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Alphabetic List of Abstracts

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The Compradors in Hong Kong, 1830s to 1880s

From 1830-1880, Chinese compradors (maiban 買辦), the Chinese merchant elites serving foreign institutions in Hong Kong, established the foundations of the commercial and administration system of Hong Kong. My PhD research explores the socio-economic functions of the compradors in Hong Kong in nineteenth century Chinese historiography. It focuses on prominent compradors who served both the colonial government and British firms such as Jardine, Matheson & Co., the Peninsula & Oriental Steam Navigation Company and the Hong Kong & Shanghai Bank.

As such, this paper explores the advent of the nineteenth century Hong Kong colonial system through the study of its comprador elite. Economically, working as intermediaries between Chinese and foreigners many compradors accumulated wealth which fueled not only their own rise in status, but also Hong Kong's rise as a commercial centre in Asia. While serving their foreign principals, the compradors also operated their own modern family enterprises in areas of shipping, banking, trading and publishing. Socially, the prominent compradors made an effort to improve and stabilize the Hong Kong public sphere by acting as pillars of the Chinese community and participating in charitable activities such as the establishment of schools and hospitals. Similarly, compradors functioned as intermediaries and negotiators in public conflict and disputes between Chinese and foreign residents.

The social system established by the compradors is still in place today. Modern Sino-Foreign joint ventures, the prosperity of family businesses and the participation of wealthy businessmen in the administration of Hong Kong all have their antecedents in this earlier period of Hong Kong's history. Therefore, this paper provides a useful case study on the processes by which the

compradors established an incredibly durable Sino-foreign social system in nineteenth century Hong Kong.

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Learning to Read Law Along Party Lines: Legal education propaganda in the early PRC

Between 1951 and 1953, the PRC central government announced two national legal education campaigns to disseminate and implement the new Marriage Law. Many people in urban and rural China had come into contact with the idea of law through their own experiences or sensational media reportage of court cases. Few people, however, had ever read laws in their entirety and even fewer knew the precise wordings of individual laws. Socialist legal education propaganda employed newspaper articles, novellas, short stories, comics, posters, drama and opera in an attempt to explain the law in the simplest terms. Artists, writers and playwrights, most of who had never before created works about law, were commissioned to devise legal education materials. Law propaganda was supposed to be educational as well as entertaining and attract a variety of audiences from the rural peasantry to the urban working classes. This paper discusses such materials and the different ways in which the young party-state sought to instruct people in a rudimentary legal literacy required to live in accordance with New China's laws and regulations. Examining legal education propaganda, its production, dissemination, and local reception thus permits insights into the party-state's attempt to politicize the legal field and merge law with Communist morality and mass line popularization techniques.

B

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Holidays or Homecoming? Return Visits and the Domestic Practices of Transnationalism Among Hong Kong Chinese Women in Edinburgh

This paper explores the concept of transnationalism from the point of view of Hong Kong Chinese women who have settled with their families in Scotland since the 1960s and worked in the ethnic catering trade. Unlike the 'flexible citizens' whom Aihwa Ong describes in her influential work on overseas Chinese as transnational subjects, these Scottish-Chinese women are neither wealthy nor engaged in global business; neither do they expect to leave Scotland and live elsewhere. Few of this group had experience of transnational motherhood, a phenomenon described elsewhere in the migration literature, although some have roles as 'transnational children', caring from afar for elderly relatives. However, most do participate in transnational, albeit small-scale, flows

of people and goods between Hong Kong and Scotland – visiting relatives and receiving guests and purchasing and sending food and other goods for personal consumption.

Drawing on data from fifteen months of participant-observation fieldwork in Chinese family homes in Edinburgh and Hong Kong (2006–2008) I discuss these intimate, domestic practices of transnationalism, describing in particular the holidays which Scottish-Chinese families spend with relatives in Hong Kong. I argue that while existing conceptualisations of transnationalism do help our understanding of their experiences, it is important to note the differences which class and gender may make to migrants' aspirations and hopes. I draw attention to some of the emotional aspects of transnationalism, suggesting that these may be less about the rational accumulation of capital (economic, social or cultural) than with the moral economy of kinship mixed with an affective state of nostalgia.

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Paul Morand the New-sensationists and Pictorial Magazines

The impact of the work of the French writer, Paul Morand on the Chinese New-sensationists (NS) has been discussed by several writers including, Leo Ou-fan Lee, Shu-mei Shih and more recently Peng Hsiao-yen. Of these studies Peng's is perhaps the most comprehensive but is still somewhat limited in the concrete information it provides concerning the impact of Morand's work on the Chinese Francophile literary community in general.

The aims of this paper are threefold: to re-examine the details of Morand's engagement with the Far East through his travel writing in the magazine *Vanity Fair*; to look at details surrounding the existing translations of his work into Chinese, some of which have not previously been cited, and to demonstrate that, of the writers in Shanghai, it was not just those commonly associated with the NS who were inspired by his work.

In a 2010 essay, Ellen Johnston-Laing attempts to link the work of the artists of the magazine Shanghai *manhua* to the writings of the NS but does so with only limited success. It is the contention of this present study that a link between the Shanghai "cartoonists" and the NS did indeed exist but did not fully manifest itself until the "second quarter" of the 1930s, by which time the work of both groups had matured considerably. It was in pictorial magazines such as *Wenyi huabao* and *Wanxiang* that the work of these two groups of artists can be seen together. It is also in the latter magazine that two translations, not previously cited with regard to the body of existing translations of Morand's work can be seen, thus demonstrating a continued interest into the mid-1930s with Morand's work by avant-garde writers and the publishers of magazines now more usually associated with the "cartoonists" of Shanghai.

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Experimenting with New Techniques of Governance in 'China's Manhattan'

This paper examines new modes of governance developed by agents of the urban Chinese party-state in Beijing's Central Business District (CBD). 'China's Manhattan' is the outcome of a bold vision of economic development created by high-level officials in an effort to re-position Beijing on the global economic map. The Beijing CBD is viewed by agents of the Chinese party-state as one of the key experimental zones for governance and economic development in urban China.

Described in government publications as 'the window that unveils the China miracle', and predicted to become, by 2020, one of the 'control centres of the Asia-Pacific regional economy', the area has changed from a predominantly industrial to a major service centre in less than fifteen years. Large numbers of (primarily older) long-term residents have been moved out of the area to make way for the construction of high-rises that provide office space for tens of thousands of (mostly younger) white-collar workers.

Drawing on a wide range of qualitative data collected over the course of over two years of anthropological fieldwork conducted in the Beijing CBD between 2003 and 2012, this paper investigates how state agents have adapted their techniques of governance to appeal to white-collar workers. It documents a wide range of activities they have organised for their benefit in an effort to forge closer links between them and the party-state.

The paper not only sheds light on the capacity of local officials to rapidly develop innovative techniques of governance but also draws attention to the Chinese party-state's ongoing recalibration of support and concern for particular social sub-groups after thirty years of economic reforms.

C

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Garden Knowledge Exchange in the Eighteenth- and Nineteenth-Century Canton Picture Trade

Studies of the exchange of gardening ideas between China and the West tend to focus on the Western discourse on Chinese gardens and the influence of Chinese garden images on English landscape gardens. However, research in science and other art forms (painting, cartography, architecture, natural history) shows that what was fashionable in the West also spread to many parts of China via missionaries at the Qing court and merchants who entered

through Canton. This paper examines these multi-directional knowledge exchanges on gardens between Canton, the West and other parts of China through landscape scenes that circulated in the eighteenth- and nineteenth-century Canton picture trade, with a focus on botanical catalogues and export paintings.

Consumerism and the plant trade played a prominent role in the making of the Cantonese commercial landscape during the Qing. From commercial riverfronts or the private gardens of Chinese Hong merchants, to agriculture and sericulture landscapes and botanical catalogues, foreign demand for these images was high, and local artists were employed to produce botanical drawings in the conventions of Western scientific illustrations. Thus the physical circulation of landscape scenes facilitated the exchange of knowledge and practices of traditional and commercial gardens between China and the West.

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Garden Knowledge Exchange in the Eighteenth- and Nineteenth-Century

Canton Picture Trade Prosumption of Literature: a Digital Literary Field

According to the 29th CNNIC (China Network and Information Centre) report, the total number of netizens in China reached 513 million by December 2011, making China the largest 'wired' nation. Among the top 18 most popular activities on-line listed in the annual report, internet literature was ranked 11th. The number of Chinese netizens engaging in internet literature was 202 million, with a penetration rate of 39.5 percent.

The rising popularity of internet literature is closely associated with a new model of production/consumption of popular literary works as the main medium of literary works has migrated from paper-based to on-line based. Acknowledging this transformation, this paper aims at examining various changes relevant to the migration rendered by the medium in today's digital age. By adopting Bourdieu's notion of literary field, this paper attempts to analyse the rise of a new digital literary field in China to discuss the ways in which the digital literary field differentiates from the traditional literary field with a paper-based production of literary works. This paper attempts to conclude that the practice of the digital literary field, which erodes the borderline between various agents in a paper-based literary field, provides space for the development of the new phenomenon of prosumers (producer and consumer in one). More autonomy offered to prosumers on-line nowadays, thus, leads to the prosumption of popular literature, the dominant model of producing/consuming literary works in today's China.

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Teaching the Chinese the Benefits of Free Trade, 1832-1840

In 1832, the shrewd Scottish merchant James Matheson (1796-1878) launched an essay competition in Canton with the prize of 'fifty pounds sterling' to solicit the best essay of 'about

two hundred octavo pages, in the Chinese language, on Political Economy.' Matheson believed that the free trade doctrine, then a subject of heated debate in Britain, would serve in China 'to obviate, viz: that a high regard for honour and morals is not compatible with the pursuit of wealth either individual or national.' The Protestant missionary Robert Morrison (1782-1834), then living in Canton, responded to the call and produced *Zhiguo zhi yong dalüe* 制國之用大略 (*A Sketch of the Practicalities of Policymaking*). His confrere Karl Gützlaff (1803-1851) turned out several articles, including a short story, and in 1840 a book entitled *Maoyi tong zhi* 貿易通志 (*General Account of Trade*). This paper examines why the objective of imparting the free trade ethos to the Chinese was conceived, how the project was carried out in the books and articles produced and how it was perceived by the Chinese. The paper traces the formation and spread of the idea that the Chinese had an antipathy to commerce as perceived by the westerners in Canton. Matheson asked the essays, 'with reference to such of the writings of the Chinese sages', 'to carry conviction to the minds of Chinese readers.' This was duly fulfilled in the books and articles. The uses of sages' writings, in particular texts by Mencius (372-289 BCE), further complicated this case of translation and knowledge production.

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The Persistence of Traditional Utopias in Contemporary Chinese Writing

Utopia exists in many forms, although all utopias share the same objective: a perfect world insulated from the sufferings of the world of reality. Tao Yuanming's *Peach Blossom Spring* (*Taohuayuan ji*, 421 A.D.), while not the first utopia in Chinese history, is arguably its most paradigmatic one. It is a society nestled in seclusion; its inhabitants live in timeless harmony with nature and its rhythms. A portrait of a perfect world, it contains no political philosophy nor any detailed descriptions about how its social order is managed. Even so, the attainment of Peach Blossom Spring has been a pursuit of Chinese literati since this literary work was completed. That said, the powerful discourse of "enrich the country, strengthen its army" (*fuguo qiangbing*) has opened up other utopian options which foreground economics, science and technology. These ideas oppose Chinese utopia, and the dichotomy opened up by these competing models invoke conflicts which a number of Chinese writers have explored in recent years.

In this paper, I will use the literary works of Chi Zijian, Zhang Wei and Yan Lianke to demonstrate the continuity of the *Peach Blossom Spring* model of utopia in modern China, and to show how Western utopias disturb their imaginings of social perfection. I will argue that the ideal lifestyle presented in *Peach Blossom Spring* is suffocated by reality, and that the Western utopian visions imposed by the government warp the narrative texture of these literary works. A mood of hope persists, however, as the as eco-literature emerges as the possible saviour of the Chinese utopia.

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Socio-Economic Integration of New-Generation Migrants in Urban China

New-generation migrants are defined as migrants who were born after 1980 and whose household registration (hukou) status remains in their places of origin. This group has recently become a focus of policy concern due to their distinctive characteristics and significance to the Chinese economy. With a population of more than 100 million, new-generation migrants have now become the major migrant labour force in urban China. Brought up in the reform era with rising living standards but a widening rural-urban divide, they differ from previous migrants in that they have higher educational levels and stronger desires to become urban citizens. Yet, without local urban hukou status, they are subject to similar institutional, economic and social constraints experienced by their predecessors. While previous studies have focused on hukou and inequalities experienced by migrants, little research has been conducted on changing aspirations of new-generation migrants and their process of socio-economic integration. Drawing on data from fieldwork in Shanghai in March 2012, this paper explores new-generation migrants' extent of socio-economic integration, and factors influencing their integration. The study has the potential to reveal important socio-economic processes characterising China's rapid urbanisation.

D

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The First Ming History

This paper explores the evolving social and political dimensions of private historiography in the Ming Dynasty (1368-1644). The historical records of the events of the dynasty were regarded as the prerogative of the imperial court, arranged by leading scholar-officials of the Hanlin Academy and preserved in palace archives that were only accessible to a small cohort of court officials.

In 1555, a Guangdong scholar, Chen Jian (陳建 1497-1567) published a large compilation, the *Comprehensive Record of the August Ming* (皇明通紀), the first history of the dynasty. Chen claimed in his preface that knowledge of the history of the dynasty was both a right and an obligation to the learned members of society. The palace records were not available to Chen, but he nevertheless compiled his history using an impressive array of over a hundred works, including historical documents, personal writings, miscellanies, and regional gazetteers.

Chen's *Comprehensive Record* appeared during an important transitional period in which a broader literate public was becoming increasingly politically conscious as the court of the Jiajing

Emperor (r. 1522-66) became increasingly dysfunctional. As a scholar from Guangdong on the periphery of the empire, Chen was representative an emerging scholarly community from that region making increasing efforts to engage in the broader political discourse of the empire.

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A Bureaucratic Politics Study of Chinese Foreign-Policy Actors: A Case Study of China Africa Policy

This study uses the bureaucratic politics model to explain why conflict exists among Chinese foreign-policy actors in Africa, and to argue against the concept that China has a grand strategy in relation to Africa. The study examines Sino-African relations by focusing on how China's Africa policy is constructed and implementation, and it shows that each actor within the process is attempting to increase its bureaucratic turf. The study finds that a large number of actors are active in the formulation and implementation of Chinese policy toward Africa. Each of these actors belongs to a *xitong*, the most active of which are the Ministry of Foreign Affairs (MFA), the Ministry of Commerce (MOFCOM) and the Ministry of Culture (MCC). The study argues that China's Hegemonic Political Discourse (HPD) – that is, the goal of achieving a Moderately Prosperous Society by constructing a Harmonious Society through the Scientific Concept of Development – has dominated Chinese political discourse. It is this HPD that acts as the structural imperative, which allows for collective action in the Chinese foreign-policy process in Africa rather than a Chinese grand strategy, because the HPD creates social norms. Since the actors are unwilling to break the social norms of the process for fear of exclusion, they act collectively. However, as each *xitong* has a different institutional environment, each interprets the HPD differently and, therefore, will undertake different courses of action, sometime coming into conflict with other *xitongs*.

F

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Dealing with the Past in 1919 –The *New Tide* vs. the *Old Culture*

In 1919, Fu Sinian and the journal he edited, the *New Tide* (*Xinchao*), quarrelled with another student-led journal, the *Old Culture* (*Guogu*) about the question of how intellectuals should deal with China's cultural heritage. Surprisingly the opponents had much in common. As evolutionists, they believed that culture evolved over time. And as reformers, they felt Chinese culture had evolved wrongly and required reform. So what was the quarrel about?

At the core of the debate lay a subtle difference in the understanding of 'evolution' – in the question of how evolution worked, how the scholar had to deal with evolution, and which role

the past played in understanding evolution. This technical difference had palpable implications for the written language the groups advocated (*baihua* by the *New Tide*, and improved *wenyan*, by the *Old Culture*), for the criteria they envisioned for academic work, and for the role they ascribed to the intellectual in shaping the culture of the new China.

In a time when Chinese academia was only just being reformulated, this difference formed the basis for the competing scholarly networks at Beida. Through these ideas, the networks sought to win the battle of redefining culture and academia, in order to both gain personal prestige and to save the country. Thus, a fierce debate emerged that was to shape the notions of learning and culture in the May Fourth period.

G

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Ethiopia and China: An Analysis of Changing Economic Relations

This research aims at addressing the current economic relation between China and Ethiopia. In such a way the article address Ethiopia and China diplomatic, cultural and educational exchanges, the two-way trade between China and Ethiopia, China's economic aid to Ethiopia, China's investment in Ethiopia and perception of China and Chinese in Ethiopia. The method of data collection relies on both primary and secondary sources. As far as the primary data is concerned, purposive sampling technique is used in this study for the reason that the researcher had to choose respondents from different Chinese companies which are operating in different sectors of the economy in Ethiopia. The central argument of this study is that although the bilateral economic relations between the two countries are evolving steadily, it is not bereft of challenges. The economic relationship is one-sided, with China providing large amounts of aid (often tied to infrastructure projects undertaken by Chinese firms), growing Chinese investment in the Ethiopian economy and with imports of cheap consumer goods from China greatly exceeding exports from Ethiopia to China, underbidding companies, especially in the construction sector. The Chinese appear to be interested in Ethiopia primarily as a show case to their wider ambition in African; a market for Chinese exports that will expand as Ethiopia's economy continues to grow rapidly and potentially as a source of materials, including oil in the future. For Ethiopia, Chinese involvement is stimulating economic growth and helping promote exports to other countries. China's "business is business" approach is welcome in comparison to western aid providers who often link their contributions to changes in the Ethiopian legal and political structure, and adherence to human rights and good governance norms. The researcher also provides the following practical recommendations such as: preferential treatment to be fully exploited by Ethiopia; leveraging China's investment in Special Economic Zones; encouraging joint venture between Chinese and Ethiopian firms among others.

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Seeing China: Representations of the Manufacture of Porcelain

This paper explores the ways in which the landscape of porcelain manufacture was made visible to various seventeenth- and eighteenth-century audiences. We know, of course, that consumers enjoyed Chinese porcelain throughout the early modern world, and that there was a thirst for knowledge at least in Europe about the manufacture of porcelain. But there was also an interest in visual representations of the landscapes of ceramics production, both in China and in Europe. Analysis of a select group of such representations, including Chinese paintings, depictions of Jingdezhen on porcelain objects, and illustrations to technical manuals produced in Europe and China, reveals the importance of the landscape scene, and its significance for our understanding of Chinese ceramic production both locally and globally. These visions of the landscape of production can be read as commentary on that production, and will be situated not only in an art-historical narrative about representations and their meanings, but also in the context of their role in the dissemination of knowledge within early modern European and Chinese society.

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Modern Femininity, Class and the City: The Imagination of the Proletarian Woman in 1930s Chinese Leftwing Literature and Film

Urban cultural production in 1930s China took a notable turn towards privileging representations of Shanghai's proletarian women over the previously iconic figures of modern urban femininity, the intellectual new woman and the fashionable modern girl. This turn has often been read as beginning the trend in socialist cultural production towards repressing femininity and sexuality in favor of masculinized or "genderless" images of women. Such readings may overlook a full range of transformative changes in the meanings of masculinity and femininity – actually and symbolically, and in terms of dress, expression, gesture and the occupation of new social spaces – that were integral to a time of cultural, economic and political change in China's urban centers. Reading such images as only masculinist Marxist fantasy also misses the opportunity to decipher how they engage contending notions of modernity, femininity and class, and how they index, however fantastically, the emergence of urban working-class women as social agents in the late-Republican period. Taking a variety of literary and visual texts by leftist artists of the 1930s, I focus on the shifting, class-inflected spatial and political associations of femininity and the city that these texts present – moving from spaces of domesticity, leisure and commerce to factories, docks, worker meetings and mass demonstrations. In the imagination of the proletarian woman as emblematic of an ideal modern and revolutionary femininity, there were also many overlaps with the New Woman and Modern Girl figures. My reading contributes to understanding the cultural-historical implications of the construction of Chinese socialist femininity.

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A New Style of Political Communication? — How Intellectual Women's Networks Reshaped the Political Landscape of Wartime China (1937-1949)

This paper investigates the participation of intellectual women in politics in wartime China (the War of Resistance and the Civil War) by focusing on their networking across diverse political parties and groups, and their role in reshaping the national political landscape.

The wartime period was a formative time in twentieth-century Chinese history; numerous political parties, factions and institutions competed for power and for reforms, and the CCP co-opted minority democratic forces to form a united front and to establish democracy. The shift of political centres from Nanjing and Shanghai to the hinterlands and the migration of intellectuals to Chongqing provided intellectual women with new opportunities for political engagement.

This paper maps the geographic, social and political space that allowed intellectual women to engage with politics during the war years, and suggests that a new style of political communication was developed by them to maintain their networks and to enhance their political position. Intellectual women such as Shi Liang, Shen Zijiu, Hu Ziyang, Du Junhui and Cao Mengjun established their political connections through national salvation associations in Shanghai and Nanjing, and expanded their networks in Chongqing through various women's organisations and activities. It shows that their political communication faced obstacles and changed during the civil war. Departing from previous scholarship that stresses the dichotomies between 'women' and 'nation', and between 'feminism' and 'nationalism', this paper challenges the Maoist discourse of 'women's liberation'.

H

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Financial Reform and Financial Intermediation in China

Since the reform and opening-up policy was introduced in 1978, especially after the WTO accession in December 2001, China has reformed its financial system towards a market based one. Under the market oriented reform, the banking sector has been restructured and each financial institution has changed its roll in financial intermediation.

The purpose of this paper is to examine the function of financial intermediation of the banking sector under the market oriented financial reform in China. We categorize China's banks and analyze the lending of categorized financial institutions. Differences in lending attitudes among categorized institutions are examined by analyzing the lending interest rates and the flow of funds among categorized financial institutions in consolidated interbank market. We will refer to Japan in high growth era as a comparative case.

The paper is structured as follows. Section 1 presents the introduction. Section 2 provides an overview of the market oriented financial reform in China focusing on the banking sector. Section 3 presents the analysis of loan-deposit ratios of categorized banking institutions. Then we examine the growth rate of bank lending and analyse the factors that contribute to that rate for each categorized banks. Section 4 presents the analysis of lending tendencies of categorized banking institutions through the analysis of the lending interest rates of categorized banking institutions. Section 5 presents the analysis of the flow of funds in the interbank market and discusses the maldistribution of funds and the financial intermediation of financial institutions. Section 6 presents the conclusion.

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Policy Entrepreneur Concept

Recent studies of policy and policy actors in the People's Republic of China (PRC) have made use of the policy entrepreneur concept which has been popular in studies of policy in North America and Europe. These approaches have understood the concept in its traditional form dealing with agenda setting and non-state actors. The policy entrepreneur has developed beyond these confines and now offers a broader descriptive framework within which to understand the successes and failures of particular initiatives.

This paper uses these new developments, specifically the framework outlined by Mintrom and Norman (2009), to describe the success of policy entrepreneurship in the development of the urban resident Minimum Livelihood Guarantee (MLG). This case was selected because existing scholarship has ignored the entrepreneurial role of bureaucrats in its development. The use of this framework without adaptation to describe policy actors in China demonstrates the further application of policy entrepreneurs outside of Western democracies.

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Carnival Politics: Popular *Sai* Ritual at Cult Festivals in Song China 960-1279C.E.

Cult festivals celebrating the birthdays of the local gods were one of the most significant communal activities throughout the year. The crucial element of cult festivals was the *sai* ritual, which was a combination of procession, sacrifices and operas. Through the examination of the *sai* ritual, this paper looks at how popular festival ritual created a discursive model for an understanding of the population's perception of power and of its values in everyday society in Song times.

Documentary evidence indicates the state's increasing vigilance of disorder and transgression at cult festivals, which connotes greater efforts of the state and elite in cultural integration. While the state sought to monopolize the production of the meanings of imperial symbols, the commoners interpreted them as a source of power to which they could resort to empower their

gods and to expand their local standing. Equally alarming to the state were the potentialities of social rebellion at cult festivals. What was described as mass violence in the literati's criticism of the *sai* ritual belonged to a long-cherished grassroots tradition where violence was considered a crucial means to survive and achieve power in a hostile and fluid world.

By studying popular ritual performance at cult festivals, both efforts can be observed: protesting against the imperial political and symbolic order, and accommodating the local identity and ambition within the panoptic imperial outlook.

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Catholic Visionaries in Maoist China

This paper examines a series of visionary experiences that took place among the inhabitants of longstanding Catholic villages in Shanxi during the course of the Socialist Education Movement in 1965 and were followed by an intense crackdown on religion that year and during the early months of the Cultural Revolution. Villagers threatened with the eradication of their religion saw visions of the Virgin Mary, the last judgement, and demons. Women took the lead in preaching that these were signs that Catholics should return to their faith and reject the demands of the Socialist Education Movement to renounce the religion. After one of these women was arrested it was said that she had miraculously escaped and negotiated with Mao, disappeared to Vietnam, and met with the Pope. These events teach us about the practice of religion in China during the Maoist period and about the nature of the Socialist Education Movement which has often been overlooked by contrast with the Cultural Revolution. The visions demonstrate the continuity of religious beliefs among Catholic villagers, for whom religion was central to community identity, through the Maoist period. At the same time the incident suggests the extent to which Catholic practice in rural China at this time was integrated with global currents and fears especially of nuclear war. And finally we see the importance of the Socialist Education Movement as a time of political violence in rural China that spread seamlessly into the Cultural Revolution.

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The Ideological Origins of the 'Sannong Wenti': Reconfiguring the Peasantry in Chinese Policy Discourse, 1986-1992

Discussions of China's reforms often portray peasants as the main beneficiaries of economic liberalisation throughout the 1980s, conditions in the countryside deteriorating only after policy changes geared towards accelerating urbanisation / industrialisation following Deng's 1992 Southern Tour. The rural crisis of the 2000s, the 'sannong wenti', is thus explained with reference to 1990s urban-bias policies and the comparative neglect of the countryside. In contrast, I argue that all was certainly not well in the countryside during the late 1980s, a fact recognized by Chinese policymakers at the time but less discussed by Western scholars. A crisis

in grain production and a glut of surplus agricultural labour led Chinese policymakers to seek to reconfigure the relationship between peasants and state institutions, and the role of the peasantry in the reforms as a whole. I demonstrate this by showing how the language of policy discourse changed during this time, reworking the socialist concepts of class and labour to free up rural labour mobility and lay the ideological groundwork for the transfer of labour across the rural-urban divide. At the same time, substantive efforts were made to reshape the cultural and moral behaviour of peasants. Policymakers sought to produce an army of willing labourers whose work ethic was compatible with the new 'socialist commodity economy' and global capitalist market. These ideological processes, by design, positioned the peasantry as a source of labour extraction for urban industry. The 'sannong wenti' has its historical roots in these processes.

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Unwriting Chinese Calligraphy: Wang Dongling's Abstractions and Andreas Schmid's Raumzeichnungen as Emerging 'Third Texts'

This paper investigates the transformational impact of cross-cultural encounter in the context of "modernizing the arts" in China throughout the 1980s. The discursive formation of calligraphy as a contemporary performance-related art form is discussed through the oeuvres of Chinese calligrapher Wang Dongling and German installation artist Andreas Schmid; at the time, respective teacher and student at the Hangzhou Art Academy. Despite their activity among different artistic disciplines and geographical regions today, both work with mutually informed aesthetics and conceptualizations of line and space. Wang's "abstract calligraphy" reveals, however, a meaning beyond merely a "Chinese version of Abstract Expressionism". Its textless condition disrupts the traditional epistemology of calligraphy as a time-bound experience, pursuing a chronological narrative of brush strokes. The beholder, formerly aiming to reconstruct the moment of creation through a performative act of imagination, is forced to refocus. Signifying, moreover, a radical depart from what many believe constitutes the essence of calligraphy – written characters –, the culturally established notion that calligraphy presents something inherently, exclusively Chinese, is challenged. Schmid's works, minimally composed space-and-light installations permeated by calligraphic conceptions of void, latency, rhythm and resonance, similarly, evoke the viewer's participation in non-linear, "situationally embedded" "changes of expression in time", indeed, "fulfilled only with the actions of the beholder" (Schmid). Considered in 'post-calligraphic' terms as fractured scapes, both Wang's abstractions and Schmid's Raumzeichnungen present formative acts of unwriting calligraphy as we 'know' it; producing "third texts" (Moxey) that refigure our very understanding of 'A' and 'B', and particularly their assumed constitutive borderlines.

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Organizer for Panel: Globalization and Singularity of Chinese Film and Media

Chair: Michel Hockx (School of Oriental and African Studies)

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Individual Abstract:

Ozu Yasujirô and “Homage” Cinema

Ozu Yasujirô enjoys special status as the grand master of East Asian cinema, and several Chinese-language directors have come under the shadow of his monumental filmmaking. A notable aspect of his impact on cinema in China and Taiwan is the way in which directors feel compelled to “own up” to the Japanese director: Hou Hsiao-hsien and Jia Zhangke, in particular, have paid him homage of a strikingly direct kind. Instead of the hints, nods, coded references, and subtle trails that are arguably the more common currency of cinematic citation, both Hou (in *Café Lumière*) and Jia (in *The World*) have presented the most transparent tribute to Ozu.

But homage of this sort can be as sly or guarded as it is reverential. Most obviously, both *Café Lumière* and *The World* are far from Ozu-like in many aspects of their respective filmmaking; and several critics have used this gap to argue for the productive distance that can be brought into being, quite paradoxically, by the closeness implied by homage. But these two films also prompt a more vigorous definition of “homage” itself, a term which is loosely understood to lie somewhere on the spectrum of creative copy, but whose shifting relationship to remake, rip-off, parody, and pastiche has not been fully articulated. This paper explores the rivalrous, occasionally “faux”, nature of homage in East Asian cinema, arguing that its competitive undertow can be all the stronger in those films which profess their reverence loudest.

HOLMES, ROS (UNIVERSITY OF OXFORD)

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Paper Dreams: Visualizing ‘Civility’ in Contemporary China

What does it mean to be *wenming* 文明 ‘civilized’ in contemporary China? Allusions and references to *wenming* pervade all levels of Chinese discourse: “from the most esoteric of theoretical journals to the most basic of anti-spitting signage” (Dynon, 2008). In this paper I adopt a novel approach to examining the discourse of *wenming* by attention to its manifestations within the visual sphere. I analyze a set of contemporary artworks by the young artist Liu Gang (b.1983). Entitled ‘Paper Dreams’ the photographs are based on a series of images appropriated from real estate advertisements featured in magazines and newspapers as well as the giant billboards which now form a ubiquitous component of Beijing’s urban landscape. While many of the images appear to depict post-socialist China as a hyperbole of contemporary consumer society, their portrayal of *wenming* is in fact much more complicated. I

posit that *wenming* does not delineate a pre-formed or existing structure of capitalist replication, but rather it is through the unfulfilled dimension of desiring, the *dreaming*, and the productive forces that support such dreams that the parameters of *wenming*, including its taste structures, are forged. I thereby seek to situate this discourse within the wider context of increased globalism and emerging elite cosmopolitanisms. In doing so I hope to expand the discursive boundaries between the disciplines of art history and Chinese studies and proffer new ways of understanding *wenming* in the 21st century.

HOWLETT, JONATHAN (UNIVERSITY OF YORK)

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Organizer for Panel: New (Historical) Perspectives on the Early 50s

Chair: Henrietta Harrison (Harvard University)

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This panel presents new perspectives and findings on the history of the early 1950s in China. This was an exciting period of transition, change and negotiation, as the newly established Communist regime sought to consolidate its hold over the country it had won. How would the Communists attempt to make China anew? Did idealistic aims translate into achievable reality?

The papers in this panel move beyond discussions of high-level politics and revolutionary narratives to examine how the change was experienced at the ground level. Both the nature and the effectiveness of Communist rule are questioned, suggesting that their power was much more limited and contested than has previously been assumed. The papers focus on a variety of different historical actors. These include: the recipients of legal education and their Communist teachers; Japanese technicians and the officials assigned to manage them; and Chinese workers in foreign companies and the cadres sent to take them over.

This panel has been assembled in collaboration with the British Inter-University China Centre funded History of the People's Republic of China in the Early 1950s Network.

Individual Abstract:

Transforming Shanghai: The CCP and Its Urban Challenges in the Early Years of the PRC

After seizing Shanghai in May 1949 the Chinese Communist Party faced their largest administrative challenge to-date. With limited resources, manpower and skills, they attempted to not only take control over Shanghai, but to transform it entirely. The city was the largest, richest, most industrialised and most foreign-influenced in China. They sought to transform this consumerist and decadent city into a socialist utopia. This paper focuses first on the scale of the challenges the CCP faced in taking over in the short-term, before moving on to discuss the problem of changing the city in the long-term. It is argued that existing narratives that highlight the CCP's early successes obscure the extent of the problems they actually faced and the many small failures they encountered. For example, large-scale improvements to the city's housing

stock were planned as a means of holding landlords accountable to tenants and of demonstrating the CCP's support for the less well-off. Severe resource constraints meant that this work was indefinitely postponed as more immediate and practical needs were met first. In this early period the problems of day-to-day administration often prevented the CCP from achieving its ideological goals. By demonstrating the constraints that the CCP worked under and through questioning narratives of success this paper attempts to fundamentally reappraise the strength of the CCP at the moment of their victory and in the formative years that followed.

HUMA, ZILL-E (UNIVERSITY OF SUSSEX)

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Embedded Collective Evils and Evolution of National Security Environment of China and Central Asian States

No theory of international Politics emphasizes security more than Classical Realism and Structural Realism, which puts national security as the foremost objective of the states. As Waltz claims that in this anarchic world, security is the highest end. In this narrowly focused concept of National Security, realist interpretation is that Security is a Zero-Sum concept. This paper argues that the national security concept as used by mainstream IR theory can be problematized in case of China and Central Asian region. Here these developing states do not face the same traditional security dilemma as faced by their western counterparts; it is much worse here with even more exaggerated internal threats alongside the external insecurities. Thus, in many cases the internal insecurities dominate the national security concept of the leaders of less developed countries. Moreover, because of this narrow conception of national security, the PRC's national security policies are usually analysed within the context of great power relations. Thus, this paper criticizes the realist analysis of post-cold war China's security policies for narrowly emphasizing polarity and great power politics as determining factors of China's security environment.

This paper argues that the analysis of chronological events and security interests of China, Russia and Central Asian states shows that reconstruction of state identities help define their security/ insecurity environment and that eventually affect the national security policies of states. It holds that the agency and environment are mutually constitutive in contrast with the realist argument. It further argues that configurations of the state identity affect the policy formation that constructs and reconstructs interstate normative and cultural structures and that can best be understood by analysing the unique case of the Shanghai Cooperation Organization (SCO).

J

JACKSON, ISABELLA (UNIVERSITY OF OXFORD)

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Rethinking Colonialism in Shanghai: The Shanghai Municipal Council, 1900-1943

The 'turn' to writing 'China-centred history' over the past two decades has witnessed an outpouring of valuable research which distances historians of modern China from the impact of foreign imperialism. One less positive consequence of this, however, has been a neglect by scholars writing in English (Chinese historians continue to work in this area) of the study of the undeniable role played by colonialism. Even in Shanghai, a city which experienced a heightened form of colonialism and which has perhaps been the object of more historical research than any other in China, the mechanics of the foreign presence on the ground is little understood. This paper presents the results of recent doctoral research into the Shanghai Municipal Council (SMC), which ran the International Settlement at the heart of the city. The council was a major political player which shaped the landscape of the heart of Shanghai and took an active role in the development of key events in what was China's most flourishing urban society.

Specifically, the paper explores the kinds of people who joined and worked for the SMC as a way of reaching a greater understanding of its precise nature. Many of these individuals straddled the divide between Shanghai's Chinese and foreign communities, which leads to an analysis of the extent to which the council became a transnational institution in its final years, reflecting the city around it. It focuses on the years following the pivotal moment in 1928 when the first Chinese council members finally took their seats. Exploring the role of Chinese in the council, alongside the British who dominated it and the other nationalities which contributed to it, produces a more nuanced picture of how colonialism was expressed and practised in Shanghai.

JIANG, JIN (EAST CHINA NORMAL UNIVERSITY) KEYNOTE SPEAKER

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Catholic Visionaries in Maoist China

The city of Shanghai has had a complex relationship with the Communist revolution. The birth place of the Chinese Communist Party (CCP) and yet long a dubious symbol of modernization partly resulted from humiliating foreign presences, Shanghai represented both opportunities and challenges to the conquering CCP regime as the latter was turning itself from a rural-based institution into a national government after its military victory over the Nationalists in 1949.

Beijing, on the other hand, represented a rather different cluster of issues for the new ruler of China. It was an ancient capital city located at a strategic position of a hinterland-oriented pre-industrial empire, and it was the political and cultural center for the traditional Chinese system.

Beijing provides an interesting point of comparison to the case of Shanghai in our effort to understanding of urbanism in the early PRC period.

This study investigates the Communist theorization or non-theorization of the cities and its designs for Shanghai and Beijing during the early PRC period, exploring a number of issues: What did Shanghai, the largest and most important metropolis in China, mean to the revolutionary CCP? How did the CCP deal with the contradictions embedded in this city's history and images in drawing the blueprints of a new future and assigning a new position for the city in the large scheme of socialist modernization?

K

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Reconstructing China: Japanese Technicians in the Early Years of the PRC

Scholarship on the new history of the PRC has emphasised the range of practical challenges that faced China's Communist leaders in the early 1950s. Ideological commitment to international socialism was tempered by the very basic needs of an impoverished, fragmented, and war-torn state. This paper contributes to our understanding of the PRC during the early 1950s by exploring the role and lives of the 34,000 Japanese living in China's Northeast region after the Chinese Communist Party came to power in 1949. These Japanese remained in China following the major wave of repatriation of Japanese civilians and soldiers from around Asia at the end of the Second World War. Drawing on a range of new Chinese archival sources, this paper shows how China's Communist leaders made use of these Japanese in Northeast China by drawing on their industrial skills and technical advice. In doing so, it sheds light on China's dire economic conditions, the need for rapid industrialisation, and the importance of the concept of 'reconstruction' (*jianshe*) in the early years of the PRC. Furthermore, the paper demonstrates how the ideological commitments of the Chinese state were actually implemented in practice by exploring the newly created Committee for the Management of Japanese in Northeast China (*Dongbei ribenren guanli weiyuanhui*). It shows how the Committee grappled with the day-to-day welfare needs and ideological wellbeing of these Japanese, the economic realities facing Northeast China, and the political and security implications of this Japanese presence in China.

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Teaching the Chinese the Benefits of Free Trade, 1832-1840

James Legge is widely known as a famous translator of Chinese classics. Previous research seldom touches upon the fact that he was also an ardent builder of the "Eastern/Oriental interpreter cadetship programme," a multinational interpreter training programme in Asia.

During his sojourns in Asia--first during a short spell in Malacca, then during a long stay of three decades in Hong Kong--James Legge was confronted with the perplexing fact that in cross-cultural interactions, Europeans and Chinese could hardly communicate with each other. This situation came to a head in the clashes between different races and classes established by the colonial power in Hong Kong. The Chinese could not express their needs to the colonial government, and the ruling class did not know what the local needs were, resulting in riots that could have led to the overthrow of the British regime.

Throughout his life, James Legge endeavored to transmit Chinese knowledge to the west through textual translation. His other vocation was to train young British men who pleaded to pursue overseas careers as interpreters in the royal service. After Legge assumed the Chinese professorship at Oxford University of Oxford in 1876, he intended to transpose the whole interpreter cadetship programme back to the university there. This came to be known as the Oxford Scheme. By bringing to light a large number of archival materials kept in the colonial office in London, this paper will demonstrate that this influential interpreter training programme was the brainchild of James Legge. It will also establish the links between the early Chinese programme at Oxford University and the curriculum of the eastern programme that he created in Asia. Through this study, we expect to shed new light on the understanding of the very nature of British sinology.

KWONG, CHARLES (LINGNAN UNIVERSITY)

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Wine in the Poetry of Tao Qian

Wine has been a motif in Chinese verse since the *Classic of Poetry* (Shi jing 詩經, 11th- 6th cent). In its early days wine was mostly associated with the aristocracy's sacrificial rituals and social feasts, for it was a luxury product predicated on the surrender of precious grains. In due course it took on various functions and meanings in literati culture: as social catalyst and moral corruptor, emotional anesthetic and intensifier, later as psychological liberator, artistic inspiration and spiritual transporter. Exciting and numbing the rational mind chemically, wine can be an aid to merriment and an agent of social-emotive bonding if imbibed in moderation, a disruptor of the moral consciousness and temporary exorcist of grief if consumed to excess. In later times it also became an intensifier of emotions, a stupefying drug facilitating political and psychological escapism, and a philosophical transporter sending one's spirit to a transcendent plane, including a proven elevation of the creative impulse.

This paper explores the uses and cultural meanings of wine in classical Chinese poetry via the works of the famous wine poet Tao Qian 陶潛 (365-427).

L

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The Cosmopolitan Non-nationalist Chinese Student Migrants in Japan

My research is on the identities of Chinese students in elite universities in Japan, who are both migrants from China and a group of potential returnees to China with good overseas qualifications. Most of them had a good command of the Japanese language and were considerably settled in Japanese society. The neoliberal 'self-enterprising subject' (Hoffman 2006) that emerged with the market economy in China was very much evident in the life goals and decision-making of these student elites. Their decision-making after Japan's nuclear crisis in March 2011 was a good example. Many students decided to continue their studies despite family back home expressing concern, but their decisions were based more on pressing life goals and career aspirations than on a long-term outlook of Japan's safety or a strong affinity to Japan as the host state.

These students' admiration for Japan's infrastructure, system, and the qualities (*suzhi*) of Japanese people, hints at a view of Japan as a model of modernity in Asia, even in the twenty-first century with the economic boom in many Chinese cities. Meanwhile, the background of turbulent history and continuing political conflict between China and Japan features little in their experiences in Japan and their communication with Japanese people. The overall picture of the Chinese elite student migrant in Japan is one of geographic mobility, cosmopolitanism, eagerness to work in Japan to maximise career prospects, with little burden of history and a disinterested view on Chinese nationalism towards Japan.

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The Role of 'intellectuals' in Chinese Educational Policy Making – the Case of EFL Subject in Primary Education

This research looks at the policy making process of the 2001 national curriculum reform in China. In particular, it focuses on the case of English as foreign language (EFL) subject. It explores the process of knowledge production in Chinese Primary Education, and evaluates the role of key players involved in educational policy making.

Considering information delivered by textbooks as a crucial part of school knowledge, the researcher raised two main research questions:

1) How is cultural value transmitted through national EFL textbooks?

2) How is textbook design affected by curriculum policy in the context of Chinese Primary Education?

Initially, the researcher selected two volumes of EFL textbooks used in primary schools as samples and examined the delivery of cultural values in them. Based on these initial findings, the researcher conducted a series of interviews and focus groups in order to trace the process of textbook production and curriculum creation. Participants include educational administrators in the Ministry of Education in China, national curriculum designers, textbook editors from both Chinese and foreign publishers, and classroom teachers.

Research findings suggest that, firstly, national textbooks in China should be considered as part of curriculum policy, since they are used as guidelines of classroom teaching. It argues that whilst China's curriculum policy-making is certainly not 'bottom-up', never the less there are opportunities for intellectuals to play a profoundly important part in the production process. The State remains its overarching power, while in fact pressures from the side group – intellectuals (i.e. scholars acting as national curriculum designers and textbook editors) - are possible and may be becoming more evident. To a large extent, the intellectuals' 'common sense' was reproduced through the process of textbook and curriculum design, and delivered as 'official knowledge'.

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The Plight of Marxism Economics in China

Since the constructing of Socialism Market Economy, as a fundamental reform target, was prompted by the central government of China 1992, Marxism economics has been marginalized rapidly in China. Many Marxism economists of China took the crowding pressure of Neoclassical economics as the primary cause to the plight of Marxism economics. But, if we observe the 60 year's history of Marxism economics and its influence on economy in RPC, it will be more reasonable that the plight was due to the lag of the development of Marxism economics to the progress of economic reform.

The key point to explain why Marxism economics became weaker and weaker in the course of the marketization of China is that its theoretical basis, the labor theory of value and the theory of surplus value, has a logical and moral core to oppose and destroy the market mechanism, instead of to construct it. As the reform of marketization was proceeding, some Marxism economists made some revises on the orthodox Marxism economics, while many others still stucked to the doctrines and were against to revise. Although those revises loosened the restriction of Marxism economics on later economic reform, they gradually lost the theoretical influence because Neoclassical economics and Keynesian economics were more suitable and practicable in market economy.

Indeed, Marxism economics has its own advantages to other systems of economics, especially combined with Marxism historical theory to depict a dynamic, historical and integrated panorama of the global economy and society, which may be helpful to understand nowadays' global crisis. But, before utilizing and proving the advantages of Marxism economics, it must be

made clear in advance what is wrong in the fundamental theories of Marxism economics? Only having so, China could avoid to deal with a trouble of now with another trouble even bigger and occurred in the history.

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The Creation of Melodrama and the Intensification of Emotions: Omission and Addition in Zhou Shoujuan's Translation of Short Stories on Love

In Zhou Shoujuan's translation of short stories on love, he adopted two translation strategies, i.e. the omission and addition of certain parts in short stories. The parts that were omitted were mostly psychological activities, philosophical thinking, or ironical remarks made by the original authors to create humour or as a result of cynicism. By omitting these parts, Zhou rendered his characters less sophisticated and more flat, while making the story development more abrupt and less logically coherent. The parts that were added were lavish descriptions of the images of characters, particularly the beauty of female protagonists, and expression of powerful emotions. He was lavish in his use of hyperbole and metaphor when depicting the utmost beauty of females, and also in his use of poetic and flowery language when expressing emotions. As a result of these two kinds of translation strategies, Zhou was capable of achieving a melodramatic effect in his translation, much more so than the original works. The tragedies were foregrounded, the ending became more surprising, love and horrible death were intertwined, as a result of which an intensified emotion was called forth not only in the translator himself, but also in the readers. I believe while Zhou sought to create melodramatic stories, he brought a kind of lavishly emotional literature into the horizon of ordinary readers and his contemporary writers, and with the huge popularity of his works, cast significant influence on modern Chinese fiction writing. Thus, the thread of a sentimental and emotionally developed literature eventually began to emerge.

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Is the *Gaokao* a Meritocratic Selection? A Survey Study of Higher Education Selection and Socioeconomic Participation in East China

Meritocracy is a powerful ideology that was used by the Chinese Communist Party during China's transition to a market economy. With the *Gaokao* in particular, the higher education selection system became an ideal vehicle for the Party to associate itself with the ideology of meritocracy. This article investigates the meritocratic façade of higher education selection in contemporary China. A survey study involving around 500 first-year students from eight different universities was conducted in 2007 in two Chinese provinces to examine the extent to which the higher education selection is based on meritocratic principles. The main findings tested two aspects of educational meritocracy. First, a strong association between students' social backgrounds and their *Gaokao* outcomes suggested the *Gaokao* is socially selective. Second, the meritocratic façade of the higher education selection which was suggested by the

strong correlation between the *Gaokao* performance and students' destination in elite universities was inhibited by the *Gaokao* itself. It is argued that socioeconomic stratification is transmitted into the opportunity structures of higher education. Moreover, demographic factors such as geographic origin and secondary schooling also conditioned significantly students' admission to elite universities. The *Gaokao* selection, which symbolically represents a meritocratic selection, seemed to consolidate the privileges of new elites in the managerial class during the market reform and punished the working class and agricultural families. The meritocratic façade of higher education selection has conveniently facilitated the Communist Party's strategy of continuing its market reform, while minimizing the actual costs of policy enhancements to reduce social inequality. The inconvenient truth behind this façade might be a deeper social disparity.

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Rural Microfinance in China: Poverty Alleviation, Commercialisation or State-led Financial Expansion?

This paper provides a comprehensive overview of the history of formal microfinance in rural China from its humble beginnings in the 1980s to the present day. The main actors involved in rural microfinance are identified and discussed, followed by an explanation of the current policy environment. The paper then analyses fundamental philosophical shifts that have changed the nature of Chinese microfinance. It is observed that, along with the rapid expansion of the Chinese microfinance industry, there has been a shift from small-scale government subsidised poverty alleviation projects to large-scale commercial (profit-oriented) microfinance institutions. This shift from poverty alleviation to commercialisation is in line with trends associated with the global microfinance movement. However, despite increasing commercialisation, the vast majority of new microfinance institutions are simply extensions of the existing rural financial system, which is predominantly owned and subsidised by the state. Moreover, these state-owned microfinance institutions have been charged with serving agriculture, rural areas and peasants. The paper concludes that by maintaining and expanding the state-owned microfinance network, a localised developmental state model could be employed to recapitalize rural areas and direct investment into productive rural industries that have the potential to benefit rural livelihoods. However, if the current trend of commercialisation continues, it is likely that commercial microfinance institutions will transfer deposits out of the rural areas to make more profitable investments in urban areas.

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A Room of Her Own: the Private Feminine Space in the Courtesan Novels of Late Qing China 1890-1911C.E.

Numerous descriptions of the private space of courtesans can be found in the 'courtesan novels' in late Qing China. They should be viewed as depiction of a constructed or imagined space

created by male literati rather than realistic delineation of everyday life of the courtesans. The paper attempts to analyze the interaction between courtesans and the private space, and the gender relation that was reified in that space.

The norms of demimonde and the complex relation between the courtesans and their visitors and people in service to that relation constituted the hierarchical order of the private space. In the study of 'Changsan Shuyu 長三書寓,' a habitation of high-ranking prostitutes, the paper illustrates how courtesans, utilizing the spatial structure, managed to build up a 'monitoring system,' which pressurized their male visitors to observe their rules. Some courtesans endeavoured to own a place in order to achieve economic independence. The recurrent violent incidents of 'smashing the room (za fangjian 砸房間),' however, denote the fragility of this feminine private space, which was constantly under the destructive threat from the outside world dominated by men.

The courtesans believed that they could use their private space to entrench their interests and articulate their agendas. In the writing of demimonde, however, this space was watched and appreciated by its male narrators. With the increasing commercialization of sex in the early twentieth century, this feminine private space was bound to be shattered and finally disappeared in literary works.

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Problematic Laughter in Chinese Socialist Cinema: Unusual Physical Comedy and the Pleasure of the Abject

With the CCP's relaxation of its political control and promotion of the Hundred Flowers movement in 1956, there was a sudden bloom of comedy production in Chinese cinema. This paper will investigate this previously understudied film genre in order to illuminate a particular satirical mode of representation in cinema as well as a set of problematics of laughter relating to the construction of socialist subjects in the early years of the People's Republic of China. In particular, it will explore several comedy films produced in the early 1950s, which produce the pleasure of the abject through their concentrated depiction of mannerism ranging from superfluous behaviours, obnoxious habits, to courting techniques. Special attention will be paid to comedic performance mode that perpetuated over the first half of the twentieth century in Chinese cinema as well as the dialogic relationship between traditions within national cinema, between film and other art forms. I will argue that the perceived political subversiveness of this film genre, to a large extent, is an unintentional result of its artistic limitation. The so-called "problematic laughter" generated by the comedy reveals as much the difficulty of re-imagining everyday life of an egalitarian community in the making as an impoverished analytical perspective of the comic in the early PRC.

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The Role of Expert on Public Health Policy Change in China During and After SARS

The outbreak of SARS in 2003 could be seen as an 'earthquake' which shakes the decision making in public health area in China. It then opens up the policy making in this area to the influence of outsiders, which could be partly attributed to a unique characteristic of SARS, namely, the necessity of having professional skills and knowledge when making public health policy. Experts with knowledge and professional skills played an important role in making measures and policy against SARS during the outbreak and in changing the public health policy making sphere in the post-SARS period. Based on a detail case study of the making of SARS policy in Beijing, this research is intended to study how experts as political outsiders have their inputs on the policy making in an authoritarian state and the patterns of policy change between the SARS and post-SARS period. Based on fragmented authoritarianism, theories of epistemic community and think tank, the channel through which experts make their voices heard would be unraveled. All evidence in this study was collected in a fieldwork conducted in Sep, 2011. A few influential pandemic experts who not only have the experience of treating SARS patients but also took part in the SARS policy making in 2003 were interviewed. Government officials taking part in making the SARS policy in Beijing were also interviewed to unravel the causal mechanism behind the policy change. By studying the role of experts under the setting of authoritarian state, we can get a better understanding of the interaction between the state and the outsiders in the making of public policy in a setting lack of formal institutional channel for inputs from below.

M

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On Not Speaking Much Chinese: Transnationalism, Integration, and Identity Formation in British Chinese Youths

Consumption of Hong Kong popular culture, visits to the 'homeland' and attendance at weekend Chinese schools were common experiences among the young British Chinese who were descendants of the post-Second World War migrants. However, these transnational practices with strong links to the 'homeland', particularly Hong Kong, that pervaded previous generations appear to be changing among the ethnic Chinese youths that are born and bred in Britain. There is a decline in fluency in Chinese language(s) and a stronger identification with Britain among this generation of British Chinese young people at the same time as interest in China and Chinese 'culture' within the

mainstream society is growing. Often contradictory expectations are being imposed on those young people regarding their 'authenticity' as British/Chinese subjects.

This paper explores the interaction between new forms of identification and integration among British Chinese youths on the one hand and their associations with Chinese language, culture and the 'homeland' /China on the other. Drawing on interviews with 38 British Chinese teenagers (12–18 years old) who had limited knowledge of Chinese language and/or limited participation in weekend Chinese schooling, I will discuss the changes in their connections with Chinese 'culture' and languages, their perspectives towards 'homeland'/China, and their identification with Britishness/Chineseness. The exploration of their lived experiences and identity construction will require a critical engagement with the dynamics of transnationalism, the ways in which such identities are located and constituted across time, space/place and local and global influences.

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Organizer for Panel: Behind the Scenes (*jing* 景) of Qing China: Four Approaches to Landscapes

Chair: Naomi Standen (University of Birmingham)

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By the end of the Ming period, ideas about landscape had come to be dominated by the language of the visual arts. In elite culture it was now commonplace for a description of a natural setting to be couched in terms of its resemblance to the brush strokes of a renowned painter or calligrapher. As landscapes were framed as art, an increasing emphasis came to be placed on the *jing* 景: the 'view', or, with its inherent sense of staged artificiality, the 'scene'. *Panjing* 盤景 (lit: dish scene) arrangements, which became popular from the sixteenth century onwards, represented only the most obvious example of the creation and circulation of landscape scenes.

This panel explores the concept of the scene in the visual, literary and material cultures of south China during the Qing dynasty, examining the ways in which landscape scenes were created, circulated, appropriated and given meaning in four very different contexts.

Individual abstract:

The Qing armies that entered Nanjing following the dramatic flight of the Hongguang Emperor in 1645 ushered in a strange new era in the long history of that city. Renamed Jiangning, the landscape of the former southern capital occupied an ambiguous position in early-Qing collective consciousness, providing at once both a visible reminder of the founding principles of the Hongwu Emperor, but also of the city's more decadent late-Ming past, which, to many, bore at least some of the responsibility for the calamity of 1644.

This paper explores the way the historical landscapes of Jiangning are presented in

literary texts during the first few decades of the Qing period, with a particular focus on the *Jinling langu* 金陵覽古 [Touring the Ancient Sites of Jinling] produced sometime before 1673 by Yu Binshuo 余賓碩. Part personal reflection, part guide to the historical sites and sights of Jiangning, Yu's text offers a fascinating example of the symbolic use of landscapes and the exploitability of historical scenes.

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The Road Home: Perpetuation of Homecoming

This paper explains how the concept of home and the imagination of homecoming are articulated in Chinese cinema. Considerable efforts have been made in Chinese cinema to perpetuate these topics. Through Zhang Yang's film *Getting Home* (Luo ye gui gen, 2007), this paper examines how the imagination of homecoming is capable of sustaining itself in cultural articulation, as implied by the film that homecoming is a never-ending journey.

Taken in the context of cross-cultural analysis, this paper applies both Buddhist concepts and Lacanian theory. Expanding on the Buddhist concepts of transmigration, emancipation and nirvana, death can be understood as the extreme form of homecoming, returning to the pure state of being without constraints or interference from outside, a state of total freedom. Emancipation (the complete death in Chinese culture) shares a structural homology with Lacanian death. We can therefore use the inner mechanism of Lacanian death to explain Chinese homecoming. Lacanian death is led by desire and falls out of the signification chain, so it remains completely unavailable as knowledge. Thus it perpetuates exactly because of its absolute inaccessibility. Following this line of thought, the homecoming event like Lacanian death is a never-ending process that thus perpetuates itself.

Getting Home articulates this complex and abstract concept about the imagination of homecoming and how it perpetuates it in a cinematic setting. However, it also demonstrates that the understanding of this core affect remains culturally specific but also cross-culturally accessible.

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“China's Regime Enjoys Performance Legitimacy”: Is This a Falsifiable Proposition?

A body of recent scholarship suggests that the current Chinese regime has acquired legitimacy by relying on governance performance, especially and including economic growth, instead of an original justification of power. This paper examines whether and how this proposition may be falsified. It proceeds from the philosophical assumption that a regime cannot acquire legitimacy except through recognition by its “significant others.” In the contemporary world, these include both domestic and international actors, and it is necessary to specify the perspective in order to clarify the meaning of legitimacy. The paper argues that while the proposition that the Chinese

regime enjoys performance legitimacy is not in itself falsifiable, it could nevertheless be made falsifiable provided that three conditions are met. First, legitimacy has to be measurable through observation in the real world. Second, there needs to be agreement on a sufficiently narrow range of measures to make a debate about the facts worthwhile. Third, there has to be sufficient data either available now or feasibly available in future to allow practical empirical tests. Adopting the bottom-up perspective which puts the citizens of China in the role of the regime's "significant others", the paper then reviews the political science literature as well as extant data sets to determine whether and how the conditions of falsifiability are met. It examines, inter alia, Easton's conceptual distinction between "diffuse" and "specific" political support, various schemes for relating measures of support to legitimacy, and the extant data on trust in and satisfaction with the current Chinese regime. By way of conclusion, it suggests, tentatively, directions in which the debate about performance legitimacy can move.

N

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Producing Chinese Delinquent Audiences in the Early Reform Period—The Censorship Discourse of “The Man from Atlantis” (1979) and “Garrison’s Gorillas” (1980)

Much research on Chinese television is limited to the analyses of television drama of the 1990s and 2000s, while television programmes of the late 1970s and 1980s remain largely unexplored. As the initial phase of economic reforms, this is not only a pivotal period in postsocialist China, but also an extremely exciting era for Chinese mass media, which saw the legitimisation of popular culture and the enjoyment of leisure (of which television drama constituted a significant part) under Deng Xiaoping's post-Cultural Revolution regime. For example, the first two American drama series, *The Man from Atlantis* (1979) and *Garrison's Gorillas* (1980) introduced at the onset of economic reforms were enthusiastically received by Chinese viewers, but are glossed over in Chinese television studies.

Especially worth noting is the suspension of 26-episode *Garrison's Gorillas* after 16 episodes, with no official explanation provided by its broadcasting station, China Central Television (CCTV). What are the reasons for its suspension? How can the censorship of this American drama be understood? Moving away from the notion of censorship as repressive and reductive, this paper looks at the articulations of viewers and cultural critics associated with the programme, arguing instead that censorship is necessarily productive through its disciplinary effects. Instead of taking the concept of "audiences" as given, I investigate how the social category of "audiences" are produced through examining the supposed effects of the two programmes on society, situating the discourse of censorship in the culturally and historically specific notions of control in postsocialist China.

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On Zhuangzi's Unknown Pragmatism: A This-worldly Discourse on Politics, Economy and Sociality for an Other-worldly End

Confucianism and Daoism have been viewed as a dichotomy of human intervention in/transcendental seclusion from this world. Amongst the Daoist classics, *Zhuangzi* has been deemed archetypical of China's classical nihilism, envisioning an unrealisable throwback and a wholesale denial of human attainments. This purported one-sidedness towards spiritual freedom has in turn reinforced Daoism's entrenched image of unconcern about the mundane.

This paper seeks to disprove the above. Taking from *On Seeing Things as Equal* Zhuangzi's writing on "walking two way" (*Liang-xing*), this paper uses it as an organising framework and brings back in it *Zhuangzi's* much overlooked pragmatic, contextualised discourse on the ways to equipose. It illustrates how *Zhuangzi* has actually firmly situated such proposed ways and their practical implementation in specified, concrete human circumstances (politically, war and tyranny; economically, agriculture/handicraft industry and commerce; socio-culturally, substantive custom, norms, ethnographical rituals).

This paper further argues that, by:

- (a) rereading the ostensibly concluded passages;
- (b) more careful reading of the layered/interlocked messages; and
- (c) better attention to statements customarily relegated to unimportance,

then, readily obtainable is a *Zhuangzi* in full awareness of the human subjection to the CONSTANT constraints by the Nature, society, political power and the self.

These lead, in addition, towards:

- (i) discovery of how, in depicting the above, *Zhuangzi* had actually appropriated the Confucian discourse on humaneness, righteousness and courtesy and the Legalist discourse on a general order under law, and hence the disinterment of their hidden dialogue; and
- (ii) a general rereading of other classics along a similar line.

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Rewriting History: An Analysis of Chinese History Textbooks

Constructing a shared past is one of the most important practices in mediating national public and forming national identities. As China underwent dramatic political, economic and social changes domestically and internationally, the officially sanctioned history textbooks in Chinese schools have undergone several major revisions. Compared with the rich scholarship on Japanese Right-wing history textbooks, the significance of Chinese national narrative of the war

as portrayed in history textbooks is severely understudied, especially considering the large student population in China. This study examines Chinese secondary school history textbooks, focusing on the changing narrative of the Resistance War against Japan, a crucial part of the Chinese modern history, and its social and political implications. It analyzes major revisions of history textbooks since the establishment of the People's Republic of China and explores how the officially authorized narrative of China's war experience is selected, written, revised, and re-revised in different historical periods. Guided by Topsolky's model of interpretations of historical narratives, this study examines historical accounts, linguistic characteristics and editorial style of the textbooks, while paying special attention to the underpinning theoretical-ideological framework. It hope to shed light on our understanding of not only how China communicates its war history to the youth through history teaching, but also how China interprets its past, project its present, and define it future role in the world.

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China and Africa: The Question of "South- South Cooperation"

For a few decades now Chinese firms' investments abroad have known a continuous and steady ascension. First cautious and just across Chinese national borders, these investments, slowly but surely, spread like a sheet of water that seeps into the heart of each continent on the globe. This global infiltration of Chinese firms coincides with the popularity in the use of the coined expression "South-South Cooperation" to characterize an emerging type of relations between countries categorized as being "developing". Accordingly this paper is set to examine a form of Chinese investments in West Africa with a particular focus on Benin and the new light these types of investments casts on the "South-South Cooperation" which is being materialized between China and Africa. The investment strategies of two Chinese state owned enterprises will help to conceptualize the politics of Chinese outward investments in Africa and the shape the "South-South Cooperation" takes in this context. To achieve these objectives, the paper will draw for the most part on primary data sources gathered during three different fieldworks in Benin and China between 2010 and 2012.

P

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Letters and the Social Network of Yan Guangmin

Yan-shi jiacang chidu 顏氏家藏尺牘, or *Letters Kept in the Home of the Yan Family*, is a collection of the letters written by dozens of correspondents to Yan Guangmin 顏光敏 (1640-1686), sixty-seventh generation descendent of Confucius's disciple Yan Hui, and a noted poet, calligrapher

and official. The letters in it seem to have been kept in the Yan family residence in Qufu, Shandong, for almost a century after Yan's death, until in the 1770s his grandson and some friends took it upon themselves to arrange them and write biographies for their authors, though the letters were sold on and not published until the 1840s. This collection is significant for two reasons. Firstly, it is a collection of letters *to* an individual, rather than letter *by* one, which is unusual. Secondly, although it almost certainly does not contain all the letters Yan received over the period covered by it, it nevertheless presents us with as good a representation of the range of letters an early Qing scholar-official might receive as is likely to come down to us, since the collection does not seem to have been significantly edited along the path to its eventual publication. Through describing the range of Yan's social network, and analysing the roles of letters in early Qing social network as revealed by this collection, this research will make a significant contribution to the relatively under-researched field of letter-writing in late imperial China.

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Economic Crises and Institutional Change in Chinese Capitalism

Economic development stimulated drastic changes in the governance of China's Socialist Market Economy. The comprehensive introduction of market mechanisms into a socialist economic framework has not only transformed how the state governs the economy, but also its relationship towards capital and labour.

By comparing crises of the late 1980s, the 1990s and the on-going global financial crisis, this paper discusses the impact of external and internal economic crises on institutional change in particular on the politics of socio-economic reform and their subsequent effect on the relationship between capital and labour in the institutional set-up governing China's economic order.

Based on a characterization of the crises, we analyse reform-paths and outcomes. The result will be a systematic overview of how economic crises and the subsequent politics of reform shape the party-state's relationship to labour and capital.

R

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Embodying the Queer Subject in Independent Chinese Digital Documentary

Embodied experience – enshrined in the principle of *xianchang*, or shooting ‘on the scene’ – has long been understood as critical to the practice of independent documentary filmmaking in China. And yet, the question of *whose* experience is being embodied – that of the director, or the documentary subject – raises interesting questions of ethics and documentary representation. In independent Chinese documentary, these concerns first surfaced in the early 2000s, focusing in particular on the representation of the subaltern body in independent Chinese documentary. These worries concentrated on the unbalanced relationship between the filmmaker and the filmed subject, and how this could lead to images that were sensationalist and exploitative rather than straightforwardly inter-subjective. Such concerns were exacerbated by the emergence of digital video; in particular, how lightweight digital hardware facilitated access to subaltern space, whilst ease of electronic duplication made control over the image harder to exercise. All these apprehensions illuminate how ‘the scene’ of filmmaking is a contingent social space, in which unequal relations of power between those in front of and behind the camera must constantly be negotiated and renegotiated. Equally, they underline how these relations may be captured in images; and how the act of mediation can constitute a form of social violence against the vulnerable and the marginal as a result of the knowledge it conveys.

This paper explores these concerns through a detailed discussion of representation of the queer male body in Chinese independent documentary. Early documentaries on homosexuality were often filmed by heterosexual directors, who came to their subjects from the outside, looking in. Through their imagination of the queer body, these documentaries thus visualized the complex and unequal relationship between director and subject that existed during the filming process. Occasionally objectifying, sometimes spectacular, these filmmakers made use of the digital camera in a manner that was at times voyeuristic and salacious. But the democratization of production accelerated by digital formats has also resulted in a slew of documentaries on queer subject matter by queer directors. These directors deconstruct the imagery of the earlier films whilst simultaneously offering up a new queer iconography. Furthermore, they use the act of digital filmmaking to generate new sexual identities, facilitating the emergence of the queer body as the agent, rather than the object, of *xianchang*. In the process, not only do these directors point to the contingent power relations at play in documentary mediation, but they also demonstrate how minority access to the means of production can change the dynamic of such relations in ways that are radical, irreversible and visually identifiable.

S

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The Strategic Dimension of Mainland China in the Management of the Humanitarian Crisis in Darfur

Darfur is a region which is part of a country that has been at war with itself through the entire history of its post-colonial journey. Major ethnic and religious groups have indeed fought one another in Sudan since the beginning of the civil war in the country in 1955; and rebellious movements in Darfur have been organized along ethnic and religious beliefs. Such a political configuration has increased the complexity of the civil war between Darfur and Khartoum forces. The multiplicity then of the fighting movements, the complexity of the configuration of the conflicts, the interconnectivity of the underlying causes (economic divide, growing inequality, social and political exclusion, marginalization, suppression and neglect from the central government based in Khartoum) that have led to the ongoing civil war, have all made the wars in Sudan the longest ever and one of the most complicated running civil wars in the history of African politics. In fact, the humanitarian crisis has made Darfur the region that has attracted the largest ever humanitarian relief mission in global affairs. If the conflict in Darfur has started attracting the attention of the international community in 2003, its roots can be traced back to the early political constitution of the republic. It is therefore in such a socio-political landscape that Mainland China has decided to invest and advance its national interest despite the reality of a humanitarian crisis that has been qualified 'genocide' by the international society.

The present paper would then seek to analyze the exact role that Mainland China is playing with regard to the management of the on-going humanitarian crisis in Darfur. In fact this paper would examine whether China is underwriting the genocide in Darfur by playing a role in backing Khartoum in its war against Darfur and turning a cold shoulder to the demands of the international community. In other terms, is Beijing really an accomplice in the Darfur slaughter and why has China been unwilling to submit to the demands of the international community? In sum, our paper would seek to figure out what has, in fact, been the Chinese dimension in armed conflicts in Sudan and the role played by Mainland China in the peacemaking and peacekeeping process in Darfur.

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Organizer for Panel: Acts of Translation: Chinese Texts, Knowledge Production, and the Formation of British Sinology, 1700-1900

Chair: Bernhard Fuehrer (School of Oriental and African Studies)

The panel is situated at the intersection between state interests, professional location, and academic institution building. In particular, the panel examines how British men negotiated the production and institutionalization of knowledge about Chinese language, texts, and practices amidst the clashes between the British and Qing empires in the eighteenth and nineteenth century. It will explore to what extent individuals aligned themselves with or challenged British state interests and what variables might have resulted in differential motivations and aspirations. The panel also engages with the question to what extent the particular professional locations of these men shaped their transcultural perspectives. Furthermore, it compares the multiple media and channels through which such men acquired and communicated knowledge about China. Finally, it addresses the question whether or not these figures improvised within existing systems of knowledge production or whether they created hybrid or new institutions for knowledge generation and if so, to what effect. Collectively, the papers seek to shed light on the formation and legacy of early British sinology.

Individual Abstract:

Between English, Mandarin, and Cantonese: P.P.Thoms' *Huajian/Chinese Courtship* (1824) and the Case for a Collaborative Translation Practice

This paper examines the first bilingual translation of a Chinese vernacular text into a European language, P.P. Thoms' *Huajian/Chinese Courtship* (Macao and London, 1824). Thoms is best known as the printer responsible for Robert Morrison's *Dictionary of the Chinese Language* (1815-1823), but this paper seeks to address another facet of his activities as a sinologist, namely that of the first translator of a Chinese literary text with significant dialect features, the Cantonese ballad *Huajian ji* or "Eighth Book of Genius." As linguists have noted, in its earliest extant imprint (1713), this ballad represents the earliest text with a significant number of Cantonese lexical items, Cantonese-specific characters, and phonetic loan characters representing Cantonese words. The paper will examine two major aspects of Thoms' translation practice with regard to both the English and Chinese portions of his text: First, how successfully did he deal with the Cantonese aspects of the text in the English portion of the text? Furthermore, how did he address the usage of Cantonese non-standard graphs and loan characters in the accompanying Chinese text? Second, what kind of written resources in Mandarin regarding semantic and script-related Cantonese usage would have been at Thoms' disposal? What kind of relevant English language materials might he have had access to? The paper proposes that Thoms' practices relative to the Cantonese language index a collaborative practice with local educated Chinese in the production—both linguistic and typographic—of this novel item in the European canon of vernacular Chinese belles lettres.

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***Wumen bajing* 吳門八景(Eight Views of Wumen): Women, Tourism, and Fashionable Dress in Nineteenth-Century Suzhou**

By the nineteenth century, scenes of landscapes and tourist sites of Jiangnan, long established as a popular genre of painting and prints, had spread into pictorial textiles, with *kesi*-woven albums of Hangzhou's famous West Lake being one popular example. By contrast, an extremely unusual nineteenth-century *ao* 襖 style jacket, embroidered with eight roundels of famous Suzhou temple and garden scenes, provides a rather different illustration of how this culture of travel might be interpreted in textile format.

Were these embroidered scenes sourced from the affluent cityscapes and tourist prints churned out by the Taohuawu workshops? Should the jacket be understood as a 'souvenir of experience'? Or does it instead represent an assertion of Suzhou identity, another strand of the metonymic visualisation of Suzhou through its gardens, bridges and temples, seen in genres as disparate as local gazetteers and narrative ballads, and indeed in the Suzhou style (*Sushi* 蘇式), which exerted a dominant influence upon nineteenth-century clothing fashions? Comparing the roundel scenes to a variety of contemporary depictions of the city, this paper investigates how we can understand the significance of the jacket's iconography in the context of fashionable nineteenth-century Suzhou.

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Poetics of Cultural Difference in Contemporary Sino-Western Comparative Poetry Studies.

Due to the intersection of contemporary literary criticism and what can be termed in short hand "classical poetics" (referring to pre-Republican discourses on Chinese poetry) in contemporary discussions of comparative literature, "comparative poetics" (比较诗学) has become a locus for the articulation of cultural differences grounded in poetic forms and aesthetics increasingly bifurcated between East and West. The pervasive homology of poetic forms and "Culture," or "world views" have become common within this contested "space." Figures that will be discussed include Chinese critics like Chen Xiaoming, Yue Daiyun, and transpacific figures like Yip Wai-lim, and Cecile Ch-chin Sun among others. Here we find poetic forms and the rhetoric of formalism framing what appears as a microcosmic theater of contested poetic imaginaries raising some new questions about very old poetic forms.

T

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Grand Designs: Railways, Maps and the Politics of the Postal Network in Late Qing China

This paper explores the early establishment of the Great Qing Imperial Post Office (the I.P.O), in relation to the creation of new overland courier routes in the late nineteenth and early twentieth centuries. By investigating the interactions between the development of the postal service and the introduction of railways between Beijing and the middle Yangtze River, this paper will explore how the evolution of a modern, national postal service proceeded during this time.

Building on a background of collaboration between the I.P.O and the developing rail network, this paper focuses on two specific areas:

First, by comparing the simplified postal-route cartography from the creation of the first experimental overland routes – which largely followed established military courier routes – with later, more sophisticated and highly detailed postal maps showing a far richer network including use of rail, this paper will demonstrate how Chinese postal routes went through very focused and rapid development and reflected the growth of commercial and trading activities.

Second, the paper explores how, beyond the physical planning and strategic arrangement of postal routes, monopoly use of railways also allowed the I.P.O. improve and extend its service and enlarge its markets in competition with these existing private letter *hongs*. This significant turning point also illustrated the efforts which the I.P.O. made in order to break through the long-established mail practices through the use of state legal resources, and caused inevitable tensions between the new centralised service and local interests.

V

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Organizer for Panel: China-Africa Relationship

Chair: Clarke, Nikia (University of Oxford)

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For this panel the Oxford University China-Africa Network (OUCAN) brings together four young scholars, including three from the African continent, to reflect on one of the most important geopolitical developments of the 21st century: the growing presence of China on the African continent. If the future of Africa cannot be understood without engaging with China's increasingly visible role and what this means for sustainable development issues and international politics, then Africa's contribution to China's economic growth and its evolving foreign polity identity is equally manifest. This panel draws attention to this key trend and

investigates its from multiple angles, going beyond sloganesque arguments about neocolonialism or boundless blessings to investigate the empirical realities of a changing geopolitical world.

In these four papers, the young scholars examine various dimensions of the China-Africa relationship, some of them multilateral, others more in bilateral terms (Sudan, Ethiopia). All four of them are concerned with questions of Chinese and African agency, looking at key questions that include the People's Republic changing practice regarding the principle of non-interference in internal affairs; mutual learning about economic development and poverty reduction; and changing modes of South-South cooperation. This provides for a fertile and complex study of the relationship, both of great academic relevance and with policy implications.

W

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Chinese Backyard Pork Farmers in Front of Agriculture Modernisation

The progress of agriculture modernisation in China sees the great transformation of the Chinese pork supply chain, which is accelerated by its vertical integration. This implies the establishment of more and more specialised commercial pork farms and slaughterhouses, as opposed to the traditional self sufficient backyard farms. When compared with other actors along the pork supply chain, backyard farmers are at the weakest position as they face high production costs while market volatility increases uncertainty of keeping hogs. These traditional backyard farms would normally sustain the farmers' families and would sell any (often minimal) surplus on the local market; however they are being squeezed out of the market by mass production. How do they cope with these changes?

The aim of this paper is to present an argument that the considerable decline of backyard pork farmers' market share is mainly due to the shortage of social capital, supporting current social capital theory which refers primarily to resources accessed in social networks (Lin, 1999). The impact of social capital on backyard pork farmers is explored qualitatively by examining their relationships with other actors in pork supplies and identifying outcomes deriving from the access to available social resources.

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Transnational Media and the Cultural Identities of British Chinese Teenagers in and Around London

A growing body of literature has shown that transnational media are playing a positive role in young people's development of 'hybrid', 'cosmopolitan' identities. Authors such as Sreberny, Gillespie and Thompson have described how immigrant families and young people use transnational media to 'look back', to sustain their ties to their country of origin, but also to 'look around' at the new culture they live in. For school-aged British Chinese (BC), the major research theme has been their outstanding academic achievement in school. However, previous studies about young BC have not fully recognized the importance of transnational media in their everyday lives and in the formation of their cultural and youth identities. My PhD study aims to provide a fuller picture of the everyday lives of British Chinese (BC) teenagers (13–18 years old) in and around London. It investigates the identities of BC teenagers as ethnic Chinese, as students, as children and as young people in a metropolitan city. In this presentation I will focus on addressing the following issues: BC teenagers' use of transnational media; BC teenager's interpretations of transnational media products, especially the media representations of their homeland, China; and the role of transnational media in the formation of BC's ethnic and youth identities. My research has been undertaken in four London complementary Chinese schools. I will be drawing on data gathered through interviews, focus group discussions, photography workshops and questionnaires over a period of 18 months' participant observation in these schools.

WARD, JULIAN (UNIVERSITY OF EDINBURGH)

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Why Does Chinese Humour Not Travel? A Discussion of the 1990 Comedy *The Bungling Troop*

For many Westerners films from mainland China are solely concerned with the harshness of life for the Chinese people, either in the unchanging countryside where the peasants are mired in poverty, or in the rapidly changing cities where both locals and migrant workers are ripe for exploitation by unscrupulous employers. Few humorous films are ever shown outside China. In an attempt to explain how this has arisen this paper will discuss *The Bungling Troop*, a comedy made by the Xi'an film studio in 1990, which looks at the impact of the early stages of economic reform on the lives of ordinary people. The film's many cultural and linguistic reference points will be examined to show how much of the film's humour is indecipherable for a foreign audience.

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Having, Giving, Taking: Lessons on Ownership in China's Domestic Development and Its Aid Program

Since the 1978 reforms China has seen rapid economic development. During this same period many African countries, regardless of the reforms encouraged and required by traditional donors, have been unable to realize China's success. In the debates on development ownership is seen as crucial for success, although the term itself is interpreted in different ways. China's economic development is often attributed to its stimulation of foreign trade and investment however it was also large aid recipient. Chinese scholars argue that China is an example of successful country ownership.

The first section of this paper will present the debates on and interpretations of ownership, its relation to national sovereignty, and its inclusion in the Paris Declaration. The concept of ownership as the successful negotiation of aid according to recipient national interest and policy choices will be delineated as the analytical framework. The second section of the paper will investigate country ownership in the case of China as an aid recipient, comparing the findings to the successes and failures of a number of African country case studies to identify similarities and differences. The third section will analyze the concept of country ownership in China's own foreign aid program, investigating China's aid principles and practices. Traditional donors promote budget support as a means of recipient ownership; however China's project support presents an alternative.

This paper will conclude that there are a number of similarities between China and successful African cases of ownership. These similarities are related to economic and structural conditions, the strength of negotiating capital, and the ability to keep donors at arms length. Chinese aid, provided in search of economic and political benefits, recognizes the negotiating capital of its African partners, and stays at arms length. China strengthens recipients' negotiating positions vis-à-vis other donors therefore national development policy impacts need investigation.

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Faith, Love and the CCP

The paper investigates the importance of Christian thought as a source of political ideology in contemporary China. It questions the following entrenched paradigms; that Christianity is a foreign religion; that the majority of house churches are in opposition to the state; and that the CCP is an atheist party. There is ample evidence that a re-evaluation of Christianity has been going on in China for a number of years. Through a process of competition, adaptation, co-operation – as well as conflict – Christian thought has become an integral part of the contemporary Chinese philosophical and ideological landscape and Christians form a powerful new social network, whose arms reach into the highest echelons of the CCP.

Rather than approaching the astonishing growth of Christianity in China as a religious phenomenon, this paper proposes it as a case study for the process of political ideology and consensus building in contemporary China. The paper sees the official and non-official discourse on Christianity as part of the same process and the same phenomenon. The author's methodology places great emphasis on textual analysis of Chinese official and non-official writings on Christianity in a variety of media in an attempt to document and analyse the ongoing discussions on the importance and utility of Christian values in today's China on a socio-political level.

The paper reaches the conclusion that Christianity as a doctrine is an accepted source of concepts (love) and ideas, but that a clear distinction is made between Christianity as a system of beliefs on the one hand and individual people on the other, who make choices, including political choices, based on faith.

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Speaking of Gods: The Discourse of the Extrahuman in Early Chinese Texts

Though contemporary scholarship on religion and religiosity in Early China has been abundant and fruitful in the past few years, such as the recent publication of *Early Chinese Religion*, much of the focus of this scholarship has been on issues pertaining to ritual and the socio-political role of religion.

Few studies have looked at other issues under the rubric of religion- notably that of the extrahuman. This is interesting both from the perspective of religious studies where most scholars define religion in some capacity with the extrahuman and Chinese studies where there have been traditions of scholarship that have discounted the presence of the extrahuman in Early China.

This paper will, hence, look at the topic of the extrahuman in Early Chinese texts, particularly how these texts intellectually engaged with the extrahuman. It will show that a rich discourse of the extrahuman existed in many texts in Early China and that the subject was a vital one to the religious systems and arguments presented by the texts. Despite the great diversity seen, this paper will argue that there existed two dominant trends in the discourse of the extrahuman in Early Chinese texts reflecting the questions of 'how' and 'what'. This paper will show that these two trends are divided in time, with the intellectual discourse of the Eastern Han being different from that of the Western Han and Warring States. This paper will argue that this change in discourse reflects the change in societies and intellectual communities that constructed these texts and thus their attitudes and concerns with the extrahuman.

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Barbarians or Semi-Barbarians: The British Conception of the Chinese in the 18th -19th Century

While the Catholic missionaries, mainly the Jesuits, in general portrayed to European readers in the 17th century a very positive image of China, the British, when they began to have closer contacts with China in the 18th century, were negative about the Chinese. In their writings, they highlighted the “barbarous” components in Chinese society and culture. By analyzing the early writings on China by the British, the present paper examines the construction of the conception of the Chinese as barbarians by the British in the 18th and 19th Century. This is highly relevant and important to our understanding of the origin of British Sinology and Sino-British relations in its early stage.

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Dividing Work and Welfare: Gendered Citizenship in China’s Restructuring of Society and Economy

China’s state project of economic liberalization is reshaping the boundaries between work and welfare. In the Maoist era, the two were combined in work units and communes in urban and rural China; the gender distinctions of the past operated mainly *within* these collective institutions. But a key aim of reforms has been the expulsion of “burdens” of care and welfare from productive entities. This paper shows how gender has shaped the resulting divisions, constituting the newly separated spheres of activity as predominantly masculine (work/economy/production) and feminine (welfare/society/reproduction). The paper explores these distinctions through ethnographic study of controversies around livelihood and welfare needs of people disadvantaged by lack of income or employment, by disability or ill-health, in two urban and two rural communities in Tianjin Municipality. Newly “socialized” welfare provision at the grassroots is run by women, both in urban and rural areas, and addresses disadvantage in distinctly gendered ways. As is the case globally, informal “survival work” is feminized, and often seen as the extension of the domestic sphere. While the emerging distinctions in China echo global trends, they also reflect the legacies of socialism. They are shaped by place-specific and thus uneven geographies of gender that result from interactions between the local iteration of this past history, the gender order it fostered and the new capitalist practices. The paper presents some outcomes of these processes, uncovering systematic features underlying the apparent heterogeneity. Informed by feminist approaches to citizenship, it reveals how state institutions and social practices interact to form a gender order.

X

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China's Participatory Agenda: Democratisation or Effective Environmental Management

Current international and EU environmental policies increasingly promote the participation of non-state actors in environmental governance as a means to improve the evidence base of management decisions and policy implementation. While previous research has enhanced our knowledge about non-state actor involvement in the Western world and in developing (and democratising) countries, we know little about public participation in more authoritarian regimes. This paper contributes to this emerging research agenda and investigates participatory environmental management in China.

Empirically, I map public participation across three environmental policy fields: waste, water, and hydropower. The paper demonstrates that participation is on the increase by analysing evidences from bottom-up activism and forms of public participation across three environmental policy fields: waste, water, and hydropower; and the growing legal framework that provides institutionalised access for the public to access environmental decision-making processes. In terms of theory, I conceptualise participation (or the lack thereof) as the dependent variable and seek to explain China's participatory agenda in terms of democratisation on the one hand, and effectiveness-centred considerations in government as well as bottom-up activism in an authoritarian context on the other.

The findings suggest that, despite notable progress made, recent reforms in China do not necessarily result in improved environmental management and policy implementation. This is related to the complexity of environmental issues as well as rationales centering on compliance management rather than democratisation, perspectives which tend to restrict power transfer and opportunities for involvement.

Y

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The Shrew Is Back: Revisiting 'New Woman' Image in Early-twentieth-Century China

This paper inquires into the as yet unacknowledged convergence of shrew literature and "new woman" literature in China at the turn of the twentieth century. Although researchers on Ming and Qing literature recognize that new variations on the stock character of shrew appeared

through the eighteenth century, they generally maintain shrew literature finally came to its demise on the verge of Chinese modernity. This perceived rupture between premodern and modern literature is closely examined and challenged in this paper, which tries to bring to the fore a resurgence and rebirth of literary shrews in the early twentieth century, ones that were constructed primarily by the “Mandarin Duck and Butterfly School”. What is all the more intriguing in this resurfacing is that these reappearing shrews are a far cry from their premodern sisters and have taken on, instead, the novel characteristics of the modern “new woman”. Scholarship to date has paid no attention to this type of “shrewish new woman”, whose aggressive, unperturbed, free-of-female-trauma feature differs, distinctively, from the much-studied “new woman” stereotype created by May Fourth male writers, and also from the self-representations of modern new women writers. This study thus seeks to shed new light on the familiar “new woman” icon by uncovering its compelling “shrewish” facet, to look at the continuities and transformations of literary tradition, and to illustrate how this unique convergence of the shrew and the “new woman” in the early modern period helped to negotiate between old and new, comfort and threat, and tradition and modernity.

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Organizer for Panel: Transnationalism and the UK Chinese Diaspora

Chair: Tamsin Barber, Oxford Brookes University

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In an increasingly globalised era, relationships between China and its overseas communities are changing. This panel explores transnationalism as an aspect of everyday life in the UK Chinese diaspora. Over the past thirty years, this population has changed dramatically and is becoming increasingly diverse in terms of class, gender, migration histories, countries of origin and geographical location in the UK. The papers draw on recent research among diverse sub-groups of the British Chinese population to examine how differences in gender, age, class, language and ethnic identification shape distinct transnational practices.

Individual Abstract:

Crafting Identities in a Mobile World: Transnationalism and Global Youth Cultures

This paper explores how university-educated British Chinese adults (19–35 years old) across urban England craft identities and a sense of belonging in a globalising world. Seen as model minorities, young Chinese in Britain have been largely invisible in debates on global youth culture. Yet, as this paper shows, over the last decade, British Chinese entrepreneurs have begun to create ethnic specific and pan-ethnic urban nightlife scenes across cities in England.

Drawing on ethnographic fieldwork in London undertaken in 2010–2012, I analyse these spaces to assess the significance of transnational practices in the lives of those who organise and participate in these nightlife scenes. I show how these new social spaces are facilitated by the increased transnational mobility of youth – as organisers travel abroad to source information, music and artists, and as a constant flow of international students from East and Southeast Asia continually replenish membership of these scenes.

Yet, while transnational studies highlight the importance of links to the ‘homeland’ in building ethnic identification among the youth of migrant families, the cross border practices of these young adults are not limited to forging ties to countries of origin or strengthening co-ethnic ties. Rather, as a consequence of the globalisation of culture and its consumption, second generation and migrant Chinese youth transcend existing conceptualisations of transnationalism in forging wider links to East and Southeast Asia and in the building of pan-ethnic East and South East Asian identities. This paper thus argues that the transnational practices of young people need to be framed within wider discussions of globalisation.

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Producing the “Public Self”: First Person Action Documentary Practice and the Changing Notion of Individual Subject in Twenty-first Century China

This paper explores some features of the changing constitution of individual identity in contemporary China, through investigating first person DV documentaries that represent and construct the selves in public spaces. These films are growing out of the increasing amount of independent DV documentary practice in China, especially since the new millennium. Drawing on Chris Berry’s conceptualisation of ‘public spaces’, multiple sites where different power configurations and relations play out, I understand these films and filmmaking practice produce a ‘*public self*’, an important agency that is negotiating with different internal and external forces in the ‘public spaces’.

Through examining Ai Weiwei’s *Lao Ma Ti Hua*(2009), I argue that this filmmaking practice illustrates the rebellious and rights-conscious selves and their changing relationship with other individuals and with the state. In other words, the selves are not just passively shaped by the existing forces, but are challenging the socially defined conventional relations through actively filmmaking. In this sense, this filmmaking practice shares some similarity with Japanese filmmaker Kazuo Hara’s ‘action documentary’. It can be seen as a form of provocative social participation in what Wang Hui regards the era of ‘depoliticised politics’. It helps to form a new kind of political subjectivity, and to reactivate the political space in China. On the other hand, these films also present the filmmakers’ problematic selves in interpersonal interactions that have been largely defined by traditional Confucian family ethics. Hence this practice problematises the ethics of how to act as an independent individual in public spaces.

Z

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From Classical Ritual to Government Affair: The Submission of the Proof in the Official Prescriptions for the Imperial Princes' Marriage Rituals Produced in the Late Hongwu Reign (1368-1398)

Ever since the Han dynasty's (221 BC –206 BC) reconstructions of the ritual Classics: the *Zhouli* 周禮 (the Rites of Zhou), the *Liji* 禮記 (the Book of Rites) and the *Yili* 儀禮 (the Book of Etiquette and Ceremonies), ritual has become a favourable topic of written materials in China.

Among the massive productions of ritual works, official prescriptions that were issued by the government often compiled under the decree of the Emperor. Within the reign of first Emperor of the Ming dynasty (Hongwu 洪武, Zhu Yuanzhang 朱元璋), at least three version of official prescriptions for the Imperial Princes' marriage rituals had been produced (i.e. 1370, 1393 and 1394 versions).

This essay discovers several major changes occurred in the stage of the submission of the proof (納徵 *nazheng*) in the versions of the late Hongwu reign. The main changes include the attendances of all the ministers as audiences (1393 & 1394), the introduction of an official role to deliver the Imperial decree (1393 & 1394) and the removal of private entertainment provided by the bride's family (1394).

The essay further argues that these changes effectively diverted the submission of the proof from a procedure of a family ritual as in the classics into a formal government affair. It also suggests that the conversion was probably caused by Zhu Yuanzhang's view of political power being owned by the imperial clan as an illustration of their superior status.

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Rural Pension Policy Change in China: How the Institution Intermediates the Interest, Idea, and Actors in the Policy Process

Historical institutionalism analysis is based on the assumption that the institutional structure as constraining variable intermediates the macro context and micro individual behaviors, and emphasizes the roles of policy legacies, idea on the policy change and extend of change. In this article, I will use the historical institutionalism analysis framework to explore what and how the rural pension scheme changed in China. After revisiting the evolution of rural scheme change in the past decades, it is easy to find out that rural pension system underwent fluctuated process, even though it has not been come to the central of policy agenda. This study will focus on the critical stages the scheme change has been through and assumes them as punctuation points to be observed. Therefore, the structure would be concluded as follows: firstly, the article reviews

the development of a rural pension system from 1990s. Secondly, it explores how the punctuation takes place and what dynamic are playing out with historical institutionalism perspective. Particularly, in terms of policy making, it will explain how the rural pension scheme comes to the policy agenda focus initially, and be marginalized in late 1990s, and re-emphasized in the 2009. In terms of policy implementation, it will explore how the rural pension reform is carried out in the local level in the fragmented authoritarian China, and how the interest-group conflicts impact the policy outcomes through policy assessment. This work would contribute to the comparative study on the politics of welfare policy, because this attempt of historical institutionalism theoretical understanding to the Chinese rural pension reform might provide a possible way to generalize Chinese case, and make it easy to integrate Chinese case in the comparative social policy studies.

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Children in Rural-urban Migration in Contemporary China

The article is centred on the impact of migration on the construction of home and negotiations of belonging among children who are involved in rural-urban migration in contemporary China.

Since the market oriented reform in 1979, China has been undergoing rapid industrialisation and urbanization. Accompanying these dramatic social and economic transformations is one of the world's largest internal migration, where an estimated 153million people from rural areas migrate to China's urban centres searching for waged employment by 2010 (Xu, 2011). While millions of rural migrants have been engaged in producing the 'China's miracle' with limited social assistance and protection, their children, exceeding 78 million (NBSC, 2008), are also enduring social and cultural marginalization, discrimination and exclusion from the education, health care and social welfare systems in the cities as well as in the countryside (Zai, et al., 2008). Many, for example, are denied access to free primary education in the host cities. Their migration experience is as significant as, and very similar to, that of undocumented immigrants and second generation immigrants in developed countries. Drawing on data from a qualitative study conducted with rural migrant children in north China between 2010-2011, the author explores how rural-urban migration impacts the structure of rural and migrant households and how rural children, either directly or indirectly involved in migration, actively construct their sense of home and negotiate their belongs in the migration process.

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Homeland or Living Hell? The Sufferings of the Displacees from the Shanghai World Expo 2010

To stage the Shanghai World Expo, the Chinese states launched the second wave of involuntary human displacement in China's history, displacing over 20,000 households to the suburbia within less than a year. However attached to their homes, most of the displacees demonstrated

their 'enthusiastic' support for the expo project that highly tied up to national pride, and agreed to be relocated to the underdeveloped suburbia under a very uncertain promise of a "better life" but only found themselves highly disappointed and furiously being betrayed after they settled. Drawing upon the in-depth interviews with the displacees at Sanlin Expo Homeland, and my symbolic participation in their collective actions, the paper aims to speak for the suppressed and voiceless displacees and to question the shameless betrayal of the expo alliance (i.e. the state, business, media and intellectuals).

The paper unfolds in three parts. It starts with an interrogation of the explicit agenda of gentrification behind the expo project to expose the 'hidden' injuries and injustices created and exacerbated by the expo-induced displacement. It then presents the heartbroken experience of displacement recalled by the displacees and their failed collective actions against the construction of high-voltage power lines close to their flats in Sanlin Expo Homeland. Following that, the paper traces the historical and political roots of the betrayal. It argues that the expo in many ways diverts rising social unrests from the consequences of Shanghai's and the country's 'great' transformation and further consolidates the economic legitimacy of the part-state.

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***Wugu* Sorcery, Power Struggle and State/Social Control in Imperial China**

Wugu (巫蠱) sorcery is regarded as a black magic, with a long history traceable back to the very beginning of the Chinese civilisation. A survey of *wugu* related historical events shows that the belief and practice of this black magic was often associated with or used as an instrument in political struggle in imperial China. However, of the few scholarly investigations of *wugu* sorcery, most have been done from an ethnic, anthropological or folkloristic perspective, or simply treated it as a TCM (traditional Chinese medicine) issue with little attention given to the political role this black magic played in imperial China. This research will thus aim to examine the centuries-long belief and practice of *wugu* sorcery and to explore through case and comparative studies its influences on and implications for court politics, power manipulation, social control, and law implementation in dynastic China.

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Chinese Media and China's Cultural War

In 2011, new Chinese TV regulations forced 34 satellite stations across China to cut vulgar entertainment programs seen as the result of Western cultural pollution. Under the new rules, each television station can broadcast only two entertainment shows during prime time each week, and each is expected to broadcast at least one show that promotes traditional Chinese virtues and core socialist values. In film production, while attempting to lure foreign filmmakers, the Chinese regulator continues to maintain a tight grip over content. A speech delivered by China's President Hu Jintao at the annual plenum of the party's Central Committee in 2011

reasserted the party's control on culture and ideological affairs and efforts to fend off Western Culture pollution. Pitting Chinese culture against Western culture, Hu declared that an escalating culture war between the two sides has begun. Hu encourages the development of a Chinese national culture rooted in Confucian tradition capable of countering Western cultural influence. How do we make sense of the militant regulatory practice in contemporary Chinese media? Is it simply a matter of outmoded state regulatory regime at odds with the overall trend of commercialization and marketization? What prompted the new round of cultural cleansing that seeks to put the Western culture at bay as it reprises Chinese cultural tradition? My paper puts China's renewed cultural war within a historical context and explores the political, economic, and cultural dynamics that have together contributed to the anti-Western cultural sentiment and policies.