BACS Conference 2011

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BACS Conference 2011 Abstracts

Time: 09.00-11.00 Session 1, Thursday 8th September
Panel: Ideological Issue in Modern Chinese History
Chair: David Der-wei Wang
Location: Prestonfield, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: "Ideological Battlefield": The Making of the Cultural Politics and the Struggle for Revolutionary Legitimacy in the 1920s China
Presenter: Sam Zhiguang Yin, University of Cambridge
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Starting from the mid-1920s, ideological conflict gained a more essential place in Chinese revolution. Power holders had to convince the public that they were legitimately leading the revolution, which were for the larger good of the people. Social mobilisation was also sustained by ideological legitimacy and the success of constructing a collective recognition. This paper aims to provide a novel perspective to examine the historical origin and the significance of political propaganda in the context of Chinese nation-building during the revolutionary period in early 20th century. The research subject of this paper is the historical development of the KMT and the CCP cultural policy, particularly their political interests towards literature and intellectuals, in the late 1920s and early 1930s. The political attention on literature is intertwined with the discursive construction of a national identity under different revolutionary visions. The intellectuals, for political parties, became the channel of achieving mass mobilisation and ideological propaganda and also a unique social group that needs to be politically constructed. Both the CCP and the KMT discovered through their revolutionary activities that the key issue of revolution was to achieve a mass mobilisation of the people and acquire the legitimacy among the people. I believe that the study of ideological propaganda provides a scope for us to better understand the historical origin and the structure of the construction of modern Chinese national identity, individuality, citizenship, and society. Furthermore, it can help us to better understand the logic and problems of contemporary China, which are generated from a century long socio-political revolution.

Title: A Metaphor for Ambiguous Urban Modernity: Public Parks in Beijing (1910s-1950s)
Presenter: LIN Zheng, PhD Candidate, Dept. of Chinese Language and Literature, Peking University, tutored by Prof. Chen Pingyuan
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Public parks were introduced into China to represent Western urban modernity in the early 20th century. However, rather than directly adopting Western styling (in

contrast with Shanghai), the parks in Beijing were converted from existing imperial gardens of the Qing Dynasty. In this regard, they provide a metaphor for contemporary Beijing, which experienced the modernization process while at the same time harbored certain traditional essentials. This paper explores a series of interrelated subjects, namely Liang Qichao, Shen Congwen and Liang Sicheng, to demonstrate how the intellectuals of the time conceived and constructed the Beijing parks as a representation of Chinese urban modernity in the first half of the 20th Century. As a pioneer among the first generation of Chinese intellectuals who "opened their mind to the world" and therefore developed the infrastructure of Republican Beijing, Liang Qichao not only focused on the western parks in his overseas travel notes, but also was responsible for establishing two public libraries attached to Beihai Park. Benefiting from Liang and his contemporaries' endeavours, new literature writers such as Shen Congwen (as well as the protagonists in his autobiographical fictions) enjoyed visiting parks and reading in park libraries, which provided them with burgeoning public spaces for entertainment and social interaction. Shen's inspiration for parks derived from his close friend Liang Sicheng, the notable architect and the son of Liang Qichao, who proposed to preserve the parks and the city walls, and even to reshape the whole of Beijing as a "Large Park" in his reconstruction project of the city in the 1950s. The project illustrated his insightful understanding of modernity which integrated tradition rather than contradicting it. The subsequent rejection of the project by the Communist government symbolised the end of half-a-century of creative exploration of the relationship between modernity and tradition in the use of public space.

Title: Rethinking Twentieth-Century China: Liang Shuming on Culture
Presenter: Catherine Lynch, Emeritus, History Department, Eastern Connecticut State University, USA
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The hundred year anniversary of the 1911 Revolution in China is the occasion for a rethinking of China's revolutionary twentieth century. From the New Culture Movement (1915-1921) to the "cultures craze" of the 1980s, and to the current official revival of Confucianism, one of the striking themes of this century has been that of cultural change. The ideas of Liang Shuming provide an avenue into an expanded understanding of the complexities of conceptions of culture and cultural change in the first half of China's twentieth century.

The philosopher and social activist Liang Shuming (1893-1988) is most frequently taken as a Confucian cultural conservative, yet Liang came to see himself as devoted the creation of an entirely new culture in China. Apparent contradictions in Liang's stance toward culture begin in his most famous book, *Eastern and Western Cultures and Their Philosophies*, published in 1921. Written in the context of the New Culture Movement and the argument between cultural conservatives and those in favor of "complete Westernization," this book appears to argue, inconsistently, both that cultures an exclusive absolutes which cannot be mixed and that China's culture must

absorb salient aspects of Western culture. A closer look however shows that the inconsistency lies not so much in Liang's basic ideas as in his inconsistent use of the term "culture."

Liang's ideas continued to grow over the next decades, and his conception of culture, still central to his thought, was intertwined with his evolving understanding of history and society's structure. With a more complex and concrete approach to history, developed in dialogue with Marxism, Liang saw China's society as in utter collapse, at a point at once of crisis and of opportunity to create an entirely new culture, one tied to the expression of humankind's best potential. Liang did not ground this vision in a conception of cultures as static, closed systems as in others' arguments in the New Culture Movement and since. Rather his conception of cultures came to involve comprehensible structures, neither accidental nor arbitrary, open to human creativity and in the midst of change.

Title: Coloniality of Knowledge -- Looking at the History of Chinese Anthropology
Presenter: LIANG Hongling, Research fellow, Hong Kong Advanced Institute for Cross-Disciplinary Studies, and Department of Asian and International Studies, City University of Hong Kong
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This paper considers the impact of global coloniality on the early history of Chinese anthropology. In particular, it will look at the cases of two well-known Chinese anthropologists: Fei Xiaotong and Lin Yaohua, who would become recognized respectively for their works, Peasant Life in China (1939), and The Golden Wing: A Family Chronicle (1944). Both Fei and Lin began their academic careers with an interest in non-Chinese/non-Han Chinese culture, but were advised to shift their research focus to Han Chinese related subjects during their studies in the UK and the US. I will argue that the introduction of anthropology to China was inseparable from the transmission and naturalization of modern euro-american centered epistemology in the Chinese context, which turned indigenous knowledge into an object of study, instead of regarding it as a sustainable knowledge. From its inception, the epistemological and methodological paradigm of anthropology in China was embedded within discourses of European coloniality and modernity. Later, due to political and ideological reasons, anthropology in China also became influenced by Soviet Union ethnic theories and policies, and was closely associated with ethnology. Indeed, Fei and Lin both wore the dual caps of anthropologist and ethnologist.

By examining the careers of Fei and Lin, I seek not only to bring renewed attention to the work of two leading twentieth century Chinese intellectuals, but also to open up some important theoretical questions concerning the wider implications of the coloniality of knowledge within Chinese academic discourse.

Time: 09.00-11.00 Session 1, Thursday 8th September
Panel: Issues of Social Policy in Contemporary China
Chair: Tim Wright
Location: Salisbury, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: Factors Influencing Environmental Activism in China
Presenter: Neil Munro, Visiting Lecturer in Chinese Studies, University of Edinburgh
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This paper aims to identify factors which influence citizens suffering health or economic harm from pollution to take action, and the types of action they take. Whilst the majority of studies on environmental activism in China have been based on small local samples, and often relate to a specific environmental problem, this paper is based on an analysis of the China General Social Survey (CGSS) carried out nationwide by Renmin University and HKUST in 2006 (N=10,151). In this survey, 6.5% of the respondents (N=664) claimed that they or their family had suffered health or economic harm during the last year due to pollution. Of these, 25% (N=169) claimed to have taken some action on the most severe occasion. This is a sufficient number of cases to undertake some statistical analysis of environmental activism nationwide. The analysis will test two hypotheses about how environmental activists differ from non-activists: first, activists have more resources (eg. income, education, social and political capital); second, activists differ in their political values (eg. more anti-authoritarian, more pro-market, pro-globalization). Amongst public actions against pollution, two types are dominant: contacting the polluter directly (44%) and contacting government officials (43%). The paper will test the hypothesis that the characteristics of activists choosing these two types of action are similar. Finally, it will compare levels of satisfaction with results of these types of action.

Title: Local bonds, local entitlements: citizenship in rural and urban Tianjin
Presenter: Sophia Woodman, PhD candidate, Department of Sociology, University of British Columbia, Vancouver
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Citizenship in China is embedded in local relationships of belonging, participation and entitlement anchored in institutions that organize people in workplaces, urban neighborhoods and rural villages, this paper argues. Based on ethnographic fieldwork in four communities in Tianjin, it examines how villager and residents committees act as a nexus for participation and formal rights, while also providing social welfare to the needy. These—and parallel local institutions in which citizenship is embedded—bind citizens to the state through a face-to-face politics that acts both as a mechanism of control and a channel for claims-making and pressure from below.

The security local citizenship bonds can provide—particularly when people face a life crisis—are critical to maintaining state legitimacy in a time of rapid and destabilizing change. The personalized politics in which such bonds are enmeshed can be both enabling and constraining, and exists in distinct tension with formal citizenship and bureaucratic-rational forms of governance, such as the notion of "ruling in accordance with law."

While the legal and institutional frameworks are set at the national level, the local, cellular character of citizenship means great variation in both form and practice, depending on a range of factors including local leadership, sources of informal power, local history and personal and institutional relationships. This model of local citizenship helps explain patterns of inequality and of contentious politics in contemporary China. Observing how the national takes shape through the local, the China case suggests ways to revisit some of the central assumptions of the citizenship literature.

Title: Issues in Health Impact Assessment in China: examples from joint-ventures in the oil and gas, and forestry industries
Presenter: Caroline Hoy, NHS Health Scotland and Scottish Centre for Social Science Research in China, Glasgow University, UK and Marilyn Beach, M Beach Consulting International, TX, USA

Health Impact Assessments (HIAs) aim to map and evaluate the health impacts of a project or development programme in an engaged and participatory way. They are often undertaken as part of wider economic, social and health impact assessments. China's rapid development since modernization and reform began in 1979 has led to great pressure to develop and extract oil and gas and timber resources. Extraction and development pose significant challenges including, but not confined to, geography, commerce, society and health. This means that impact assessments in general are demanding. While progress has been made in environmental impact assessment, health/social impact assessments are poorly developed, and lessons are not implemented appropriately.

In this paper, the authors examine examples from China of one of impact assessment's most essential components: stakeholder and beneficiary engagement and the attendant responsibilities involved when reaching and engaging with these groups at various stages in the project cycle. We will highlight examples from Health Impact studies in the extractive industries, while examining the complexities involved in performing such work in China. For example, while it is tempting to engage directly with only the target population, it is also critical to acknowledge and work with complicated local hierarchies and recognize power dynamics between and among power levels. This may appear to create delay but ignoring these power dynamics will result in an inferior assessment. Thus, our paper will underscore the importance of sometimes challenging these practices in China in order to fully engage with target populations which are often both vulnerable and excluded.

Impact assessments therefore, can be highly contested and this paper uses experience-based learning from over ten years work in impact assessments across China.

Title: Poverty Policy and its Local Implementations: An Exercise in Comparing Dibao Policy Documents from Various State Levels
Presenter: Christopher Rosenmeier, Senior Teaching Fellow, University of Edinburgh
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The Chinese government has implemented a means-tested social security programme for the poorest, dibao, and is currently expanding its implementation from urban to rural areas. A comparative analysis of dibao legislation from different government levels reveals some of the tensions in implementing such policies as Beijing pushes for local governments to implement the policy more widely. As a case study, I take a closer look at dibao legislation from the State Council, the Shandong provincial government, and the Qingdao municipal government.
A vertical and horizontal reading of state documents in this way reveals differing government priorities that cannot be found in any single government text.

Time: 09.00-11.00 Session 1, Thursday 8th September
Panel: Traditional Literature and Art
Chair: Julian Ward
Location: Holyrood, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: Poetic Inspiration: Poetics of Ye Xie and the Lingnan Poet Trio
Presenter: Chau-hung Dung, Chinese Civilisation Centre, City University of Hong Kong, Hong Kong
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It is widely held that Ye Xie (葉燮) originated the creativity-focused poetics which sticks to neither Tang- nor Song-Dynasty pattern but treasures freshness for its own identity, and emphasises the voicing of man's feelings and emotions. This paper seeks to trace the source of inspiration of Ye's theory back to his predecessors: the Lingnan poet trio (嶺南三家) – Qu Dajun (屈大均), Chen Gongyin (陳恭尹), and Liang Peilan (梁佩蘭) – whose contributions have long been neglected.

This paper starts by examining the four poets' intellectual exchange. Then, it compares Ye and the trio in their treatments of four aspects of poetics – ontology, evolution of poetry, principles and techniques of good composition, and criteria for valid appraisal. It juxtaposes Ye's arguments with two articles by Qu and Chen, which Ye must have read, to reveal the associations therein.

Ye's creativity-focused poetics presents an inclusive and systematic theory with strong argument, couched in readable language. Yet, the paper argues that the

nationwide known trio preceded Ye in suggesting the creativity-focused poetics. Before publishing his poetics work – *Yuan Shi* (原詩), Ye had made acquaintance with Liang and spent time in Liang's province – Guangdong, but he remained far less well-known by then. Ye's theory was influenced by the work of the trio to form his ideas, taking the trio's poetics as an important source. It concludes that the trio's poetics deserves a more important position in the history of literary criticism.

Title: Environmental Thinking and Aesthetic: Revisiting the Laozi
Presenter: Yim-tze Kwong, Dept of Chinese and Dept of Translation, Lingnan University (Hong Kong)
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The relationship between humanity and nature is one of the oldest issues in human life and thought. In two centuries of modern-pace industrial overdevelopment and consumerist wastage, environmental over-utilization and pollution have catalyzed environmental studies of various disciplinary and multidisciplinary foci over the past few decades, including "environmental philosophy" since the 1970s. There is growing recognition that Western modes of thought and world views—Judeo-Christian or Greco-Roman—underlie an anthropocentric, instrumentalist attitude to the natural environment that ranges from unfeeling alienation to destructive misuse.

Alternative world views may offer resources for a healthier relationship with nature. One such resource is Daoist thought, which is marked by a philosophical, affective and aesthetic affinity for nature. This paper offers a reading of the *Laozi* from an environmental perspective, linking such concepts as the Way (Dao), inherent nature (de), spontaneity (ziran), non-action (wuwei), vacuity (xu), tranquillity (jing), softness (rou), weakness (ruo), self (si), withdrawal (tui), simplicity (pu), non-aggressiveness (buzheng), small community (xiaoguo guamin); related images and metaphors embodying this world view are also explored, e.g. water, valley, infant, female. The paper shows how the *Laozi* offers an outlook on nature marked by cosmological humility, gentle affection and aesthetic appreciation, by a sense of holism and connectedness, non-domination and harmony. While its primitivistic vein cannot replace urban development, the *Laozi* serves as a sobering reminder that care and respect for the environment is the only way to the sustainable development of human civilization.

Title: A Study of Ci Poetry Societies in Late Qing
Presenter: Winnie Wai Tsui, The Chinese University of Hong Kong
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Ci poetry, once flourished in the Song dynasties, is described to have a comeback during the Qing dynasty because of an increase in both its writing and criticisms. Whereas enormous amount of research is conducted on early Qing, a clearer picture on its development late Qing ci poetry reminds to be drawn. Although during this period, one observes the largest number of ci poets, poetry, criticisms, societies and

other interactions between the poets, researchers focus only on a few poets and their ci criticisms. While recently there are attempts to look at the literary field by grouping poets into schools, methodological problems arise as late Qing poets were highly mobile and often influenced by many groups of thoughts. They formed societies, wrote poetry using one another's rhymes, debated prosodic ideas, re-read and published Song ci poems together. There activities are essential in shaping the trend of writing and criticisms. This research is aimed to show how these networks were built, and how the literary field of ci operated. It is hoped to shed lights not only on the social behaviour of the poets, but also the relationship between the field of ci and other literary fields as ci is often described to be marginalized during this period. Owing to the abundance and complexity of research materials, this research focuses on the period from the 1870s to 1910, during which ci societies grew in an amazing speed, indicating a significant increase in poets' interactions.

Title: Commemorative Painting for/of the Deceased: Wu Li's (1632-1718) Remembering the Past at the Xingfu Temple (1672)
Presenter: Ning YAO, PhD student in Institute of East Asian Art History, Heidelberg University, Germany
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Commemorative paintings of the deceased painted by Chinese literati are a largely unexplored field.

This paper will briefly look into the origins and the formation of Chinese commemorative paintings, stressing especially the roles played by the Wu school masters and Ming loyalist and the significance of symbol and metaphor, which are commonly used in such paintings.

It then will focus on Wu Li's (1632-1718) scroll Remembering the Past at the Xingfu Temple, which is depicted for the dead Chan Buddhist monk Morong in 1672, exploring its artistic, social and religious meanings and functions. Indeed, Wu Li's Xingfu scroll not only constituted a commemorative painting of the deceased but also a painting for the deceased for going to the Buddhist Pure Land paradise.

This paper attempts to demonstrate Wu Li's concept and attitude of assimilation observed not only on the Xingfu scroll, which was also favoured by the Wu school painters, but also in his religious thinking, for he was quite possibly a Christian when the Xingfu scroll with the ideas of the three-years-soul-journey in Chinese purgatory and syncretistic Buddhism was painted. The phenomenon of assimilation thus, is the key in order to understand the social and religious dynamics in seventeenth-century China.

Title: Depoliticising and Disempowering. The Effects of Propaganda on Chinese University Students
Presenter: Lisa Richaud, Université Libre de Bruxelles (Free University of Brussels)
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While scholars have emphasized the ongoing importance of propaganda in the Chinese authoritarian regime (Brady, 2009), its efficiency has been more assumed than empirically observed from the standpoint of the individuals. The objective of this paper is twofold. First, it intends to examine the effects of propaganda on university students. Second, it thereby intends to propose a reconceptualization of propaganda, combining a macro-level approach with micro-sociological analysis. Defining propaganda as "the attempt to transmit social and political values in the hope of affecting people's thinking, emotions, and thereby, behavior" (Kenez, 1985), I hypothesize that its efficiency do not consist in persuasion and positive inculcation of values it seems to convey.

Instead, the influence of propaganda is rather negative, resulting in de-politicization and disempowerment. Data is provided by a two months fieldwork I conducted in Beijing in 2009-2010, consisting of participant observation and semi-structured interviews with Chinese students. The paper is organized as follows: First, it focuses on the effects of political education, a form of propaganda directly imposed to university students. Through an interpretation of respondents' perceptions, I demonstrate that while political education fails as a means of inculcation, students' skeptical attitudes paradoxically lead to indifference towards the relation of domination. Second, I argue that propaganda is therefore not reducible to a tool of persuasion and inculcation. Beyond political education or other tangible and external forms, propaganda should be regarded as an order of discourse, establishing norms which are internalized and reproduced by individuals through socialization process and social interactions.

Title: Chinese Political Discourse and Rhetoric on Xiaokang Society (小康社会) Since 1979
Presenter: Thomas Boutonnet, Université de Lyon - Jean Moulin

The xiaokang society (小康社会), or "well-off society", is a political program set by Deng Xiaoping in 1979 that comes within the framework of Deng's global policy to "modernise" China. It refers directly to the Book of rites, in which xiaokang society is characterised by the ending of social equality, the rise of individualistic values and

the desire for personal wealth. Based on legitimised inequalities, the xiaokang society clearly establishes the prevalence of the private sphere upon the public.

Used by Deng as a euphemism for capitalism, this xiaokang society was supposed to be achieved by the year 2000, with specific economical and social goals to be reached by then (including a GNP above 1000 US$/year and decent material conditions for the whole population). But in 2002, most of the Chinese population is still living in conditions that are far from complying with xiaokang standards. Although the failure is obvious, the Chinese Communist Party have managed to turn this failure into a success, as it declared that China is "as a whole" (zongti shang 总体上) a well-off society, but "not in a comprehensive way" (buquanmian 不全面).

This paper first examines the characteristics and the cultural background of the xiaokang society, and discusses related discourses produced by the CCP after 1979. It then attempts to understand why the CCP failed to implement such "well-off society" by 2000 as it was supposed to, and studies how the CCP managed, through the use of specific discourses and rhetoric, to transform this failure into a relative success. The paper finally examines authorities' ability to write reality and history and to submit reality to rhetoric in such contradictory way that words lose their potential to mean.

Title: Linkage Politics and Newspaper Type: An Analysis of the Coverage of the 2008 U.S. Presidential Election Campaign in Mainland Chinese Newspapers
Presenter: CUI Yan, Ph. D student, School of Journalism and Communication, The Chinese University of Hong Kong, N. T. Hong Kong
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As the most powerful nation in the world, the result of the U.S. presidential Election has recognizable influence on the other nations, particularly for those nations with a different ideology. For the Chinese public, the Western democratic system has often been interpreted in an abstract manner, while the presidential election gives a concrete example to understand how the U.S. political system works. Adopting the concept of linkage politics from politics, this study examines how party-orientation and market-orientation newspapers in China presented the 2008 U.S presidential election campaign to their audience and in what sense their presentation embodies the linkage-politics, i.e., how international news serves for the reproduction of domestic dominated ideology and safeguarding civil political needs. The result shows that the Party-oriented newspaper tends to meet the demand of linkage politics, while market-oriented newspapers displayed a mixed attitude. Although market newspapers, out of concern of political safety, adopted some tactic to comply with the demand of linkage politics to some extent, their cooperation was limited since their main purpose was commercial success and their presentation even destroys the aim of linkage politics for the reasons that include acquiring market profit and/or the pursuit of professional values. This paper provides a case study in the discussion of international news around the world, and makes a positive effort to fill in the research gap of limited research on international coverage in Chinese

media. In addition, it goes beyond previous research on Chinese media limited to party-oriented media by comparing different type of newspapers.

Time: 14.00-15.30 Session 3, Thursday 8th September
Panel: China's Foreign Relations: Past and Present
Chair: Caroline Hoy
Location: Salisbury, John McIntyre Conference Centre, Pollock Halls, Edinburgh

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Title: The Chinese World Order and Japan: Chinese perceptions of Self and Other during the Japanese invasions of 1592-9.
Presenter: Marshall Craig, University of Oxford
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At the end of the sixteenth century a Japanese invasion of the Korean peninsula forced a large military response from Ming China. Facing an explicit attack on China's hegemonic position in the region and a real threat to China's security, the emperor and leading Chinese officials felt forced to act. Sources from the time show that China's role in the conflict became the subject of lively debate around the country. I look at the writings of three private individuals and use close-reading combined with examination of language usage to draw out contemporary perceptions of Japan, the international order, and Chinese national identity.

Moving beyond the clichéd rhetoric of diplomacy to analyse less official writings reveals a more complex worldview than allowed by the traditional Chinese World Order model. Japan lay beyond China's sphere of political influence, and these contemporary writers evidence thinking which accommodates the plural reality of international politics. However, this view proves not to be contradictory with their use of the conventional language of China's universal supremacy.

The sources are therefore also revealing with regard to narratives of Chinese self-identity: the suggested coexistence of a universal "culturalism" and more exclusive conceptions of Chinese culture and Chineseness. This is especially the case when the writers discuss historical Sino-Japanese relations through such complex periods as the Yuan dynasty. An analysis of how these writers perceived the relationship between polity, territory, and cultural community points to conceptions of China that are closer to late-Qing nationalist narratives than is often believed.

Title: China, the EU and Global Security
Presenter: Monica Gheorghita, Ministry of Foreign Affairs, Romania and Giovanni Faleg, PhD Candidate, London School of Economics

Do China and the European Union hold contrasting or similar visions of international security? To what extent is the evolution of global security affairs shaped by the way these two actors respond to changing security challenges?

As the nature of international security is changing dramatically, the question of why and how major powers act in the international arena, and the extent to which their behavior is likely to be cooperative or not becomes crucial. The relation between the European Union and China is a case in point.

The rise of China as a great power in the past three decades is arguably the most important international development of our era. Impacting the global system in ways we are yet to fully understand, China is on its way to becoming "a responsible major power" (fuzeren de daguo 负责任的大国) with the potential to threaten the dominant position of the West (the United States and the European Union) in the economic and security field alike. In crafting its foreign and security policy, the Chinese establishment has readily embraced the concept of „soft power", partly because it is highly compatible with many aspects of its traditional and strategic thinking ("the harmonious society/world"), but also because it offers a pragmatic solution to ease the anxieties around the world about China's rise ("the China threat" thesis).

The European Union has also largely developed its foreign policy through soft power means. The practice of Europe's soft-power fluctuates – often quite inconsistently - between the „Pluto" and „Pallas Athens" paradigms, that is between the EU's effective strong economic influence around the world and its normative ambition to export a model of democratic governance based on the rule of law and the enjoyment of human rights and fundamental freedoms. On the security side, the EU has placed great emphasis on the concepts of „human security" and „civilian crisis management" in the development of its crisis management capabilities, thus rejecting a vision of security entrenched on hard or military power alone.

While China and the EU approaches to security issues are shaped by changes at the systemic level, the way these two actors respond to these transformations and the way their views interplay will deeply affect the new global security architecture.

This paper selects three empirical cases (Afghanistan, the Arab Spring and Iran) to research and assess the behaviour of China and the EU in three major crisis affecting the evolution of international security. Conclusions are expected to highlight the points of harmony and opposition of China and EU security policy, and to stress the implications for the future shape of global security.

Title: Conceptualizing the Blue Frontier: The Qing Empire and the Maritime World, 1680s-1840s
Presenter: Ronald Chung-yam Po, Department of History; Cluster of Excellence, "Asia and Europe," Ruprecht-Karls-Universität Heidelberg
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This paper ventures to reconstruct how the Qing government (1644-1912) and the Chinese cultural elites conceptualized the maritime world from the late seventeenth to the early nineteenth century. Although the Qing state was more interested in

expanding her territorial sovereignty to inner Asia than the maritime world, they expended huge efforts to stabilize the coastal frontier after the pacification of Taiwan in 1681. Not only did the Qing emperors array considerable naval forces along the coast, they established a sophisticated customs system in four southeastern coastal provinces. What is more noticeable is that the Qing court collaborated closely with cultural/ commercial elites in these provinces to run the customs and manage the harbors. As a result of these developments, the Qing state developed close ties with these elites and supported the dramatic expansion of domestic coastal trades in the eighteenth century. Therefore, elites in coastal provinces, such as Lan Dingyuan (1680-1733) and Xie Qinggao (1765-1821), gradually developed their interests in examining the geopolitical and geographical situations of maritime Asia. At the same time, as European sea trades, especially the import of British tea and European silver to Asia, expanded vividly, a greater practical awareness of European penetration in the Asian Sea among Chinese intellectuals were heated up. This consciousness is reflected in most works focusing on the maritime world like the Haiguo wenjian lu (A record of things seen and heard among the maritime kingdoms) and the Hailu (The record of oceanic affairs). Contrary to conventional views, the Qing court and the Chinese cultural elites did not isolate themselves from the maritime world before the age of high imperialism.

Time: 14.00-15.30 Session 3, Thursday 8th September
Panel: Modern Chinese Literature, Art and Music
Chair: Professor Michel Hockx
Location: Holyrood, John McIntyre Conference Centre, Pollock Halls, Edinburgh

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Title: "Translation" Sounds: Chinese Musical Modernity Emerging in Interwar Shanghai
Presenter: Joys Cheung, City University of Hong Kong
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A comic strip from interwar Shanghai humorously captures how Chinese and Western music co-shaped the lives of musically sensitive Chinese, but with tensions. Indeed, a multitude of changes that articulated the musical expressions of Chinese modernity emerged from such a condition of bi-musical stimulations and conflicts. Under colonialism, Chinese musical visionaries adopted Western musical establishments for advancing Chinese culture. Integral to their adoptions were adaptations and adjustments that rendered Western practices in Chinese terms and styles, the processes of which can be theorized as "musical translation." The focuses and orientations of those translational changes, however, underline diverse, even clashing evaluations of native Chinese musical practices.

This paper examines Chinese musical modernity as comprising "translation" sounds of competing modernity visions, focusing on two contrasting musical cases. He Luting's piano solo composition Buffalo Boy's Flute (Mutong duandi; 1934), a piece that won the monumental Chinese piano composition contest held at the National

Conservatory of Music in Shanghai, contrasts the "new sizhu" ensemble piece A Night of Spring River with the Flowery Moon (Chunjiang huayue ye; 1925), which was arranged by Liu Raozhang for members of Great Unity Music Society. While the former celebrates expressing Chinese national character through an adopted Western musical instrument and its technologies, the latter maintains the expressive effectiveness of native Chinese musical instruments and ideals with adopted Western techniques. Despite their divergent materiality of sound and orientations of change, both cases asserted musical Chineseness in unprecedented contexts of performance, stylistic practice, and print culture.

Title: Cao Yu and China's Modern Drama after the Thunderstorm
Presenter: LI Ruru, Senior Lecturer, Leeds University
Email: R.li@leeds.ac.uk

Modern drama in China is known as 'spoken drama' to distinguish it from the traditional Chinese song-dance theatre, and Cao Yu (formerly transliterated as Ts'ao Yu) is recognized as the foremost figure in its development. Often compared to Shakespeare, Ibsen, Chekhov and O'Neill, Cao Yu is credited with aiding this non-indigenous type of drama reach a degree of maturity in both form and audience reception in the mid-1930s. His early plays gained canonical status due to their artistry and skilful fusion of contemporary political and social themes. His powerful portrayal of people and exploration of human complexity still touch the hearts of twenty-first-century audiences. Cao Yu is the only spoken drama playwright whose works have been constantly revived since they were first staged in the 1930s.

CaoYu's plays have always proved particularly inspiring to younger audiences, who saw in them the vibrant expression of their own concerns, and to this day hundreds of youth theatres are active in major cities.

Title: The Birth of New Fiction: A Study of a Generic Discourse in Late Qing Fiction
Presenter: Shuk Man Leung, Ph.D. Candidate in Modern Chinese Literature, Department of the Languages and Cultures of China and Inner Asia, School of Oriental and African Studies, University of London
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It is well know that the notion of xiaoshuo 小說 (fiction) was transformed during the late-Qing period. Many scholars have examined the changes to the notion of xiaoshuo in terms of etymology, aesthetics, ontology and narratology. Treating the subject from the perspective of the field of genre, however, this research aims to explore the generic discourse of xin xiaoshuo 新小說 (new fiction), as it was advocated by Liang Qichao in 1902. Firstly, the paper clarifies the difference between the notions of traditional xiaoshuo and new fiction in Chinese bibliography. It is shown that the through a repositioning and redefinition of xiaoshuo as a bibliographic genre, legitimacy could be claimed for the birth of new fiction. In light

of this, new fiction had its own authority to be considered as an independent and new category. Secondly, in line with Tzvetan Todorov's genre theory, the context of utterance is related to the formation of a genre. This requires consideration of a speaker who speaks, an audience to whom the utterance is directed as well as a time and a place that the utterance happens. The context of utterance is an intriguing element for differentiating one genre from other genres, as this factor affects the use of narrative devices and the choice of content. This paper analyzes the context of utterance as well as the structural and thematic features of new fiction by a case study of Liang Qichao's 1902 novel Xin Zhongguo weilai ji 新中國未來記 (The Future of New China).

Time: 16.00-17.30 Session 4, Thursday 8th September
Panel: Visualising politics: the Language of Images and Propaganda Posters
Chair: Daria Berg
Location: Prestonfield, John McIntyre Conference Centre, Pollock Halls, Edinburgh

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Title: Poster Power: Images from Mao's China, Then and Now
Presenter: Harriet Evans, Centre for the Study of Democracy, University of Westminster
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Posters from Mao's China exercise an enduring appeal to audiences across the globe, more than sixty years after the events that produced them. They are revisited in modern and contemporary Chinese art and commercial design, curated in exhibitions in the US, Europe and Australia, and fetch high prices in international art auctions. Why? What is the China we see between posters of the Mao years and their contemporary consumerist reinventions? Why does imagery produced to support a revolutionary ideology half a century ago continue to sell on Chinese and Western markets? How do we explain the diverse responses posters evoke, ranging from horror to pleasure and laughter? And what does the appeal of poster imagery of Mao's China tell us about China's 'red legacy'?

Poster Power explores some of these questions through setting up a visual dialogue between posters produced between the 1950's and the 1970's and their echoes in recent years. With posters from the University of Westminster's Chinese Poster Collection, Chinese video art, documentary film, photographs, and contemporary items such as playing cards and nightclub advertising, the exhibition invites viewers to explore the posters' ambiguities of appeal, challenging the idea that Chinese poster propaganda transmits a single, transparent message. These posters' capacity to inspire ambiguous responses suggests new narratives about a complex and disturbing period of China's recent past, and opens up a space for reflection about the legacy of Mao's China on contemporary society.

Title: Visual Representations of The "Cultural Revolution" in the Internet: Jiang Qing and the Red Guards
Presenter: Natascha Gentz, Chair of Chinese, University of Edinburgh
Email: Natascha.Gentz@ed.ac.uk

Despite the fact that both individual experiences of and memories about the "Cultural Revolution" differ to a great extent, visual representations, related through propaganda posters and selected published photographs have created a rather homogenous visual memory of this period, both inside and outside China.

The extension of public debate and discourse through the internet in China allowed for a much stronger diversification of historical narratives on the Cultural Revolution during the past decade: blogs and discussion revisiting the role of the Red Guards, as politically one of the most sensitive issues, are now accessible as well as spaces to cope with traumatic experiences in ritual performances – all of which would not appear in the print press, and at times also survives only for a short period in the net.

Against this backdrop and by analysing selected internet websites specifically dedicated to the Cultural Revolution period both in China and the US, this paper will present two case studies of most contested sites related to the Cultural Revolution, i.e. Jiang Qing and the Red Guards, in order to explore whether the extention of public space through the internet is mirrored in a diversification of visual representations.

Title: Religion and Politics in Chinese Propaganda Posters.
Presenter: Joachim Gentz, University of Edinburgh
Email: jgentz@staffmail.ed.ac.uk

In the late 1930s, propagandizing among the peasantry became possible only through the adaptation of images from Chinese folk religion to Communist visual media mainly in the form of new year's prints (nianhua). The adoption of religious visual language into political propaganda continued to grow to an extent that the religious symbolism in the revolutionary art of the Cultural Revolution has been noted time and again in the literature. The paper will in a first step analyse some examples of the propagandistic appropriation of major religious artistic motives and symbols that can be found in CCP propaganda art in the realms of idol worship, public rituals, sacrifice, salvation, cosmic world order, morality, exorcism, ultimate judgement, knowledge and merit. It will then look at how the Falun gong movement has used these same visual codes in their own propaganda and thereby taken the risk to be interpreted politically by the Chinese authorities. It will be shown that both, the CCP and the Falun gong, take part in one and the same visual claim to power of which their visual self-representations are mere reflections.

Time: 16.00-17.30 Session 4, Thursday 8th September
Panel: International Relations Theory and Construction
Chair: Jane Duckett
Location: Salisbury, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: Taiwan as a Political Role Model: Problems and Solutions for its National Brand in Central America
Presenter: Colin Alexander, Doctoral Student, Institute of Communications Studies, University of Leeds
Email: cs08cra@leeds.ac.uk

In the first decades after 1949, Taiwan used names such as 'Free China' to denominate allegiance with the West and to ensure a more positive image than that of its protectionist, Communist, would-be competitor, the PRC. The reality however was that Taiwan was an island under martial law and the term 'free' or 'freedom' was not representative of everyday life during these early years. What is more, as head of the World Anti-Communist League, Taiwan vehemently supported the military dictatorships of Latin America by training and providing weaponry which was used against civilians in numerous civil wars across the continent. The rhetoric and allegiances of the Cold War have since diminished somewhat, however this situation has brought about contemporary issues for Taiwan.

With a dwindling number of allies Taiwan must keep its 'national brand' as positive as possible in these remaining countries. That said, the political successes of former Marxist guerrilla groups, and the seemingly unstoppable rise of the PRC with its quest to internationally isolate Taiwan, has led Taiwan to be scrutinised like never before in Latin America.

Based on interviews conducted in February and March 2011, this paper offers critical analyse of attempts by Taiwanese diplomats to communicate Taiwan's value above that of the PRC within two of Taiwan's remaining formal diplomatic allies - Guatemala and El Salvador.

Title: China's Imagined Power
Presenter: Michael Barr, Newcastle University
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Benedict Anderson reminds us that nations are not created in blood but imagined in language. This paper examines the role that China plays in the Western imagination. It focuses on reaction to Chinese soft power and argues that many analysts seem to misconceive Chinese soft power on several grounds. These misconceptions include a failure to recognise how soft power is not only about international image building but is also actively applied to China's domestic development. In addition, many soft power analysts tend to commit the so-called 'vehicle fallacy' by equating actual

power with the means or resources of power. Finally, numerous commentators mistakenly conflate soft power with harder sources of influence. In providing examples of these misconceptions the paper brings conceptual clarity to the idea of 'soft power'. More importantly, it shows how China is sometimes accredited a status it does not actually possess. That is, in examining reactions to Chinese soft power, we can see a culture of expectation, where fears of what China might become in the future play some role in creating the very power that is feared. The theoretical point here is that reaction to China often ignores the interconnectedness between representation and practice. The paper is based on the new book Who's Afraid of China? (Zed), which will be released during the conference dates in early September 2011.

Title: China and the Shanghai Cooperation Organisation (SCO): A Key Strategic Partnership?
Presenter: Adele Pearson, PhD Candidate, Faculty of Politics, Psychology, Sociology and International Studies (PPSIS), University of Cambridge
Email: acp51@cam.ac.uk

This paper will look at China's role within the Shanghai Cooperation Organisation (SCO) so as to ascertain the organisation's socio-political impact both within China and in terms of foreign policy and bilateral relations with neighbouring states. The SCO originates from the 'Shanghai Five' – founded by Kazakhstan, Russia, China, Kyrgyzstan and Tajikistan in 1996. The organisation was renamed in 2001 when Uzbekistan became a member. Subsequently, it was agreed to intensify cooperation, which now far exceeds the initial Treaty on Deepening Military Trust in Border Regions. On 28th April 2011, for instance, China and Kazakhstan pledged to strengthen ties in terms of security and law enforcement during a meeting of Interior Ministers within the SCO framework.

The SCO is an increasingly important strategic actor in Asia, especially for China. The organisation is of key significance as it links Russia and China – two major players on the world stage. The inclusion of the Central Asian states of the former Soviet Union is also significant in terms of transnational border issues, as well as natural resources (oil pipelines and water management). The paper will therefore aim to ascertain the growing significance of the SCO framework, focusing on China's role within the organisation, in order to examine changing patterns of regional governance and intergovernmental cooperation in the region. This analysis will facilitate an evaluation of the importance of the organisation for the successful development of Chinese intergovernmental cooperation both in Asia and beyond.

Time: 16.00-17.30 Session 4, Thursday 8th September
Panel: Language and Translation
Chair: LI Ruru
Location: Holyrood, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: Translating Company Names into Chinese
Presenter: FENG Dongning, University of Salford and Don Starr, Durham University
Email: D.Feng@salford.ac.uk; d.f.starr@durham.ac.uk

This paper will look at the ways Western companies and organisations have translated their names into Chinese as part of their efforts to enter the Chinese market. It will also outline changes in Chinese governmental regulations and how these have impacted on the naming process. The paper will consider the awareness of companies with regard to the issues involved, including the level at which the naming decision is taken in the company, and the process of choosing the name. There are two basic choices: using the original name in Latin script or 'translating' the name into Chinese, plus a hybrid approach. We shall consider the benefits and disadvantages of these two approaches, though overwhelmingly companies have in the past chosen the 'translation' option. This 'translation' option can be further divided into phonetic or semantic, or both at the same time, or partly phonetic and partly semantic.

There is evidence that companies are adopting different personae for the Chinese market and that naming choices reflect conscious changes in branding strategy for that market. There are examples of organisations that have changed their Chinese names, sometimes more than once. This paper will look at the implications of these choices using specific examples.

Title: The Chineseness Touched by the Translator - Investigating Translators' Communicative Assumptions in Subtitling Chinese Feature Films
Presenter: ZHU Zhu, Asian Studies, University of Edinburgh
Email: zhu.zhu@ed.ac.uk

Translation is an act of cross-cultural communication realised by the work of the translator as a mediator. The mediation work is carried out on the linguistic level but involves more than finding a corresponding word in another language. Set in the context of subtitling, this paper attempts to describe how the translator renders cultural references in Chinese feature films and what assumptions she holds when deciding on renditions to facilitate communication. The translator's communicative assumptions are the internalised guidance the translator holds that consciously or unconsciously directs her translation practice, which, in turn, has a strong impact on audience reception and experience.

Translation, like all other social activities, is norm-governed and subject to constraints. As a peculiar type of translation, subtitling faces more and characteristic constraints including linguistic and social norms and specific technical hindrances. When negotiating with constraints, communicative assumptions come into play and guide the translator in making decisions in her position as a reader of the original text and the writer of the target text.

A comparative-analysis method is employed in this study to examine all the English subtitles of three Chinese feature films. In the comparative phase, translation shifts between the source text and target text are identified and totalled. This is to lay the foundation for discussions in the analysis phase. Text World Theory and Relevance Theory provide theoretical framework and analytical tools for the analysis phase where patterns and tendencies of translation shifts are mapped, leading to the discovery of the translator's communicative assumptions.

Title: The Sentence-internal Particle in Classical Chinese
Presenter: LIN Yi-An, Assistant Professor, Dept. of Applied English, St. John's University, Taiwan
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This paper addresses the issue of the use of sentence-internal particles in Classical Chinese. In the literature, particles, such as ye (也), in Classical Chinese are generally analyzed as sentence-final particles due to their distributions in sentences. However, it is found that these so-called sentence-final particles can appear in a sentence-internal position as shown in (1). Since the particle ye in (1) is attached to a nominal phrase, the subject of the sentence, following Lin (2009), I propose that it should be analyzed as a nominal-final particle. According to Lin's (2009) Split-DP Hypothesis on Mandarin Chinese, the nominal phrase in Chinese has a split-D structure, in which the highest functional projection is a Dforce phrase. The nominal-final particle is the lexical realization of the functional Dforce head. Similar to their counterparts in sentences, the sentence-final particles, these nominal-final particles mark different illocutionary forces of nominal phrases. Therefore, the structural parallelism between sentences and nominal phrases can be supported by Classical Chinese data.

Data
(1) a. Gǔ   yě   sì   zǐ, Nán yě   shōu zǐ
     穀   也   食   子, 難 也   收   子
     Gu   Particle feed son, Nan Particle bury son
     'Your son, Gu, will support you; another one, Nan, will bury you.'
  b. zhèn   yě   zì yǐ wéi   chāngkuáng
     朕   也   自 以為   倡狂
     I   Particle   self   think   go-as-you-please
     'I thought I can do whatever I want.'

BACS Conference 2011

Title: Studying for a Master's Degree Overseas: Experiences and Transition of Chinese Students in a UK University

Presenter: ZHAO Wei, Moray House School of Education, The University of Edinburgh
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Although there has been plenty literature which focus on Chinese learners in western countries, there is still a missing gap which regards Chinese one-year Master's students in the UK. The present research is to investigate their learning experiences at the University of Edinburgh in 2009/10. The research question is How do Chinese-educated graduates experience learning-teaching as they progress from a first degree in their homeland to a Master's level programme in a host university? More specifically, (i) what transitions do they experience in pursuing their postgraduate programmes in the UK? (ii) How do these transitions relate to the nature/extent of matches/mismatches of teaching-learning expectations and experiences between their undergraduate studies in China and postgraduate studies in the UK? (iii) How are (i) and (ii) affected by features of specific Master's programmes?

A combination of interview and survey has been used. While three timeslots of interview were arranged, namely at the beginning, at the halfway and at the end of the teaching component, survey data was collected at the component of dissertation supervision. While 18 interview respondents were selected from three Master's programmes, namely MSc Education (n=5), MSc Signal Processing and Communications (n=6) and MSc Finance and Investment (n=7), 95 surveys were returned.

It concludes that these students may undergo transitions from learning in China to learning in the UK, from learning in one language to learning in a second, as well as from one subject to another, and from one level of study (undergraduate) to a higher one (postgraduate).

Title: Chinese Convivialities and the Making of a Cosmopolitan City

Presenter: Elena Barabantseva, Politics, University of Manchester
Email: e.v.barabantseva@manchester.ac.uk

This paper explores the interaction between the new forms of Chinese diasporic integration and citizenship practices on the one hand and transformation, restructuring, and rebranding of urban spaces on the other. In particular, it challenges dominant perspectives on Chinese diasporic communities and their

spatial representation through Chinatowns emphasizing cultural continuities, group closeness and stable identities. Instead, this study examines the dynamics of Chinese identity tensions, where expressions of Chinese nationalisms and ethnicities occur alongside the production of diasporic cosmopolitanisms of cultural openness in central Manchester. Employing the methods of open-ended interviews, textual analysis and urban ethnography, this paper will show that Chinese diasporas have old and new currents of transnational and local connection in an aspiring cosmopolitan city like Manchester. Some contribute to global branding focusing on particular places and culture associated with a Chinese identity; others, which may extend across the city and transcend ethnic allegiances, remain unacknowledged within redevelopment policies. Crucially, while current global and national demands put pressure on mid-size cities like Manchester to brand themselves as multicultural homes to many diverse cultural and religious communities it is increasingly impossible to speak of a single Chinese diasporic community. Rather, cosmopolitan convivialities, to borrow Gilroy's term, might capture better the spatial and temporal dynamics of Chinese diasporic communities.

Time: 09.00-10.30 Session 5, Friday 9th September
Panel: New Approaches to Understanding Chinese Public Policy
Chair: Janet Liao
Location: Salisbury, John McIntyre Conference Centre, Pollock Halls, Edinburgh

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Title: Media Reporting of Health Policy in China, 2005-2009
Presenter: Jane Duckett and Ana Langer, University of Glasgow
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Reform of China's health care system has been a major policy issue since the turn of the 21st century and a fiercely contested one in recent years. In early 2005 the State Council's Development Research Centre (DRC) produced a report highly critical of the previous two decades of health reform. The DRC report hit the newspaper headlines in mid-2005 and catalysed a major government consultation on the direction of health policy. The result was the 2009 publication of a new programme that indicates a shift away from commercializing the health system and toward rebuilding the public sector role in health.

This paper examines the newspaper reporting of the health reform debate that surrounded the 2005-09 government consultation. Based on a systematic content analysis of articles published across three major print publications (Renmin ribao, Beijing qingnian bao, Caijing magazine) between 2005 and 2009, the paper evaluates the diversity of reporting on this important domestic policy issue. It compares how each publication framed the health reform debate, as well as which actors and stakeholders in the reforms received most coverage. The paper contributes to understanding of the changing media in contemporary China as well as to understanding of the policy debates in China around health system reform.

Title: Innovation and diffusion of policy in the People's Republic of China: The case of social assistance
Presenter: Daniel R Hammond, University of Glasgow

The 1990s saw the reform and transformation of China's urban social assistance system with the adoption of the locally managed, means tested minimum livelihood guarantee (MLG) system. Existing studies of the MLG have focused on the policy in two ways. They have either sought to address the effectiveness of the MLG as a poverty alleviation measure; or, they have focused on providing an understanding of the MLG in the overall context of social provision in the People's Republic of China. The actual emergence of the MLG and its initial spread to other cities in China, a process which addresses issue of innovation and diffusion and eventually led to the policy being implemented nationally, has only been notionally addressed.

This paper seeks to address this gap in the present studies of the MLG. Taking the adoption of the MLG at provincial level as the focus of analysis this paper will trace the diffusion of innovation during the 1990s. Based on my current findings I will explore two possible explanations for the adoption of the MLG during the period 1993 – 1997. These are the impact of neighbouring provinces adopting the MLG and the role of policy entrepreneurs. The paper concludes that the analysis of innovation and diffusion a valuable addition to our studies of the policy process in China with potential to study a wide range of policy developments.

Title: Third Sector Participation in the Chinese Local Policy Process: A Case Study of Non-local Chambers of Commerce in Zhejiang Province
Presenter: Wang Hua, University of Glasgow
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With the development of China's private economy and the opening up policy, more and more private capital has begun to flow between regions. Thus there have appeared a large number of businesspeople who do business widely outside their hometowns and have been called "Non-local Businessmen". Since the mid-1990s, these non-local businessmen have begun to set up their own organizations: Non-local Chambers of Commerce (NCCs). These NCCs have grown in number during the last decade and a half, with 9103 registered in Civil Affairs departments at all levels by December 2010 (Reports on China Non-local Chamber of Commerce, 2011).

NCCs are an under-studied part of China's burgeoning Third Sector, but they have potentially important policy significance. Because they are "non-local" and "bottom up", they are motivated to widely participate in local governance and influence local policy processes in order to enjoy equal treatment with local businesses or benefit from local policies. Their interest demands often also coincide with the development goal of local governments, and so they may gain support from both society and state. This article will explore how NCCs participate in local governance and exert their

influence, as well as explain why influence varies between different NCCs. It will be based on fieldwork carried out in Zhejiang Province during early June to mid-July 2011 and will use interviews and documentary analysis to develop a framework for explaining NCCs' involvement in the public policy process.

Time: 09.00-10.30 Session 5, Friday 9th September
Panel: Literature and (Self)reflection
Chair: Heather Inwood
Location: Holyrood, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: Han Han, Self-representation and Chinese Contemporary Popular Culture
Presenter: Ralph Parfect, Assistant Director (Administrator and Teaching Fellow), King's China Institute
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This paper will consider the career and reputation of Han Han (韩寒, 1982 -), an ambiguous and contested figure in current Chinese popular culture, with a view to understanding better the significance of his popularity and of his chosen means of self-representation on the public stage. It will discuss Han primarily in terms of three key areas in recent scholarly analysis of contemporary Chinese culture: firstly, literary critical discussion of the 'post-1980s' generation of writers and their social context; secondly, Chinese celebrity studies; and thirdly, studies of Chinese cultural and creative entrepreneurship. The paper will examine how Han's activities, as both a successful racing car driver and a prominent novelist, blogger and cultural critic, work both to establish his own position within the cultural field and to disturb and redefine the field itself. The paper will address the contradictions of Han's deliberate practice of self-exposure while rejecting certain orthodox methods of self-promotion, and his complex and self-conscious negotiation of the politics of satire, criticism of corruption, rebelliousness against authority, censorship and self-censorship. Finally, I will ask to what extent Han may be becoming a transnational figure through the growing mediation, translation and commissioning of his work in English, both in corporate Western media and in independent, expatriate-run China-based websites such as Han Han Digest, in spite of his own ambivalent statements on the transnational potential of his own work and of Chinese contemporary culture more broadly.

Title: A Love-hate Relationship: the Reception of Nobel Literature Laureates in Contemporary China
Presenter: Arnhilt Johanna Hoefle, Research student, Institute of Germanic & Romance Studies , School of Advanced Study, University of London;
Co-supervision: Department of China and Inner Asia,SOAS,University of London
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The announcement of the Nobel literature laureate hits the Chinese book market annually amid a storm of hype and controversy. This phenomenon is linked to the

mechanisms of a transformed publishing industry which is now forced to boost sales figures. It is also linked, however, to the historical relationship between China and the Nobel Prize in Literature which is a rather delicate one.

The so-called Chinese "Nobel Complex" (Nuobei'er qingjie) is a strange mixture of inferiority and superiority complex. This relationship thus combines desire and condemnation, love and hate, and mirrors the complicated relationship between China and the West. It roots in a century of failing to win the prize which finally culminated in the unsatisfactory awarding of exiled writer Gao Xingjian in 2000.

I argue that the specific socioeconomic setting and the "Nobel Complex" are reflected in the ambivalent reception of Nobel literature laureates in contemporary mainland China. After giving an overview of the reception of past laureates and their position on the book market I will focus on my case study of the Austrian laureate of 2004, Elfriede Jelinek. In this example, this peculiar love-hate relationship manifests itself in the fierce attacks of critics and a remarkable success on the book market the same time. It is also evident regarding the academic reception of Jelinek as Chinese scholars denounced the legitimacy of the prize while producing countless academic articles on the laureate's works. China's "Nobel Complex" thus is not quieted yet, but acute as ever.

Title: Writing the Textual Self: on Mise-en-abyme in Sima Qian and Ban Gu
Presenter: Dinu Luca, Assistant Professor, GIECT, National Taiwan Normal University
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Most scholarly work on Sima Qian's "Taishigong zixu" and Ban Gu's "Xu Zhuan," the final chapters in the Shiji and the Hanshu respectively, typically focuses on the autobiographical parts. These are read with much profit by historians and scholars of early Chinese autobiography or poetics alike, to the neglect, however, of the extended reviews with which both historians finish in fact their massive historical endeavours. Connections between visions on selves and visions on texts are thus lost, and, more significantly from the perspective of this paper, matters related to both metatextual dilemmas and paratextual tensions are not approached. My paper will attempt to restore some of these connections and also explore several meta- and para-textual features of the two chapters as products of (failed) mise-en-abyme operations.

Title: Resisting Harmonization: River Crabs, Wordplay, Humorous Homonyms
Presenter: Astrid Nordin, PhD student, University of Manchester/British Inter-University China Centre
Email: astrid.nordin@postgrad.manchester.ac.uk

Subversive wordplay, mockery and the use of humorous homonyms has a long tradition as a form of Chinese resistance to authority. As the Chinese government has intensified their crackdown on netizen dissidence in the last few months this wordplay has grown in popularity as a way of simultaneously avoiding and criticizing such 'harmonization'. Despite some attention outside China to characters resulting from this subversive wordplay, such as the grass mud horse (cao ni ma) and green dam girl (lv ba niang), scholars have still not developed a systematic theorization thereof. This paper begins to fill this gap.

This paper draws on Derridean concepts of iteration and spacing, as well as on Baudrillardean notions of cancer and recycling, to systematically theorize the way in which Chinese dissidents have resisted governmental 'harmonization' through deconstructive 'close reading' of characters. It does this through focusing on 'river crabs' (héxiè), a near-homonym for the 'harmony' (héxié) of government policies 'harmonious society' and 'harmonious world'. I argue that academics should pay more attention to this kind of deconstructive close reading as it has great potential for alliances with, and as inspiration for, critical scholarship. If the governmental versions of 'harmony' work to close down space for difference and to turn the many into the One, cancer/crabs can offer a reading that reworks harmony to make possible the multiplicity that its governmental usage has tried to close down. This is the challenge that 'harmonious world' and 'harmonious society' could, and should, present us with.

Title: Story-telling, Technology and Representation in Contemporary China
Presenter: James Cuffe, University College Cork
Email: james@jamescuffe.com

This paper discusses the use of story-telling in expressing discontent with state censorship and interference in expression by the 'wumao army' [五毛党] (Chinese State 'internet-patrollers'). Songs, poems, stories have sprung up with multiple meanings enabling names and phrases to circumvent censorship and express sentiments regarding internet users' images of self and society. This paper questions the liberative capacity of technology and shows how storytelling holds the capacity to incorporate historical narrative with social norms and practices that both guide

and inform Chinese peoples' lived experiences of State control and influence. All living languages undergo change and, in the case of Chinese, these changes are taking on traces of life under CCP rule due to the weight and pervasiveness of Communist Party rule on practices of everyday life. Since the 1980's, China's youth know well that some lines should not be crossed; however they increasingly do not know where these shifting boundaries lie. The innovative use/mis-use of language helps express this stress during the negotiation of daily life.

Time: 11.00-13.00 Session 6, Friday 9th September
Panel: Chinese Internet Literature: Texts and Contexts
Chair: Harriet Evans
Location: Prestonfield, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: The Rhetoric of Resistance in Post-Socialist China's Cyberculture
Presenter: Daria Berg
Email: daria.berg@nottingham.ac.uk

As the 'Jasmine Revolution' sweeps across the Middle East via Twitter and other social media networks, the question whether a similar phenomenon could shake China gains topical urgency. This project investigates voices of dissent in twenty-first century China from a cultural perspective to find out how artists and writers mount resistance towards the ruling regime via social media. Analysis will focus on bestselling author Han Han, and the lesser-known 'Utopian Team' artistic duo He Hai and Deng Dafei. They share a social conscience that drives them to merge their art with social activism, using the Internet as their vehicle of expression. The Chinese government reacts with censorship, fearing the cultural scene as one potential launch pad for revolution. This study aims to discover how these activists negotiate resistance and censorship by analyzing their works within the contemporary cultural context. This research will shed new light on our understanding of cultural production in the cybersphere as a social and political barometer.

Title: The Chinese Literary Fantastic Mode in Chinese Cyberspace – Fantasy Fiction on Qidian Chinese Net as a Case Study
Presenter: Shih-chen Chao
Email: cyberyoma@gmail.com

Qidian Zhongwen wang 起点中文网 (Qidian Chinese Net), the most commercially successful literary website in China, offers a virtual literary sphere in which popular works of fiction are produced and consumed. Examining the 'best sellers' on Qidian Chinese Net across different fiction genres, one can observe the frequency with which authors apply the 'Chinese Literary Fantastic Mode' in the making of works of fiction, based on the story patterns of those best sellers.

The Chinese Literary Fantastic Mode is comprised of three crucial elements: displacement into a world of Otherness, experience in the world of Otherness, and

the elevation or the apotheosis in the world of Otherness. The Chinese Literary Fantastic Mode differs from the general fantastic mode prevalent in the West as the latter emphasizes neither an elevation nor an apotheosis, but a return to the world of reality. The majority of best sellers on Qidian Chinese Net follow this basic pattern to create a reading experience of fantasy highly preferred by producers and consumers.

This paper aims to address the ways in which the Chinese Literary Fantastic Mode is applied to popular works of fiction on Qidian. Works of fantasy fiction, such as Doupo qiongcang 斗破穹苍 (Breaking through the Sky) and Panlong 盘龙 (Coiled Dragon), will be used as case studies to examine the application of the mode. Through this, the paper attempts to shed more light on the socio-cultural implications of the popularity of fantasy fiction in Chinese cyberspace.

Title: Transgressive Fiction and the Control of Internet Literature in the PRC
Presenter: Michel Hockx
Email: mh17@soas.ac.uk

In August 2007, the General Administration of Press and Publication of the People's Republic of China (GAPP) announced its intention to clamp down on obscene and pornographic fiction (yinhui seqing xiaoshuo). Since then, GAPP has published regular lists naming and shaming websites as well as mobile content providers distributing such fiction. The websites themselves are not taken offline but any content deemed sexually transgressive is removed.

The production and distribution of sexually explicit literature has played an important role in literary history. Debates about what separates aesthetically commendable erotica from morally reprehensible pornography lie at the root of the definition of literature as an independent art form. Chinese regulations, unlike most Western ones, do not allow making sexually explicit writing available to readers over a certain age limit. With the proliferation of such writing on the Internet, which is notoriously difficult to police, and where transgression takes many forms, the question of how to identify transgressive literature becomes even more acute. This paper, therefore, takes a closer look at the criteria applied in censoring obscene and pornographic fiction: what, exactly, is considered obscene and pornographic and what is not? The paper will also discuss ways in which affected websites try to comply with the regulations, and how they circumvent them by using a mixture of electronic technology and literary technique.

Title: Online/Offline Marketing Strategies in the Creation of a Bestseller: Demystifying The Tibet Code
Presenter: Heather Inwood
Email: heatherinwood@gmail.com

The bestselling series of novels The Tibet Code (Zangdi mima) by Chinese author He Ma has presented readers with two major puzzles since its initial print publication in April 2008. The first is the ten-book-long narrative of the protagonists' adventures in locating a legendary breed of Tibetan mastiff called the Purple Qilin, a ferocious, lion-sized dog said to roam the lost world of Shangri-La. The second is the mystery surrounding the book's authorship and the speed with which it spread across the internet in January 2008, before shifting millions of copies in print. Online conspiracy theories include the suspicion that He Ma is not one but a whole troupe of writers, and that entrepreneur Shi Yuzhu (creator of health tonic "Brain Platinum") was secretly employed to ensure the series' success.

This paper sets out to uncover the media-based strategies that turned The Tibet Code into a chart-topping phenomenon under the guiding philosophy of "selling books like toothpaste". After examining the appeal of the series' narrative structure and thematic contents, it goes on to explore the interaction between print publication and online writing, serialization and marketing. The paper argues that the tactics adopted by the producers of The Tibet Code highlight how the internet is now seamlessly integrated into each stage of commercial literary production in mainland China. These include areas little studied in web literature scholarship, such as market research, forum spamming, fan community management, online book sales and mythology-consolidation by forging connections with socio-cultural trends and visual popular culture.

Time: 11.00-13.00 Session 6, Friday 9th September
Panel: The Zhuangzi
Organizer: Chia-Lynne Hong
Chair/moderator & discussant: Joachim Gentz
Location: Salisbury, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: Towards a Critical Edition of Zhuangzi
Presenter: Stephan Peter Bumbacher, Universität Zürich

According to the Shi ji, the version of Zhuangzi available to the Grand Astrologer Sima Qian around 100 BC comprised „more than 100.000 characters". The received text which can be traced to the version compiled by Guo Xiang (ob. 312) contains some 63.000 odd words within thirty-three chapters. Whatever the size and structure of the text may have been during the decades that followed Sima Qian, there is evidence that Liu Xiang (79-8 BC), or his son Liu Xin (ob. AD 23), brought the version(s) available to them into a „standardized" (ding 定) form, to be stored in the

imperial library. This was in all likelihood the Zhuangzi in fifty-two chapters (pian 篇) Ban Gu (AD 32-92) listed in his Han shu presenting the catalogue of the imperial library of the Former Han.

The aim of the present Zhuangzi research project at the University of Zurich, financed by the Swiss National Science Foundation, is twofold. First, as much as possible of the lost Zhuangzi is to be identified in direct and indirect quotations to be found in a broad range of sources. (E.g., the Tang literary anthology Wen xuan alone contains in its commentaries roughly 800 quotations of which 46 quote lost Zhuangzi passages; the Song lei shu Taiping yulan yields about 640 quotations, including some 82 fragments of lost pericopes). These fragments are to „complement" the received text, eventually resulting in a more complete version. Second, by collating all quotations found of a given pericope, a critical version of each pericope accompanied by a comprehensive variorum apparatus to construct.

This presentation discusses the actual state of the project, addressing some of the problems encountered and offering first results for critical examination.

Title: Communication in Context: How the 27th Chapter of Zhuangzi Embodies its Own Suggestions for Communication
Presenter: Larson Di Fiori, M-St Student, Oriental Institute, University of Oxford

The 27th chapter of *Zhuangzi*, *Yuyan* 寓言, explores how best to use language to communicate an idea. In its introductory section, the chapter proposes methods to reach this goal. The rest of the chapter then proceeds to demonstrate how these methods can be effective by using these techniques in the writing of the chapter itself.

While previous scholarship has often dealt with the types of language introduced in the initial section of the chapter, most research has passed over the remaining sections, or has not looked at them as a single, coherent unit. This paper proposes that there is quite a bit to be gained by taking the sections together, and observing how they interact to produce an emergent effect – an effect that utilizes and exemplifies the chapter's own suggestions for the use of language. This emergent layer adds a new approach for analyzing both the passage in question, and also potentially for other passages and texts.

Title: Clearing up Obstructions: Approaching Datong 大通 in the Zhuangzi with the Image Schema of Non-obstruction
Presenter: Chia-Lynne Hong, Postdoctoral Research Fellow, Institute for Chinese Studies, University of Oxford
Email: lynng.hong@chinese.ox.ac.uk; c.lynne.hong@gmail.com

In much of modern scholarship, the notion of *datong* 大通 in *Zhuangzi*'s famous *zuowang* 坐忘 ("sitting in forgetfulness", ch. 6) passage is often interpreted as either *Dao* or a mental/spiritual state of an ideal person, a person who has obtained

Dao. In either case, however, the association between *datong* and such interpretations lacks detailed justification. I believe that such a phenomenon results from an insufficiently understood relation between *datong* and its immediately preceding statements. Different from the more common readings, I propose a cognitive approach based on the image schema of obstruction (e.g. *yong* 壅, *se* 塞) and non-obstruction (*tong* 通). In order to unravel the philosophical importance of this image schema, I will first point out the problems of previous scholarship regarding the *zuowang* passage. Second, I will introduce the image schema of obstruction and non-obstruction based on a number of examples taken from the Zhuangzi. Finally, I will apply this methodology to solve the problems of traditional readings and to give a cognitive experience-based interpretation of the *zuowang* passage.

Title: Dreams and Reveries in the Zhuangzi: Whether the Sage Dreams or Not
Presenter: X. Amy Li, PhD Student, Faculty of Modern & Medieval Languages,
University of Cambridge
Email: xal20@cam.ac.uk

> 'The True Men of old slept without dreaming and woke without cares…'
> ◎ Chap.6, *Zhuangzi*

Despite Zhuangzi's view that the sage does not dream, in the *Zhuangzi*, paradoxically, not only does Zhuangzi himself dream but also do dreams constantly provide insight into the supposedly 'real' life of awakedness. This paper therefore aims to examine this problematic by exploring two different dimensions of the dream motif: the sleeping dream and the reverie.

I begin with the idea of the world being a great dream (Chap.2), which presents human joys and sorrows as an unenlightened state of dreaming. From this I argue that sleeping 'without dreaming' denotes a specific kind of dream: dreams in which suppressed desires, anxieties and memories resurface. Zhuangzi depreciates this type of dream because it shows one's heart to be a blurred (*meng* 瞢, homologous to 夢) mirror cluttered by past images. Thus, the emphasis of the sage's dreamlessness is on 'without cares' rather than dreaming as an activity of the wandering mind. In fact, dreaming as spiritual roaming (*shenyou*), which I will call 'reverie'—is asserted by Zhuangzi. It can be a process of metamorphosis, as in the butterfly dream, or a meditative experience of *zuowang*. Here I will take recourse to the Belgian-French poet Michaux's understanding of reverie as 'play and freedom', and argue that the reverie is crucial to the sage's transcending of the distinction between sleep and awakedness and embracing of all levels of consciousness into one continuum of lucidity.

Time: 11.00-13.00 Session 6, Friday 9th September
Panel: China and the West
Chair: Elena Barabantseva
Location: Holyrood, John McIntyre Conference Centre, Pollock Halls, Edinburgh

Title: The Westerner through Chinese Writers' Eyes
Presenter: SHEN Rui, United States Naval Academy
Email: shen@usna.edu

With the rapid economic development over the last twenty years, more and more Westerners came to China living and working in a closer contact with Chinese people. In what ways has a closer encountering between Chinese people and Westerners in China helped the Chinese understand the West? How do the Chinese people perceive the Westerner as well as the West in their minds?

In order to answer the above questions, this paper chooses three representative women writers and discusses the representations of the Westerner in their novels: *I love Bill* (1995) by Wang Anyi, *The Showered Woman* (2000) by Tie Ning and *Shanghai Baby* (2000) by Wei Hui. The paper examines how the Westerner represented as licentious, naive, and irresponsible but sexually vigorous and analyzes the historical, cultural and social raison d'être of the perpetuation of deep-rooted stereotypes of the West in Chinese literature. The (mis)representations of the Westerner in these novels shed new lights on how the Chinese perceive the relationship between China and the West.

The paper situates the novels in the current social contexts by comparing the novels with the newly published cultural studies books such as *Thoroughly Understanding: the Secret to Know Westerners* (2010) by Song Lin and analyzes how the Westerner in Chinese contemporary literature continues to shape the Chinese imagination of the West.

Title: "China's Awakening" or a "Hazardous Experiment"? The Xinhai Revolution in the Western Press
Presenter: Ariane Knüsel, Teaching Fellow, University of Zurich
Email: ariane.knuesel@uzh.ch

This paper compares British, American and Swiss media reactions to the Xinhai Revolution (1911-1912) in order to challenge the traditional understanding of the relationship between China and the West as a single entity. It will show that geopolitical and economic interests, domestic issues, national self-perceptions and the media network in each country caused divergent perceptions of the Xinhai Revolution in Western countries. Thus, British reports on the Xinhai Revolution tended to be critical due to Britain's concerns about the security of British interests in China, the spread of revolutionary ideas from China to British colonies, and anxieties

about the role of the British monarchy. American reports, in turn, were much more positive because American Exceptionalism had been traditionally used by the US government and missionary organisations to justify American missionary presence in China and legitimise American geopolitical aspirations in the Far East. During the Xinhai Revolution, American newspapers relied to a great extent on missionaries to interpret events in China. Consequently, China's transformation was interpreted positively and the USA was described as the mentor of this young, democratic China. Some American publications even portrayed the Xinhai Revolution as an American achievement. Unlike Britain and the USA, Switzerland had no official relations with China and only very limited economic and geopolitical interests in China. As a result, the Swiss press openly acknowledged its disinterest in Chinese affairs, and described the Xinhai Revolution as of negligible importance.

Title: Early British Presence in China: The Establishment of the British East India Company and Anglo-Sino-Portuguese Relations in Eighteenth-Century Macau
Presenter: Rogério Miguel Puga, CETAPS, FCSH-New University of Lisbon
Email: rogerio_puga@hotmail.com

In 1700 the English East India Company (EIC) finally established direct commercial contact with the Guangzhou hong merchants, and the supercargoes no longer had to enter China through Macau (Chinese territory co-administrated by the Portuguese since c. 1557) with the support of the latter, who lost their commercial monopoly in Guangzhou. The company used the Luso-Chinese enclave to reside during the six months between the trading seasons, when they were not allowed to stay in the foreign factories complex of Guangzhou. Besides being the first European gateway into China, Macau also became the British place of residence in China until the foundation of Hong Kong. This paper deals with early English attempts to establish direct trade with China through Macau and Japan (1613-1623), the establishment of the EIC in Canton and Macau's importance for the company's trade in China and the relations of the Select Committee with Chinese and Portuguese authorities in the Pearl River Delta throughout the eighteenth century.

Title: Diplomats Club in Beijing: The Chinese Social and Political Science Association
Presenter: John Hsien-Hsiang Feng, PhD candidate, Department of East Asian Studies, University of Cambridge
Email: hhf21@cam.ac.uk

On 5th December 1915, held at the residence of Lu Zhengxiang, the Minister of Foreign Affairs, witnessed by 65 attendants, an opening meeting marked the beginning of the Chinese Social and Political Science Association. It existed throughout the Republican period and was one of the most internationalised societies prior to 1949. The majority of the members were Chinese and American diplomats; those from the local academic institutions were comparatively fewer. Its birth was the efforts of V. K. Wellington Koo (Gu Weijun), the Chinese Minister to

the United States, and Paul S. Reinsch, the American Minister to China. The former would like to organise returned students in order to form a strong network. The latter suggested the Association be institutionalised "along the line of the American Political Science Association" in order to search a "harmonious and organic relationship" between the "old literary learning" of China and the "the scientific learning of West". From 1915 to 1920, Lu and Reinsch served as the President and First Vice-President respectively. In their joint term, the Association frequently held smokers and regularly published its English journal called the Chinese Social and Political Science Review. Meanwhile, it merged two local academic societies, secured funding from the Carnegie Endowment as well as the American Boxer Indemnity, and obtained a court at the southeast corner of the Forbidden City to establish a professional library. The growth of the Association was fast due to its political support; its knowledge objective was politically compromised however.

Time: 14.00-15.30 Session 7, Friday 9th September
Panel: Chinese Cinema
Chair: Dr Sarah Dauncey
Location: Prestonfield, John McIntyre Conference Centre, Pollock Halls, Edinburgh

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Title: Film exhibition in Manila Chinatown during the Japanese Occupation
Presenter: Jeremy Taylor, University of Sheffield
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In keeping with the wider history of the Japanese Occupation of the Philippines, the story of the Chinese experience under military rule in Manila has generally been presented as one of cataclysm, resistance and martyrdom. Indeed, such narratives (in which 'the Chinese' are presented as having experienced much the same as anyone else in the islands) have frequently been used to underline a shared history—one which justified post-war acceptance of people of Chinese descent in an independent Philippines as loyal 'Filipinos'. Yet it is also clearly the case that Manila Chinatown did not 'close shop' following the Japanese invasion in January 1942, and that many businesses successfully managed to adapt to unforeseen circumstances. Nowhere is this more obvious than in the entertainment sector. Manila Chinatown was home to a handful of theatres in the pre-war years; indeed, a number of these theatres had emerged by the 1930s as important hubs of cultural activity in the city for immigrants from southern China. None of this changed with the onset of the occupation. Almost all of the pre-war Chinese movie houses continued to operate up until the Battle of Manila (February-March 1945), exhibiting a combination of pre-war apolitical Hollywood movies, Japanese propaganda, and Chinese films produced in Japanese-occupied Shanghai. Rather than reading this period as an aberration in the development of Chinese film exhibition, I therefore hope in this paper to demonstrate how the war years also helped to establish certain traditions which continued in the postwar years, and which ultimately led to Manila Chinatown emerging as an important source of funding for film production in Hong Kong in the post-1949 period.

Title: The history of the August First Film Studio: the Road from Socialist Realism to 'Main Melodies'
Presenter: Julian Ward, University of Edinburgh
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The August First Film Studio, owned and run by the People's Liberation army, is famous in China for the production of military-themed feature films, educational films, newsreels and documentaries. Set up in August 1952, shortly after the founding of the People's Republic of China, the Studio is best known for producing some of the most famous Socialist Realist war films of the Maoist era, including *The Story of Liubao* (1957) and *Tunnel Warfare* (1965). While a film studio run by the military might seem an anachronism in a country in the midst of huge social changes, in fact it continues to prosper. This has been achieved firstly through canny exploitation of its back catalogue for those nostalgic for the simpler values of pre-reform China: DVD editions of the so-called Red Classics are heavily marketed while new versions of familiar stories are made as TV serials or even in cartoon form. In addition, the studio meets the continued demand for state-backed 'main melody' films: the recent output is not just more sophisticated than the films made during the Maoist era, but also reflective of the different political values of the present day. This paper will illustrate this through discussion of a variety of works including *On the Taihang Mountain* (2005), which portrays the contribution of the Nationalist Army in the Anti-Japanese War 1937-45 in an altogether more nuanced manner than would once have been possible, and the 2007 cartoon version of the 1974 favourite *Sparkling Red Star*.

Title: Breaking the Silence: Disability and Educational Identity in Post-Cultural Revolution Chinese Film
Presenter: Sarah Dauncey, University of Sheffield
Email: s.dauncey@sheffield.ac.uk

An analysis of bodies, their cultural representations and transformations, enables us to document much of the social and political change that has happened in China over the course of the twentieth century and beyond. From the health-obsessed early days of the People's Republic of China when disability was all but erased from the cultural landscape, China post-1977 has entered a new phase of not just inclusion but effective promotion of disabled bodies in literature and film for political, commercial, and artistic purposes. Through an examination of a range of films appearing from the late 1990s on, including the internationally-recognised *Breaking the Silence* (2000, dir. Sun Zhou) as well as the lesser-known *Silent River* (2000, dir. Ning Jingwu) and *Can't Live without You* (1998, dir. Chen Jun), this paper reveals varying perceptions of the educational experiences of disabled young people in China from both an autobiographical and fictional perspective. Whilst some works embrace the melodramatic potential of the 'triumph over adversity' script, others deviate from such culturally-prescribed narratives to challenge stereotypical depictions of

disability. All of the films studied, however, reflect, directly or indirectly, anxieties about schooling on the part of the students, parents and teachers, with the issues of concern ranging from the issue of inclusion to the ultimate value of education itself. The findings not only nuance our understanding of the interaction between disability and educational identity in post-Cultural Revolution China, they also provide evidence of the increasing sophistication of Chinese film as it navigates the complexities of a politically and socially sensitive subject matter.

Time: 14.00-15.30 Session 7, Friday 9th September
Panel: Education and Social Issues
Chair: Christopher Rosenmeier
Location: Salisbury, John McIntyre Conference Centre, Pollock Halls, Edinburgh

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Title: Education Situation of Mobile Pupils in China
Presenter: ZHOU Hongfen
Email: Hongfen.Zhou@manchester.ac.uk

The large number of mobile pupils in China has put great challenges on urban education providers. The mobile pupils are children under age 15 accompanying their families or guardians who move to cities in order to look for jobs to better their living conditions. These children from rural areas need opportunities and resources to start or continue their studies. Education providers in urban areas need to meet these ever increasing demands.

This article first analyses the education situation of the mobile pupils in China, and points out several considerable problems with this marginalized group: the high ratio of exclusion from public schools in cities, the high ratio of dropping-out, the poor teaching quality in migrant children schools, as well as their hard living conditions. The education for mobile pupils not only has influence on their personal development, it is also closely related to the social development in China.

The second part of this article examines the factors that cause difficulties in education for mobile pupils in China, including the dualistic householder system, the distribution of education resources, and the differences in life experience and family background among mobile pupils. It then further discusses what policymakers, schools and parents can do to address this growing education problem.

Title: Knowing Your Place: Subversive Hierarchies in Rural Schools
Presenter: James Johnston, PhD candidate in anthropology, London School of Economics
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This paper examines how children from a mountain village in Anhui envisage their relationship with the state by considering how these children respond to the Chinese government's attempt to use education to transform the rural population. Of

relevance to this is how, in the state's discourse on education, associations are made between different types of place and particular moral qualities, with the contrast made between rural and urban areas being especially important. Rural schools are presented as out-posts of the modernising and urban-centred state in underdeveloped areas characterised by a low-quality population. Similarly, teachers in rural schools ought to embody the superior, moral qualities to which children should aspire.

Students generally accept the superiority of urban life and acknowledge that teachers have great influence over their futures because success in education is understood to be the only reliable means of securing urban residence. However, the children subvert the state discourse on the status of rural schools and teachers by challenging their moral legitimacy as representatives of the Chinese state. The school children emphasise the inferiority and rural status of their school and some teachers, and they may consider themselves morally superior to teachers because they are more fully committed to the modernising ambitions of the state than their teachers. Consequently, the children feel 'out of place' in the village and desire to move towards urban centres, where they expect to find the high-quality education to which they aspire and the more cultured population with whom they feel they belong.

Title: Church-State Symbiosis and the implementation of religious policy in urban Huadong
Presenter: Mark McLeister, School of East Asian Studies, The University of Sheffield / White Rose East Asia Centre
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This research analyses the interactions between 'Three-Self' Protestant churches and the party-state at the local level. Based on extensive ethnographic fieldwork in urban Huabei, this paper argues that these interactions are symbiotic in nature and are characterised by blurred institutional boundaries and personal network ties. We see how church leaders seek to utilise their relationships with local officials in order to further their own activities. Religious policy documents would suggest that some of these activities occupy an ambiguous space between what is acceptable and unacceptable religious practice. Further, we highlight how perceptions of law and policy as well as the perceived importance of proselytising and bringing people into churches allow 'patriotic' church leaders to justify their actions while simultaneously leaching party-state authority. Lastly, we see how church leaders use their positions to negotiate with the party-state to protect unregistered Protestant groups. Overall, this paper contributes to our understanding of the party-state institutions involved in regulating religious groups. It also deepens our comprehension of how religious groups themselves help to shape how they are managed and how religious policy is implemented by the party-state at the local level.

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