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# British Association for Chinese Studies

# Annual Conference 2015, University of Leeds

# Paper and Poster Abstracts

Below are the abstracts for the BACS conference in order of session and panel. Last minutes changes are possible, but we hope to keep these to a minimum.

Those marked PANEL are panels organised by the participants themselves. We have not yet finalised chairs for some panels, but we will do so by the conference itself. Apart from the self-organised panels, the panel titles were made up by the organiser, and we hope you will understand if you don’t think they are entirely suitable for your paper.

All panels and keynote lectures are in the Michael Sadler Building (MS). The Rupert Beckett Lecture Theatre is in the centre of this building.

## New Forms of Writing – Panel 1A

MS LG10

**Chair: Adam Knight**

### Mazzilli, Mary (Goldsmiths): Transcultural ‘Performative’ Experiences of Architectural and Urban Spaces in Digital Literature from Shenzhen

Chinese cities have become in recent times a springboard for architectural extravaganza through an intensive urbanization process induced by Chinese policy makers and facilitated by multi-national architecture and ‘transnational’ firms.

The first special economic zone in China and the first to experiment with extensive urban planning, Shenzhen still stands as an important example of Chinese modernity, of China opening to the West, China taking centre-stage in the global economy.

Fat Bird, an independent theatre company in Shenzhen founded by Yang Qian, Chinese playwright, and Mary O’Donnell, American China-based anthropologist, is an atypical albeit not uncommon example of multilingual and transcultural agency. Their work combines theatrical activities in urban spaces and cultural interventions, through the digital medium, to reflect upon urban and social changes.

This paper investigates O’Donnell’s blog, *Shenzhen Noted*, which functions as an archive and commentary of architectural and urban changes in Shenzhen yet also creates alternative urban imaginaries and performative spaces. I employ the term ‘performative’ and ‘performance’ in their wider sense whereby the act of writing, especially writing on the internet, becomes a performative act and act of performance.

This paper aims to question the idea of “original” text, genre, or category in digital China by equating the phenomenon of intensive urbanism in China, the idea of liminality and cyberspace as performance.

### Inwood, Heather (Manchester): Networking the Text: Towards a Transmedia Narrative Ecology of Chinese Popular Fiction

Is it possible to think about the “centre” and “margins” of Chinese literature not in terms of the relative prominence of different authors, styles or genres, but with respect to different versions of what appears to be the “same” core text? Stories that are (re)told over time and across multiple cultural forms (oral tales, plays, written texts etc.) have been an integral part of China’s narrative traditions since the earliest attempts to pin down “the gossip of the streets and the sayings of the alleys” in the form of *xiaoshuo* in the Han dynasty. Many of the great Ming and Qing novels could be seen as an effort to give greater textual fixity to hundreds of years of popular, historiographical and/or performative source materials. After a lengthy process of collective and often anonymous authorship, they have since been subjected to many more centuries of sequels, prequels, rewritings and adaptations, a process that continues unabated today. This paper uses ideas originating in fan fiction and digital media studies to reengage with narrative traditions of China’s past and consider alternative ways of understanding a fictional landscape that has always been decentered and open to participation by a variety of people and via a range of media and performative modes. Focusing on Chinese popular fiction, the paper adopts the concepts of networks, storyworlds and the textual archive to map out a narrative ecology that, in the early twenty-first century, seems more prone than ever to constant reboots and reimaginings across multiple media forms.

### Farrelly, Paul (Australian National): The proto-New Age writings of C.C. Wang

C.C. Wang 王季慶 (1941-) was one pioneer of New Age religion in Taiwan, now a popular and innovative dimension of Taiwan’s religious sphere. Best known for her translations of Jane Roberts’ Seth books (beginning in 1982), she also translated internationally popular texts such as Kahlil Gibran’s The Prophet (1970) and Neale Donald Walsch’s Conversations with God (1998). Combined with her efforts in beginning the Fine Press’ 方智出版社 ongoing New Age Series in 1989 and establishing the Chinese New Age Society 中華新時代協會 in 1992, Wang is considered by some to be “the mother of the New Age in Taiwan”. She first encountered New Age material when living in the United States with her young family in the mid 1960s and again for much of the 1970s, and it was her domestic experiences abroad she drew on when establishing her writing career.

An important and overlooked part of Wang’s oeuvre are the monthly columns she published pseudonymously in The Woman 婦女雜誌 and China Ladies 仕女雜誌 between 1969 and 1981. In this paper I will consider how in these columns Wang not only established herself as a trans-Pacific expert of everyday life techniques (especially regarding relationships and parenting), she also articulated the psychological unease that she would later seek to remedy through spiritual exploration and, ultimately, in translating the New Age books she found in America. Wang’s early work is notable for both illustrating a particular type of modernity available to young urban females and for establishing the nurturing and inquisitive spirituality she would later disseminate widely.

## PANEL: Decentring models of Sino-Western relations in the 1950s and 1960s – Panel 1B

MS LG15

**Chair: Beverley Hooper**

In keeping with the theme of this year’s BACS conference, ‘Centre and Margins’, the papers in this panel decentre models of Sino-Western interactions in the 1950s and 1960s. The papers move beyond the neat narratives that have shaped historians’ understanding of Mao’s China relations with the West at the state-to-state level. The three papers in this panel choose to look past high politics and to emphasise micro-level interactions that defined everyday contact between Chinese and Western actors. The defining question the papers have in common is this: what happens to neat narratives of anti-imperialist revolution, Cold War hostility and imperial withdrawal when we start to explore these low-level interactions?

Howlett’s paper explores the everyday reality at the ground level of the Communists’ efforts to eliminate foreign influences from China and how this was experienced by ordinary people, Chinese and foreign, at the time in Shanghai. In her paper, Zanier explores the Cold War dimension. Looking at how PRC reshaped foreign trade integrating old and new actors, businessmen and intermediaries, she suggests that Mao’s China was more exposed to Western (Europe) than it is commonly credited. Clayton brings the focus on the threatening effects produced by EEC enlargement over the Hong Kong economy. By studying the role of non-government actors and businessmen in trying to mitigate such effects, the paper reveals how this crisis of confidence in the colonial project can be used historically to undercover the networks of power that held the empire together.

### Howlett, Jon (York), Decolonising ‘New Shanghai’: the Communist revolution and the dismantlement of the treaty port world, 1949-1966

In his paper, Jon Howlett uses comparative decolonisation approaches to reassess the elimination of Western influences from Shanghai after 1949 by the Chinese Communist Party. Previous scholarship has understood the elimination of foreign influences from Shanghai through charting the various anti-imperialist actions of the revolutionary state, or through the response of British businessmen to such measures. Here, Howlett argues that the decolonisation of Shanghai represented more than just the closure of businesses, the deportation of missionaries, or the creation of new socialist spaces on old imperialist sites, rather this was the attempted dismantlement of a local treaty port society and culture.

Sino-foreign interaction had shaped and defined Shanghai’s culture and society for over a hundred years, when the Communists arrived it was nearly impossible to define what was ‘foreign’ and what was ‘Chinese’. Western values and ideologies had been adopted and appropriated by large sections of the city’s population. In this complex urban environment, the state’s efforts at advancing decolonisation were necessarily muddled, protracted and incomplete. The process of decolonisation lasted long into the Communist era. Just as the period of opening up that accompanied the post 1978 reforms was one of the major shifts that defined the lives of those that lived through it, so to was the ‘closing down’ after 1949. The impacts of the Communists’ policies on ordinary Shanghai residents, both Chinese and foreign, are yet to be fully understood.

### Zanier, Valeria (LSE), Engaging with the Storm: foreign trade institutions and actors in Mao's China (1952-1966)

By conducting multi-archival research on Chinese and Western materials, the paper will explore the structure of the Chinese foreign trade system in the 1950’s and 1960’s, showing some unique characters and leading us to question whether Mao’s China (and the whole Socialist Bloc) really developed in total isolation from the West.

Through a micro-level analysis of day-to-day business operations, the paper will document how the system relied upon a tightly knitted network made of embassies, bank branches and import-export corporations, whereby Chinese officials effectively collected information on industry and technology and aptly pursued commercial objectives. Trade related institutions were guided by leaders who had a real experience in economics and finance (some had been active under KMT), whereas day-to-day operations often relied on overseas Chinese, Hong Kong trading and financial institutions, and selected Western actors.

The case studies examined prove that in those decades of diplomatic isolation and economic constraints, China’s foreign trade system – though sharing the complex procedures common to Socialist economies – was able to work smoothly. This leads to two major outcomes: foreign trade proved to be an invaluable instrument to develop fruitful contacts with the Free World at a time when PRC had very few official contacts. Secondly, it exposed China to the West, especially to Europe, providing the leadership with alternative ways to develop the economy much before US rapprochement and Deng Xiaoping’s opening-up.

### Clayton, David (York), A withdrawal from Empire: Hong Kong and the European Economic Community, 1961-63.

Decolonisation is usually conceptualized as the moment when sovereignty transfers. In Hong Kong this occurred in 1997 when, with great ceremony, this British colonial dependency became a Special Administrative Region of the People’s Republic of China. Decolonisation however also involves slow processes of economic disintegration. These are difficult to pinpoint in time. But Britain’s attempt to enter the EEC caused a crisis of confidence in British rule and led to hard-nosed calculations about the value of being British. In the 1950s, Hong Kong enjoyed free trade with Britain, the colony’s second largest market for exported manufactures. EEC enlargement meant that Hong Kong exports would be threatened by a common protective external tariff. This paper explores how business and bureaucratic elites in Hong Kong mobilized to mitigate this threat, and to manage the loss of confidence in British rule. It focuses in particular how British merchants, supported by influential Chinese business leaders, led the lobby against a UK-EEC trade settlement that would discriminate against Hong Kong industries.

## PANEL: Versions and Pasts: Rhetoric and Representation in Pre-Modern East Asia – Panel 1C

MS LG19

### Chair: Naomi Standen (Birmingham)

### Yang Fu (Cambridge): For the Great Peace of the World: Memory, Legitimacy, and the Ideology of the Sui Dynasty (581-618)

The significance of Sui Dynasty’s (581-618) reunification of China in 589 has long been recognized, for it brought to an end the previous political separation which lasted for almost three hundred years and considerably shaped the early medieval world of China. Yet, in addition to the administrative, the new empire needed conceptual and cultural means to legitimize this great change. For the Sui ruling elites, the imperative was to transform the memory of a chaotic past into intellectual resources beneficial to the newly-established empire. This essay argues that by virtue of the traditional language of Great Peace (*taiping*), the Sui elites consciously distinguished between the politically divided catastrophe of the past, and single, unified regime promising an ideal scenario for the present and future. By interpreting the past, they provided a source of legitimacy to the present, thereby imposing the ideology of Sui. This essay will not only contribute to the intellectual and cultural history of medieval China, but also showcase the political culture of pre-modern China.

### Humble, Geoffrey (Birmingham): Biographical Rhetorics: Reading Mongol-era lives between *Guochao mingchen shilüe* and *Yuan shi*

Some decades before the presentation of the Yuan shi to Ming Taizu in 1370, the scholar and official Su Tianjue 蘇天爵 (1294-1352) privately compiled his Guochao mingchen shilüe, or Accounts of Eminent Officials. While the biographies of this collection were clearly compiled from sources closely related to those of the official history, the two works take quite different approaches to this material. Su Tianjue’s arrangement of minimally edited excerpts, the structures of which are closely paralleled by the same subjects’ Yuan History biographies, forms a middle point between foundation texts, mostly funerary inscriptions, and the resultant narratives of the dynastic history. Closely examining a sample of mingchen shilüe texts against both those foundation texts and the Yuan shi compilers’ comprehensively re-worked and re-worded versions, this paper will expose editorial decisions and intent in the compilation process. This will provide insights into the operation of the historiographical office, ideals of official service and ‘Chinese’ identity and territory as a Ming inheritance from a Eurasian empire.

### Ward, Julian (Edinburgh): A vision of the world as seen in a Qing Dynasty Map stored in the National Archives of Scotland

This paper will examine a Qing dynasty world map, now stored in the National Archives of Scotland, that formerly belonged to the Hendersons, a landowning family from Fordell in Fife.\* The map is a rich resource not just in terms of the representation of geographical locations but also because of the copious amounts of associated textual material. As by far the greater part of the map is taken up with the territory within the Qing borders, the paper will concentrate on these areas, paying particular attention to the regions that had most recently become part of China proper. In addition, there will be a discussion of the relatively small sections of the map devoted to the rest of the world, including assorted islands located off the south China coast and a tiny corner which covers some of western Europe.

\* Unfortunately, the provenance of the map is not known.

## Keynote Lecture 1: Professor Bu Wei (CASS Institute of Journalism and Communication): From Margin to Centre? New Worker’s Cultural Production, Communication, and Empowerment in China

Rupert Beckett Lecture Theatre

Since 1978, China begun to reform and open up in 1978, many rural people have entered into the cities for seeking new opportunities. According to national statistics, there are about 260 million rural–to-urban migrant workers in China. They have made great contributions to economic growth in our country over the last thirty years, but their socioeconomic status is relatively low, and their political and cultural rights are insufficiently guaranteed.

Pi Village, Beijing, far from the city center and with 1600 rural households, has gathered over 10,000 migrant workers since the 1990’s. In 2002, worker activists from migrants have organized a NGO “Beijing Migrant Workers Home” to develop working class culture, such as worker’s music, people’s theatre, independent video (film), traditional opera, blogs, websites, village newspapers, magazines for migrant children, community dance, workers’ MP3 radios, and MV (music video). They have broken the traditional framing of media between mass media and alternative media, created their media forms for voicing.

This talk will take the “New Workers Culture and Art Festival” and other cultural movements launched by Migrant Workers as examples to explore working class cultural production, communication, and its role and mission. Employing participatory action research and based on six years of field work, the author will discuss the origin, process, characters, and nature of workers’ culture, and analyze the “self-representation” of worker’s voices and its significance for rebuilding a new culture for social justice.

## Modern Literature and Media – Panel 2A

MS LG10

**Chair: Heather Inwood**

### Bellinetti, Maria-Caterina (Glasgow): No Licence to Publish’: Nationalism, Propaganda and Censorship of war photography during the Second Sino-Japanese War (1937-1945)

This paper presents an alternative approach to the analysis of nationalism, propaganda and censorship in relation to the photographic production of the 1930s in China and Japan. Using the case study of the *Mainichi Shimbun* newspaper and the influence that the Japanese propaganda system had on its publishing history, the paper is going to contextualize and explain the reasons for the ‘No Licence to Publish’ stamp applied on a recently found collection of 13 Japanese photographs. The photographs were taken by reporters of the Mainichi and documented the beginning of the full-scale Japanese invasion of the Chinese territory in 1937.

As part of an effort to analyse Chinese war photographs of the conflict, the present study assessed the importance of both Chinese and Japanese nationalism in relation to the propaganda production. Through the investigation of relevant sources, it appeared evident that the creation and use of images in China and Japan was part of a more complex and often overlooked set of social and historical circumstances.

The work presented here is part of a comprehensive study on the Chinese photographic production of the years 1937-45. It appears that the literature lacks a detailed study on this topic, as most of the available sources mainly focus on cartoons and woodcuts. This gap can therefore be filled only through the understanding of the image culture of the 1930s, so that it will be possible to comprehend events such as the Cultural Revolution and ultimately, the use of images in contemporary China.

### Lu Xiaoning (SOAS): Villain Stardom in Socialist China: Chen Qiang and the Cultural Politics of Affect

Despite a growing scholarship on Chinese film stars, scant attention has been paid to film stardom that is inextricably linked with notoriety. Through a case study of the esteemed actor Chen Qiang (1918-2012), this paper investigates much neglected villain stardom in socialist China to explore its particular socio-political function in shaping socialist subjectivity.

In spite of playing various screen roles across genres from 1949 to 1965, Chen Qiang acquired stardom mainly due to his remarkable screen performance as evil landlords. His stardom seems aberrant among his contemporary film actors whose excellent screen performance and social performance propagated socialist ideology, elicited affection and invited emulation. It also encapsulates theoretical predicaments of the then prevalent discourse of realist performance, which accentuated the convergence of film actor and his/her role. I suggest that representation-centred analytical model of stardom precludes fruitful investigation of villain stardom in socialist China. Engaging with both historical specificities of Chinese cinema and recent critical theories of affect, this paper argues that Chen’s villain stardom was constitutive of and shaped by the CCP’s project of engineering political feeling. Throughout the early years of the PRC Chen’s villain stardom functioned as a particular form of political technology of affect, which helped mediate and sustain the masses’ receptivity to the CCP’s official ideology and socialist land reform campaigns.

### Knight, Adam (Oxford): From Mouthpiece to Microphone: Emerging Forms of Media Control in China

The development and spread of information communication technologies has challenged the Chinese state’s centralised monopoly over content creation and dissemination. Hitherto faced with the control of a handful of easily identified, controlled, and compliant, if not always docile, licensed media mouthpieces, *houshe* 喉舌, the internet has transferred the ability to produce content into the hands of hundreds of millions of users at the margins of society - the rise of a ‘microphone era’, *maikefeng shidai* 麦克风时代, in which the mass-circulation of public content is no longer the exclusive right of the state.

This has required a significant shift from a highly centralised model of content control, to one focussed primarily on the periphery of content creation - that is to say, the users themselves. My research has attempted to provide a case study of one such mechanism, the Weibo Community Management System (CMS), as a way of exploring alternate methods of content regulation. Previous studies of content control have focussed predominantly on vertical conceptions of censorship, precluding emerging horizontal forms of control. The CMS was chosen as it presents a distinctive and supplementary censorship model to previous studies’ dichotomous focus on vertical ‘state-on-citizen’ regulation. Through the use of documentary analysis, official data, case studies, and role-holder interviews, I have sought to position the CMS’s method of handling non-political content - an approach unique to Sina Weibo and not seen on Western platforms such as Facebook or Twitter - as the emergence of a non-state horizontal control structure, something I term as ‘peer-to-peer’ (P2P) censorship.

## Economics and Trade – Panel 2B

MS LG15

**Chair: Tim Wright**

### Hayward, Jane (Tsinghua): How to Develop Capitalism with No Proletariat: China's Experiments with Urban-Rural Integration

According to classic models of capitalist development, most famously Marx's account of the English enclosure movement, the peasantry are severed from their land through processes of privatization, and forced onto the labour market, producing a low-cost, propertyless working class - a proletariat. The continuation of this process is manifest today in the urban slums of India and Latin America. On the surface, China appears to have followed this road. The surge of land grabs from the 1990s onwards left many peasants bereft of their agricultural ways of life, and rural migrants flooded into the cities. Yet, the classic enclosure model is nevertheless deceptive when applied to China. Over the past decade, experiments in urban-rural integration and land circulation (liuzhuan) have sought to free surplus rural labour from the land, turn peasants into workers and consumers, and create a land market to utilise rural resources for capital accumulation. Yet this has been achieved without privatizing rural land, without producing a full-fledged proletariat in the countryside, and without the appearance of vast urban slums. This paper discusses how the application of Western political-economic categories to China can be misleading. Using examples from fieldwork undertaken in Beijing, Chengdu and Chongqing, this paper argues that the application of capitalist categories such as privatization and proletariat obscure important aspects of Chinese development which works essentially by enriching and 'demarginalizing' some sections of China's peasantry, while inocculating against political solidarity for those losing out.

### Loubere, Nicholas (Leeds): Taking credit for development: Microcredit as (de)marginalisation in rural China

The global microfinance movement depicts ‘underdevelopment’ as a condition of exclusion from the global capitalist system, and identifies access to ‘modern’ formal financial services (particularly credit) as a powerful remedy, allowing the ‘undeveloped’ segments of the population to integrate themselves into modern society and facilitate their own de-marginalisation. This stage theory perspective of development as progressive and linear mirrors the dominant conceptualisations of development in contemporary China, which see ‘marginality’ and ‘underdevelopment’ as states that can be overcome through the standardisation of ‘modern’ modes of existence. It is unsurprising, therefore, that microcredit schemes have been increasingly incorporated into rural development frameworks/policies that aim to de-marginalise rural China by providing rural areas, people and agriculture with access to the benefits of modernisation. This paper explores the diverse roles that two of the largest government-run microcredit schemes have played in local development strategies and the livelihoods of ‘marginal’ actors in rural Jiangxi Province. It shows that microcredit programmes have the ability to facilitate the de-marginalisation of certain individuals and groups, while simultaneously reinforcing established inequalities, thus exacerbating the marginalisation of other segments of local societies. In this way, marginalisation in rural China is not a lower stage of development, but is, in fact, the product of interlocking sets of relationships that are unequal in nature. At the same time, microcredit programmes are constructed within political economies of development at different levels, and therefore reflect (and often strengthen) durable inequalities and their resulting forms of marginalisation in a variety of ways.

### Xiao Yuefan (Amsterdam): Maoism and Restive Creativity: *Shanzhai* – an Alternative Perspective

Shanzhai has become an umbrella term denoting creative mimicry, parody and counterfeiting pervasive in Chinese manufacturing, design and art. Despite considerable scholarly effort, little has been agreed upon what has informed and underpinned the restive creativity that distinguishes shanzhai from exact copying. In this paper, the author seeks to establish a conceptual framework of understanding shanzhai by drawing on Maoism. It is the author’s contention that Maoism - especially its three founding pillars – art serves the people, mass line and self-reliance - has decisively pre-configured the spiritual contours and material conditions within which present day shanzhai activities operate. More precisely, this paper argues that Mao’s emphasis on art of and for the masses echoes Jacques Rancière’s (re)distribution of the sensible which serves as a mobilisation vehicle for broader social equality, is reflected by the participatory aspirations inherent in shanzhai. Also, Mao’s favourable attitude towards informal knowledge and know-how developed by the masses continues to encourage present day shanzhai makers to disregard orthodox discourses of design and work organisation, and manufacture affordable products by creatively utilising limited resources. Lastly, Mao’s stress on self-reliance has been capitalised on by present day shanzhai makers and the current government alike in promoting a strategy of ‘competing by copying’ that has been used to challenge existing patterns of dominance and monopoly by the west. The paper concludes by suggesting that shanzhai will continue to play an important role in ‘made/created in China’ so long as Maoism is enshrined as part of the CCP’s theoretical base.

## Negotiating Distance in Imperial China – Panel 2C

MS LG19

**Chair: Julian Ward**

### Liang Zhu (Fudan): The Territories in Imagination: the Center and Margin in the Cultural Sense in the Southern Dynasties – on the Hengchui Songs in *yuefu shi ji*

After the collapse of the traditional Han Chinese imperial court Jin 晉and its migration to the south, the old heartland of China which was occupied by the northern “barbarians” retained much significance in both political and cultural senses. In the *yuefu shi ji* 樂府詩集 edited by Guo Maoqian 郭茂倩, there are a group of songs called Hengchui Songs 橫吹曲 which originated from the Di 狄, a northern minority, and were originally played in the army during the Han dynasty. When the poets of the southern dynasties rewrote these ancient songs, they focused on the themes of the city Luoyang洛陽 and the frontier Longxi 隴西, despite the fact that at that time the centre of their region was now in Jiankang 建康, a long way from the areas they wrote about. These poems reconstructed a centre and margin which didn’t coincide with the region they actually lived in. And by recomposing one of these Hengchui songs, *Zhe yangliu* 折楊柳, the northern song was infused with Han elements in rhyme and rhetoric, which can be considered as an effort of the southerners to fuse a peripheral culture. And southern dynasties tried to reconstruct the system of *yuefu* music by seeking the lost music of central China in the north. The geographical areas of heartland China as well as its tradition of rituals and music were the centre of the time, by which both northerners and southerners used to construct their identities of orthodox lineage.

### Pattinson, David (Leeds): Letters and Core-Periphery Social Networks in Early Qing China

Amongst the letter collections which date from the early Qing period, *Letters Kept in the Yan Family Home* is particularly significant because it provides a rare and almost unmediated representation of the range of letters a significant member of the scholar-official class, in this case Yan Guangmin (1640-1686), might receive. While many of the clusters of Yan’s correspondents and their reasons for writing to him are predictable enough given his native place, career trajectory and travels, some of his correspondents were from more peripheral local elites. Even though these links were weak, that these links existed raises significant questions of how and why people from the geographical and social peripheries of elite life sought to access the social and cultural elite even when, as in the case of Ming loyalists, they were not seeking career advancement.

Focusing on the Yan letters and the group of Jiangxi scholars known as the Nine Masters of *Changes* Hall, this paper will examine the reasons why members of local elites in the more peripheral parts of the empire sought out those closer to the core in letters, and will also examine cases where scholars from different peripheral regions sought each other out in the context of the early Qing period.

### Tsai Weipin (Royal Holloway): Frontier mail: the expansion of the Chinese Post Office to the borderlands in the early twentieth century

A modern Chinese postal service was created in 1896, placed under the care of the Chinese Maritime Customs Service. With limited experience, man-power and financial resources, the fledgling service was established quietly, concentrating its operations at the treaty ports and surrounding areas. The political climate changed after the Boxer Uprising, and a new wave of reform encompassing both central and provincial governments was accompanied by a fresh imperative on expansion.

In the meantime, several railway lines across north China were nearing completion, and the combination of rail transportation and use of steam-powered ships enabled a marked step-up in the speed of postal expansion to China’s interior. Nevertheless, most areas of China were still unreachable by the railway, particularly the borderlands in Xinjiang, Tibet and Mongolia.

Part of the solution to this problem lay in exploiting the pre-existing infrastructure of the long-standing Chinese Military Postal Service (*I-Zhan*) and of foreign mail services. Expansion required extensive collaboration with local military officials, as well as careful diplomacy in dealing with the owners of foreign postal services. This paper will give a broad account of how the Chinese Post Office negotiated its way through these difficulties, and finally came to establish services at the frontiers at the beginning of the twentieth century.

## PANEL: Encounters with the Other: Texts, Images, and Smells in Nineteenth-Century Cultural Perceptions of China – Panel 3A

MS LG10

### Chair and discussant: Toby Lincoln (Leicester)

### Jackson, Isabella (Aberdeen): A Scottish officer’s personal encounter with China: Lord Saltoun’s Opium War

Imperialism and war take individuals to new corners of the globe, and the Opium War of 1839-42 was no exception, as members of the Royal Navy encountered China for the first time. The diary kept by Scottish Major-General Alexander George Fraser, the 16th Lord Saltoun and a veteran of Waterloo, gives unprecedented insights into their experiences. This project will exploit this newly-discovered source for the first time, revealing Saltoun’s understanding of the war and the country he was fighting. In between battles and skirmishes, which Saltoun described in depth and illustrated with colourful and detailed sketches, there were numerous periods of calm when Saltoun and his men could explore China. British views of the Chinese are revealed, from the racist and jingoistic to the more sympathetic. The varied responses of Chinese to the foreign forces are also shown to range from cooperation to violent resistance. Whether enjoying hunting trips and the occasional skate on a frozen lake, or observing traditional Chinese practices such as fishing with cormorants, Saltoun provides valuable information about the personal encounter between Britain and China that accompanied the fighting of the Opium War.

### McDowall, Stephen (Edinburgh): Souvenir Photographs and the Construction of Empire in Nineteenth-Century China

The rise of photography occurred at the highpoint of British imperialism, and the new technology in the hands of commissioned professional practitioners has long been implicated in the imperial project. For Quartermaine (1992), photography is ‘no mere handmaid of empire, but a shaping dimension of it,’ while Sontag (1971) alerts us to the use of military terms – load, shoot, etc. – in the photographic vocabulary. But photography also coincided with the birth of mass tourism, and by contrast, curators have tended to treat amateur tourist photographs either as unproblematic ‘evidence’ of the cross-cultural encounter, or as artistic expressions of individual photographers.

The focus of this paper is an anonymous album (c. 1863) of souvenir photographs from China in the collection of the Edinburgh College of Art. I argue that the album is both a product, and an instrument of empire, and that behind these seemingly innocent images lies a complex network of power relations enabling both production and consumption. While claiming simply to document and preserve visually an empire seen as crumbling and endangered, tourist images such as these – produced exclusively for a European audience – were in fact a cornerstone of the British imperialist presence in nineteenth-century China, both justifying imperialist ambitions and reifying Orientalist stereotypes.

### Zhu Jing (Edinburgh): Imperial Images? Rethinking the Miao albums of Yunnan and Guizhou

The Miao album, a genre of illustration depicting the various ethnic minorities of southern China, has traditionally been considered a product of the High Qing, epitomising imperial expansion at the southern borderlands during the eighteenth century, when the Qing empire was at its prosperous apogee. However, neither the decline of the Qing empire nor the emergence of the new technology of photography caused the demise of the genre, and several Miao albums, such as the Diansheng Yiren Tushuo 滇省夷人图说 (Illustrations and Accounts of Ethnic People in Yunnan Province, 1818), and the Qiannan Miaoman tuce 黔南苗蛮图册 (Miao Album of Southern Guizhou, 1881-1890), were produced during the nineteenth century. With this in mind, this paper challenges conventional interpretations of the Miao Album as an instrument of political propaganda, and instead highlights the artistic and entertainment functions of these works as they develop during the nineteenth century. Many of these albums found their way to Europe, including those of the notable anthropologists Edward Tylor and Berthhold Laufer, whose collections are now preserved in the Pitt Rivers Museum and the American Museum of Natural History Library. These albums became important sources for anthropological research in nineteenth-century Europe, and this paper argues that this global dimension demands that we reinterpret the visual images of the ethnic minorities of Yunnan and Guizhou in the late Qing.

### Huang Xuelei (Edinburgh): Odours of the Other: China under the Noses of Western Travellers from Marco Polo to Nineteenth-century Missionaries

Travel and adventure bring cultural contacts. This paper examines travel writings by Western travellers in China, primarily focusing on their olfactory experiences as well as the relationship between narratives and the changing images of China. Western images of China have undergone drastic changes since the beginnings of contact between China and the West. While the Middle Kingdom was an object of admiration in the times of Marco Polo, in the accounts of nineteenth-century Western missionaries, travellers and officials, the country was semi-civilised and backward. While the Spanish priest Juan Gonzalez de Mendoza described the Chinese as “marvellous clean” in his 1585 book on China, John Barrow, a Briton, wrote in 1807 in his travel notes that Chinese people were “dirty” and their bodies and dresses were “seldom washed.” How did these changes happen? While existing scholarship has focused primarily on the conceptual and visual levels of Western images of China, this paper looks at the Westerners’ sensory/olfactory experiences of China and the roles of the olfaction in image formation. It asks how the sense of smell worked to “other” (or not) China and how discourses and concepts worked in tandem with sensory perceptions in the formulation of China’s images in different times.

## Medieval China – Panel 3B

MS LG15

**Chair: Francesca Bray**

### Kwong Yim Tze Charles (Lingnan): Nature as Social Ideal: Tensional Voices in *Taohuayuan ji bing shi*

Secluded and unchanging, primitive and agricultural, tax-free and self-sufficient, small-scale and rural rather than grand and urban, “Peach Blossom Spring” (Taohuayuan) exists in natural rather than historical time, perpetuating in the happiness of peaceful simplicity rather than the “wisdom” of contentious sophistication. Taohuayuan reflects the semi-realistic yearning of Tao Qian (365-427) as social idealist, who takes Laozi’s (6th century BC?) idea of “small state and few people” (xiaoguo guamin) and the modified Confucian notion of “great unity” (datong) as basic elements of his vision, yet purges his ideal community of political and social hierarchy. Quietly but drastically “utopian” in orientation, Tao Qian’s prose and poem on Taohuayuan has inspired sympathetic resonances from other Chinese literati in later times.

Yet the question must arise as to why Taohuayuan has been portrayed twice, in both prose and verse forms. Is the poem an intensified lyrical reiteration of the prose piece, and where lies the work’s centre of gravity? As the crystallization of a universal yearning, how does Taohuayuan relate to, say, Western notions of utopianism? This paper offers a textual perspective on the existence of tensional (one may say conflicting) voices in Tao Qian’s work, and a comparative perspective on some basic notions of utopianism.

### Dong, Yongqiang (Xidian/Birmingham): Textual Research on the Custom of Burying the *Xiaojing* (The Classic of Filial Piety) with the Dead in Tang Xizhou

The Xiaojing has been found in several Lists of Burial Objects unearthed in Turfan tombs, which reflects the local people’s custom of burying the Xiaojing with the dead in the Gaochang and Xizhou period of the Tang Dynasty. Archaeological materials have shown that the copies of the Xiaojing listed as tomb contents were not virtual records but were mortuary objects that had actually been read by the tomb occupant during their lifetime and buried with them after their death. I argue that this custom originated from the Central Plain area and the period of the Han and Wei Dynasties. The Central Plain rulers had highly praised Xiaojing, and educated their children and people with it and other Confucian classics. In the Tang Dynasty, pension system and leave system related filial piety had been set up. The establishment and strict implementation of these systems shows the exercise of the spirit of filial piety, and was also the underlying reason for people of the Xizhou region to bury the Xiaojing with the dead. In turn, this indicates that the concept of filial piety had already spread far to the remote margins and had profoundly influenced the burial custom of local people.

### Winslett, Justin (Manchester): Aliens at the Margins: The realms of the human and the extrahuman in the Tang

This paper explores the ways in which the spaces of the Tang empire are constructed within the tales of the Tai ping guang ji 太平廣記, specifically those in relation to extrahuman agents- gods, ghosts and goblins- contained in the yaoguai 妖怪 and jingguai 精怪sections (359-373).

This paper will show how the writers of these tales actively constructed the spaces of the empire based on a principle of a centre around Chang’an and a margin of territories beyond that centre that bordered non-Tang lands. These marginal spaces of the empire, such as what is today Sichuan, Gansu and Fujian, are always depicted as realms occupied by both extrahuman and human agents; this is in contrast to non-Tang lands which are actively constructed as being spaces dominated by extrahuman agents, such as Canton, Persia and Tibet, and to spaces in the centre which are actively constructed as being dominated only by human agents.

This paper argues that these marginal spaces are thus understood by the writers of these tales as areas of negotiation between human mores and norms and those of the ‘other’, with both tension and cooperation between the two. This interaction, thus, reflects these writers’ attitudes and understanding of not simply to fantastical creatures, but also denizens of these spaces, such as the Sichuanese and Persians, and modulates their understanding of foreign people’s and cultures, through their understanding of what it means to be human- at the centre- and what it means to be extrahuman- beyond the margins.

## Internal Migration – Panel 3C

MS LG19

### Goodburn, Charlotte (King’s): Rural-urban migration, citizenship and the 2014 *hukou* reform policy

In July 2014 the State Council announced ground-breaking hukou reforms, abolishing the urban/rural distinction that has existed since the 1950s. Much scholarship on citizenship in China, influenced by Dorothy Solinger’s important work, has focused on urban versus rural hukou as defining a binary system of unequal citizenship, privileging urbanites and denying genuine membership to rural people. Rural-urban migrants are in the worst position of all since, despite making up a third of China’s urban population, they are often unable to access urban state resources, including education, healthcare, housing schemes and social welfare.

Based on this picture, we might expect the 2014 hukou reform to have an equalising effect. However, this paper draws on the author’s research in Shenzhen and on other work on rural-urban migration to argue that, in fact, citizenship statuses are more complicated than Solinger’s model implies. In particular, the distinction between local and non-local, interpreted differently in cities of different sizes and now enshrined in the 2014 hukou reforms, creates a hierarchy of citizenship statuses with varying impacts on migrants of different ages, genders and areas of origin. Rather than moving towards universalization of Chinese citizenship rights, then, the current trajectory is actually one of increased citizenship differentiation.

The paper concludes by proposing an alternative theoretical model of Chinese citizenship, based on recent literature on international migration and citizenship. Drawing on concepts such as “probationary” citizenship, “localised” citizenship and “undocumented” migrants, it suggests a more nuanced way of thinking about citizenship and rural-urban migration in China.

### Zhou Mingchao (Aix-Marseille): Exorcising Exclusion : Rural-to-Urban Migrant Children’s Identity Strategies Facing Residence-Related Stigma

Based on ethnographic research and in-depth interviews conducted in one private primary schools for “children of rural-to-urban migrant workers” in Hangzhou between 2010 and 2012, this paper explores identity strategies deployed by those children (11-13 year-old pupils) in order to facing stigma related to their place of city residence, how they considered their place of residence and its potential consequences on their school life.

This research distinguished those living in villages within the city ([城中村] chengzhongcun) subject to spatial stigma due to their neighbourhood bad image as well as those living in urban residential areas ([小区] xiaoqu), surrounded by urban dwellers. The pupils implemented at least six types of identity strategies: some developed a defence strategy and rebuilt a satisfactory world for themselves by using imaginary resources, while others tried to neutralize the stigma through humour and irony. The stigma could also be diverted to the “closest other”, which reflected both the affective proximity and distance among them. As for pupils living in urban residential areas, some of them engaged in a confrontational situation with urban inhabitants and protected themselves even more aggressively, while others preferred to keep a low profile. Some pupils also tended to put forward an image of rural children succeeded in “integration” and explored their neighbourhood in order to melt into it. Nevertheless, in the presence of their peers within school, all pupils tried collectively to emphasize their solidarity as “Us from outside the city” by using a “big family” metaphor.

### Dong Yiming (King’s): The Educational Situation of Ethnic Minority Migrant Children in China

This paper examines the compulsory education of ethnic minority migrant children (EMMC) in China after the 2014 hukou reforms. EMMC refers to non-Han migrant children, who differ from the latter in their ethnicity, cultural and religious practices and languages, etc; and the sizes of these groups in Chinese cities are ever growing. However, the majority of research on migrant children has treated the category as a homogeneous whole without considering the vastly different statuses faced by specific ethnic groups, and this study aims to fill this gap in literature.

This paper is based on four months of in-depth interviews with Hui, Salar, Miao, and Korean EMMC in the city of Shanghai. These groups constitute a large proportion of ethnic minority migrants in Shanghai, and their linguistic and cultural/religious practices are distinct from Han people. The fieldwork reveals a relatively high dropout rate among EMMC; partly because of school rejections related to a lack of essential enrolment documents, and partly because many parents from these groups choose to drop out their children after primary school for a range of reasons that vary between groups. Much greater gender differences exist among EMMC than among Han migrant children, in terms of educational opportunities and domestic arrangements. Many also struggle with maintaining their ethnic and cultural practices in their while attempting to integrate into the city. These results suggest clear distinctions between the experiences of EMMC and Han migrant children, which must be understood if an equitable education is to be provided to all.

## Frontiers and Territory – Panel 4A

MS LG10

### Theaker, Hannah (Oxford): The Politics of Movement: the Significance of Muslims, Smugglers and Borders in 19th Century Qinghai

This paper will seek to explore Qing understandings of space, authority and movement through examination of a border space (namely the counties of Xunhua and Guide) which challenged such definitions. The huge psychological importance of the boundary between ‘inner’ and ‘outer’ which divided the settled populations of Qinghai/Gansu from the pastoral Tibetan and Mongolian groups is well-noted, but the precise functioning of that boundary and the complex overlay of patterns of space in the local context it created is worthy of critical attention. Qing authority can be argued to be predicated on their assumption of the authority to define boundaries and restrict movement between otherwise semi-autonomous groups: thus, control of movement over these boundaries became of paramount importance to Qing authorities.

To explore the logic and consequences of the Qing prioritisation of movement, I shall focus primarily on the attempts of Nayanceng, (1763-1833) to bring an end to grassland range wars and raiding between Tibetan and Mongol populations in 1820s Qinghai. Nayanceng’s solution to incessant raiding – the imposition of a trade embargo and arrests targeting traders and smugglers – threw critical attention onto those travelling across borders, both legally and illegally. This throws particular attention onto the category of the traders, primarily Muslim, who were permitted to travel across the borders. Their privileged access and close links to Tibetan and Mongol communities allowed them to play a diverse variety of roles, ranging from official tax collection to semi-legal smuggling, giving them a crucial pivotal role in the operations of local governance.

### Chappell, Jonathan (Bristol): The Order of the Dragon: The Politics of Transnational Exchange in Late Qing China

The ‘Order of the Dragon’ was one name given to a series of medals awarded by Qing officials to the foreign fighters who served them against the Taiping between 1860 and 1865. This paper argues that the creation of and contestations over the ‘Order’ can offer insight into the problems faced by Qing diplomats in negotiating the foreign presence in treaty port China. Scholars have acknowledged that the Qing struggled to balance the demands of multiple competing foreign powers. The case of the ‘Order’ reveals that they also had to contend with the competing demands of different interest groups within individual powers. When Qing officials announced they would reward foreign fighters with medals, British soldiers provided detailed suggestions as to the form they should take. They deliberately based their designs on existing British orders. In doing so they hoped to gain some of the status that such awards might confer. While Qing officials simply referred to these awards as ‘merit medals’ (功牌), these soldiers referred to them as the ‘Order of the Dragon’ in an attempt to imply an equivalence with the British system of orders. Senior British diplomats and the metropolitan government immediately objected to these awards fearing that, as imitations, they would undermine the British honours system and the hierarchical social structures it reinforced. Qing officials’ awarding of ‘honours’ thus became a transnational dispute over symbolic capital.

### Kim Seung-young (Sheffield): ‘Imperial Diplomacy over China in the early 20th Century: Japanese-French Negotiations over Fujian Province in 1907’

This paper examines how and why Japan could acquire its exclusive sphere of influence over Fujian province through the secret negotiation with France, drawing on Japanese and French historical records. When Japan approached France to renew its loans with better interest rate in autumn 1906, France suggested reaching a broader diplomatic agreement to protect French colony in Indochina and to facilitate the diplomatic reconciliation between Russia and Japan (after the Russo-Japanese War), so that Russia could better focus its efforts in Europe to restrain Germany. Then, Japan requested France to acknowledge Japan’s exclusive sphere of influence in Fujian province, which was in proximity of its colony, Taiwan. France expressed reservations because of its breach of Open Door principle and reservation expressed by Britain, which had become the most important partner in addressing German threat in Europe. However, at the persistence of Japan, France agreed to reflect Japanese request by reflecting it in the secret clause of the Franco-Japanese Agreement concluded in June 1907. Later Japan included this right in the Twenty-One Demands advanced to China in 1915. By examining both Japanese and French diplomatic records, along with those available in English, this paper will reveal the dynamic and nature of Japan’s imperial diplomacy over China, and offer a fully blown account of the process of diplomacy, which has not been fully examined yet.

## Ethnic Minorities’ Cultural Expression – Panel 4B

MS LG15

### Li Yang (Newcastle): ‘Minority Films’ in Contemporary Mainland China, a Case Study of Tibetan Cinema: Main Melody, Exotic Otherness, and Chinese Nationhood

Usually, the word ‘minority’ in contemporary Chinese discourse is used in reference to ethnic-minorities. The authorities claim that The People’s Republic of China is a large country and a multinational state noted for its dense population and vast territory where there are altogether fifty-six ethnic groups. ‘Ethnic-minority’ in China becomes a marked category, “characterized by sensuality, colorfulness, and exotic custom” thus “[t]heir ‘primitivity’ contrasts with supposed Han ‘modernity’” (Gladney 1994:102). In mainland Chinese cinema studies, ‘minority films’ are also marked as a special genre of Chinese characteristics, as minority people never occupy the central ‘subject position’ in the voice of cinematic representation. Tibetan films are included in the category of Chinese minority films and usually feature a ‘main melody’ promoting Chinese government ideology, building Chinese nationhood, and identifying the Chinese cinematic landscape. However, minority films in mainland Chinese cinema have faced some different conditions and challenges since 2005, as the Tibetan film movement has begun to construct the identity of ‘Tibetan cinema’ led by a Tibetan native director – Pema Tseden and his film production team, which points to the possibility of Tibetan people occupying the central ‘subject position’ in their own cinematic representations of themselves. Therefore, This paper is going to explore Chinese minority film studies, taking advantage of Bhabha’s notion of ‘minority discourse’, postcolonial theory and subaltern studies through the case study of Tibetan cinema in contemporary mainland China, in order to provide fresh and comprehensive critical conceptions of Chinese filmic/sociological studies.

### Huang Fei (Tübingen): Musical Performance or Ritual Practice? *Dongjing* Associations and Activities in Yunnan, Southwest China

*Dongjing* refers to a type of folk ritual transcript, which are sung and performed by a traditional orchestra in Yunnan, Southwest China. Most of *dongjing* ritual transcripts date to the eighteenth and nineteenth centuries derived from the Taoist and Buddism scriptures. This type of folk ritual music performance was not played by temple-dwelling or occupational lay Daoist or Buddhist priests but by “*dongjing* associations”. Originally, *dongjing* associations were formed by local Han Chinese literati for their own entertainment. Over time, members of *dongjing* associations become ritual specialists in funerals and calendrical rituals for local deities. Ordinary peasants who learnt their rituals or music could also form *dongjing* associations in their home villages. From 1949 to 1978, *dongjing* associations were suppressed under Communist rule. Then in the 1980s there was a major revival of *dongjing* activities. However, during the booming tourism industry in Yunnan since late 1990s, *dongjing* has been appropriated as a performance by indigenous ethnic groups. Based on fieldwork of collecting *dongjing* archives in 2005-2007, this paper will present the process of cultural transformation of *dongjing* associations and activities from pre-modern to contemporary times. The diversity of practices and interpretations of *dongjing* is an ongoing cultural process enacted between different social classes, ethnic groups and genders within the history of state building in the Chinese Southwest frontier.

### Kendall, Paul (Westminster): A Lefebvrian Analysis of Urban Centre and Rural Margins in Southeast Guizhou

This paper draws upon fieldwork in the city of Kaili in Guizhou province to consider the theme of centre and margins from a Lefebvrian perspective, and in doing so reveals disparities between city branding, research planning, and everyday life.

Sociologist and philosopher Henri Lefebvre proposed that space consists of three intertwined elements: space as physically perceived; as intellectually conceived through mapping, planning, and other abstractions; and as symbolically and socially lived. Kaili city as perceived space is an unmistakably urban centre. However, in the conceived space of tourism literature, this urban centre blurs into its rural margins; Kaili becomes *yuanshengtai*, that is, a place of authentic, rural, and ethnic practices. Tourism literature depicts minority festivities in seemingly rural settings, and ignores the everyday leisure which dominates the perceived space of the city, particularly public-square dancing, mahjong, drinking and karaoke.

In partial opposition to this conceived branding, fieldwork acquaintances from all walks of life made a clear distinction in everyday conversation between the leisure practices of urban, modern Kaili and its rural, *yuanshengtai* margins. Yet my own plan to research urban leisure activity – specifically music-making – also received short shrift, as a topic which lay on the mental margins of what inhabitants considered worthy of academic study. Instead, I was advised to visit the perceived rural margins of Kaili and experience the *yuanshengtai* music of “genuine” minorities, in contrast to the urbanized (and therefore unremarkable) music of Kaili itself.

## Identity – Panel 4C

MS LG19

### Chair: Norman Stockman (Aberdeen)

### Fallon, Tracey (Nottingham Ningbo): From Class to “Quality”: Reproducing Official National Identity in Mandarin textbooks

China has long considered “foreign” students and Mandarin education as part of its “people’s diplomacy” efforts. In the last decade the Chinese Party-State has invested heavily in the promotion of Mandarin and Chinese culture. The Party-State considers the international promotion of Mandarin as an important way of “telling China’s story” and challenging the dominance of “Western” cultural influence and power. While the centres of language and culture of the Confucius Institutes continue to garner attention and debate, little is known about the content of Mandarin education and how China is explained to learners. Employing discourse analysis to examine the representation of Chinese people across four decades of Mandarin textbooks from the 1970s to the 21st century, this paper reveals a shift from the socialist concerns of class to the present-day values of China’s middle-classes. In recent textbooks, the representative Chinese person is shown as the middle-class citizen with ample “quality” (*suzhi*). Yet, despite the transformation of “who” represents China to foreign learners, the method of framing the “typical” Chinese remains unchanged. The state’s model of ideal personhood is produced for the non-Chinese students in each particular era while other ways of being Chinese are invisiblised. This paper argues that there is a contradiction at the heart of China’s global cultural promotion; namely that in its pursuit of countering “Western” hegemony, China’s Mandarin education excludes certain ways of being Chinese, reinforcing social hierarchies of value while attempting to define China’s national identity.

### Wang, Cangbai (Westminster): The Making of diasporic heritage: the case of Tan Kah Kee and his Turtle Garden

Chinese cultural heritage has become a booming industry and a key area of research about China. Much has been said about how heritage is understood and practised inside China, often guided by UNESCO’s framework. The relationship between heritage, mobility and nation-building beyond territorial boundaries, however, received scarce attention. To fill this gap, this paper focuses on the Turtle Garden, an open-air museum built by Tan Kah Kee in Xiamen in the 1950s. Tan is a Singapore-based Chinese Tycoon and the first returned Overseas Chinese who built museums in China. Unlike the ‘scientific’ claims for the museums established by Western missionaries in the late 19th century China, the ‘scholarly’ aesthetic mode of the museums built by Chinese gentry-officials in early 20th century, or the revolutionary museums built by the party-state in the post 1949 China, we see in the Turtle Garden a half-real and half-play-acted world perhaps best described as carnivalesque space (Bakhtin, 1984). It materializes fascinating juxtaposition of conflicting ideas, knowledge and values that produces ambivalence and chaos but in the meantime unleashes liberating power to articulate alternative diasporic imagination of Chinese identities and nation from the periphery. Tan and his innovative museum practices represent a highly contested diasporic museum endeavour that has challenged as well as enriched mainstream discourse on heritage mostly framed within national boundaries and discussed in rational terms, bringing to light the often neglected importance of conceptual periphery in re-theorising what is often assumed to be the core of heritage value.

### Guo Ting (Oxford): Cosmopolitan Spirit, National Identity, and Liberal Theology: An Episcopalian “House Church” in Shanghai

Combining methods of historical ethnography and semi-structured interviews, this paper will illuminate how Chinese Episcopalians strive, construct and reconcile their religious, national, and political identities through the story of an intellectual urbanite community in Shanghai, China's centre of commercial and cosmopolitan culture and the margin of global liberal Christian movement in the early twentieth century.

During the Republican era (1912-1949), the city’s municipal authority was constantly negotiated among different foreign concessions, and Shanghai’s connections to missionary organisations made it part of a larger liberal Christian movement. The Episcopalian fellowship of family and friends that is selected as the case study of this paper—comprising Harvard graduates, university professors, Nationalist Party officials and their revolutionary Communist or anarchist children—appears to have a pragmatic outlook, as they appropriated and instrumentalised liberal Christianity to configure their left-wing, progressive new identity in China’s post-imperial era. However, this fellowship survived the Cultural Revolution (1966-1976) when religious activities were banned and believers persecuted, and continues until this day as an underground Episcopalian “house church” that is part of a state-sanctioned non-denominational Patriotic “Three-Self” (self-governance, self-support, self-propagation) church. Such perseverance and contradiction of faith indicates a unique liberal Episcopalian framework in relation to individuals’ formation of national identity.

Overall, this paper not only tells a saga of modern China from the inside out, but also sheds light on how liberal theology was contextualised vis-à-vis the vicissitudes of world wars and Communist Revolution, and how people strived to make sense of their identity in a familial space of faith against swiftly changing values and ideologies.

## PANEL: Religion and the Centring of Margins – Panel 5A

MS LG15

### Chair: Mark McLeister (Edinburgh)

This panel seeks to explore notions of centrality and marginality and the role of religious (and religiously inspired) ideals, beliefs and practices in the ongoing production and negotiation of centres and margins in China. Scholarship on religion in modern China has analysed its position in what Stephan Feuchtwang has referred to as ‘that arch example of centring: the civilization, empire, and nation now called China,’ considering both religion’s centrality to and marginalisation through processes of modern nation-building. This panel aims to broaden the discussion, exploring not only the role of religious institutions and actors in defining ‘religious space’ and thus their place in the modern Chinese nation, but also their broader role in the mediation of relationships and exchanges between ‘centres’ and their geographical, political, cultural and social ‘margins’ – and in concomitant processes of (re)centring. The actors, dynamics and contexts examined in each of the papers are very different, from the efforts of religiously-inspired charitable organisations in mitigating rising inequalities, to the influence of Taiwanese monastics in shaping Buddhist ideals on the mainland and the engagement of (Han) Chinese in Tibetan monastic Buddhism. However, each prompts reflection on conceptions of centrality and marginality, the ways in which these can influence religious (or religiously inspired) ideals, modalities and practices, and the ways in which the latter can inflect the former.

### Fielder, Caroline (Leeds): Challenging Marginalisation, Renegotiating Space: Religion, Charity and the State

Following Peter Leonard’s definition of social marginality as 'being outside the mainstream of productive activity and/or social reproductive activity' (1984, p.180), this paper assumes that marginalisation is a ‘complex process rather than a static end-point’ (Diamond 2010, p4). Exploring marginalisation from both a spatial perspective (in terms of place and the dispersal of power) as well as from the vantage point of restricted access to economic and social entitlements, my paper explores the role of Chinese religiously inspired charitable organisations (RICOs) as they attempt to act as mediators between various ‘centres’ and ‘margins’ in contemporary Chinese society. Specifically this paper explores the role of RICOs in mitigating rising inequalities: firstly through an exploration of RICOs’ work with vulnerable groups who find themselves involuntarily socially marginalised; and secondly through the ways in which the re-emergence of the RICO sector is enabling religious organisations to be repositioned as positive contributors to the public sphere. This paper explores how a process of informal and formal negotiation with the state and other actors has enabled RICOs to strategically utilize opportunities to not only reduce the effects of social exclusion for those groups with which they work, but also to position themselves as officially recognised religious actors who are able to operate in mainstream society. In so doing this paper raises questions about the ways in which previously marginal groups and their activities can be moved closer towards a more recognised ‘centre’, and how religion and faiths can be imbricated in the social and political concerns of the day.

### Pacey, Scott (Nottingham): Religion at the Edge of Belief: Re-centring Buddhism in China and Taiwan

As the Communists seized victory in China's civil war in 1949, a cohort of Buddhist monastics migrated to Taiwan. While their move aimed at ensuring the continuity of non-Marxist Buddhism, it was also understood as a relocation to the edge of the Chinese world, as the KMT remained committed to retaking the mainland. In Taiwan, they faced a challenge from Christian missionaries, who were soon making impressive advances on the island, and a rigid political climate. This tempestuous context-marked by nationalism, religious rivalry, and political urgency-formed the parameters for the generation of new Buddhist visions. With particular reference to these conditions, this paper will argue that Taiwanese Buddhists gradually established themselves in a position of religious centrality, and that Taiwanese modes of practice in time came to inform Buddhist ideals on the mainland. In other words, the sense of crisis stemming from the tenuous, peripheral nature of their position provided a catalyst for new Buddhist modalities that subsequently ebbed towards the 'centre'. The paper will conclude by considering the periphery as a site for reflecting on the centre, but also how the notion of 'centrality' and 'peripherality' are contextually dependent, providing scope for multiple centres and margins irrespective of geography.

### Caple, Jane (Manchester): Re-Centring the Margins: Religion, ‘Quality’ and Moral Distinction

This paper examines notions of value and moral distinction and their role in the ongoing production of centres and margins in contemporary China, focusing on (Han) Chinese engagement in Tibetan Buddhism, an important arena of Sino-Tibetan cross-cultural exchange. The notion of *suzhi* or ‘quality’ has become a powerful concept, not only as a national value-coding imputed to bodies and places in official developmentalist discourse, but also in how people distinguish between moral selves and moral others. However, religions produce their own civilizing discourses and normative frameworks of hierarchical and moral distinction. Existing scholarship has shown that these may incorporate and reproduce the notion of suzhi. This paper, by contrast, explores the extent to which religion can sometimes work to (re)centre the ‘margins’, disturbing or even inverting binaries which structure normative suzhi discourse: advanced/backward; central/peripheral; urban/rural; Han/ethnic; east China/west China. In recent years, increasing wealth has been flowing to Tibetan monasteries in western China from Chinese sponsors in the east. Most of these sponsors belong to the burgeoning urban, affluent middle class and business elite, positioning them at the opposite end of the suzhi scale to (low suzhi) rural Tibetans. However, their engagement with Tibetan Buddhism inserts them into an alternative regime of value and knowledge. Within this moral world they are often represented as ignorant, naive, gullible and/or childlike (qualities more normally attributed to ethnic minorities). This paper considers how such relationships, understandings and representations might complicate assumptions about centrality, marginality and the spatiality of power in contemporary China.

## Chinese Literature in Western Eyes – Panel 5B

MS LG19

### Ji Lingjie (Edinburgh): Re-defining and Re-mapping: Nineteenth Century British Sinologists’ Conceptions of Chinese “Literature”

The word “literature” is now commonly used as the umbrella term for imaginative literary works, that is, the genres of poetry, drama, and novel. Yet, this idea of imaginative works per se forming a distinct category of what we know as “literature” today, together with the narrowing-down of the meaning of “literature”—which used to include all kinds of writings—to refer to such a category, was a relatively recent development from late eighteenth century in Europe. During the long nineteenth century, both the meaning and the idea of “literature” were in transition. This paper examines how the nineteenth century British sinologists adopted this transitional European literary framework in their studies of Chinese literature. While the sinologists in phrases like “Chinese literature” or “literature of the Chinese” still used “literature” in a broad sense, they did consider Chinese poetry, dramas, and novels altogether as a distinctive department of the whole body of Chinese writings. The paper attempts to point out that, by appropriating European literary ideas in their studies of Chinese literary writings, and particularly by raising Chinese vernacular novels and dramas from their marginal positions in traditional Chinese literary view to the center of a modern category of “literature”, the nineteenth century British sinologists had re-defined and re-mapped new territory of Chinese literature prior to the late-Qing and early Republic literary reforms proposed by Chinese literati.

### Chan Man Sing (Hong Kong): Qing Court Poetics and Ezra Pound: A Sinological Note on Pound’s *Cathay*

Few studies of Pound’s Cathay have ventured beyond the Fenollosa notes to explore their progenitor sources , chiefly the literary scholarship and poetic exegesis of the Japanese sinologist Mori Kainan 森槐南 ( 1862-1911) , and his extensive use of Qing shihua (詩話) and anthology commentaries.

With the Rihaku ( Li Po) poems as examples, we will trace the sources of some of the Pound-Fenollossa readings and peculiarities in translation to Mori’s poetry lectures ( 李詩講義, 唐詩選評释 ), and then further on, to Mori’s primary pedagogic text , Tang Song Shi Chun 唐宋詩醇 , a Chinese poetry anthology with commentaries compiled under the imperial order of Emperor Qianlong 乾隆 ( 1711-1799) in 1750. By tracing carefully this East-West path of cultural transmission, we hope to show in clear detail how Qing court poetics found its tortuous way , via Edo and Meiji Japan, into the Pound-Fenollosa exploratory efforts of poetry making more than a century later . The paper will also explain the multiple complexities of cultural hybridization in the process.

### Zeng Shu (Hull): The Other Speaks Back: Counter-Strategies in Han Suyin’s *A Many-Splendoured Thing* and David Henry Hwang’s *M. Butterfly*

The Chinese Chameleon, a metaphorical term coined by the British Sinologist Raymond Dawson, tellingly summarizes the constantly evolving image of China in Western conceptions from the thirteenth century to the present day. The Chinese civilization is imagined, invented and stereotyped as the Other by the representational practice of the Orientalist discourse that dominates the West. In response to such problematic cultural representations, the Other speaks back in various ways.

This paper aims to probe into how Western writers with a Chinese ancestry write back to the monolithic Orientalist discourse through an analysis of Han Suyin’s A Many-Splendoured Thing (1952) and David Henry Hwang’s M. Butterfly (1988). Both authors’ cultural duality enables them to make a virtue out of their marginality and stage counter-strategies to the dominant Orientalist discourse. Complicated by her cultural hybridity, Han represents China as a fluid category neither belonging to the Self nor the Other. In contrast, Hwang’s text directs a more acrimony critique against the Madame Butterfly paradigm by inverting the binary opposition of authoritative White male and submissive Oriental female, yet in doing so, Hwang falls into the pitfall of constructing another dichotomy of the same nature. This paper reaches the conclusion that the Self/Other dichotomy can be further blurred by cultural hybridity and the inversion of binary opposition proves to be a problematic strategy in terms of achieving satisfactory cultural representations.

## Drama – Panel 6A

MS LG10

**Chair: David Pattinson**

### Wang Yibo (Edinburgh) A Brief Research on Wan Jin Hui Yin万锦徽音: A Unique Opera Anthology Published in the Ming Dynasty and stored in the National Library of Scotland

In 2014 while examining the rare book collection in the National Library of Scotland I discovered the only extant copy of Wan Jin Hui Yin 万锦徽音, an anthology of Nanyin 南音 opera. This paper will first discuss the background to the publication of the book, including details of the publishing house, date of publication and possible source, before going on to discuss the content. Drawing on the research of Piet van der Loon, the paper will discuss the feature and status of Nanyin in the history of opera of the Ming Dynasty. By comparing songs from Wan Jin Hui Yin with previous works, the paper concludes that during the Wanli 万历(1573-1620) reign period, Nanyin absorbed stories from the northern part of China and the music from the southern part, a pattern typical in the history of the development of Chinese regional operas.

### Macdonald, Ewan (SOAS): Perceptions of Marginality: The Readership of *Erpai*

Ling Mengchu’s 凌濛初 (1580-1644) vernacular short story collections *Pai’an jingqi* 拍案驚奇 (Slapping the Table in Amazement) and *Erke pai’an jingqi* 二刻拍案驚奇 (Slapping the Table in Amazement Volume Two), collectively known as *Erpai* 二拍 (Two Slaps), are widely held by contemporary scholars (with some exceptions) to have been created for the newly emergent urban merchant classes (*shimin* 市民). This view of the marginal social status of the work’s readership is primarily based on their lively vernacular language and the way in which certain of the stories appear to challenge mainstream Confucian morality. In addition, a range of pre-modern sources, critical of the potential deleterious moral effects of fiction, suggest the readership of fiction in general was a preserve of the lower orders. This paper questions this view through a case study of Erpai, examining bibliographic, linguistic, and internal evidence to suggest that the intended readership of Erpai was a rather wealthier and better-educated demographic. Finally, it examines the changing ways in which the perceived marginality of the audience of *huaben* collections such as Erpai was employed to interpret them under two hegemonic discourses: conservative Confucianism and 20th century cultural Marxism.

### Li Ruru (Leeds): Li Shizeng (Yuying) and His Idea of Evolution: Revolutionizing the Traditional Theatre Training

Li Yuying, also named Shizeng (1881-1973), was a biologist and his research into soya beans (published in France in 1912) was the earliest and most influential work of this little known plant in both the scientific world and French society because it introduced local people to a new type of food.

Li was also a famous anarchist. Together with Zhang Jingjiang (1877-1950), Wu Zhihui (Jingheng 1865-1953), these anarchists are historically known as the Paris Group. In 1907 in Paris, they founded a Chinese magazine, ‘Xin shiji’ (New Century or La Novaj Tempoj in Esperanto as its published subtitle). This magazine’s target readership was students in France, China and in Japan, and it advocated the radical doctrine of anarchism, together with related scientific and cosmopolitan ideas. Along with translating and introducing anarchist works and theories of evolution and the objective of ‘cooperation and mutual aid’ in the world, the magazine also published articles and information about events and activities in Europe including literature, theatre and fine art, because its aims were ‘to promote culture and to research academic subjects’.

For example, Li Shizeng’s translation of the play On the Eve (Yeweiyang), a play about Russian revolutionaries’ bombing of a governor in 1905 by Polish playwright Leopold Kampf (1881-?) and reports on its reception in the USA, Germany and France were all published in the magazine.

Committed to the theory of evolution, mutual aid and the ideal of promoting culture that the New Century held, Li, with other radicals and educationalists, was famous for his work in the establishment and foundation of the ‘Society for Frugal Study by Means of Labour’; the Palace Museum in the Forbidden City including the removal of many of the treasures from Beijing to Nanjing and then to Guiyang between 1931 and 1937 when Japanese army finally occupied Nanjing; and various cultural and educational organizations including the Société Franco-Chinois d'Éducation, the Institut Franco-Chinois de Lyon (paid for in part, like the Sino-French University near Beijing, by the French portion of the Boxer Indemnity Fund), and the Academia Sinica.

This paper focuses on Li Shizeng’s involvement in the Chinese Theatre and Music Academy (Zhonghua Xiqu Yiyueyuan), particularly the Academy’s journal The Dramatic Studies Monthly (Juxue yuekan) and the attached theatre school: the Beiping [Privately-run] Advanced Chinese Theatre Vocational School (Beipingshi Sili Zhongguo Gaoji Xiqu Zhiye Xuexiao). The academy, journal and the school together played an important role in the 1930s in reshaping the traditional song-dance theatre (xiqu), the most popular entertainment of the time that was positioned in the centre of Chinese culture. Around Li, an unusual group of theatre reformers were gathered, including Cheng Yanqiu (1904-58), a famous male dan (female impersonator) of jingju; Jin Zhongsun (1879-1945), a literati and a radical politician who became a great jingju playwright following his disappointment and frustration by politics and civil wars; and Jiao Juyin (1905-75), a young graduate from the Department of Politics at Yenching University who was an enthusiastic proponent of modern drama (huaju). Through discussion of the journal’s mission and the objectives of the school and its curriculum, the paper will examine how Li Shizeng and his belief in evolution have influenced the radical revolution in jingju (and the traditional theatre) training, and how the school managed to train over two hundred students within ten years between1930 and1940.

## Port Cities – Panel 6B

MS LG15

**Chair: Isabella Jackson**

### Abe Kaori (Nanyang Technological): Public Health in Marginal Port Cities: Chinese Responses to Contagious Diseases in Canton, Hong Kong and Singapore, 1890s-1910s”

This paper focuses on how the Chinese communities in South China and South East Asia responded to the social disorder caused by epidemics of contagious diseases, in particular, cholera and plague from the 1890s to the 1910s. The internationalization of trade and transportation systems promoted economic and societal integration in South China and South East Asia from the early nineteenth century. The expansion of the British Empire in this region further accelerated the economic integration of port cities such as Canton, Hong Kong and Singapore. However, this also caused a faster and wider spread of contagious diseases in the regions. Chinese emigrant workers were susceptible to these infectious diseases due to poor hygiene and sanitation in their living environment. To deal with the epidemics of contagious diseases, Chinese elites and emigrant workers took traditional medical and religious approaches. When an outbreak of cholera occurred in 1907 in Singapore, rickshaw coolies organized a procession to ‘drive away’ cholera demons. On the other hand, adopting Western epistemological approaches, Chinese doctors and local leaders attempted to develop a better system of public health throughout the period. For this research, the colonial office records and medical reports in Singapore and Hong Kong are mainly explored as well as English- and Chinese-language newspapers. In doing this, my research highlights how the interaction of Chinese and foreign individuals including merchants, doctors, emigrant workers and colonial officials, transformed the concept of public health in Chinese port cities at the turn of the twentieth century.

### Neal, Stan (Northumbria): At the Edge of Empires: Chinese Migrants in Singapore as an Imperial Template

Over the 1820s and 1830s Singapore became home to a rapidly growing Chinese population. The role of Chinese migrants in colonial society was discussed by both British and Chinese observers. This paper will examine the various perspectives on a Chinese population that was comprised of diverse social classes and ethnic groups. Colonial perspectives emphasized the importance of the Chinese migrant population for Singapore’s economic success and their effectiveness as a ‘middle-man’ between British colonial authority and the indigenous Malay community. Moreover, the ways in which ideas of racial hierarchy were constructed and interpreted in early colonial Singapore was indicative of wider notions of civilization and stratification developing across the British Empire. Specific attention will be paid to the writing of the Chinese businessman Seah Eu Chin and the British merchant Gordon Forbes Davidson. In contrast to records from colonial authorities, these accounts give a unique insight into the evolving relationships and identities of the Chinese community in Singapore. By interrogating these sources this paper will emphasize the important economic, social and political roles of Chinese migrants in colonial Singapore. Crucially, the success of Anglo-Chinese colonialism in Singapore was interpreted as a template for the development of British imperialism across Asia.

### Law Yuen-mei Vicky (Hong Kong): Demarginalizing voices: South Asian minorities in post-1997 Hong Kong

Socio-cultural assimilation of ethnic minorities into a Han-Chinese centered national amalgam has been the prevalent policy of the Chinese government since 1949. In Hong Kong, with a sizable population of non-Chinese minorities mainly of South- Asian origin ( India, Pakistan, Bangladesh, and Nepal ), the assimilative approach has to be handled more sensitively under its Common Law set-up, with due respect for ethnic identities and rights. Both the Hong Kong government and the South Asian community find themselves in a dilemma created by pressures in opposite directions. There are , on one hand, huge pressures on the minority community towards self-motivated assimilation, with the aim to participate more actively in a China-backed, Chinese-run economy and share its socio-economic benefits, and on the other, an innate preservationalism towards one’s own ethnic distinctiveness and identity.

This paper will first outline the history of the South Asian minorities in Hong Kong since colonial times, their growing voice for demarginalization after 1997, and then it’ll discuss the present government ‘s “soft” approach in its minority policy : it is realistic enough, on one hand, to be “China-centered” in its conceptualization of a healthy HK society, and on the other, through its administrative arms such as the Equal Opportunity Commission and the Education Bureau, it is strongly advocative of multi-cultural co-existence on the basis of fundamental humanist principles. We shall look particularly at its youth programs and education efforts ( new language programs in particular), aiming to demarginalize minority youths, through improved employability in a Chinese-dominated job market, and enhancement of ethnic confidence and communicative power ( in the Chinese language) in expressing ethno-cultural distinctiveness, and thereby more constructive participation in the multi-cultural vibrancy of Hong Kong society. The paper will also look at some shortcomings in such a policy.

## Politics and Law – Panel 6C

MS LG19

**Chair: Jane Duckett**

### Zeng, Jinghan (De Montfort): Constructing China’s national security strategy: the state of debate on core interests (2008-2013)

This article examines China’s national security strategy by studying 108 Chinese academic articles concerning “China’s core interests” – a term that suggests a non-negotiable bottom line of Chinese foreign policy and has been increasingly used by the Chinese government to legitimate its diplomatic claim. It identifies six major solutions in the Chinese debate: military cooperation, military modernization, economic cooperation, economic influence and domestic reform. While there is an increasing interest in hard (economic and military) power, diplomacy remains the most popular (and perhaps considered as most important) solution to the debate. The diverse view of national security strategy combined with the vagueness of core interests not only makes it difficult to predict Chinese diplomatic behaviour on key issues, but also provides external observers with a rich source of Chinese opinions to select from and thus help to support pre-existing views regarding the rise of China. I argue that this has given an indefinite answer over whether China can rise peacefully.

### Tsimonis, Konstantinos (King’s): China and the United Nations Convention Against Corruption

Since 1949, the fight against corruption in the PRC has been a very sensitive and politicised issue for the communist regime. Chinese anti-corruption policies and institutions have been criticized for their lack of transparency and independent oversight, the weak role of the judiciary, weak systems for prevention and routine monitoring, all of which are problems attributed to the heavy involvement of the Party. In the last decade, the Chinese government has expanded its participation in regional and international anticorruption regimes. Most notably, in 2006 the PRC ratified the United Nations Convention Against Corruption (UNCAC), which is currently “the only legally binding universal anti-corruption instrument”. A question, then, arises: has China’s participation in the UNCAC facilitated the adaptation of its anti-corruption policies to the international standards and best practices promoted by the Convention?

The proposed paper will examine the impact of the UNCAC in China’s anti-corruption legislation, policy and institutions. In particular, it will investigate domestic developments relating to the Convention’s 5+1 priority areas: prevention, criminalization and law enforcement measures, international cooperation, asset recovery, and technical assistance and information exchange. The last area of concern refers to the role of civil society in promoting the goals of the UNCAC. It will be argued that although the core approach of China’s anticorruption policies remains unchanged, the PRC has adopted measures that signify an expanded understanding of the problem of corruption, and demonstrates the regime’s willingness to adopt legal and technical measures to bolster prevention and routine monitoring. Still, the impact of the Convention on the PRC’s anti-corruption efforts is modest and mirrors both the political phobias of the Chinese regime and the weak institutionalization of the UNCAC.

## Keynote Lecture 2: Professor Peter C. Perdue (Yale): Two Rogues in Nineteenth-Century Shanghai: Reflections on Asia Inside Out

Rupert Beckett Lecture Theatre

Recent studies of modern Asia have aimed to transcend nationalist histories by examining connections between Asian countries. This stress on inter-Asian relations, turning Asia “inside-out”, offers new ways of looking at Asian geography. Many scholars have focused on borderlands, such as the grasslands of Central Eurasia, the highlands of South China and Southeast Asia, or the maritime regions. But besides regional studies, we can also follow the colourful lives of individuals who shaped these transnational movements.

Wu Jianzhang, for example, who served as Circuit Intendant in the Shanghai region during the mid 1850s, came from Chaozhou in Guangdong province. He was a hong merchant who purchased an official degree, and he also knew some English. He clashed with the British over control of treaty port duties, but he also had connections with American opium smugglers, Cantonese Triad society members, and the militia groups known as the Small Swords who occupied Shanghai in 1853. His Cantonese countryman and business partner, Liu Lichuan, led the Small Swords takeover of Shanghai, and invited Wu to lead the new government, but Wu fled for protection to the Americans, led the Qing recapture of the city, and earned for his pains punishment by exile. Yet he continued to thrive in Shanghai a decade later.

Liu had counterparts centuries before him and a century later, in the form of ambitious men of the water frontier who negotiated skilfully between merchants, bandits, officials, and local residents. Their lives tell us much about China’s active participation in global trends of the last five centuries.

## ROUNDTABLE: Environmental Histories of China: Why They Matter and Where to Go from Here – Panel 7A

Panellists:

### Andrea Janku (SOAS)

### Toby Lincoln (Leicester)

### Micah Muscolino (Oxford)

### Peter Perdue (Yale)

### Naomi Standen (Birmingham)

Taking the environment seriously remains a challenge for historians. Despite landmark publications such as *Sediments of Time* (1998), *The Retreat of the Elephants* (2004), or more recently *China: Its Environment and History* (2012), environmental history continues to play a marginal role in the field of Chinese Studies, in particular in Europe. In the US, a range of doctoral projects has changed the situation over the last decade. In mainland China a couple of centres for environmental history have been established (Shaanxi shifan daxue, Renda, Beida, Yunnan daxue, Fudan, Nankai), typically with backgrounds in historical geography, historical demography, and historical disaster research, and an association for East Asian Environmental History has been established in 2009 that endeavours to bring together researchers from Western and East Asian countries in biannual conferences. Environmental history is a highly diverse field characterised by a high degree of interdisciplinarity. It is thus more an approach to historical studies rather than a discipline in itself, an approach that requires regarding the physical environment as a historical agent in its own right. Despite the renewed urgency of environmental issues in our own time, both in China and globally, this is still something that the anthropocentric historical discipline finds hard to accept. The purpose of this roundtable is to discuss these issues in more concrete terms from the perspectives of the participants’ own work, and to think about possible futures for environmental histories of China. The panellists’ areas of interest range from the steppe ecology of North Asia in medieval times to historical disasters and climatology, from the environmental impact of war to the history of urbanisation in modern China.

## Xinjiang – Panel 7B

MS LG15

### Tobin, David (Glasgow): Identity and Security in Chinese Central Asia: Performing the Securitisation of Uyghur Ethnicity

The ethnically targeted violence of July 2009 in Ürümchi, Xinjiang, which left 197 people dead overshadowed the 60th anniversary of the founding of the PRC. Minority Uyghurs and majority Han were both victims and perpetrators and the violence showed that ethnic relations remain a significant challenge to the party-state’s capacity to provide “stability” and “ethnic unity”. This paper looks beyond the discourse of ethnic inclusion in official Chinese narratives of ethnic unity to their threatening mirror image; the spectre of Uyghur Turkic and Islamic identities, which the party-state narrates as security threats to the “life or death” of China. The paper will critically analyse official documents, ethnic unity mass education materials, public media, and interviews with witnesses. The analysis explores how violence is ethnicised and narrated to articulate boundaries and produce them as taken-for-granted referent objects of security in the classroom and on the street. The paper asks how are the same acts of violence against ordinary people by different majority/minority groups framed as different types of threat to China? *Who* is the referent to be secured by the security practices of the Chinese party-state in Xinjiang? The paper argues that the securitisation and de-securitisation of violence in official discourse is contingent upon the majority/minority status of the actor, thus producing different subject positions within the nation and different everyday insecurities for different ethnic groups.

### Zhang Xiaoling, David O’Brien (Nottingham): Who are they talking to? An examination of the different language versions of *Xinjiang Daily*

China has spent billions in recent years on the promotion of soft power to win the hearts and minds of the international public, demonstrating a focus on the potential power of the media. However it has also grappled with an escalation of ethnic violence in the Xinjiang region, garnering much negative coverage and suggestions that its hard-line policies are failing to achieve their intended goals of defusing tensions, and making all ethnic groups in Xinjiang better off.

This paper moves away from attempts to answer the question of why there is an upswing in violence. Instead, drawing on Gramsci’s notion of hegemony, it turns to Xinjiang Daily, the official state newspaper of the region, to find how it tries to shape a symbolic environment and create a meaning system. It problematizes the thesis that the Chinese Communist Party has developed an acute awareness of the importance of the media as a key instrument in shaping public opinion, and argues that: 1. Xinjiang Daily plays an ambiguous role because instead of trying to build consensus among ethnic groups within Xinjiang, it is more focused on shaping the opinion of the majority outside Xinjiang. 2. It works more as a space for expressions of the majority rather than the ethnic minority. 3. Its different language versions do not suggest that the target readers are of the same importance to the Party-state.

The paper examines samples of three (Mandarin, Uyghur, and Kazakh) online versions of Xinjiang Daily across 2014, in order to reveal how these different versions tell their targeted publics what to think about events (agenda-setting), and how to think about them (framing). It also contextualizes these differences through interviews with Xinjiang Daily professional workers and explorations of the larger political, economic and social situation by literature review and document analysis.

The paper concludes by showing that in an effort to shape the opinion of the majority outside of the region, Xinjiang Daily promotes the dominant Han group’s culture, values and policies, and in spite of the different language versions, and because of its ambiguous role towards the publics it wants to influence, fails to deliver the right messages to the right readers.

### Yin Zhiguang (Exeter): Clashes of Universalisms: Xinjiang in British Royal Geographical Society Reports, and the Changing Relations between “Center” and “Margin” in 19th century World Order

This paper argues that the “margin” held a vital role in understanding the formation of new world order based on a different discourse of universalism. The expansion of European colonialism in 19th century marked a crucial moment in history when contemporary world order based on the legal recognition of sovereign state was conceived. The colonial expansion could be understood as an enlargement of the applicability of international law, which originated from a European historical context. This legal universalism transformed the non-European world through the extension of membership for the exclusive club known as “family of nations”. A privilege of this membership was the mutual recognition of state sovereignty among club members. Hence, when confronting non-Western states, the Euro-centric universalistic discourse of international law was seen being used as a pragmatic tool to challenge political orders established under other forms of jurisprudence. In China, the traditional Confucius “tianxia” (under heaven) world-view was a form of universalism which emphasizes on cultural recognition. It was significantly different from the 19th century European language of international law which functioned on the recognition of property rights and ethnicity. With the increasing colonial commercial activities from Russia and Britain in Central Asia after Crimean War, a hegemonic China in the region became a significant obstacle. Hence, Xinjiang, a geographically peripheral province of Chinese Qing Empire began to be systematically delineated as “East Turkistan” in Russian and British geographic exploration reports. The case of Xinjiang provides us a window to review the historical process in which the Euro-centric universalism of international law acquiring its universality. By using these reports, Chinese imperial records and intellectual writings, this paper demonstrates that in this historical moment of great transformation, the political significance transcended the conventional geographic relations between “center” and “margin” in an empire. Through the rising colonial commercial activities in its marginal areas, the Chinese conventional tianxia universalism was challenged by the legal universalism of international law, which eventually forced Chinese Empire to change its way of governance in Xinjiang.

## Posters

Parkinson Court South throughout the conference

### Andrew Thomas (De Montfort): Popular participation in space exploration in Russia and China and its transmission to soft power

This Poster deals with postal products as popular and ephemeral materials which offer a simple and obvious analogy with Derrida’s The Post Card. It is a visual representation of a literary text and considers the ontology and epistemology of this popular participation. Coincident with the postal stationery in this Poster lie extracts from Derrida and those studying his work.

At the China Space Post Office in Beijing and the Zhuhai Air Show, postal stationery was identified within the display spaces, which as galleries were interrogated repeatedly using a “shooting script”.

An initial question raised by the Poster is the legibility to Westerners of the Chinese language. Despite a common Western misunderstanding of the presence of phoneticization in Chinese written Hanzi 汉字what matters is neither the written word nor the phoneticization of it, but the communication that goes with the word.

Mass printed postcards with a space theme and “commemorative” and posted postmarks are shown, with an individual post card generated by sending a photograph electronically to a printer owned by the China Post Office. The application of Derrida to electronic messages is affirmed; but images of franking show attempts to deceive, and the electronic postcard seems to present the human subject falsely as an astronaut.

This Poster concludes that:

• Popular participation in space exploration is demonstrated in China

• Cards and printed, stamped and electronic texts (e.g. using barcodes) in Chinese and English scripts (including images) are forms of communication which yield poststructuralist discourse.

The exercise challenges the status of the Realist view of international relations as a dominant construct in that it supports the suggestion that implicit power can be shown to be mediated by popular materials in a poststructuralist approach.

### Lyce Jankowski (Ashmolean, Oxford): From cataloguing to treasure hunting – East-Asian coin collections at the Ashmolean Museum

The Ashmolean Museum in Oxford holds a large collection of East-Asian coins including Chinese, Vietnamese, Japanese and Korean coinage as well as banknotes and amulets. The larger part of the collection is made of Chinese coinage, which ranges through the entire history of China from 600 BC to the 20th century. The collection benefits from a three year program (2014-2017) to catalogue and document it.

This poster aims to describe the on going work (from identifying and documenting coins to arranging the whole collection along with studying its history). It will present the results of the first year and the expected outcomes. The collection shall be available for research both to visitors and online within the next few years.

### Audrey Dugué-Nevers (Sheffield): China & Soft Power、中国与软实力: how is China wielding soft power to alter its image?

My research interests encompass Political Economy, International Relations, International Development, Culture, and focus on East Asia and particularly China. China’s recent economic growth, spanning three decades in a globalised economy, illustrates that China has become a regional leader and a prominent actor in international affairs. This equally highlights the fact that economies are intertwined in a multi-polar world, and furthermore shows that states have an influence on others, and suggests that states are influenced by others, as a result of the circulation of goods, ideas and culture. Scholars wonder whether cultural interactions will lead China to adopt Western values to reach a sustainable development or, conversely, to spread its values, similarly to the debates which occurred regarding the Western economic growth template confronted to the “East Asian miracle” prior to global financial economic crises which took place in 1997-1998 and 2008.

I am currently focusing on Public Diplomacy and Soft Power, and on how this concept, coined by the American Joseph S. Nye in the 1990’s and developed further in the 2010’s towards “smart power”, is used in East Asia. My aim is to analyse how China is using soft power, which involves culture, policy and values, to change its image into a “peaceful rise”. Indeed, Chinese leaders wish to expand China’s cultural and diplomatic influence worldwide: they are aware of the need to monitor China’s image, and thus are willing to change a negative image into a more positive one, so as not to be perceived as a “threat”.

### Guo Hai (Leeds): A Lacanian Discourse Analysis of the Sino-Japanee ‘History Problem’ from 1972 – 2015

My PhD research project aims to explore the reasons for the persistence and longevity of the ‘history problem’ discourse in Sino-Japanese relations through the lens of Lacanian discourse analysis. This requires analysis of the ‘history problem’ discourse on three different levels in both China and Japan, namely, official discourse, the wider public debate, and the relevant popular culture. Although the recognition of the ideational factors (such as identity politics between states and output of public emotion in foreign policy-making) in the Sino-Japanese ‘history problem’ has been encouraging, the current literature still remains agent-centric and/or treats history instrumentally as a tool for political legitimatisation without taking into account seriously the intimate relationship between affect and discourse – that is, they fall short of explaining why the ‘history problem’ could be appealing to its ‘captive audiences’ and used as a tool for legitimatisation in the first place. Drawing on Lacanian theory, I propose to develop a Lacanian psycho-discursive approach that enables a fuller understanding of how the ‘history problem’ discourse has transformed into, and remained, a site of affective investment in the bilateral relations and the wider public sphere. To this stage of the study, I draw the hypothetical conclusion that the reproduction of ‘history problem’ discourse has been resulted from the fantasy and ideological enjoyment (jouissance) subjects procure therein. This research will produce a better understanding of the Sino-Japanese memory politics, psychoanalytic approach in IR (International Relations), and the interrelations between human subjectivity and political formation.

### Yang Yang (Essex): The Political Struggles of Chinese Trotskyism, in the 1970-80s, a Historical and Discourse Analysis

In an academic circle of Chinese Studies, Chinese Trotskyism is still a “mysterious” and “unspeakable” research area waiting for scholars to probe. The influence of Trotskyism had been minimal since the Trotskyist movement in the mainland was smashed down in 1952. However, Trotskyism at least preserves historical and theoretical values for socialism which should be righteously and honestly reappraised by serious academics in historical research, and not be falsified by political prejudice from Chinese official historiography.

This research is to investigate the new development of Chinese Trotskyism in Hong Kong as well as in the mainland from the mid-1970s to late 1980s by largely using a new Trotskyist collection at Leeds University Library, from which I will argue that, like many western styles of dissent and radical campaigns led by left intellectuals, the Trotskyist movement in China is not purely a political practice but more precisely a discourse and ideological encounter in Greater Chinese areas: Communists as the rulers create political myth, but Trotskyists as the ruled attempt to demystify it by challenging the dominant Stalinist/Maoist ideology. Therefore, ideological disputes and de-stigmatisation of “the sins of Trotskyism” become main themes in Chinese Trotskyist struggles after the 1970s. Moreover, the peripheral Trotskyist re-interpretation of the communist ideology will open a possibility to alternatively articulate the history of Chinese Communist Revolution from breaking away the official historiography. In this sense, this study of Chinese Trotskyism will be a “historiographical and ideological detour” of a marginalised group in Chinese political history.

### Zeng Jinghan (De Montfort): Debating China’s Core Interests: A mixed quantitative/qualitative analysis

This project studies how China aims to secure its "national core interests"  – a term that suggests a non-negotiable bottom line of Chinese foreign policy and has been increasingly used by the Chinese government to legitimate its diplomatic claim. By using content analysis to study 108 Chinese academic articles concerning “China’s core interests”. It identifies six major solutions in the Chinese debate: military cooperation, military modernization, economic cooperation, economic influence and domestic reform. It find that diplomacy is still the most popular solution to the debate followed by the suggestion to develop a stronger military power. This article argues that the diverse (and sometimes contrary) views on China’s national security strategy have made it difficult to predict and test the credibility of China’s peaceful rise commitment.

### Paul Farrelly (Australian National): C.C. Wang, Terry Hu and a history of New Age religion in Taiwan

In my nearly completed doctoral dissertation I examine the lives and writings of the two most influential proponents of New Age religion in Taiwan: C.C. Wang 王季慶 (1941-) and Terry Hu 胡因夢 (1953-). Through their autobiographies and other published material, such as translations, essays, books and magazine articles, I show how not only did they introduce New Age religion to Taiwan, but also represented their own lives as evidence of this system’s transformational efficacy.

Since the late 1960s Wang and Hu (a former movie star and once married to Li Ao 李敖) have indelibly shaped how the global New Age trend became a popular and influential element of Taiwan’s religious landscape. Anti-authoritarian and strongly influenced by their experiences in the USA, as editors and translators Wang and Hu entreated their readers to participate in a process of individualised text-based personal transformation; at once modern and global, yet sympathetic to Chinese religious culture. They sought to share the philosophies and techniques that had engendered radical transformations in their own lives and in their understanding of the world.

Through reconsidering the intriguing temporality and multiple localities in their work, I show how Wang and Hu developed a specific type of late Twentieth Century modernity for women in Taiwan. Reading Wang and Hu allows us to tease out some of the tensions found in notions of the religious and the secular and to consider how the New Age augments debates on identity and Chineseness in Taiwan.

## Publishers

Combined Academic Publishers

Cypress Books

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Routledge