤港澳法律合作中的主体地位、夯实链接内地与港澳法律合作的桥梁以及法治建设先行者的政治站位，另一方面要力求观念与理念先行，率先探索一国两制三法域环境下跨境府际合作的制度创新与法律基础，拓宽法律合作和机制对接等进路。

SOW KEAT TOK

UNIVERSITY OF MELBOURNE

ZHAO TAOTAO

SHENZHEN UNIVERSITY

Think Tank Competition in China - A Case Study in the Pearl River Delta

Think tank competition is a rapidly growing phenomenon in China. Started in the 1990s, the government marketized the once state-controlled public policy consultation service, which resulted in a boom of think tanks, public and private. Due to the monopoly of political power, think tanks' research interests are heavily overlapped on a few areas that resemble the Party-State's political priorities. Therefore, the fight for government connection, funding, and personnel become intensified among think tanks, heating up the competition. This study contributes to the literature by bringing forward five major factors that influence the competitiveness of a think tank. They are the institutional and personal connections between the government and the think tank, the ability to attract CCP elites to officially commenting (批示) on policy proposals, funding application capacity, academic output (research projects and publication), and media exposure. To make the comparison of individual factor across different think tanks relatively controllable, this paper studies three think tanks in the Pearl River Delta, two public and one private, that currently all research on the Guangdong-Hong Kong-Macau Bay plan. Using a qualitative research method, this paper compares the relative performance of think tanks on each factor, how each factor affects a think tank's competitiveness, and the methods think tanks apply to increase their competitiveness. By incorporating both public and private think tanks in the research, this paper endeavors to provide a fairly complete picture of think tank competition in China.

黎沛文 LAI PU MAN

深圳大学

《香港“多元共治”社会治理模式对粤港澳大湾区建设的启示》

创新社会治理理念，构筑中国的社会治理体系，是新时期社会主义建设面临的一个重大战略问题。随着粤港澳大湾区建设即将进入全面落实和深度推进阶段，除了要关注其经济建设的区域合作和协同创新，同时也应关注其社会治理体系的建构问题。香港作为建立了“多元合作”社会治理模式的大湾区城市，其在合作治理方面的经验对粤港澳大湾区具有重要的借鉴意义。未来，粤港澳大湾区的社会治理体系建构应充分善用“两制”之利，将香港既有的制度优势和先行经验转化为促进区内相应制度建设和治理模式创新的理论依据和制度支撑。

Panel G4. Gender (Cancelled)

Panel G5. Pre-modern Chinese History

FEIFEI WANG 王菲菲

HUNAN UNIVERSITY

Institutions, Buddhists, and Networks: Chinese Buddhists' Strategy under the Transition of Buddhist Administration in Yuan Southeastern China

In order to break through the traditional research method in the study of institutional history. This paper aims to contribute to the discussion of “live” institutional history by examining the interaction between institutions and groups in the Buddhism realm. After the mongol conquest, Khubilai established an administrative system independent of the civilian bureaucracy to govern Buddhist affairs in southeastern China, which was led by Tibetan Buddhist appointees. However, this original policy changed significantly during the middle and late Yuan. In the years after Khubilai, the Branch Bureau of Tibetan and Buddhist Affairs was established. It was not only led by civil officials, but also had to cooperate with lay officers from the civil administrative system. Under this policy transition, the Buddhism realm of Southeastern China were filled with conflicts between Tibetan and Chinese Buddhists, civilian and religious bureaucracies, and even central and local governments. Which made Buddhists had to broadly build their networks to maintain benefits among those complex power relations. Especially for Chinese Buddhists, they had to deal with relationships with Tibetan Buddhists, literati and Mongolian officers both from religious and civilian offices. Therefore, Buddhists' strategy and networks greatly influenced by transitional institutions, meanwhile, it was also beyond institutions in certain cases, which further presented a “live” mutual interaction.

LU SHUANG

SUN YAT-SEN UNIVERSITY

Under the “Screen of the Court”: Frontier Dilemmas from the Perspective of the Dai-princes in Datong

Ming Taizu, the founder of the Ming Dynasty, established feudatory princes in the provinces of his empire. He bestowed on his sons the title of “imperial princes” and thereby enfeoffed them with a “screen” which guaranteed protection from the Court. After Taizu's death, his successors considered these princes a threat, and promulgated many laws to limit their power. Nevertheless, the princes remained influential in Chinese society, such as in the north frontier region where many of them were located.

Frontier society always means complexity, while in the official documents addressed to these princes is often portrayed in very simplistic terms. These records only emphasized the negative aspects (i.e. the criminal activities), thus justifying the issue of security. The bias of official documents requires to rethink the intricacies of Ming society in the frontier region. This paper illustrates the case of the Dai-princes in Datong, through a re-exploration of the Imperial narrative and constraints imposed upon them.

Chorographies and epitaphical materials give us a vivid picture of the everyday life of these princes. Although they can certainly be ascribed some criminal behaviors, the fact that they faced serious financial problems must not be underestimated. In addition, they manifested a strong desire to interact with frontier elites. Through participating in ritual and religious activities, and donating to the local temples and shrines, they found ways to bypass legal restrictions and build strategic networks with other elites. In so doing, they changed the power structure and influenced various aspects of society.

PAUL RULE

LA TROBE UNIVERSITY

An Insider Account of the 1708 Succession Crisis

In recent decades there has been a growing appreciation of the importance of Jesuit missionary sources for late Ming/ early Qing history but this has mostly focussed on intellectual history, the history of science and cross –cultural transfer. What has been largely neglected is the insider reports provided by the ‘Peking Fathers’ who served in various capacities at the Court and were essentially members of the imperial household. One of these, Kilian Stumpf, produced a massive Latin text, the *Acta Pekinensia*, devoted mainly to the papal legation of Maillard de Tournon, 1705-1710. In translating and editing this document I have become aware of the important light these outsider/insiders can throw on some mainstream political issues besides foreign relations and embassies for which they have been previously used. I take as an example the succession crisis of late 1708 / early 1709 when the Kangxi Emperor first removed as his successor his second son, then turned on some of his other sons whom he accused of plotting together and then reinstated the Crown Prince (only temporarily as it proved). This episode is badly represented in the official historiography partly because the Fourth Son who eventually became Emperor carefully vetted the documents. Stumpf’s day by day eyewitness account from inside the palace provides much new information on this affair.

Panel G6. Modern Chinese History (3)

SHENSI YI

UNIVERSITY OF SYDNEY

Between Arrogance and Depression: The Communist Party, the Labourers, and the Shanghai Strikes of 1926

In June 1926, Shanghai cotton mill workers initiated strikes at the Japanese-owned Naigai Watafactories in Xiao Sha Du because of the dismissal of some workers. The Chinese Communist Party (CCP) rapidly recognised that Chinese workers' voluntary action should be aligned with rational labour movement strategy and the CCP should prevent it from escalating to a large-scale demonstration. Less than two months later, in August, the CCP redirected its labour policy, launching a total strike in response to an incident where Japanese sailors killed a Chinese peddler. At this time, the communists were more concerned about Chinese labourers' surging antagonistic emotions towards their Japanese employers, rather than taking into account the raw material was declining in the market, which actually would not reach an effective outcome for the strikers. In mid-September, the CCP had to admit that the cotton mill strike ended in failure. A year earlier, the development of the CCP had benefited enormously from the great anti-imperialist movement originating in Shanghai. However, after the cotton mill strike in the summer of 1926, they underwent a serious setback, with major losses of membership. Newly available sources reveal the complex historical picture behind the strikes and sabotages during these three months: the cotton workers in Xiao Sha Du coerced the CCP and its controlled labour union into the strikes, and strove to maximise their own benefits. Factors like geographical origins, gang networks, and traditional militancy among Xiao Sha Du cotton workers contributed to the CCP, so-called the vanguard of the proletariat, losing command of the labour movement. Dissidence in leadership, weaknesses in grassroots organisations, and unrealised alliances made it impossible for the communists to lead the summer strike. In contrast to the CCP's improvisation and confusion throughout the whole process, the capitalists triumphed over their opponents, the communists and workers, by means of wise countermeasures in the favourable economic climate of mid-1926.

QI LIN

KYOTO UNIVERSITY

Living in "Peace": The East Asia Development Art Exhibition in Wartime Occupied Beijing, 1937-1945

From 1939 to 1944, the puppet regime organized the East Asia Development Art Exhibition (興亜美術展) in wartime occupied Beijing. This well-resourced yearly official exhibition was very significant compared to other artistic events in occupied Beijing. However, it is not the focus of any previous studies investigating wartime official art exhibitions, despite being similar in character to large official exhibitions held in Manchukuo, Taiwan, and Korea under Japanese occupation. This study

examines the details of the exhibition, including the participant artists and their works as well as the judges, its organization relative to the Shinminkai (New People's Society, 新民会), and its image described by media. Moreover, I discuss some different aspects of this exhibition compared to official exhibitions in colonial Taiwan and Korea. For instance, the Chinese artists and intellectuals served as chief judges instead of Japanese. Most of the featured artworks such as landscapes seem largely unresponsive to the political situation in Beijing. It is assumed that, for both the Chinese artists and the Japanese government officials, these apolitical artworks could be a compromise to the representations of peace required by the propaganda policies.

Session H 11:00am–12:30pm Wednesday 3 July

Panel H1. Pre-modern Chinese Literature

JENNIFER W. JAY 謝慧賢

UNIVERSITY OF ALBERTA

Shaping the Images of Zhao Kuangyin (r. 960-976) Through Traditional Drama/Opera

《传统戏曲对宋朝皇帝的塑造》

My paper explores the interplay of history and fiction in the creative production of drama on Song emperors, Zhao Kuangyin (r. 960-976) and Shenzong (r. 1022-1063). I examine this process through Yuan scripts such as *Haojiu Zhao Yuan yu Shanghuang* and Beijing and local operatic performances such as *Zhao Kuangyin*, *Qianli song Jingliang*, *Zhan huangpao*, *Lima huan taizi*. I conclude that local popular culture and storytelling played a significant role in shaping our images of central historical figures.

戏曲对宋史皇帝的塑造有一定的影响力。本文从剧本（如元杂剧好酒赵元遇上皇）和京剧与地方戏的不同演绎（如京剧赵匡胤，斩皇袍，昆曲千里送京娘，京越粤剧狸猫换太子），来分析戏曲对宋太祖（r.960-976）和宋仁宗（r. 1022-1063）的形象传播。戏曲的塑造人物皆出自民间传说与大众文化。

LAN ZHANG

MACQUARIE UNIVERSITY

Coherence and Cohesion in Traditional Chinese Texts: A Case Study on Liang Du Fu by Ban Gu

Exploring the textural features of a text is the foundation of any further understanding or study of it. Therefore, as well established theoretical frameworks, coherence and cohesion have long been employed in discourse analysis in linguistics and translation studies. Yet in the research field of traditional Chinese literature, they are rarely adapted and sometimes even been misunderstood when they are involved.

This paper will reveal coherence and cohesion in Ban Gu's most celebrated work, *Liang Du Fu* (班固《两都赋》), aiming to introduce a new approach in analysing traditional Chinese texts, which is expected to provide an interdisciplinary and more concrete platform for further learning of and research on traditional Chinese literature.

GIOVANNA TSZ WING WU

THE CHINESE UNIVERSITY OF HONG KONG

Tang Xianzu and His Eight-legged Essay: A Re-account on the Great Dramatist of the Late Ming China

Tang Xianzu (1550-1616) was a controversial essayist of *baguwen* (or “the eight-legged essay”) during the late Ming dynasty. Contrasting comments on his *baguwen* not only reflect the diversity of his contemporaries’ literary tastes, but also reveal the complexity of Tang’s thoughts and aesthetic pursuits during his early years. Since the May Fourth movement, *baguwen* has long been neglected and repressed by intellectuals; Tang’s *baguwen* therefore did not draw modern scholars’ attentions as deserved. By analysing the *baguwen* written in Tang’s early years, this paper evaluates the literary features embedded in his *baguwen*, reveals how this brilliant essayist became a successful candidate for the imperial examination, and investigates how the life-long training of *baguwen* writing made Tang become an influential dramatist in late Ming China.

Panel H2. 佛教與中國文化

范寧鵬

國立政治大學

《藉〈長清僧〉和〈樂仲〉探論蒲松齡在佛教上的「立」與「破」》

在探論《聊齋誌異》時可見，蒲松齡有諸多作品廣義地涉及佛教徒形象的書寫，這些佛教徒包含僧尼、居士、附佛之外道，其中惡遠多於善，故也使得歷來諸多研究者以為蒲松齡在宗教上的態度為崇道抑佛。然而，是否真是如此？〈長清僧〉和〈樂仲〉此二作不僅情節曲折離奇、炫人耳目外，其情節和人物之刻畫、擇取中，皆可顯見他對佛教精義之掌握，更可揭示蒲松齡對於戒與象／相之深究。是以，若謂蒲松齡並非不解佛教的小說家，那麼他筆下何以有如此多負面色彩之佛徒？而本篇論文所欲解決之問題，乃以其〈長清僧〉和〈樂仲〉為主要探論對象，從此二作之廓清，以得見其所欲重建的佛家典範，及所欲破除的教界亂象，此即文章標題之「立」與「破」之所在。

蔣童 JIANG TONG

首都師範大學

《“翻”“译”，“翻译”源流考论：朝贡制度与佛经翻译视角》

The tributary system has been implemented in China for thousands of years. From Zhou Dynasty, the character “译” means not only the official post (in charge of translation with the northern tribes), but also the translation practice. “翻” and “翻译,” both came to use in Eastern Jin, a period when the translation of Buddhist Sutra prospered. After the Tang and Song Dynasties, these three words, used interchangeably, means not only the translation of Buddhist Sutra, but also other translation types. Till modern and contemporary times, the words “译” “翻” “翻译,” have become generic ones, denoting all the connotations related to translation.

中国古代与周边少数民族和域外国家的对外交流一直实行朝贡制度。在这一背景下，从周代开始至汉代，“译”字表示掌管某一个方向、从事翻译行为的职官以及其所能表达的翻译行为。东晋时，“翻”与“翻译”都用于表达佛经翻译，并随着佛经翻译的发展而渐渐常用起来。千年的佛经翻译，催生出真知灼见的翻译思想。唐宋及以后，“译”“翻”与“翻译”这三个词开始互通互用，既表示佛经翻译，又代指其他翻译活动。到了近现代，译、翻、翻译，终成通用词汇。

狄蕊红 RAE DI

西北大学

《裴休晚年“舍宅为寺”考》

晚唐宣宗时期宰相裴休虔诚信佛，在会昌法难之后助宣宗复兴佛教，奏建了多座寺院，且其一生与多位佛教高僧交往甚深，著有多篇佛教相关诗文。然因为晚唐史料的混杂与匮乏，对裴休佛教信仰的研究鲜见，本文从裴休晚年“舍宅为寺”这一史实出发，考察其生平及与佛教信仰相关问题，尤其是裴休晚年在佛教信仰层面对终极问题的思考，以期管窥晚唐士大夫的佛教信仰。

Panel H3. Politics

FENG CHONGYI

UNIVERSITY OF TECHNOLOGY SYDNEY

The CCP United Front Operations and Chinese Communities in Australia since the 1980s

Political activities by the party-state of the Chinese Communist Party (CCP) in Australia have led to heated public debates since 2017 and prompted the government to enact new laws. It is a pressing task to make sophisticated academic inquiries into the topic. This paper focuses on Chinese communities in Australia and explores systematically the origins and scope of the CCP united-front operations in Australia, their impact on different Chinese communities, and the implications for society and politics in Australia. At the theoretical level the paper contributes to international debates about the role of transnationalism in the age of globalisation and the political resocialisation of immigrants in a multicultural democracy.

JONATHAN BENNEY

MONASH UNIVERSITY

Chinese Political Discourse as Bricolage

In this paper, I explain and justify the characterisation of political discourse in contemporary China as a “bricolage” — an assembly of disparate, previously manufactured parts. I then consider some of the ramifications of this characterisation. First, drawing on Lévi-Strauss’s discussion of bricolage and the *bricoleur*, I argue that the use of bricolage both limits what can be said in Chinese political discourse and encourages the creators of discourse to think in a “mystical”, rather than an empirical, way. Second, I consider some of the strategic reasons why bricolage is used, considering both the history of the Chinese party-state and its methods of conflict resolution. Finally, in the context of China’s attempts to increase its external soft power and its internal legitimacy, I argue that the techniques of bricolage may limit the persuasiveness of Chinese political discourse.

Panel H4. Art History/美術史

YIYAN WANG

VICTORIA UNIVERSITY OF WELLINGTON

The Intellectual in Modern Chinese Art History: The Cosmopolitan Nationalist

This paper examines the role of the intellectual in China's art reform in the initial decades of the twentieth century. It will begin by tracing the intellectuals' direct involvement in changing the concept and the practice of art in China. In particular, it will demonstrate contributions by Cai Yuanpei, Lu Xun and Xu Zhimo. It will discuss how and why the Chinese intellectuals connected nation building with modern art practice. This paper will present two arguments: first, art reform was a state project administered by the Ministry of Education of the Republic of China; second, colonialism evoked China's national awareness and gave rise to both nationalism and cosmopolitanism. This paper intends to achieve two aims: a. to assert the centrality of the part the intellectuals played in modern Chinese art history; b. to theorise the relationship between colonialism, nationalism and cosmopolitanism.

SARAH S.W. NG

HONG KONG BAPTIST UNIVERSITY

Collecting China: Berthold Laufer Collection of Rubbings in Field Museum

Today, enormous historical calligraphy survived in the ink rubbings that were appreciated and collected by scholars and antiquarians for centuries in China, whilst a large number of works were notably dispersed outside of China during wartime, and they entered foreign collections in Japan, Europe, and the US, especially during the early twentieth century.

The Laufer collection at the current Field Museum of Natural History in Chicago, total almost 3000 titles of subjects, comprises some 4,000 sheets or items. Most of these rubbings were collected by the late Dr. Berthod Laufer (1874-1934), the first-generation sinologist and a former Chief Curator of the Department of Anthropology there. While most collectors collected quality porcelains (CHINA), Laufer selected little-known Chinese art form: rubbings to collect for the museum. This paper focuses on the 182 items of rubbings during his Blackstone China and Tibetan Expedition (1908-10) to reconstruct the early collecting history of Chinese rubbings in the twentieth-century US, which would help us better understand how Chinese art and culture was appreciated and received. It also seeks to identify the value and historical significance of the Laufer collection, and the role of western collectors as mediator in the transmission of knowledge and artwork of Chinese ink rubbings.

Panel H5. Workers and Industrial Relations

JONATHAN UNGER

AUSTRALIAN NATIONAL UNIVERSITY

Chinese Migrant Factory Workers across Three Decades: Shifts in Work Conditions, Urbanization, and Family Strategies

Drawing on long-term interview research up through 2018, the author examines the changes that have occurred and the obstacles that still stand in the way of migrant Chinese families remaining intact and settling permanently in urban areas—in particular, the remaining difficulty of obtaining an affordable urban education for their children. As a means of conceptualizing the implications of the shifts in migrant workers' circumstances, especially for work relations, their evolving situation will be analyzed through the paradigm of Albert O. Hirschman's concept of Exit vs. Voice.

FRANCINE DÉLIANE STÉPHANIE HUG

NATIONAL UNIVERSITY OF SINGAPORE

欧芳馨

Labour Clauses in New-Generation Free Trade Agreements: Carveouts for China's Legal Topography

Amidst escalating populism, trade wars and withering rules-based order, the world is plunging into liquid times of uncertainties. For Asia holistically and the People's Republic of China (hereinafter: China) particularly, these tempestuous winds represent unparalleled opportunities to architect multilateral rules.

While China gladly incorporates environmental clauses in its contemporary Free Trade Agreements (FTA), strong reluctance is felt for labour provisions as best embodied in the Comprehensive and Progressive Agreement for Trans-Pacific Partnership (CPTPP)'s state-of-the-art norms. This is chiefly due to independence of trade unions requirements, an impasse for China where all unions are under the Communist Party-led All-China Federation of Trade Unions (ACFTU)'s umbrella.

Considering the Middle Kingdom's anxieties regarding social and political unrest, levelling the playing field between its domestic policies and international labour standards remains a delicate conundrum. Whether China will accommodate to wide-ranging CPTPP-inspired labour protection or in contrast, export rules in its own terms through its expanding overseas direct investments rests not only on legalistic, but also political grounds including cost-benefit analysis for the regime's legitimacy preservation.

At the trade-labour nexus, this paper adopts multidisciplinary approaches alongside doctrinal, normative and empirical methodologies to address these challenges, design midway strategies and suggest least-common-denominators acceptable to all Parties.

ANITA CHAN

AUSTRALIAN NATIONAL UNIVERSITY

Vietnam and China's Diverging Industrial Relations Systems: A Case of Path Dependency

This paper explains why Vietnam and China, one-party states that allow only one official trade union, are traversing different paths in terms of their trade unions' institutional structures, the state's and trade union's attitudes toward strikes, willingness to reform their trade unions, and willingness to engage with the international labour union movement. The path dependency of their recent histories have set them on paths vis-à-vis authoritarianism. Thus, when external contingencies force institutional change Vietnam and China to veer in new divergent trajectories—the TPP energizing Vietnam to debate the acceptance of autonomous trade unions, while Xi Jinping in China intensifies Party control over industrial relations and civil society. This paper is based upon research inside both countries.

Panel H6. 清末民初文學研究新視野

顏健富

臺灣國立清華大學

《想像非洲，探索自我：論晚清作者對於「非洲」形象的塑造》

就晚清文學書寫材料而言，無論是翻譯或創作，都可見彼時人士對於「非洲」投射的特定形象。在聳動的渲染手法下，晚清作者勾勒非洲人的臉譜、文化、風俗等，深化愚昧、落後、神秘的非洲人體標籤時，又同時形塑中國／非洲想像的共同體，透過中非人士受到瓜分的共同際遇，尋找出路。「非洲」不只是作者對於異國現實的單純複製式描繪，卻受到自身的現實政治與文化情境的牽動，透過「非洲」形象的塑造，拷問自身的政治際遇與文化危機。

崔文東 CUI WENDONG

香港中文大學

《轉譯「情節劇」：卻而斯·佳維（Charles Garvice）言情小說中譯研究》

This project will investigate how the early Republican Chinese writers translate, indigenize, and adapt the British romance novels, particularly those composed by Charles Garvice (1833-1920), one of the most prolific and widely-read popular writers in the late nineteenth and early twentieth centuries. Unlike their late Qing predecessors who oftentimes relied on Japanese sources, the early Republican writers well-versed in English such as Zhou Shoujuan (1895-1968) and Yun Tieqiao (1878-1935) grappled directly with the cultural influence of the British Empire. Meanwhile, to attract the Chinese readers, they adopted the same translation strategies as those late Qing translators by adorning the translated texts with rhetorical elements of Chinese traditional fiction such as those commonly found in scholar-beauty stories. In so doing, the early Republican writers succeeded in producing transcultural literary products which both responded to global cultural trends and catered to a local readership. As Garvice's works were noted for their melodramatic plot, this project will pay special attention to how this generic feature was transformed and transculturated in the early Republican cultural context.

黃儀冠

台灣彰化師範大學

《新文藝的創建與現代化：一個從文學觀念到學科建制的跨語境歷程》

本文探索古代已有的漢語「文藝」一詞如何與民國初年新興文學革命觀，以及日本、西方新文學及新藝術的概念連結，因而發展出「新文藝」一詞。民國初年除了有《新文藝》雜誌（1929），同時亦有新文藝欄目，最後成為中國文學系或國文系的一個學習科目。本文將探討這個從觀念出發最後建制為學科的發展歷程。文藝在近代受到西方學科分類及日本概念轉譯的影響，日文「文芸」某種程度上，轉化西方對於純文學概念，「文芸」在明治維新時期（1868-1912），代表一種新的文學表述，和與現代文學相關的劇場、音樂、舞蹈等表演藝術。這個源自外國文學的創作

與批評概念，到了 1900 年左右，已趨正典化，這點可以在當時盛行的《文芸俱樂部》（Bungei kurabu）雜誌中看到。透過文藝思潮的翻譯及想像，將日文文芸概念引進中國，經由翻譯的跨語境實踐，在民國初年文藝逐漸成為一個指涉文學與文學藝術的術語，之後中國經歷五四文學革命，提出「新文藝」的概念。本文將從「藝文」、「文藝」出發，聚焦於「新文藝」之探討，檢索大型報刊資料庫，將中國、日本、台灣所錯雜交織「新文藝」關鍵詞，由一個文化概念到學科建制之轉譯歷程作一番考察與爬梳。

Session J 1:30pm–3:00pm Wednesday 3 July

J1 Chinese Cultural Studies (3)

AARON WENHAI ZHOU

THE UNIVERSITY OF WAIKATO

From Confinement to Cultural Renegotiation: Understanding the Ecology of Independent Chinese Animation within the Context of China's Post-Socialist Reality

While China continues to enjoy its economic success, contemporary Chinese independent animation remains embedded in a multi-layered 'mediascape'. The kaleidoscopic array of this art awaits to be addressed with an ecological approach, that reassembles variously dispersed articulations from art/cultural and sociopolitical dimensions. Despite the 'evident' constraints, several artists have been pursuing a vigorous line of self-expression to transform current configuration into a sustainable ecology. This article aims to contextualise the distinctive traits of Chinese independent animation, from acknowledging the problematic term of 'independence' to highlighting the necessity of media ecology in contemporary China. In detail, there are three case studies anchored with different strategies for negotiation that further clarify the understanding of 'Chinese' towards 'independent' animation. The first case will discuss Ai Weiwei (though not an animator) as an active artist in his earlier stratagem of confrontation. The next, by contrast, Pi San as an exponent of constantly cautious engagement and renegotiation – ultimately succeeding in maintaining a palpable degree of independence. Finally, Lei Lei as an exemplar of a relatively particular mode of engagement based on international connections with animation festivals – thus enabling him to insulate his work from domestic scrutiny.

LI YUNFEI

NANYANG TECHNOLOGICAL UNIVERSITY

New Characteristics of Literary Field: Taking the Popularity of Yu Xiuhua as an Example

Yu Xiuhua is absolutely one of the most distinguished cultural celebrities in China nowadays. She's literally a case of "becoming an overnight sensation" because of a poem published online. Her debut book has become the best-selling poetry in China over the past two decades. Before the poem brought her fame, Yu once lived quietly in a small village, working on her parents' farm. Suffering from cerebral palsy and an unhappy marriage, she tried to create a utopia in her poems to pursue a "complete, peaceful and joyful" self. How Yu became a literary sensation reveals some new characteristics of literary field ranging from production to reception.

She looks herself as a poet while the public consider her as a newsmaker. The big success of her books owes mostly to the hype of both conventional and new media. Moreover, mass consumer

culture also plays an important role in her success. However, what mass media talks most is not the poems, but her life story about how a poor and disabled countrywoman overcame the suffering to become successful. The commodification and symbolization pursued by mass culture has made Yu a symbol that is decontextualized, symbolized and abstract.

CHEN YANGBIN

LA TROBE UNIVERSITY

Transgender, Cross-border Minority and Transnational Marriages: Talk-show Hostess Jin Xing as a Touchstone of Multiculturalism in China

Arguably, the case of Jin Xing is the best touchstone of analysing multiculturalism in Chinese popular culture today. Until late last 2017, she used to be a popular TV talk show and reality show hostess in Shanghai Oriental TV Station and Zhejiang Satellite TV Station. She also boasts as a verified influential Chinese social media (*weibo*) user with more than thirteen million followers. Her fascinating life experience readily evokes some critical issues in examining the notion of multiculturalism in contemporary East Asian society, which possesses a strong influence of traditional Confucianism values and intersected with the fast growth of modernity and cosmopolitanism. Firstly, she is a transgendered modern dancer. Born in 1967 as a baby boy, he turned himself as a female at the age of 28 in 1995 through physical surgery in a hospital in Beijing. At the time, she was already an internationally acclaimed artist in modern dance. Hence, she was an icon of Chinese LGBT group and seemingly a feminist advocate. Secondly, she (Korean name: Kim Song) came from a family of both parents being ethnic Koreans in north-eastern China, with her mother even nationally being a Korean citizen. As a Chinese TV and online celebrity today, she has always been caught up in the complicated scrutinization of public opinions concerning the ethnic identities between the mainstream Han audience and her Korean minority ethnicity, as well as nationalities between Chinese and her home group of Koreans (particularly South Koreans). Lastly, she has two both transnational marriages, with one Caucasian American ex-wife in the US during his dancing study overseas before her transgender surgery, and currently with one Caucasian German husband with three adopted Chinese children after her surgery.

Seeing the concept of multiculturalism in a broader spectrum, the author adopts Jin Xing as a unique case to examine Chinese middle-class' perceptions of multiculturalism from several key aspects: gender, ethnicity and cultural differences. The data is drawn from, primarily, online posts designated to Jin Xing's themes on *Zhihu* (Chinese version of Quora), as well as numerous Chinese and western media reports on Jin Xing in recent years. The paper intends to unfold the politics of "differences" embedded in the Jin Xing phenomenon in China nowadays, in which her legendary life experience has been interwoven with her outspoken TV talk shows and social media, the polarized audience groups as well as Chinese state media authorities.

Panel J2. 傳統文學 (1)

許逢仁

臺灣國立政治大學

《實用性文學的審美芻議——以明代臺閣體為例的考察》

中國古典文學的研究歷來多將焦點關注於文學的藝術性審美面向，進而肯定為藝術而文學的創作指標，以質疑甚至是否定為政治而文學的創作立場，認為該類作品其實用性遠多於其藝術性的文學本色而不具文學價值。明代的臺閣體便因楊士奇等朝臣以其鮮明的政治撰作立場而為後來的研究者有所詬病，認為這些服膺於政治的文學其個人主體的真實情感有所欠缺，致使政治的實用性導向多於文學的藝術性審美導向而不足為觀。緣此，本文試圖站在反思文學史的立場與視角釐清諸如明代臺閣體等實用性文學的審美內涵，以回應與提出中華學術新方向與新挑戰的思考可能。

李焯然 LEE CHEUK YIN

NATIONAL UNIVERSITY OF SINGAPORE

《中国传统方言童谣的流传与保留》

童谣是珍贵的文化遗产，具有极为宝贵的文化内涵与丰富的生活史料，要了解人民生活艺术与民间习俗，可以从童谣的搜求与掌握开始。故历代经籍与史书中对于童谣之文亦多有记录与重视，其中《史记》与《汉书》更是多处引用童谣诗文以作为参考辅证资料，而晋代学者郭璞（276-324）在撰注《尔雅》时，亦说：“童谣，嬉戏之言，及俗闻有所记志，可以通此书者，亦采用之。”更清楚说明郭璞采用了童谣与民间俗闻的纪录，以作为其注解《尔雅》的佐证资料。

童谣除了是纪录一个时代的珍贵文史资料之外，对于世教风化有其重要的教育意义，因此，我们如果希望探究一个地方的风土民情，了解一个地方人民的日常生活习俗的保存情况，童谣的文本内容，可以成为一个可贵的视角。早期海外的移民大多来自广东、福建一带，而广东就包括广府、潮州、客家、海南四大方言。方言童谣反映了移民对家乡和童年的回忆，对海外华人社会具有重要的文化意义与价值。

赵晓红

上海大学

易辰琛

上海大学

《明弘治本〈西厢记〉插图艺术研究》

明弘治本《西厢记》不仅具有文学价值，其优美的插图同样表现出较高的艺术性。弘治本最大的特点是“唱与图合”，将文学形象转为视觉形象并在阅读过程中一同欣赏。“唱与图合”体现在图像动作与文本动作的吻合，以及图像内容与唱词内容的对应。弘治本《西厢记》不仅具有戏曲插图的一些共同特征，也有如非连贯的叙事特征、人物动作的非程式化、独特的绘画构思等其自身的艺术价值。

Panel J3. International Relations (1)

YEW-CHAYE LOO

GRIFFITH UNIVERSITY

China's New Internationalism

In the altruistic but isolated era of Mao Zedong, aid programs for comradely countries were without ties. Such had enabled Mao to proclaim: "China has friends all over the world!". Time has changed but the show continues. In recent years, China's new aid-model is also designed to help expand its economy, enhance its prestige as now the world's second largest economy, and augment its already formidable infrastructure building capabilities. The Shanghai Cooperation Organisation is growing in size and influence. With BRICS, China has formed an alliance with four major economies in four continents. Together with the well-funded Asian Infrastructure Investment Bank, Xi Jinping's signature B&R Initiative is achieving its pre-set objectives which include the self-sustainable economic development of "partner countries" along, across and beyond the "Belt and Road", including "Australia's backyard", the South Pacific. The recurrent triennial USD60 billion China-Africa Cooperation Program is indispensable for the recipient countries' continuing development. The Mekong River Water-Sharing Scheme draws the riparian ASEAN countries ever closer to China. The forthcoming "Effective Code of Conduct in the South China Sea" will oversee fair dealings between China and the ASEAN nations involved in the territory disputes. Amidst the soured anti-China rhetoric, recognising the nature and substance of China's New Internationalism helps inform a meaningful discourse on its "expansionism".

JUAN FENG

THE ROYAL MELBOURNE INSTITUTE OF TECHNOLOGY

DR LEAH LI

THE ROYAL MELBOURNE INSTITUTE OF TECHNOLOGY

Football as a tool: Cultural exchanges in "the Belt and Road"

The construction of "the Belt and Road" is mainly based on policy coordination, facilities connectivity, unimpeded trade, financial integration and people-to-people bonds. Among them, the people-to-people bonds is the social foundation and long-term guarantee of "the Belt and Road". Carrying on the Silk Road Spirit, China has carried out various forms of cultural exchanges and cooperation with other countries since 2013, and the role of sports in the development of the "Belt and Road" has gradually emerged. Football, as the "world sport", is one of the ideal tools for sports communication. On the one hand, football has a wide range of social impact because of its influence across the race, region and language. On the other hand, football is embedded with strategic significance to China as an important drive of public fitness, an important industry in national economy, an important cornerstone of "a world sports power", and an important carrier of national spirit. Football provides a new approach to promote the development of "the Belt and Road", while "the Belt and Road" Initiative also brings new opportunities for the development of the Chinese football industry. This

paper uses “the Strategic Engagement Model” to examine how Chinese local governments, enterprises, industry associations and other stakeholders conduct cultural exchanges and cooperation with football, and analyze the characteristics and causes of different strategies, in order to provide new ideas to create mechanism innovations for the development of the people-to-people bonds in “the Belt and Road”.

BAOGANG HE

DEAKIN UNIVERSITY

A Civilizational Appraisal of the Belt and Road Initiative

In recent years, the geopolitical angle has tended to dominate BRI discussion, particularly among Western analysts. It is not uncommon for the initiative to be referred to as a ‘grand strategy’ meant to reposition China as the world’s new economic and political centre-of-gravity. Indeed, there is merit to be found in such arguments, with elements of the BRI unambiguously geared toward achieving geopolitical ends. Nevertheless, such approaches tend to narrowly focus on contemporary geopolitics to the detriment of other, more subtle factors and dynamics. This paper takes a critical civilizational approach in analysing the BRI, with the aim of providing historical context with which to better understand contemporary developments. It conceptualises the BRI as a Chinese platform for civilizational dialogue and intercultural exchange, and examines some of the BRI-implementation challenges China has faced in novel ways. Specifically, it investigates existing civilizational fault-lines along the BRI route. Civilizational tensions between the Sinic and the Western, Islamic and Hindu cultures provide apt case studies in which to test this framework.

Panel J4. The Concept of Change in New Confucian Philosophy

CHUNMEI PAN

LA TROBE UNIVERSITY

Ma Yifu's Theory of the Three Yi and Its Role in His Philosophical Thought

Ma Yifu 馬一浮 (1883-1967) was a fundamental figure in or forerunner of modern New Confucianism and is widely honoured as one of the “three modern sages” of Confucianism along with Xiong Shili 熊十力 (1885-1968) and Liang Shuming 梁漱溟 (1893-1998). The most outstanding feature of his philosophical thought is that he built his own thought system by drawing upon and reconciling the intellectual resources of both Confucianism and Buddhism. One of the most important and critical part of Ma's thought is his theory of the Three Yi 三易 which are *buyi* 不易 (unchanging of change), *bianyi* 變易 (constant change and transformation of things) and *jianyi* 簡易 (simplicity of change). Though Ma was not the first scholar to attribute three meanings to the term *yi* 易 in the *Book of Change* (*Zhouyi* 周易/*Yijing* 易經), he gave new and creative meanings to the Three Yi by linking them with *li-qi* 理氣 (principle and vital stuff) which is one of the most important categories in Chinese philosophy. The theory of the three Yi does not only provide the theoretical framework and foundation for Ma to construct and elaborate his ontology but also plays a key role in his integration of Confucianism and Buddhism. Therefore, the theory of the Three Yi is the key to understand Ma's philosophical thought. In this paper, I will talk about how Ma's innovative theory of the Three Yi and how this shaped his ontological thought and how he used this to integrate Confucianism and Buddhism.

JOHN MAKEHAM

LA TROBE UNIVERSITY

The Role of Change in Xiong Shili's Understanding of Ti and Yong

During the 1950s Xiong Shili's (1885-1968) *ti-yong* metaphysics underwent some profound changes. Focussing on his 1958 publication, *Tiyong lun* 體用論, this paper will seek to explain the role that the concept of change played in the articulation of his core metaphysical tenet, “the non-duality of *ti* and *yong*” (體用不二). It will further propose that this understanding of the role of change also served as his mature solution to the Buddhist problematic of avoiding the two extremes (二見、二邊) of reification and nihilism, which Xiong characterizes in terms of believing either that things endure over time (continua) or that things cease to exist.

Yu SANG

AUSTRALIAN NATIONAL UNIVERSITY

Xiong Shili's Appropriation of the Concept of "Change" in the Development of His Ti-yong Metaphysics

Xiong Shili 熊十力 (1885-1968) was one of the most influential Chinese philosophers of the twentieth century and also a founding figure of New Confucianism. He is widely believed to have developed an unique and creative metaphysical system, which focuses mainly on the concepts of *ti* 體 (ontological reality) and *yong* 用 (phenomenal functioning) – one of the key conceptual polarities in traditional Chinese philosophy. In order for this metaphysical system to be established, Xiong drew largely upon the thought in *Zhouyi* 周易/*Yijing* 易經 (The Book of Change) and studies of this Chinese classic. Clarifying this source of Xiong's thought enables us to better comprehend the formation of his *ti-yong* metaphysical system. In this paper, I will talk about how Xiong understood the concept of "change" – the key concept in *Yijing* – and how this shaped his understanding of *ti-yong* during the 1920s and the 1930s, a period in which Xiong increasingly established his *ti-yong* metaphysical system.

Panel J5. 歷代史 (2)

商海鋒

香港教育大學

《存世最早的香譜——北宋洪芻（1066-1127?）〈香後譜〉原貌考辨》

北宋後期洪芻所編香譜，乃修訂、增廣北宋中葉沈立《香譜》而成，原名《香後譜》。其主體部分，徽宗崇寧三年（1104）已近完成，時當洪氏中年。其存世最古本，乃南宋曾慥《類說》所收本，非宋末左圭《百川學海》所收本。據宋元之際陳敬、陳浩卿父子《新纂香譜》的隱含架構，洪譜分類原為五部即香之「品、異、法、事、文」，百川本四部的「品、異、事、法」缺漏、錯亂。洪譜卷帙相應為五卷，非百川本的上下兩卷。百川本的雕版，沒有阻斷洪譜以鈔本形式繼續流傳、變異，曾慥、左圭所據的舊鈔祖本迥異，而左圭、陶宗儀《說郛》所收本的祖本相同。北宋本洪譜篇幅，遠較百川本的 147 條鴻富。據類說本及《郡齋讀書志》等，本文新輯 22 條並洪芻自撰短跋一則。

林保全

國立臺灣大學

《與經典的重新對話：兩宋經筵文本的進講特色》

經筵文本為帝王教育的教科文本，包含了經典以及經筵講官針對文本進講時的詮釋，以及與帝王的問答記錄等等。宋朝時期是中國經筵制度逐漸成熟與定型的階段，同時也留下了大量經筵文本的相關史料。這些史料擁有豐富的學術價值，同時也展現了對中華經典學術的重新對話。

首先，可以研究帝王學問的養成過程，同時藉由分析經筵文本的類型與內涵，也可以理解宋代帝王的老師，透過何種教育的方法與途徑，去完成帝王的教育。

第二，可以研究帝王的理想形象為何。經筵文本其實就是要透過教育，去形塑理想的帝王形象，而每個帝王的老師都有不同的學術背景與理念，若深入地加以研究，就可以獲得不同以往的學術成果。

第三，經筵文本與宋代學術的關係非常密切，往往影響當時學術，同時也會被當時的學術所影響。如果深入分析，將可以釐清經筵文本與宋代學術之間的關係。

黃麗君 LI-CHUN HUANG

SUN YAT-SEN UNIVERSITY 中山大學

《乾隆皇帝的民人嬪妃》

依照清宮體制，除了少數的蒙古女子之外，清代后妃皆循八旗選秀途徑入宮。揆諸皇室家乘或官書史籍，后妃為蒙古或旗籍，不見民人在列。然而，新刊的內務府檔案中卻顯示乾隆皇帝的純惠皇貴妃、慶貴妃、怡嬪、祿貴人、明常在原為民女，其家族後奉旨入包衣三旗，歸內務府管理。為了不聲張滋事，皇帝派遣內務府包衣安寧、普福、舒文等人看管嬪妃家人，避免消息走漏。清

代宮壺肅清，向來難窺奧秘。本文梳理民人嬪妃的故事，除了探討清宮的管理機制，從漢人民女到旗人嬪妃的身份轉換，也顯示出清代旗民族群界線的流動性。

Panel J6. Han Yu 韓愈

WANG ZHITIAN 王治田

NANYANG TECHNOLOGICAL UNIVERSITY

A Study on the Erudition Style in Han Yu's Poetry

Han Yu's (768 – 824) poetry is characterized for its erudite and bookish style, which lays a great influence on the later poets. That is, he demonstrates his good learning in Confucius Classics in his poems, by using allusions and dictions from the ancient *jing* 經 books such as the *Book of Song* (*shijing*), the *Book of Rites* (*lijing*) and *Book of Documentary* (*Shangshu*), etc. He also takes allusions from the books in Historic (*shi* 史) and Master's (*zi* 子) section concerning different academic schools, according to the traditional Chinese bibliography. This makes his poetry like a collage in diverse tones with its dominant hue in refined Confucius orthodox style. This technique is related to the surging of Category-books (*leishu* 類書) that collect or even create dictions from the previous literature and Han Yu himself is said to have compiled a book in this style titled *Xiye Yayan* 西掖雅言 (Refined Words in the Western Annex-court). From this, we can understand how his reading experience influences Han Yu's writing and how he broadens the resources from which the poets could develop their allusions and motifs, in the perspective of fu-gu (return to antiquity) poetic.

MEI AH TAN

THE HANG SENG UNIVERSITY OF HONG KONG

The Innovations of Han Yu's Prose: "Yi shuo" as Example

In Chinese literary history, Han Yu 韓愈 (768–824) has been praised for his contributions to the revival of ancient prose. However, little work has been done on his innovations from the perspective of grammar, and how grammar, together with rhetoric, helps to bring out the themes of his works. This study uses this new direction to analyze "Yi shuo" 醫說 (Discourse on Doctors), a piece from Han's "Za shuo" 雜說 (Miscellaneous Discourses) series that has barely been studied. Taking the interdisciplinary approach, this research is significant in demonstrating how Han explored the flexibility of ancient-style prose to create distinctive features that correspond to his specific themes, and that this essay has a crucial role in the complete series of "Za shuo."

林綏傑 LIM SWEE KIAT

香港教育大學

《韓愈「古文」研究視角的反思》

「古文」一詞的提出，始見於《史記》，但是作為文學寫作概念的意義而首發，則非韓愈莫屬。然而，學界以「散文」的現代意義以反觀「古文」的論述範圍，但這後出的「散文」，其概念一再受到檢驗的同時，有關韓愈「古文」的研究卻只局限在「散文」意義下，有關「文」類作品的

探討，其中的有效性，是亟需予以調整的。基於此，本文將在研究視角上，對於韓愈「古文」的概念進行反思，並重新審視其中的內涵，致使再度理解的可能。

Session K 3:30pm–5:30pm Wednesday 3 July

Panel K1. 傳統文學 (2)

戴倩倩

新加坡南洋理工大学

《从两性关系论〈霍小玉传〉中的爱情纠葛》

《霍小玉传》讲述的是痴情女子报复负心汉的故事。笔者从两性关系为基点，试分析霍小玉以及李益的心理，探讨两人的爱情纠葛。从两性关系角度分析，“关于人际吸引力最基本的假设是，我们会被那些对我们有回报的人所吸引。那个人提供给我们的回报越多，我们就越会被那个人吸引。”霍小玉的欲望，一开始从喜欢李益的才华到想要借此离开青楼嫁做人妇，到相爱相守之誓约是呈现递进状态的。而对于李益而言，他的获益在于，霍小玉的美貌满足他的博求名妓的需求。但是身为陇西李氏，李益迫切需要通过娶“五姓女”使得自己的仕途更加顺畅，这却是霍小玉所不能给予的。故此，笔者总结为霍小玉之专欲难成，李益之利己主义，并以此作为讨论中心，依次进行深入探讨其爱情悲剧的必然性。

王晴慧

國立中正大學

《試論中國古代小說概念的演變》

中國「小說」一詞，由古至今之名目雖同，然其意義卻是隨著時代的發展不斷演變，故在中國古代文學的研究中，其定義與觀念，可說是最多歧義的。之所以如此，與「小說概念」的認知與界定，看法紛呈，有很大的關係。從先秦時期的「小說」名稱，直至清代《四庫全書總目》為小說家類所作「序」為止，所論及的小說定義皆不一，但我們從其演變歷程，卻可窺見古代小說在內涵上的變化與敘事文體逐漸成熟的現象。本文試圖從中國古代文獻中爬梳「小說概念」的變化，說明古代對「小說」的觀念認知，釐清古代各朝代對「小說」的觀念界定，並由此瞭解中國古代「敘事」概念逐步完形的演變歷程。

陳伯謙

中正大學

《論「後〈牡丹亭〉時代」的才子佳人劇：探吳炳〈西園記〉的敘述程式與承繼》

湯顯祖的《牡丹亭》在中晚明的戲劇發展中扮演著重要的角色，創作手法上更突破禮教的思維，引領了中晚明作家在明傳奇的創作上呈現十部傳奇九相思的風潮。《牡丹亭》對於中晚明時期的劇作家影響甚深，出現不少依《牡丹亭》的創作程式而成的仿擬作品，這樣的創作氛圍中可見《牡丹亭》在中晚明時期劇壇的影響。筆者認為，湯顯祖之後受此影響的劇作家及其作品可歸類為後《牡丹亭》時代的創作。

後《牡丹亭》時代的劇作家多以湯顯祖《牡丹亭》的編創技法、敘述程式、欲傳達之理念作為自己創作的宗旨，因此晚明後不少作家都被視為玉茗堂派，乃依其風格來作為分派的宗旨。吳炳的《粲花齋五種》中多數被認為是遵循湯顯祖的筆法而來，且相當推從其創作程式與手法。在《粲花齋五種》中的《西園記》、《療妒羹》、《情郵記》等，都可見《牡丹亭》的創作與敘述風格。筆者欲以「後《牡丹亭》時代」作為劃分，談吳炳對其《牡丹亭》的創作程式、編創技巧、敘述手法的繼承與手法之異同。

Panel K2. International Relations (2)

HU DAN

BEIJING FOREIGN STUDIES UNIVERSITY

Myths about the Chinese Market and Implications for Australian Winemakers: How China Has Shaped Australia's Wine Sector as Consumer, Investor and Producer

This paper/presentation argues that China, the world's fastest growing wine-consuming nation and expectedly the largest wine market in 2022, has shaped Australia's wine sector both as a consumer, investor and producer. In addition to revealing a little told story about how Chinese immigrants (via 132 subclass) have come to settle in the wine industry and shaped wine products exported to China through channelling their knowhow and expertise accumulated in the Chinese market, the speaker also explores validity of some commonly held views regarding Chinese wine-drinkers, with the help of statistics, surveys and study of cases (e.g. Penfolds' Lot 518 fortified wine with Baijiu). It is the speaker's intention to explore the complication and stratification of the Chinese market and implications for sustainable growth of Australia's wine export there.

SIMON HENDERSON

JUSTICE CENTRE HONG KONG

Non-interference in Hong Kong's Internal Affairs – A New Foreign Policy Narrative in 'Asia's World City'

To date, the Hong Kong Special Administrative Region (HKSAR) government's engagement with the international community, in isolation of the People's Republic of China (PRC), has received limited attention. In recent years the HKSAR has begun to mirror the language of the PRC on external affairs, especially with regards to criticism on human rights issues.

The trend has is connected to a stricter approach towards sovereignty under Xi Jinping, especially concerns from the PRC regarding the localism movement and independence activists in Hong Kong. The 2014 release of the White Paper document on the Practice of the 'One Country, Two Systems' Policy in the Hong Kong Special Administrative Region (HKSAR) attempted to publicly reframe the PRC's relationship with the HKSAR, making it clear that the "...high degree of autonomy of HKSAR is subject to the level of the central leadership's authorization". Influenced by the White Paper and pronouncements from senior PRC officials on Hong Kong issues, the HKSAR government has become more reactive, now regularly invoking the defence of non-interference.

For Hong Kong, the adoption of the non-interference principle in public shows an underlying clash with the HKSAR government's self-declared identity of 'Asia's World City', where adherence to the rule of law and respect for human rights are purportedly core values. This poses questions about Hong Kong's international engagement and how countries should respond, especially in the wake of the declining human rights environment.

Panel K3. Commerce and Administration

NUANNUAN LIN

DEAKIN UNIVERSITY

Digital Finance Dispute Resolution in China

With technological change and further opening of Chinese financial sector, financial services are undergoing radically innovation. One of the key innovations is the development of digital finance, a new financial service which is believed to be helpful in changing traditional business models, transforming the financial services industry, and improving financial inclusion. In China, the central government issued two directives in 2013, announcing that China would “promote innovation of internet finance” and “strengthen financial services for small and micro enterprises”. The Report on the Work of the Government delivered by Premier Li Keqiang in 2018 further proposed to “reform the regulatory system of financial service” and “support financial service providers to develop inclusive financial service”. The development of financial service sectors in China, especially the new financial service innovation process, is expected to lead to an increase and complexity of financial disputes. A critical factor in the success of the legal and regulatory reform for digital finance is therefore the establishment of a responsive dispute resolution mechanism for digital financial service. The current literature on legal and regulatory system for digital finance has mainly focused on the areas of assisting start-ups or other small-scale enterprises in obtaining better access to funding, removing unnecessary impediments to financial system innovation, promoting innovation and economic growth, and ensuring protection of consumers and investors. In this Article, I will argue that the current legal and regulatory reform for digital finance should include the efforts to reform the dispute resolution mechanisms for digital financial service. Some new dispute resolution processes such as multi-door courthouse in financial court and online conciliation will be recommended to respond to digital financial disputes in this Article.

HONGYI LIANG

THE CHINESE UNIVERSITY OF HONG KONG

Private Entrepreneurs and Property Protection in China

How do Chinese private entrepreneurs protect their property from predation, where formal institutions for property rights are weak? This research finds that Chinese private entrepreneurs develop a series of strategies to protect their property from predation. The strategies are categorized into preemptive and reactive strategies, dealing with institutional barriers and policy intervention respectively. The working logic of the two strategies is the same: private entrepreneurs comply or pretend to comply with local institutions, which I call “pleage of allegiance”. For the purpose of property protection, private entrepreneurs share with local stake holders the rights to intervene, use and benefit from their property, thus lower the transaction cost and the damage of government intervention. The research is based on my field work in Y and W county in Zhejiang Province, and interviews with private entrepreneurs and others involved in policy intervention cases. My research contributes to the existing literature by highlighting the conflicting aspect of government-business

relation in China, and conceptualizing property protection by Chinese private entrepreneurs as a repeated game, in which they can share part of the property rights in exchange for future benefits.

MIN JIANG

THE UNIVERSITY OF MELBOURNE

A New Approach to the Government – Market Interactions in Contemporary Chinese Water Governance

There is said to be global trend away from state-controlled water governance regimes to those where markets dominate in the allocation of water. Transformations of water governance regimes in the developed world, such as Australia, the US, and Western Europe, provide examples mirroring such paradigm shift in water governance, as conceptualised in the literature as from ‘state hydraulic’ to ‘market environmentalism’. China’s water governance regime is something of an anomaly in the global schema, which incorporates attributes of both state-controlled and marketized systems that are seemingly contradictory. This paper argues that previous studies of China’s water reform from this perspective is less accurate to explain the logics of Chinese water governance. By examining the major policy changes over the last two decades in the context of China’s water reform, the paper develops a new approach to the government-market interactions in water governance of contemporary China. The analysis displays how experimentation in water marketisation has continued alongside renewed growth in supply infrastructure and continued state control of water allocation in China. It concludes that instead of contradicting or supplanting each other, these two trends are complementary and contribute to a distinctive governance regime serving broader political and economic goals as well as the goal of water security.

Panel K4. 中國現代史

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《“各地农村的同志应当欢迎他们去”：江西省接收上海知青的考察》

“文革”期间知识青年大批下乡后，农村的同志包括各级干部和农民是如何做好安置工作的，如何处理知青到了农村后出现的各种实际问题的，毛泽东的指示和中央的相关政策是如何在农村落实的，农民又是如何看待这些城里人并与他们相处的，这是知青史研究应该重视而目前专题研究尚不多见的课题。迄今关于知青史的研究绝大多数还是从知青的视角来讨论问题的，缺少从农村和农民的视角去进行思考和分析。本文以江西接受上海知青为个案。江西省在 1968-1978 年期间共接纳 10 多万上海知青，在此过程中，出现了安置经费、住房、同工同酬、知青任用与调离等具有全国普遍性的问题。在下乡初期，当地干部和农民与知青经常发生矛盾，尤其在工分方面，随后有一个逐渐接纳、互相理解的过程。本文将依据江西省的档案史料以及知青日记和回忆，就江西各级干部和农民对知青的态度和行为做一探讨。

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《干涉論在東亞》*Over Legislation - Meddling Discourse in the Orient*

本文試圖分析干涉論在近代東亞發展過程中的概念性演變和衍伸，藉由德國漢學的概念史研究方法，分析其概念演化的歷史軌跡。關於干涉論的歷史，起源於英國社會學家、社會達爾文主義之父史賓塞(Herbert Spencer)，1853 年發表〈超越立法〉(Over Legislation)一文。1880 年由鈴木義宗翻譯為日文，並題名為《干涉論》。自此《干涉論》一詞傳入日本，並逐漸發展成二元對立和多元層次的概念。此社會學的語詞傳遞至日本，「超越立法」的概念逐漸演變成「干涉」和「放任」。1877 年尾崎行雄率先將史賓塞的社會學理論翻譯成日文《權理提綱》，將西方社會學傳入日本知識社會，並成為近代化的日本在十九世紀末被譯介最多的西方社會學者。干涉論隨後傳遞至中國和台灣：1902 年梁啟超在《新民叢報》發表〈干涉與放任〉一文，將此概念傳播至中國的語境；另一方面，干涉論的詞語在 1896 年透過《台灣新報》初次流傳至台灣，初始並無廣為流傳。然而，干涉一詞在《漢文台灣日日新報》時常被使用，尤其是 1911 年中國辛亥革命爆發的前後期間。

英國史賓塞的社會學演化理論，將此詞語放置在國家和個人的對立層面探討，分析立法和超越立法兩者之間的界線是否真正存在著公平和正義，或是這只是一種弔詭，於是個人的自由和國家的權力之間形成一種拉鋸戰。此概念傳播至東亞日本則被翻譯「干涉」，從史賓塞的社會學概念的源流而提出自由和放任一詞，一開始是使用在社會經濟層面的探討，而後逐漸發展至政治領域應對日本官僚的政治體系，隨後更因為中日戰爭的發展局勢因而演變成在外交和國際政策層面的運用，以及在國際公法的理論支持。透過分析干涉論流傳至中國和台灣在公共知識領域上，各自呈現的脈絡和此概念發展的方向，將有助於釐清十九世紀末和二十世紀初期，東亞的干涉政策，以及重層干預的危機。

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《延安“新秧歌運動”興起前後的根據地秧歌形式論及其話語政治》

延安“新秧歌運動”興起前後關於秧歌形式改造的論爭，集中在晉察冀和陝甘寧邊區，以秧歌能否改造為現代戲劇為其論爭焦點，觸及了根據地社會文藝-政治關係的核心。晉察冀論爭銜接了文藝民族形式論爭對民族形式建構的理論表述，陝甘寧論爭則落實了《講話》發表以來關於根據地文化普及-提高關係的辯證表述。延安“新秧歌運動”的興起是抗戰時期根據地文藝的重要過渡，秧歌形式論的出現，折射了這一時期馬克思主義中國化的政治訴求。