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BOOK OF ABSTRACTS

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Contents Page

Thursday 9th September	9.00-11.00	Chinese Art and Culture: Chinese Art	G37	Page 17
Thursday 9th September	9.00-11.00	Society and Culture: Ethnic Identities	LR2	Page 19
Thursday 9th September	9.00-11.00	Educational and Urban Issues: Shanghai and the Foreign Presence	LT2	Page 21
Thursday 9th September	9.00-11.00	Social and Environmental Issues: Health Issues	G50	Page 23
Thursday 9th September	9.00-11.00	Politics and IR: Political Philosophy 1	LR1	Page 25
Thursday 9th September	1.45-3.45	Chinese Art and Culture: Contemporary Literature	G37	Page 27
Thursday 9th September	1.45-3.45	Women and Gender: WAGnet Panel	LR2	Page 30
Thursday 9th September	1.45-3.45	Social and Environmental Issues: The Environment	G50	Page 32
Thursday 9th September	1.45-3.45	Politics and IR: Sino Foreign Relations	LR1	Page 34
Thursday 9th September	4.00-5.30	Chinese Art and Culture: Methodologies in the Historiography of Chinese Theatre	G37	Page 36
Thursday 9th September	4.00-5.30	History and Society: Urban Modernities	LR2	Page 37
Thursday 9th September	4.00-5.30	Social and Environmental Issues: The Labour Market	G50	Page 39
Thursday 9th September	4.00-5.30	Politics and IR: Political Philosophy 2	LR1	Page 41

CHINESE ART AND CULTURE: CONTEMPORARY CULTURE

Daria Berg
The Quest for a New Urban Identity in Postsocialist Chinese Culture
University of Nottingham

A new generation of urban writers, bloggers and Internet authors has gained prominence in China's mediasphere, using both traditional print media and the cybersphere to narrate the economic boom, the rapid transformation of the cityscape and the culture of consumption in postsocialist China. This research will focus on Generation X, the 'brand-new human race' (*xinxin renlei*) born in the 1970s and 1980s. They have no personal memories of Mao's China, grew up during the reform era (1979-) and came of age when postsocialism, transnational capital and consumerism transformed the nation. Works by the new authors such as Wei Hui, Chun Shu and Han Han from Shanghai and Beijing portray life in the globalising city. This study will investigate the quest for a new urban identity in the works of these new authors. This style of research situates the discourse on the cityscape within the context of Chinese popular, postmodern and postsocialist culture. While the applicability of the postmodern condition to China has been the subject of debate, scholars have defined the postmodern in the Chinese context as resistance to the Mao-Deng discourse. I shall position the texts under investigation in relation to Chinese commercial urban culture as part of the post-Mao-Deng discourse in the era of postsocialist modernity. This study will shed new light on cultural transformation in the contemporary Chinese city.

Christos Lynteris
In Memory of Norman Bethune"; political uses of medical heroics in 1960s medicine and public health*
Ph.D. Candidate in Social Anthropology, University of St Andrews

Long forgotten by scholars, Mao Zedong's 'In Memory of Norman Bethune' was one of the canonical "three always read articles" of the vast and controversial medical reform movement of the mid 1960s in China. Based on an exhaustive study of medical and public health journals of the time, from an historical anthropological perspective, this paper will explore the political uses of the particular medical hero role model in the contestation over the medical apparatus of the People's Republic of China. Instead of focusing on how this reflected power politics at the top of the Communist Party, the paper will underline how the image of the Canadian doctor functioned as the discursive ground of the struggle over the cultivation or the destruction of the self as the proper mode of becoming 'red and expert' and of communist subjectivation as a whole, a process affecting medical and public health practice associated with the rise of the Barefoot Doctors movement.

*The paper is based on the essay "Struggle Against the Self; an Anthropological Understanding of the Barefoot Doctors" awarded by Ladislav Holy Memorial Trust with the David Riches Medal of best Ph.D. essay for 2009.

Minna Valjakka
Visual Dialogue with the Maoist Past
Ph.D. candidate in Art History, The Department of Philosophy, History, Culture and Art Studies, University of Helsinki, Finland

The usage of Chairman Mao's visual image in contemporary Chinese art is often considered a simple way to please the Western audience by "playing the Chinese card". Consequently, these types of artwork are often thought to lack any deeper meaning or provide any new perceptions. This interpretation of works depicting Mao as superficial art is oversimplification, as I will show in this paper. By reusing the visual images of Mao, contemporary Chinese artists are questioning the official narrative of the Maoist period.

Drawing from the studies of visualizing memory and trauma in arts, I will analyze how Chinese artists reconceptualize the visual images of Mao to create a visual dialogue with the past. As Yomi Braester (2003) has analyzed, Chinese literature and films created in the post-Maoist era are "bearing a witness against history" with varying techniques. Instead of merely depicting the previous events Chinese authors, due to the traumatic experiences, are even questioning their ability to bear witness for history. Similarly, the contemporary visual arts with diverse methods, such as personalizing collective memories and creating unrealistic historical images, are both questioning recollections and translating the traumatic experiences of the Maoist era. Without a doubt, the official representation of Maoist history has inspired the contemporary Chinese artists to utilize the same visual images in order to explore their own interpretations of the history. By creating provocative artworks which are occasionally banned in China, these artists wish to articulate their private narratives.

Wang Ruobing

Xu Bing's Cross-Cultural Fertilization: from Art to Ecology, from Ziran (自然) to Environmentalism
Artist and Ph.D Candidate, University of Oxford

'Forest Project' (2008-2009 Kenya and Shenzhen) by artist Xu Bing, like many popular art and ecology activities, attempted to raise environmental awareness and save nature and the environment of the Third World. 'Forest Project' was first executed in Kenya (2008) and then copied back to China (2009). Xu is not only an internationally acclaimed contemporary Chinese artist, but also holds an important role as the vice-president of the Central Academy of Fine Arts, China. These social contexts have bestowed the project of saving nature and the environment in Kenya and Ziran (自然) in China with extraordinary richness, which goes beyond its ecological significance. The paper examines the similarities and differences of how the artist implemented the project in two venues. Drawing on the issues of cultural identity, colonialism and cultural interaction, the paper presents a contemporary account of Chinese culture and value in its local, national and international expansion.

HISTORY AND SOCIETY: LATE IMPERIAL CHINESE CULTURE

Joan Yin Cheung
The Record of the Marvelous in the Song Dynasty and Lay Religion
PhD candidate, SOAS

Xu Xuan's *Jishenlu* and *Kuayizhi*, *The Record of Perusing the Sacred* and *A Compilation of the Unusual*, written early in the Northern Song dynasty, comprises of a variety of prototypical personages: the "realized" man, the Taoist priest, the scholar-official, and countryfolk afflicted with disease.

The historical writings by Xu Xuan, and other scholar-officials who followed, such as Yue Ke (1019-1079), Su Zhe (1039-1112), and Zhang Hao (1190-1225), sought to create in lay society and its affiliations a sense of the numinous in Song China.

The books authored by these scholars endow efficacious belief with a place in society, substantiating in their extraordinary tales religion through the revitalized bureaucracy. The unusual and eventful become a fact of daily life, a feat of literature which explains the shock of the unknown. The portentous, sagely or occult is made to diminish through the prestige of officials and their concern with the regional as a bounded entity, whose streams, habitations and mountains are traversable and commercial. This paper examines the natural world through the eyes of the new bureaucracy by delving into tales of Taoist priests, "realized" men, the commoners afflicted by diseases, the occult and beneficent fauna.

Notwithstanding, the stories are also written as historiographies which literary scholars authenticate through the tradition of the marvelous. While these collected writings (*za ji* 雜記), records (*lu* 錄), histories (*shi* 史), and gazetteers (*zhi* 志) regulate the catalogue of religious belief which appears in the Song, the literature presents scholars with an occasion to divulge aloud their own concessions for tolerance, even as they act as skeptical onlookers for the awakening of the esoteric among the laeity.

Shubing Jia
The Dissemination of Western Music in High Qing China: Discovering History in the Cultural and Diplomatic Relations between China and the West, 1662–1795
PhD candidate in musicology, Department of Music, University of Bristol

In China's High Qing era during the reign of three Manchu emperors, missionary musicians were specifically sent to the Chinese court in view of the emperors' favouring of European music, but Catholic missions experienced from rise to fall during this period and were officially banned for over a century due to the complicated religious problems on the Rites. This research examines the role of music in the cultural and diplomatic relations between China and the West in the seventeenth and eighteenth centuries. Western music's diaspora in the early modern era has been widely assessed in the light of colonialism that Western music's accommodation in non-Western regions was due to the triumph of Catholic missions. But in the High Qing case, Western music succeeded at the Manchu court, whereas Western religion failed in Confucian China. Why indeed this success of Western music is exceptional? This question is given added urgency when we consider that the two cultures were entirely intertwined in court politics and the activities of Roman Catholic missionaries in the last Chinese imperial golden age. The scholarly narrative thus matches 'Western music', 'Catholic missions' and 'High Qing China' in a united framework in order to re-evaluate a wider history of Western music, as well as a cultural history of Sino-Western relations.

David Pattinson
Social Networks as Symbolic Capital
School of Modern Languages and Cultures, University of Leeds

In the winter of 1664-65, the Jiangxi scholar Peng Shiwang (1611-1683) published an anthology of his own poetry for which he supplied a preface that was in fact an autobiography. An unusual feature of this autobiography is that Peng took considerable care to list many of the people he met during his peripatetic life. While to some extent this can be taken at face value, closer examination suggests that Peng was particularly keen to emphasise his links, however slight, to a number of significant Ming loyalist figures and his attempts to meet up with them in the post conquest years. Peng was a native of Nanchang who moved to Ningdu in south-eastern Jiangxi in 1645, where he would become one of the 'Nine Masters of *Changes* Hall'. He had taken some part in the Ming resistance, but seems not to have been involved in any decisive battles, and at the end of this autobiography expresses a feeling of guilt that he was still alive. In this paper I will argue that, in placing unusual emphasis upon the loyalist figures with whom he had associated, he was essentially trying to present his social network as symbolic capital with which he could enhance his own reputation as a loyalist. The emphasis in this study of a social network, therefore, is not so much upon the extent of his social network as upon the social meanings of that network

Hsiao-Wen Wang
History in the Writing of Historical Ci in the Late Qing Dynasty

The origin of historical ci can be traced back to the Jiaqing and Daoguang regimes, when Zhou Ji first proposes that "Poetry reflects history, and so does ci." Since then, the development of historical ci has proved the truth of his argument.

In light of this, this research centers on the historical ci in the late Qing Dynasty, a period spanning seventy-two years from the Opium War at 1840 to the Xinhai Revolution and the founding of Republic of China.

This research places an emphasis on analyzing the contents of historical ci in two aspects. The first part focuses on how such major historical events as the Opium Wars, the Sino-French War, the First Sino-Japanese War, and the war with the Eight-Nation Alliance, are reflected in the works of ci. The second part examines ci writer's works on a regional basis. A collection of ci from different regions is presented for the convenience of reference. One of the purposes of the analyses from these two angles is to derive substantial contrasts in terms of regions and subject matters respectively. On the other hand, this research also aims to explore how ci writers transform their individual memory into collective memory through literary creation and finally construct a cultural memory with permanent values.

EDUCATIONAL & URBAN ISSUES: CONTEMPORARY EDUCATION

Jackie Sheehan
Learning about China: Study tours, Sinology and the mainstreaming of Chinese Studies
University of Nottingham

Since the opening of China for foreign Sinologists and students in the 1980s, enormous strides have been made in our understanding of the country using a variety of theoretical and methodological perspectives. Despite this progress, other than in the study of language, there is a relative paucity of research on how foreign students learn about China on both short and long stays in the country.

Extant research suggests that the majority of programmes either focus on understanding business (for short stays) or language development (for long stays). Our study tours, which are a formally assessed component of the students' degrees, differ by focusing on contextualising and enriching prior 'book learning' about China's culture, economy, history and polity. Our paper draws on experience of dozen study tours in China, undertaken over eight years, for students on both undergraduate and taught-postgraduate degree programmes in Chinese studies and other disciplines.

Specifically, we explore ways in which Sinologists might take their unique skills and knowledge to enhance the learning of students who are interested in studying China to augment their non-Chinese studies honours programmes, in the process mainstreaming Chinese studies within the social sciences and providing revenue opportunities for area studies faculties.

We draw on a variety of literatures in our critical reflection of the study tours, including work on anthropological practice, tertiary pedagogy and inter-cultural communications, and give equal emphasis to both subject specific knowledge and the use of it to develop transferable skills.

S. Thomas+, WJ. Peng+, H. Tian#, J. Li#, X. Wu#, C. Ren#, C. Zhang#, X. Ma#
Educational Quality in China: Concepts and Evidence
 +Graduate School of Education University of Bristol, United Kingdom
#China National Institute for Educational Research, Beijing, China

This paper addresses selected findings from a UK DFID/ESRC funded study: Improving Educational Evaluation and Quality in China (IEEQC). The research seeks to provide new insights and extend current theories about (i) the impact of student and school characteristics on students attainment and progress at senior secondary school, (ii) the relevance of these factors in the evaluation of school performance in China and (iii) how western approaches to defining and evaluating educational quality may have been adapted and developed to take account of local contexts and priorities. In collaboration with key stakeholders the study aims to develop innovation in school evaluation and guidelines for implementation to enhance school improvement efforts in China.

The study involves two complimentary strands that are being conducted in collaboration with the China National Institute for Educational Research (CNIER), local education authorities and senior secondary schools in China. The first strand (study 1) explores the nature and extent of school effectiveness in China using innovative quantitative methodology (multilevel

modeling) to analyse longitudinal examination datasets. The second strand (study 2) involves the collection of new qualitative data (interviews with key stakeholders: headteachers, teachers, students, policy makers) to explore the way educational quality is defined and assessed in China as well as how international research on school effectiveness, evaluation and self evaluation may have been applied and adapted in the Chinese context. The specific focus of the paper will be on critiquing current relevant literature and presenting emerging findings about different approaches to evaluate educational quality in China.

Li Wang
Capabilities, Exclusion and Education: Inequality in Higher Education Enrolment Policy in China
Centre for East Asian Studies, University of Bristol

This article aims to test the applicability of Sen's capability approach as an analytical framework for education inequalities in China with a reference to the higher education enrolment policy. The idea of exclusion in education is studied in a broad sense which explores the impact of socio-economic backgrounds, such as gender, region and class, on education inequality. It starts with a brief introduction of the higher education enrolment system in China. Sen's capability approach is adopted to review the freedom to make higher education choice for students from different social backgrounds against the Chinese context. Drawing to a variety of documents, including education policies, legislation and law, official statistics and external reports, it argues that the higher education enrolment mechanism is flawed and risks excluding certain groups of students from a fair competition. Therefore, due to the existence of various exclusions, education may diminish rather than enhance capabilities. This is followed by an illustration of the implication of Sen's capability approach for education inequality in China in comparison with human capital theory which evaluates education in relation to its instrumental values. It concludes by arguing the context-specific nature and focus on freedom to develop capabilities entail the capability approach opens new analytical space of education inequality which is tend to overlooked by other approaches.

Wang Gang
The content Analysis on School Mottoes of Universities in China: A Case Study of 23 Universities in Liaoning Province Northeast China
Ph.D. student in Xiamen University China, Visiting PGR in University of Bristol

School motto of university is a kind of highly concise school maxim, that tokens the independent idea, traditional spirit and school characteristic of universities and performs the functions of guidance, gauge and encouragement on the behavior of teachers and students, and which is confirmed by the university according to the social objectives and the university essential logic and based on the practice of running school. It plays an important role in the development, construction and communication of universities, and universities attach important to school mottoes at all times and in all over the world. However, compared with the ideal ones, the university mottoes in China have many problems now, for example, the propaganda is insufficient, the function has not been exerted, and most of them exist in name only. Under the background of "the policy of revitalizing the old industrial bases in Northeast region", many universities in Liaoning Province, holding the new historical development opportunity, establish effective and distinctive school mottoes. Therefore, the paper takes the school mottoes of 23 universities in Lioning Province as research objects, and inspects and analyzes the language expression, character structure and connotation of the school mottoes in order to make clear of the status quo of the university mottoes in

Liaoning Province through the contents. The result shows that the core content of Chinese university mottoes is to emphasizing morality and culture, the main content of them is to regard knowledge and truth, and one of the important contents is to require the service for society. However, there also exit many problems, such as identical words and contents, simple founding sources and simplex expression form.

Wednesday 8ᵗʰ September (10.30-12.30) Room LR1

POLITICS AND IR: CHINA'S 'SOFT POWER'

Anna Gordievska
Economic potential as main source of China's soft power
Kyiv Shevchenko University

The concept of soft power developed by Joseph Nye has gained much popularity among politicians, academics and journalists in China. The concept has become an integral part of China's foreign strategy. Observers could hardly have failed to notice how many efforts Beijing exerts in order to build an attractive image of the country in the international arena. Many of them admit that currently China's soft power is far from that of the USA, the EU or Japan. But at the same time many argue that its potential has been growing at a rapid pace.

Beijing increases its soft power through different tools, including popularization of its culture and traditions, students' exchange programs, active participation in peacekeeping operations, providing international humanitarian aid etc. The paper discusses the role of economic influence and tools as key elements shaping China's capability to attract the rest of the world.

It is worth noting that views regarding whether economic power can be considered as soft power vary. Joseph Nye's concept says that "hard power can rest on inducements (carrots) and threats (sticks)" which should be read as 'military and economic might constitutes hard power'. On the other hand some other observers, including Joshua Kurlantzick, the author of Charm Offensive: How China's Soft Power is Transforming the World, represent business tools and economic potential as an important element of Beijing's capability to charm.

It is obvious that Chinas' successful economic model, favourable investment environment, its increased humanitarian assistance to developing states, belonging to economic power, essentially impact China's soft power.

Sojim Lim
Chinese Aid Policy and Policy in Africa: Issues to Address in Tanzania
PhD Candidate, Institute for Development Policy and Management (IDPM),School of Environment and Development (SED), University of Manchester

This paper aims to analyze Chinese aid policy and practice in Africa with a case study in Tanzania. China has been spotlighted as an emerging donor, especially in Africa; however, there are controversial evaluations on why China provides aid to African countries and whether it brings positive or negative effects in recipient countries. In this regard, this study attempts to explore the implications of Chinese aid and the issues to address in Tanzania in terms of lessons to learn and problems regarding to Chinese aid practice. This paper reviews Chinese aid policy and characteristics in general and analyzes how China has performed in Tanzania as an empirical case. At the same time, this paper explores how China has developed its aid policy and implemented it into practice in Tanzania. By doing

so, this paper attempts to deliver what we can learn for the next decade amongst donors in order to eradicate poverty, and what are the obstacles and problems in Tanzania in the context of Chinese aid. This paper concludes that economic and social development can be understood in the measurement not only of advanced donors but also of emerging donors. For China the consequences of aid means development in both recipient countries and China even though it has not been clearly defined how to measure it. In the end, this study argues that Chinese development assistance has an important influence in the international society.

Tom Rafferty
China in Africa: A Challenge to the International Development Regime?
*V*isiting Research Fellow, Center for International and Strategic Studies, Peking University

China's emergence as a major player in Africa over the past decade has been construed as a threat to the structures of the international development regime. Loans offered by China to African states are said to come "without conditions", thereby undercutting efforts to tie grants to "good governance" and encouraging elite corruption. Chinese firms and investors operating in Africa are considered exponents of bad development "practice", engaging in resource extraction and infrastructural investment without sufficient regard for environmental and labour standards. Western and Chinese approaches to Africa are posited as fundamentally different and married to competing models of development embodied by the "Washington consensus" and the "Beijing consensus". It has been suggested that the norms and apparatus of the existing development regime in Africa may unravel under the competitive pressure of "amoral" Chinese investment.

This paper will instead argue that western and Chinese approaches to African development are increasingly characterized by convergence rather than difference. The huge expansion in China's economic and diplomatic role in Africa since the "first wave" of concerted Chinese investment in the early 2000s has put increasing pressure on Beijing to rationalize its aid and development policies. The difficulties of managing multiple Chinese actors with different interests, the criticisms of civil society groups and trade unions, and the international reputational costs of being perceived as the "protector" of unsavoury regimes have made Sino-African relations more complex than the "win-win" scenario on which Beijing premised its "go abroad" policy.

Drawing on primary resources and interviews, this paper will elaborate how China is reevaluating its Africa policy in light of these dynamics and what implications this has for the structures of international development. It will highlight evidence that China is progressively adopting the rules governing international aid, seeking greater voting power in the World Bank and International Monetary Fund, and engaging in enhanced dialogue on Africa with nominally competing donors. China is bolstering its domestic policy expertise and sending experts on "fact-finding" missions to western development agencies. As China rationalizes its foreign aid system, the most striking characteristic is increased convergence with the existing neo-liberal framework.

The purpose of the paper is not to reify the existing international development regime or identify areas of useful collaboration between China and the west. It is to argue that readings of "China in Africa" typically misunderstand China's rise as a global actor. China is not interested in projecting an "alternative modernity" or looking to hasten the advent of a new international economic order. Although it continues to officially adhere to the rhetoric of south-south cooperation, China is increasingly a key "stakeholder" in a world system that has done little for African development since its inception in 1945. If the trends identified in this paper continue, African states looking to China as an alternative development partner to the west will be disappointed to find only a strengthened donor cartel.

Victoria Tuke
The Future of China's 'Soft Power'
PhD Candidate, University of Warwick

This paper offers a policy-focused analysis of China's efforts to present a positive image to the international community. Recent years have witnessed acceleration in China's appreciation of the strategic importance of 'soft power'. Projecting a favourable image is increasing deemed as vital a tool to achieve national interests as traditional 'hard' methods such as military might. Among the methods employed are international humanitarian efforts, the export of culture through Confucius Institutes, promotion of their economic developmental model and staging of major events. The paper will begin with look at the origins of the Chinese government's current interest in 'soft power' before looking at several key events. The success or otherwise of the Beijing Olympics in 2008 for ameliorating perceptions of China will be assessed, as will what the Chinese Communist Party learnt from the exercise. The impact of the financial crisis from 2008- will also be assessed in terms of its impact on both Western and non-Western attitudes towards China.

Several studies on China's soft power have concentrated on the implications for the United States but whilst this study takes this into consideration, it also attempts to look beyond the 'West' and critique the consequences for other regions. This paper argues that in the future China will concentrate its image-improving efforts domestically for political reasons (particularly as the 2012 succession looms) and on Africa and its neighbours in Asia for economic/trade gains. The paper would most suitably be presented alongside other studies on China's political future or public diplomacy.

Wednesday 8th September (3.30-5.00pm) Room G37

CHINESE ART & CULTURE: PERSONAL ORNAMENTS, DAILY USE SETS AND RITUAL MEANINGS IN THE HAN AND PRE-HAN DYNASTY

Personal Ornaments, Daily Use Sets and Ritual Meanings in the Han and Pre-Han Dynasty

Participants:
Chan, Lai Pik *The Development of Pendants: Huang Jade Sets and Trapezoidal Jade Plaque Sets in the Western Zhou Period (1046-771 BCE)*
(J.S. Lee Memorial Postdoctoral Fellow, Department of Chinese Art, Freer Gallery of Art and Arthur M. Sackler Gallery, Smithsonian Institution, US)

Lullo, Sheri *The Cultural Biography of Toiletry Sets During the Han Dynasty (206 BCE- 220 CE)*
(ASIANetwork-Luce Postdoctoral Teaching Fellow, Department of Art and Art History, Dickinson College, Pennsylvania, US)

Beesley, Elizabeth *Han and Pre-Han Period Lacquer Objects: Meaning, Manufacture and Conservation*
(Smithsonian Postgraduate Fellow, Department of Conservation and Scientific Research, Freer Gallery of Art and Arthur M. Sackler Gallery, Smithsonian Institution, US)

This panel explores the material culture of the high elite in ancient China. It consists of three papers spanning from the Western Zhou to the Han periods, each of which focuses on one particular material with multiple methodological discussions.

Chan Lai Pik discusses the development of two types of jade pectorals with complex beads and jade sets in the Western Zhou period (1046-771BCE). The practice of strings of beads with arc-shaped pendants (*huang*璜) was prevalent since Early Western Zhou period. She analyzes the new formulation of jades and beads in terms of materials, forms, color, and zoomorphic motifs on the surfaces of jade pendants around 9th century BCE, and how it should be considered as one of the significant Zhou ritual paraphernalia in the Late Western Zhou Ritual Reform. She will also explore the meaning of another new type of jade set that were popular since the Middle Western Zhou period: long strings hanging from trapezoidal jade plaques that were designated for female nobles in the Central Plain and Wei River area.

Sheri Lullo discusses lacquer (*lian* 奩) toiletry cases from elite burials of the Han period (206 BCE-220 CE). These cases were commonly rounded, lacquered boxes that were often lavishly ornamented and filled with a variety of tools used in practices of beautification, including combs, mirrors, hairpins, tweezers, cosmetic substances, and other personal items. Lullo explores the cultural biography of these toiletry sets from their use in life to their display and deployment in contexts of death. She is interested in expanding the parameters of how we view toiletry items from early China by opening up inquiry to how these objects can change or accumulate meaning throughout the multiple phases of their social lives. Lullo argues that toiletry sets were integral to the construction of multiple facets of individual identity in life. Later, in the more public context of death, these personal articles, which developed an intimate connection to the body—and individuals—may have been activated as a powerful and tangible link between the living and the dead.

In parallel with the materials discussed by the previous participants, which were popular for the use of the elites in Eastern Zhou and Han dynasty, Elizabeth Beesley looks at lacquer ear-cups and cosmetic boxes from archaeological tomb sites in the Eastern Zhou period (770-221BCE). She looks at the materials and techniques from which they were made, and the conditions of the tomb sites and the implications for conservation. Furthermore, she examines what impact present and future conservation treatment may have on the tangible and intangible values of the object.

These papers together seek to demonstrate a broader understanding of the meanings, development and nuances of gender that are revealed in certain types of precious ornaments and daily use sets of the high elite during the Han and pre-Han world.

Wednesday 8th September (3.30-5.00pm) Room LR2

HISTORY AND SOCIETY: TIANJIN AND THE FOREIGN PRESENCE

Dr. Songchuan Chen
Society-Generated Nationalism: The Laoxikai Incident and the Anti-French Campaign in Tianjin, 1916-1917
Centre for East Asian Studies, Bristol University

This paper examines the anti-French campaign triggered by the Laoxikai incident: a dispute in 1916 and 1917over lands that bordered the French concession in Tianjin. In light of the incident, this paper explores questions posed by society-generated nationalism by arguing that Chinese nationalism before the 1920's arose as a result of frustration in society due to the state's incapability of dealing with the threats posed by the West, Russia, and Japan. This paper contends that the relations between the state and society were central to the formation of Chinese nationalism and this was the main reason why Chinese nationalism

has been fuelled by resentment, taking humiliation as its prime discourse. It also addresses the violence of Chinese nationalism, which was generated in part by the tension between the state and the society, and also by the violence inherent in the global-wide system of national identity. At the same time it should be emphasized that the nation-state structure was intertwined with local power structures.

Cord Eberspaecher
Decolonizing Germany in China. The Return of the German Concession in Tianjin 1917-1921
Director of the Confucius-Institute at the Heinrich-Heine-University Duesseldorf

The German concession in Tianjin was a short-lived part of the foreign presence in China. Caused by China's entry into the war in 1917, the concession was handed over to the Chinese authorities, as were the Austrian concession and the German concession in Hankou. For the first time, territories taken over by the Western Powers were returned, in the case of the German concession in Tianjin practically in March 1917, but legally only after the conclusion of the Sino-German Treaty of 1921. The paper will look at this process from the German and the Chinese side. Special attention will be given to the practical side of the Chinese takeover and its consequences.

Aglaia De Angeli
Tianjin sales of land by auctions: Italian Colonialism in the early twentieth century China
Research Assistant, Centre for East Asian Studies, University of Bristol

With the signature of the Boxer's Protocol in 1901, Italy obtained in Tianjin its only settlement in China. The Italian settlement was along the Hai River and most of its land was occupied by cemeteries and salt deposits. After the initial ruling of the Italian occupation corps, the development of the settlement encountered many difficulties. The expropriation to the Chinese occupants was not easy, as it was very difficult to attract Italian investors. The Italian public opinion was almost favourable to its abandonment. On the contrary, the Italian government undertook the urban development. Succeeding in Tianjin became a national challenge and the economical support came from the national trust. The history of the Italian settlement in Tianjin sheds light on the national politics of colonialism, on Italian national economic and political agenda at the turn of the twentieth century.

Wednesday 8th September (3.30-5.00pm) Room LT2

SOCIETY AND CULTURE: XIANJIANG AND THE UYGHURS

Ablimit Baki
Language contact between Uyghur and Putonghua in Xinjiang, PRC
University of Manchester

Since the promotion of Putonghua (PTH) began in the 1950s, PTH has gradually spread to China's minority regions through various channels. The spread has picked up speed since 2000 when PTH was officially designated as a national common language and when China's focus of economic development switched from coastal areas towards minority regions which resulted in mass migration of Han Chinese from all parts of China to minority regions. Mass migration of Han Chinese to Xinjiang has brought the speakers of Chinese dialects to come into contact with the peoples speaking minority languages, Uyghur in particular. This type of language contact has gradually produced a new variety of Xinjiang Putonghua (XJPTH) in

the region as PTH is the language of wider communication between speakers of different Chinese dialects and also between speakers of Uyghur and Chinese dialects. This paper will focus on the Uyghur influence to PTH in Xinjiang. The aim is to examine (1) phonological influence that makes PTH similar to Uyghur, exemplified by changing and adding certain sounds closer to those in Uyghur; (2) lexical influence that makes PTH similar to Uyghur, exemplified by borrowing Uyghur words to PTH; (3) grammatical influence that makes PTH grammatical structures similar to Uyghur, exemplified by introducing SOV sentences to PTH; and (4) discourse influence that makes the expressions of PTH similar to Uyghur, exemplified by using Uyghur similes and metaphors to describe people and things in certain contexts.

David Tobin
Competing Nationalisms Along the Silk Road: Ethnic Unity and Ethnic Violence on China's North-West Frontier
PhD candidate, University of Manchester

David Shambaugh's concept of "*competing nationalisms*" frames the tensions between "*xenophobic*" and "*globalist*" strands of Chinese nationalism. Although these categories are crucial to understanding nationalism in China they are not exhaustive. They compete over the meaning of Chineseness in a global context but do not address the centrality of its local constitution. This takes for granted the existence of the party's definition of China as 56 united ethnic groups within the territory of the PRC. Furthermore, this conceals the incompatible nationalisms which exist in diverse local contexts and compete over the meaning of Chineseness. Following Benedict Anderson (1991), nationalism is an anthropological phenomenon. Communities themselves imagine their own territorial and psychological boundaries. In Xinjiang we see conflicts between at least two communities over the identity of the same local space within the nation (Xinjiang, East Asia vs East Turkestan, Central Asia).

This paper presents ethnographic data collected through informal interviews with over one hundred Han Chinese and Uyghur informants in Urumqi following the events of July 5th and 7th 2009. It asks how these communities understand their place within the Chinese nation with reference to the party's concept of *ethnic unity* (*minzu tuanjie*). How do these communities conceptualise the relationship between ethnicity and nationhood? Do they believe ethnic unity (*minzu tuanjie*) is the means to a developed, powerful nation? Answers to these questions can contribute to our understanding of the variety of competing nationalisms in China and more broadly how nationalism is often paradoxically a local rather than national phenomenon.

Mamtimyn Sunuodula
Foreign Language Education for the Uyghurs: Opportunity or Challenge?
Durham University

Stress on the importance of foreign language learning in the school and university curriculum has been on the increase in China since the economic reforms began in late 1970's, reflecting the opening up of the country to the outside world and increasing demand for a professional workforce who can communicate, especially in English, with the outside world, primarily with the economically developed Western nations. This relatively gradual trend took a dramatic turn at the turn of the 21st century when China joined the World Trade Organization and won the hosting of 2008 Summer Olympic games in Beijing. Instead of maintaining English as a compulsory school subject, many schools turned to Chinese–English "bilingual education/instruction," which involves using English to teach non-language school subjects, with the ostensible aim of meeting two goals—subject learning and English proficiency (Hu 2008). Very quickly, the "bilingual education" has become a "runaway

juggernaut" that rattled across China with fierce velocity (Feng 2005). The central government issued several directives which accelerated this trend further, one of which demanded that all leading universities in China offered at least 10% of their curriculum subjects in English. Within the space of a few years, the "great leap forward" style move to Chinese–English bilingual education has gathered great momentum, and schools, universities and other educational institutions, regardless of their particular situation, are turning bilingual in droves (Y. Q. Song & Yan, 2004 cited in Hu 2008). In recent years, the proficiency in English has also become one of the major influencing factors in the social and economic advancement for all Chinese citizens.

The official position with regard to the foreign language provision in the curriculum for ethnic minorities, especially for those who receive their education mainly in their native language as opposed to Mandarin Chinese, the State's priority for them has been to achieve proficiency in Mandarin Chinese at all costs and no foreign language provision is offered either at primary or secondary school curriculum. This position has made explicit two subsystems, one for the Han majority and the other for the ethnic minorities, and left the vast majority of linguistic minority students studying at non-Mandarin Chinese medium schools or classes out of the national foreign language education system.

Using the case of Uyghurs, this research investigates how all these factors, i.e., national drive for English language proficiency, regional variations in policy in Xinjiang, and general trend of economic globalization impacting on the education and socioeconomic status of minority populations in Xinjiang. Drawing from semi-structured interviews with Uyghur students attending Chinese-English "bilingual" classes and university lecturers teaching Chinese-English "bilingual" courses, the author examines how the learning of English language and the provision of English language in the ethnic educational curriculum is perceived by the marginalized communities and how they are responding to the situation as active agents of change.

Wednesday 8th September (3.30-5.00pm) Room LR1

POLITICS AND IR: BUSINESS AND POLITICS

Chan Siu Fung, Nerisa
The role of business association in the transformation of China

The research paper is the role of business association in the transformation of China. Institutional approach will be utilized to examine the study.

Corporatism is described as the subordinate role of the institution /agent to the bureaucratic administration of the government. The business association in China has been categorized as the administrative agent of the central government since the market reform of China in the 1980s. According to the recent research finding, business associations especially those recently formed (within five years) tend to have a more sophisticated power relationship with the authority. The relationship involved is more in a multiple, competitive and non-hierarchical order. The idea of pluralism can be raised for discussion.

Research data has been obtained since 2005 via the web-site search (108 cases) and personal interviews conducted in the major cities of China including Beijing, Shanghai and Guangdong. Game theory of cooperative and non-cooperative will be applied to the data analysis of the subject area.

Charles I-Hsin Chen
Market-Driven Privatisation in the Chinese State Sector after the Mid-1990s
Department of Economics, School of Oriental and African Studies, University of London

This paper analyzes Chinese privatisation, asking whether it is a top-down approach dominated by central policy or a bottom-up occurrence stimulated by the changes in the market. A dynamic GMM model utilising data collected from 37 industries in six major provinces is applied to test six theoretical hypotheses in mainstream economics. Findings show an evolutionary process full of individual differences. Privatisation in the manufacturing sector was highly stimulated by market competition; while in the mining sector, driven mainly by infrastructure investment; and in power supply sector, seriously constrained by redundancy and inefficiency. Micro factors were key influences in the early period, but macro factors took over in later times. Privatisation in coastal provinces was more sensitive to the market environment, while inland governments were much more keen to pursue local protectionism. It is concluded that the shrinkage of Chinese state sector in past fifteen years was achieved under circumstances of complex interaction between balanced factors. Market-driven is thus more accurate than policy-dominated as a characterisation of the bottom-up nature of Chinese privatisation.

Dr Keming Yang
From Wealth to Power? The implications of the growth of private entrepreneurs for China's political development
School of Applied Social Sciences, University of Durham

Although researchers on the private sector in China cannot agree on the implications of the growing private sector for China's long-term political development, they do seem to have reached the following consensus: the private entrepreneurs have successfully transformed their economic wealth into political power. In this paper I challenge such a view by drawing on the evidence collected from the empirical research of my own and others. The main points are consisted of the following: the membership of the Chinese Communist Party (CCP) usually does not lead to a powerful political position or political influence; memberships of the People's Congress (*ren da*) or the Political Assembly (*zhen xie*), even at the national level, give some successful entrepreneurs an honour and the opportunity to voice out their thoughts, which should not be taken, however, as a sign of political power; few private entrepreneurs, no matter how successful, have been promoted to a genuinely powerful political position; business associations are far from becoming a civil society as they concern themselves with only business issues. The situation is different at the local elections, especially in the rural areas, where some private entrepreneurs become the heads of villages and townships, supported by their financial wealth and successful careers. It remains uncertain, nevertheless, how far they can go politically. Some thoughts on the long-term development are considered at the end.

Thursday 9th September (9.00-11.00am) Room G37

CHINESE ART AND CULTURE: CHINESE ART

Dr Anne Gerritsen & Dr Stephen McDowall
Porcelain in European Accounts of Qing China, 1650-1800
Department of History, University of Warwick

In travel accounts, material culture is often used *pars pro toto*; artisans and their manufactured goods appear as shorthand for impressions of the land as a whole. However, the role of an empire's material culture in the creation of that overall impression has received little attention. It has sometimes been claimed that Qing China failed to impress travellers because the romantic expectations created by painters of porcelain plates were too high, and inevitably led to disappointment.1 But John Bell (1691-1780), an eighteenth-century visitor who was greatly impressed by China, saw in the Chinese hills precisely those "romantick figures of landskips which are painted on the China-ware and other manufactures of this country."

This paper examines the changing ways in which Chinese porcelain and the porcelain industry are depicted in accounts written by European travellers prior to 1800. Early travellers had been amazed at all that China had to offer, but beginning around the middle of the seventeenth century the sense of awe surrounding its material culture gradually gives way to more thorough investigation. As the mysteries of china are revealed, China too begins to lose its mystique for European visitors, and eighteenth-century travellers can compare Chinese products and skills to those of their own developing industries. By the end of that century the European fascination with both china and China had given way to impatience, irritation and disdain.

Sarah Sau-wah Ng
Rethinking the canon: reproductions of calligraphic rubbings in Ming China
History of Art, University of Oxford

Calligraphic rubbings have been a rich source for the preservation of calligraphic pieces found on manuscripts and letters written by renowned calligraphers through the centuries. This paper will examine copies of calligraphy and reproductions of calligraphic rubbings made in the Ming dynasty (1368-1644), by understanding the historiography and the role of collecting and consumption practices in forming the canon of calligraphy. The canon of calligraphy was set up as early as in the six dynasties (220-589). Henceforth, the canon was kept and flourished in the Song (960-1279). My paper will study how copies and reproductions alter the canon of calligraphy and how did people perceive originals and reproductions in Ming China. Were they considered calligraphic rubbings as art or artefacts? How did the process of commenting, collecting and exchanging serve to build the canon and the conceptions of copies and reproductions? The key issues were to rethink the interpretation of visual culture and the materiality of calligraphic rubbings particularly in the period when people were materialistic and passionate about collecting antiques. How did this affect their views on the canon? Was the canon distorted? All these issues defined ways in which the originals were appreciated and valued during the late imperial China. Through an investigation of art collectors and practitioners' tastes in Ming China, we may understand the value of originality in relations to the core cultural values of the Ming.

Dr. Minna Törmä
Garden as a Refuge. Osvald Sirén's reminiscences and appropriations of Chinese garden art
Christie's Education, London / University of Glasgow

This paper discusses Osvald Sirén's (1879–1966) views on Chinese garden art, as they are manifested both in his scholarly studies such as *Gardens of China* (1948) and in his garden practice. During the World War II, when Sirén lived isolated in Sweden, he sought refuge in memories of his wanderings in Chinese and Japanese gardens. With the aid of the photographs he had taken on his travels, the earliest ones dating to 1918, he recalled his experiences and complemented the research by looking at Chinese paintings, reading Chinese poetry and translating Ji Cheng's *Yuanye* or "Craft of Gardens". These provided him

a vehicle for his *woyou* or "travelling while lying down" and an escape of the grim reality of the times.

If the first part of the paper focuses on the role of memories in Sirén's research, the second part investigates his manner of applying ideas formed on the basis of his knowledge of East Asian gardens to his own garden in Lidingö, outside Stockholm. His garden practice, however, was not limited only to his own garden; in addition he assisted Cyrillus Johansson (1884–1959), Swedish architect, in designing a garden around his villa. In these two gardens Sirén was creating his own interpretations of orientalism, which will be investigated in the light of his knowledge of 18th century views on Chinese gardens and European adaptations of them, as presented in his *China and the Gardens of Eighteenth Century Europe* (1950).

Dr Marianne P. Y. WONG
Han Tomb Murals in an Archaeological Perspective
Chinese Civilisation Centre, City University of Hong Kong

The term "mural", in a board sense, refers to visual image on the wall of an architecture produced by whichever tool or technique; in a narrow sense, particularly refers to painted visual image on the wall of architecture. The meaning of "mural" in Chinese Archaeology refers to the latter definition. This paper presents a synthetic archaeological study of the Han tomb murals. The methodology comprises collecting, categorizing, arranging, organizing, comparing and analyzing several dozens of scattered samples of excavated Han mural tombs, to be followed by a discussion of the development of mural tombs and tomb mural paintings from the Western Han to the Eastern Han Dynasty. Special emphasis is given to the study of the function and significance of tomb mural paintings in the funeral culture of the Han Dynasty.

Major contributions on the study of Han tomb chamber mural painting by our predecessors lie in the study of individual mural tombs, the interpretation of mural images and their cultural significance. Thus far, however, there has not been any comprehensive and synthetic archaeological research on mural tombs or tomb chamber mural paintings of the Han Dynasty. Taking an archaeological perspective, this paper organizes and analyses existing archaeological materials and research output, with which it conducts a more systematic, comprehensive and holistic study of the Han tomb chamber mural paintings. Adopting a synthetic brand new point of view, this paper also discusses and concludes the role and status of tomb chamber mural paintings in the Han funerary culture.

Thursday 9th September (9.00-11.00am) Room LR2

SOCIETY AND CULTURE: ETHNIC IDENTITIES

Jane Caple
Beyond the state: Tibetan Buddhist monastic development in contemporary Qinghai PhD student at the Department of East Asian Studies, University of Leeds.

Much of the literature on religious revival in contemporary China, particularly Tibetan Buddhist monasticism, has focused on state/society relations and around a repression/resistance paradigm. That this is an insufficient analytical model for understanding contemporary Tibetan monastic development becomes apparent when we place the monastery at the centre of a synthetic analysis of its relations to both state and society. In support of this argument, this paper looks at the narratives of monastic actors involved in monastic development and/or advocating reform (collected during fieldwork in

Qinghai 2008-2009). Although monastic reconstruction was largely based on the mobilisation of historical patronage networks, many monasteries have, over the past 30 years, taken some steps towards the kind of self-sufficiency measures advocated in state policy discourse on monastic development. Should we therefore understand these changes simply in terms of an accommodation with the state? By contrast to certain other topics, monks generally placed agency inside the monastic community, presenting reforms in terms of practical issues and often as ideologically motivated. Their narratives illuminate the oppositional frameworks and competing orders in contemporary Tibetan society, show how monastic actors seek ways to accommodate ideals with socio-economic as well as political realities, and reveal the complex, sometimes ambiguous, positioning of monasteries, monks, and lamas within the shifting fields of economy, education and culture. Moreover, the logics of internal perspectives on monastic development take us beyond the time and space of the contemporary Chinese state into the temporal and spatial dimensions of Gelukpa monasticism, Buddhist cosmology and/or an imagined Tibetan collectivity.

Marie Laureillard
The reflection of history of Taiwan in the local fine arts
Maître de conférences en langue et civilisation chinoises, université Lumière-Lyon 2, IETT

The reconstruction of the recent history of Taiwan by the film directors or the writers has been rather well analyzed, but the work of the painters of the island is still to be investigated. We would like to focus on the way the latter contributed to the national imagining, according to the theory of nationalism of Benedict Anderson, through their vision of the past, for example how they reflected the White Terror after the arrival of the nationalists in the island with a visual narrative of the traumas. Referring to the attempt of Christian Henriot and other researchers to build a new narrative of the Chinese history by the means of pictures, we will try to look for this historical dimension in the fine arts of Taiwan, especially those represented in the collections of the Taipei and Taichung Fine Arts Museums, since the repeal of martial law and the development of the Taiwanese consciousness, which has resulted in a way in their "De-Sinocizing" and in the crafting of a new nation.

Ping Lin
Being Strangers at Home: Mainlander Taiwanese in China
Assistant Professor of Political Science at National Chung Cheng University in Taiwan

In 1945-1949, more than a million Chinese moved to Taiwan. This 'Great Migration' is not caused by the economically factor but the civil war in China, which results in by the split between the Kuomintang's ROC and CCP's PRC. Therefore, these people were not allowed to return home until 1987. After 1987, a certain numbers of them return home for visits and some of them settle down in their hometowns or cities nearby. This paper uses data gathered in Dongguan and Shanghai in 2004-2005 and 2008-2009 to explore the return of these returnees. By examine the life of 17 respondents, I argue that they feel emotionally lost and in sense of multiple marginality despite the diversity of the sample.

To the respondents in this paper, 'history' is a series of tension and trauma encountered in the real life. They were forced to leave home in their youth. Then they were continuously 'brainwashed' to be the 'real Chinese' in Taiwan (compared with the brutal communist Chinese at home and uncivilised local Taiwanese on the island) in the prime of their life among the Kuomintang's political discourse before the late 1980s. The civil interaction across the Strait since the late 1980s has alleviated the tension between the Kuomintang and CCP. However, the political reform in Taiwan during the same period of time has partially caused the lengthy ethnic disputes. Respondents felt sad of being labelled as 'the traitors of Taiwan' during the election campaigns in the 1990s and 2000s.

All of them move to China partially for this political climate. However, their way back home is not smoothly at all. On the one hand, respondents find that the life of return much different from what they expected. All things at home become familiar, different, and absurd at the same time. On the other hand, respondents are not treated as the insiders by their family members at home, but as visitors from overseas. They feel being marginalised in Taiwan and in China, historically and present. They feel uprooted, lost, and trapped in this multiple marginality. To the respondents, migration is a one way ticket and there is no way back home.

Deborah Soothill
Chi Ku (Eating Bitterness) as migrant strategy: Ethnographic reflections of the Chinese in Madrid
Social Anthropology PhD candidate, University College London

Based on two years ethnographic research among Chinese migrants in Madrid, I argue that the concept of '*chi ku*' (*eating bitterness*) not only can serve to explain Chinese migrant choices and behaviour, but it symbolises the distinctions often made between Spanish and Chinese cultural approaches. Thus while Spanish discourse about the Chinese is dominated by the well-known Spanish notion of "working like a Chinaman", elite and ordinary Chinese alike draw on an implied generic Chinese willingness to endure hard work and difficult living conditions to explain to outsiders Chinese success in Spain. Meanwhile, Chinese criticise Spanish social values for lacking a capacity to *chi ku.*

But ethnographic data demonstrates that *chi ku* is a negotiated concept. Despite the way it is described frequently by Chinese as an essential cultural quality, I argue that it is a strategy, used in different ways by actors and commentators, to guide and justify their choices. Moreover, Chinese capacity to eat bitterness is not seen as an end in itself: not everyone chooses to eat bitterness and people do it only some of the time.

However, while the concept of eating bitterness elucidates the experience of the Chinese in Madrid, it can also obfuscate the underlying power relations that feed off the '*chi ku*' discourse. Drawing on Bourdieu's notion of *doxa*, eating bitterness is taken for granted and the different ways it is used by different power holders is obscured. This paper argues that understanding the notion of *chi ku* allows us to understand these processes.

Thursday 9th September (9.00-11.00am) Room LT2

EDUCATIONAL AND URBAN ISSUES: SHANGHAI AND THE FOREIGN PRESENCE

Duncan Harte
Cine-Mapping the City: A Journey Around the Shanghai Urban Planning Exhibition Hall
PhD Candidate, School of Oriental and African Studies, University of London

This paper considers the mediation of urban redevelopment in contemporary Shanghai. Interweaving a journey around the city's Urban Planning Exhibition Hall with a discussion of several film texts, I propose that cinematic form may be used as a theoretical framework for interpreting the development and promotion of Shanghai as a global metropolis. Beginning on the third floor of the museum, which houses a vast scale model of the city and a 360˚ video screening of a computer-generated film, entitled *Virtual World*, I argue that these exhibits, with their manipulation of movement and space, promise the resident of Shanghai the same freedom of mobility possessed by the film camera. Such liberated mobility is also

offered to the viewer in the film, *The Longest Night in Shanghai*, and a recent promotional music video for the Shanghai Expo, both of which market the city as an open, welcoming space for the inscription of personal desire. These representations of the city are driven by the government's determination to portray Shanghai as a model of harmonious urban living.

I conclude by suggesting that the relatively uniform portrayal of the city in the texts I have discussed is, ironically, totally contrary to the philosophical concept of harmony. If the city is truly to become harmonious, it is doubtful that this shall be achieved through the suppression of its various poly-vocal narratives. The challenge for filmmakers and academics is to find strategies to enable counter-imaginings of the urban space to be heard and seen.

Chihyun Chang
Round Education, Specialist Training or Cadre Cultivation? The Customs College of Chinese Maritime Customs, 1908-1949
Department of Historical Studies, University of Bristol

Ambiguity of three educational courses of Customs College was characterised by foreign domination in the Customs and China's efforts of expunging this foreign presence. The College served two contradictory purposes: the Customs College was designed to help the Inspectorate of Customs raise the quality of Chinese administrative staff but it was also to restrain the foreign Inspectorate by replacing the foreign staff with the graduates of Customs College. In order to accelerate the pace of replacement, the Chinese governments preferred specialist training but this was against the standard of Inspectors-General who thought good administration required round education and the requirement of foreign administrative staff also applied to this principal.

After 1927 the ambiguity was complicated by the Nationalist party-state policy and centralisation of civil service because the Party wanted the College to cultivate potential cadres in the Customs. Meanwhile, this centralisation also made the Inspector-General surrender power of recruitment to the College. Therefore, the College became the 'sole recruiting ground' for the Customs and the centre for cadre cultivation for the Party until 1949. Transformation between these three courses reflects on the College's three superintendents' requirements of staff and, moreover, on the three different types of staff for China's modernisation.

Jon Howlett
Creating a New Shanghai: the End of the British Presence (1949-54)
PhD Candidate, Department of Historical Studies

For the Chinese Communist Party the seizure of Shanghai in May 1949 was both a defining moment in their revolutionary history and a perilous test of their ability to govern urban areas and fend off possible foreign interference. Although Shanghai's foreign population had shrunk considerably over the previous decade, some 12,000 or more foreign nationals remained in the city. According to the policy of '*dasao ganjing wuzi zai qingke*' (sweeping the house clean before inviting in guests) the CCP endeavoured to eradicate remaining foreign political, economic and cultural influence in Shanghai in such a way that would not incite direct foreign intervention or retaliation. In line with recent trends in the field which are taking a fresh look at the early years of Communist China this paper draws on recently opened archival material in the Shanghai Municipal Archives to reassess the ways in which this policy was carried out with a focus on British interests. Contemporary narratives suggested that the CCP prioritised the destruction of foreign interests and dealt with them in a secretive and vindictive manner. New research suggests that foreigners were dealt with in a considered way and most often as parts of wider problems such as reviving the city's economy and maintaining public order.   Rather than focusing on destroying the remnants of

the foreign influenced city the CCP instead stressed the creation of a new and independent Chinese socialist city.

Lily Chang
Adjudicating Juvenile Offenders in Japanese-Occupied China:A Case Study of the Collaborationist Shanghai District Court (1940-1941)

DPhil Candidate, Faculty of History, University of Oxford

This paper examines the subject of juvenile criminal offenders as a social, moral, and legal issue within Chinese society during the War of Resistance against Japan. It draws on a series of criminal cases involving juvenile offenders from the collaborationist Shanghai District Court for the First and Second Special Areas under the Wang Jingwei government (1940-1941), as a case study demonstrating the social impact of the War of Resistance against Japan (1931-1945) on urban Chinese juveniles during this time. Together, these cases form a mosaic that paint a picture of how the Court attempted to define the parameters of childhood, which was aimed at addressing the growing problem of juvenile offenders within wartime society. It argues that the Court was not immune from the social ills affecting the daily lives of people under wartime conditions. Instead, through a rendering of verdicts and issuing of sentences for juvenile offenders, the Court found an unconstrained voice amidst the social turmoil surrounding them, to uphold specific morals that had been eroded by the circumstances of war and which the Court underlined as significant to re-establishing order within society.

Thursday 9th September (9.00-11.00am) Room G50

SOCIAL AND ENVIRONMENTAL ISSUES: HEALTH ISSUES

Fang Su
How Health Status Reflects Regional Inequality in China,1990 to 2005 - A Human Capital View
The School of Contemporary Chinese Studies, University of Nottingham

Since the 20th century scholars have increasingly analysed the relationship between wealth and health. Wealthy countries are deemed able to provide healthcare service, good sanitation, health education and living conditions. Similarly, wealthy individuals are able to afford adequate food, secure housing, necessary healthcare and relevant education.

Focused on human capital perspective (education and health dimensions) that links with wealthy and inequality and also is central to modern growth theory, this paper argues that health status captures an important aspect of regional inequality in China as much as education. We use average years of schooling, and life expectancy these non-monetary measures to investigate the effect of optimal education on health development, analysing the extent the disparities had on life expectancy and the extent the various levels of schooling contributed to life expectancy by region during these two decades.

We find that people have become better educated, live longer and on average are much taller, thus reflecting improved nutrition and health. However, a huge absolute difference in life expectancy among the China's regions underscores the considerable inequalities in human welfare, resources distribution and schooling levels within China. People living in the Eastern region have seen a more rapid improvement in their standard of living and well-being than those in the non-Eastern regions. That points to systemic regional inequalities in China that pose major economic, political and social challenges.

Sabrina Ching Yuen Luk
Healthcare Insurance Reform in Shanghai: Using the Lens of Historical Institutionalism
Department of Political Science and International Studies,The University of Birmingham

Healthcare has been put at the top of the agenda in China. In January 2008, China announced a new healthcare reform plan called "the Healthy China 2020 Plan", which aims at providing universal basic healthcare services at reasonable prices for its 1.3 billion people by the year 2020. This new healthcare reform which intends to increase the role of the state reverses the market-driven healthcare policies which have been implemented since the late 1970s.

During Mao Zedong's era (1949-1976), the healthcare system was public-health and prevention-oriented. However, during Deng Xiaoping's era (late 1977 to 1989), the healthcare system became curative, hospital-based and high-technology-oriented. The general population in China had the hardships of seeing a doctor and paying medical fees. In order to solve these problems, provinces and cities in China have implemented healthcare reforms since the 1990s. Shanghai, which is one of the important economic cities in China, has implemented healthcare insurance reforms.

Using the theory of historical institutionalism, this paper will identify the operation of casual linkages over time in order to examine the development trajectory of healthcare insurance in Shanghai since Mao's period. It will examine how policymakers in different phases interpret the concept of "healthcare" in different ways, which in turn affects how healthcare insurance is implemented in Shanghai. It will evaluate the outcomes of current healthcare insurance reform in Shanghai, talks about the current and future challenges faced by the government, and makes recommendations for improving healthcare insurance reform in future.

Stephen Morgan
Growing Fat on Reform: China's Emerging Obesity Epidemic
Associate Professor and the Director of Research at the School of Contemporary Chinese Studies, the University of Nottingham

China experienced the world's worse famine in terms of total excess deaths during the early 1960s and until the 1980s under-nutrition was widespread. In stark contrast, in recent years there has been a huge increase in overweight and obesity that point to a future of excess adiposity (body fat). These shifts in body weight in China are part of a global trend in diet and physical activity patterns. Some observers have described these trends as an epidemic of obesity affecting developed and developing countries. Drawing on Chinese surveys of children and adolescent health, we find that overweight and obesity among a national sample of 7-22 year-olds is developing with unexpected rapidity, increasing most quickly for teenage urban boys. In 1985, only 1.4% of urban males 7-22 years were overweight or obese; by 2005 the proportion was 24.6% or one in four. Among 10-12 year old urban boys, the incidence of obesity has increased from 4.1 per thousand boys to 153.3 per thousand; among 19-22 year old from 0.3 per thousand to 72 per thousand, a 240-fold increase in just two decades. The paper will explore the relationship between excess fat and income levels, metropolitan and urban residence, gender differences, and other demographic and geographic factors. The scale and nature of obesity and its consequences in China call for systematic governmental efforts to stem the trend. We review current initiatives, finding that despite widespread action, these are insufficient. Further initiatives could include education, taxation, and regulation initiatives at national and local levels.

Kristina Tiedtke and Stephen Morgan*
Crazy about study: A pilot investigation of the perception of mental health among Chinese university students
Final-year undergraduate student in the School of Contemporary Chinese Studies, the University of Nottingham.

China is struggling to cope with the demands for mental health care. Mental illness and suicide rates are reportedly rising, with frequent news reporting of incidents among high school and university students. Drawing on a pilot survey of Chinese university students and interviews with university counsellors and others, this study examines the development of mental health issues among the university student population in recent years. Because of the stigma associated with mental health, there is a lack of willingness to seek professional help despite the expansion of counselling services. Overwhelmingly the survey respondents said they would turn to family or friends were they to experience problems, yet they were of the view that others should seek professional help. China's rapid economic development and social change play a role in students' mental health problems. An only-child generation face many expectations thrust upon them to perform at university, while the massification of higher education has not seen a corresponding expansion of pastoral care for a more diverse student population. Besides examining the perceptions of students about their and others' mental health, the study also seeks to understand what measures have been take by health care professions and government agencies. Our finding suggest there is a need for a larger scale study of the mental health of Chinese university students, in China and the UK, and the development of counselling and intervention.

Thursday 9th September (9.00-11.00am) Room LR1

POLITICS AND IR: POLITICAL PHILOSOPHY, 1

Wang Peng
The Poverty of Tianxia-ism: From Archaeology of Knowledge to Philosophical Critics and Political Assessment
PhD Candidate, University of Bristol, Centre for East Asian Studies

It is undoubted that the rebirth of Chinese power after hundreds of years of decline is becoming the most important trend in this century. And what is China's proper role in the future world has come to be a central issue now. In this background, some Chinese scholars came up with a controversial viewpoint that it is reasonable to consider 'Tianxia', an ancient concept in Chinese traditional classics, as an available alternative world order to the Westphalia international system, or at least a valuable ideological source. Admittedly 'Tianxia' is interesting and worth studying because it is not exclusively useful for understanding the governance and international relation of Chinese empire/dynasties during the past three millennia, but also contributes to the popular discussion of China's proper role in the world, including its future foreign policy, ideals of the world order and patterns of international behavior.

Firstly, this paper will examine the meaning of Tianxia-ism both as a classical concept and the principle for foreign policy discussion in ancient China, then assess its value as an ideological source for the rising China's proper new vision of the world order. It concludes that the function of Tianxia-ism was not so harmonious or friendly as people imagined, but a beautiful tag of series of instruments of domination, due to distinguish the 'outsiders' and 'insiders', the 'uncivilized and rude barbarians' and 'noble ethnic group'. In sum, it established and continuously consolidated a hierarchical power-knowledge system. So it is essentially a discourse of 'power politics', rather than a moral discourse as some scholars

claimed. Its fundamental purpose is to enhance and maintain the supremacy of the emperor's wills, rather than the so-called 'eliminating the infidel complex and making piece'. Tianxia-ism in Chinese ancient history rolled as a product of China-centrism or Han nationalism, fulfilled with ethnocentrism, pride and prejudice over other weak ethnic minorities. It can be considered as some kind of 'Orientalism' of ancient China. Therefore, it is unwise to make Tianxia-ism worldview as the rising China's new vision of the world order or substitute of the current mainstream international system. The right way for China's future is to adhere to reforms and opening to the outside world, develop democracy consistently in every aspect of the society, further integration into the international community and do not be puzzled by flowers of speech or be arrogant for existing achievement. Only in this way, can China and its people live a more prosperous, peaceful and harmonious live both at home and in the world arena.

Xuan Jin
Chinese Political Reform in the Game of Politics: from the Third Plenum of the Eleventh Central Committee to the spring 1989

My current research tackles the following puzzle: why did the political reform, to which the Chinese Communist Party (CCP) resorted to ensure the political stability after the death of Mao Zedong, eventually lead to a serious crisis in the late 1980s? The prevalent literature has tried to explain the puzzle from a grassroots-based point of view, arguing that the increasing incentives for political reform in society on the one hand and a firm intention of the Party to maintain its monopolistic power intact on the other finally led to the latter's suppression in 1989. However, while I acknowledge the societal impact on political reform, I refuse to take the CCP elite politics (game of politics) lightly, as it played a decisive role in the development of political reform, and thus the political reform was by and large a top-down process. Therefore, I use a framework of macro-structural-constraints and micro-action-consequences to analyse the reasons for the failure of political reform for providing political stability. I tend to argue that the feasibility of having a successful political reform had been constantly diminishing since the late 1970s. While structural constraints of political system were conspicuous in significantly limiting its success at the macro-level, it was ultimately the actions of groups and individuals within the Party at the micro-level that eventually led to its final demise. At the macro level, the political reform was restricted by the game of elite politics in the post-Mao era running under the 'winner-take-all' principle in power struggle. At the micro level, reformers suffered significant losses in several actions that gradually made the political reform unfavourable. Finally, the author speculates that any potential change of the political nature of the state in the future may still have to originate from elite politics rather than grassroots mobilisation, although the latter seems much easier to detect and examine in China today.

Jian Zhang
From Rule of Man to Rule of Law: Searching the Middle Way
PhD Candidate, Centre for East Asian Studies, University of Bristol

The major argument advanced in this paper is a middle-of-the-road model in the ruling system for indigenous Chinese organisations. Across different genres of scholars and practitioners, the ongoing debate has been endless, but no concrete solutions contrived yet. While a number of them (e.g., Zeng, 2003, 2005; Zhang, 2007) are certain of hybrid approaches bridging the East and the West, some others (e.g., Tang and Zhong, 2006; Xia, 2005) hold high opinions on purified rule scheme, simply a question of presuming a universal version or edited in traditional ethics.

Yet, the many extraordinary allusions to ethical code, moral tent and political doctrine inherited in China will hardly produce a singular, absolutely valid, paradigm in Chinese management practice. A marginal line of cohesion attack is to preserve variances of favourism and institutionalism along with moral enlightenment. Successful Chinese modern managers are expected to deal with a diverse group of people rationally, reasonably, and realistically. Touching the stone of institutionalisation means to cross the river of *guanxi* which shall need empirical tactics for the Chinese necessities of favorite, favour and face.

Mimi Zou and Tom Zwart
Rethinking Human Rights in China: Towards A Receptor Approach
[1]*Mimi Zou, Research Fellow, Utrecht School of Law and the Netherlands School of Human Rights Research.*
Tom Zwart, Professor of Law, Utrecht School of Law, and Director of the Netherlands School of Human Rights Research.

A key challenge faced by those engaged in international human rights policy and practice is to adopt an effective framework for protecting and promoting human rights around the world which preserves and articulates their universal nature, while respecting local values at the same time. This paper outlines a collaborative interdisciplinary research project between the Netherlands School of Human Rights Research and the Chinese Academy of Social Sciences Institute of International Law, which seeks to reframe the longstanding universalism and relativism debate in the human rights arena through proposing a new 'receptor approach'.

The receptor approach sees local values as important drivers in effectuating human rights at grassroots level. It is coined the 'receptor approach' because human rights norms will bind to matching or receptive values, customs, practices and institutions embedded in the local society. The research conducted by our Chinese-Dutch team consists of comprehensive, in-depth studies that map out receptors in China which would facilitate the promotion of international human rights. The interdisciplinary research team is seeking to identify receptors in Chinese culture, society, law, politics, philosophy and ethics.

This paper presents several examples from the project which may serve as potential human rights receptors in China. First, concepts in Chinese political philosophy, such as the moral obligations of rulers and the idea of losing their 'Mandate of Heaven' if they failed, will be examined. Second, recent developments in Chinese administrative law will be analysed, especially the growing importance of the concept of 'administration in accordance with the law'. The paper concludes on how the research outcomes emerging from this collaborative project could help to foster a more effective human rights dialogue between China and the West.

Thursday 9th September (1.45-3.45pm) Room G37

CHINESE ART AND CULTURE: CONTEMPORARY LITERATURE

Mary Mazzilli
Theoretical studies of China: Comparative literature, the debate on postmodernism in China and the quest for a 'transnational' intellectual.
SOAS
In his Nobel Prize speech Gao Xingjian talks of a literature that both transcends national boundaries and makes profound revelations about the universality of human nature. It is in

the spirit of Gao Xingjian's artistic vision that one should justify the difficult and cultural undertaking of comparing works by authors from the West with works by authors from the China. However, according to some scholars like Susan Bassnett such a literary approach is one way or the other dead and has been outclassed by alternative forms of comparative studies, such as translation studies, interdisciplinary studies etc[1]. Zhang Longxi, Professor (Chair) of Comparative Literature and Translation at the City University of Hong Kong, who published pioneering books in the field of comparative literature and China,[2] instead, validates a comparative approach in terms of a dialogical interaction, not based on the outdated understanding of cultural universality, but still condemning the wrongdoings of an indiscriminate relativism and submission of reality to the supremacy of textuality.

There are two main issues with a comparative approach: one is related to the choice of terms of comparison, the writers and/or the works to be compared and the other it is a theoretical one, concerned with the nature of a comparative activity and its shortcomings, especially when dealing with Chinese literature.

This paper will mainly be focused on the second issue concerned with legitimacy of a comparative in Chinese literary studies within a global contemporary landscape. It will be looking at how Comparative literature in Chinese literary studies has developed, its drawbacks and the criticism directed against its practices, as well as at how some cultural trends like Postmodernism have been exported into Chinese culture, and the issues related to the import of cultural values. The latter will be used as an example of how cultural trends travel across continents and are adapted to the context of each cultural settings. Finally, this paper will be briefly looking at Gao Xingjian's body of work as an example of a transnational writer and intellectual, whereby transnationalism is regarded as opening up new possibilities for the theoretical studies of China and Comparative literature.

Dr Ralph Parfect
Identity, violence and freedom: Guo Xiaolu's fiction and the transcultural
King's College, London

In this paper I explore Guo Xiaolu's narratives of contemporary Chinese identities in transformation, focussing on two of her novels and reading these in the contexts of postsocialist Chinese society and Guo's broader literary, journalistic and cinematic work. A major theme in this work is the potential for freedom in the transcultural, both in the conventional sense, the geographical transition of individuals between cultures, and in an additional sense of cultural change within societies across time. Guo's protagonists, like Guo herself as a transcultural artist, do experience forms of liberation, but they also encounter significant limits to their freedom, and are repeatedly drawn back to the ambiguity and instability of identity itself and the violence underlying its construction. The narrator of *Wo Xin Zhong De Shi Tou Zhen* (2003, translated into English in 2004 as *Village of Stone*), has left behind the isolated fishing village of her traumatic childhood and become a Generation X Beijinger, working in a video rental store and living a westernized lifestyle. She is both transcultural subject, having crossed the rural/urban divide, and object of transcultural change, an embodiment of postmodern globalising China. However, her new identity and

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[1] S. Bassnett *Comparative Literature: a critical introduction*, Oxford : Blackwell, 1993, 47.

[2] See Zhang Longxi, *Mighty Opposites – from Dichotomies to Differences in the Comparative Studies of China*, *Allegoresis – Reading Canonical Literature East and West* (Stanford: Stanford University Press, 1998) and his latest book *Unexpected Affinities – Reading Across Cultures* (Toronto: University of Toronto Press, 2007) an expanded version of the lectures given at University of Toronto in 2005.

power for self-determination are challenged by the return of the repressed memories of childhood abuse and neglect. In *A Concise Chinese-English Dictionary for Lovers* (2007, written in English and translated into Chinese as *Lian Ren Ban Zhong Ying Ci Dian*) another young female Chinese protagonist, sent by her new-rich parents to learn English in London for business purposes, negotiates the transcultural very differently, via an often comic but ultimately intensely transformative series of cultural and personal encounters. In both novels sources of contemporary Chinese identity are called into question, while significance is found in the confrontation and reinterpretation of violence and suffering.

Yaoyao Zhu
Poverty narration in Chinese New Realism fictions
MPhil student, University of Manchester

New Realism fiction refers to a literary trend emerged in late 1980s China, during which time the literary style embraced realism to the maximum. It aimed at achieving the utmost reflection of the rough status of living without necessarily imposing certain moralisation which distinguishes from the Chinese 'socialist realism fictions' in 1930s.

In New Realism fictions, 'poverty' appeared frequently to be the narrative mode of this newly-emerged literary trend, such as Liu Heng's 'Dogshit Food' and Fang Fang's 'Scenery'. The material insufficiency depicted collectively by the writers in late 1980s further lead to another textual manifestation – dissimilation of the protagonists.

This paper discusses 'poverty narration' and 'dissimilation' as the literary strategies adopted collectively in late 1980s. These two narrative mode also set up another fundamentle theme of New Realism fiction – tragedy. This paper will then examine how can this 'tragedy' be equally distinguished from that of socialist realism literature. Besides, the unique Chinese reality unfolded in New Realism fictions provided an experimental interpretation of 'Chineseness' by Chinese writers in post-Maoist China. Yet the success of film adaptation of some New Realism fictions ('Ju Dou' and 'To Live' by Zhang Yimou) inevitably became an important access for the West to gaze at China; thus, the 'Chineseness' evolved into 'Chinese otherness' in the process of subjectivity shifting. From this perspective, this paper will also explore the postcolonial representation of 'poverty narration' in New Realism fictions.

Haili Heaton
Urban Opera and Market Reform: A Case Study of Shanghai Yueju Company
PhD candidate, University of Leeds, UK
Chinese urban opera companies have been directed towards marketisation by the government since the mid 1990s with the aim of reviving urban opera through market orientated production. Twenty years after the initial introduction, urban opera companies are still struggling to realize market success. Using the Shanghai Yueju Company as a case study, this paper argues that the difficulties are related to the change of cultural value during the restructuring of class system. Despite greater opportunities to reach a wider audience, through enhanced media coverage and entrepreneurial sponsorship, the Chinese state's strong political control over cultural market resource and cultural value means that opera companies do not have true autonomy but rely on the state to gain cultural legitimacy. State controlled marketisation therefore brings great challenges and opportunities for urban opera companies. This paper draws on the theories of Pierre Bourdieu (and other theorists) to address the related issues.

Prior to the commencement of my academic study, in the early 1990s, I was a professional yueju xiaosheng performer in Shanghai. In 2006, I co-produced and played a leading role in

Dis-Orientation, an original co-production between the Shanghai Yueju Company, China and Bordercrossings, UK. This show is due to be staged this September in Shanghai. My personal experiences have allowed observation of urban opera marketisation from both a practitioner and an academic's perspective. Therefore, I believe that I could offer a unique angle in the understanding of the dilemma facing urban opera marketisation and make special contribution to this conference.

Thursday 9th September (1.45-3.45pm) Room LR2

WOMEN AND GENDER IN CONTEMPORARY CHINESE STUDIES (WAGnet) PANEL

ORGANISERS: Alessandra Aresu and Marianne Hester

CHAIR/MODERATOR: Marianne Hester

The panel combines a set of four papers all looking at issues related to women and gender in contemporary China. All the papers in different ways examine the constructions and fluidities of gender, in actual, imagined or state perceived intimate relationships, in relation to migration and in work. Between them the papers provide interesting material for discussing some of the tensions and contradictions in contemporary constructions of gender and gendered identities.

List of proposed presenters

Alessandra Aresu, Centre for East Asian Studies, University of Bristol Postdoctoral Fellow

Marianne Hester, University of Bristol, Professor of Gender, Violence & International Policy

Roberta Zavoretti, School of Oriental and African Studies, London, PhD Candidate

ZHANG Nana, University of Warwick, ESRC Postdoctoral Fellow

Zhu Jian, University of Edinburgh, PhD Candidate

'Gender, violence and young women in China - experiences, perceptions and prevention' (A. Aresu and M. Hester)

In the last two decades an increasing number of Chinese adolescents have reportedly been involved in 'early love' and premarital sex. Chinese specialists on sex education argue, however, that precocious intimate relations with the opposite sex may lead to sexual violence and put at risk the healthy development of young people. For this reason, although the desire for loving and sexual relations is depicted as a normal and natural aspect of adolescents' psychosexual development, most of the middle school sex education textbooks published in the late 1990s and early 2000 advise young people not to indulge in sex. The paper discusses the findings from research on sex education materials and an attitudinal survey with young people in China, looking at policies and perceptions regarding sexual relationships. The warnings and negative imperatives through which sex education textbooks address students, present standards of sexual morality, duties and responsibilities which vary according to gender, making girls particularly responsible for the prevention of love and sexual relations and what are considered their inevitable and negative consequences. The survey data in many respects echo these approaches, with differences in young men and women's responses regarding the use of sexual coercion and violence in

relationships. In particular, young men were more likely to condone the use of violence and sexual coercion against women where the latter were perceived to have transgressed particular, and gendered, duties and responsibilities in relationships. The paper discusses some of the resulting contradictions and tensions that emerge regarding use of and prevention of sexual violence in young peoples' relationships.

The most romantic of love stories. Negotiating the meaning of 'success' through arranged marriage in post-Mao China. (R. Zavoretti)

This paper will introduce how the Zhangs, a couple of Sichuan-born street pebblers in Nanjing, rework dominant gender models in order to present personal stories as non hegemonic horizons of fulfilment. The paper hence challenges the dominant assumption that a univocal 'modernity' may represent migrant people's inevitable goal.

Rural to urban migration in China has been the object of a vast body of ethnography with a strong gender focus. These works represent powerful critiques of the neo-liberal system, yet often leave unquestioned both the meaning and the primacy of ideas like modernity and success. On one hand, China's national trope of modernity is increasingly embodied by the highly educated, urban-based elites. on the other, those elites are defined against their negative 'other': the rural to urban migrants, who must supposingly strive to undergo a metamorphosis into modern citizens. Academic literature based on this assumption, however, may trivialise the behaviour of those it aims to advocate for as mechanical ad bound to fail. Zhang's account of his past love life and of his marriage, on the other hand, reminds the ethnographer of the need to question the idea of a general and univocal adherence to hegemonic discourses. Zhang skilfully plays with categories of modern and traditional, male and female, rich and poor, behaving as a *bricoleur* who creatively re-reads official discourses in order to make sense of his own life.

Negotiating identities: women in rural-urban migration in contemporary China (Zhang Nana)

This paper focuses on the dynamics of identity and belonging negotiation of rural women in their migration to urban areas in contemporary China. Following rural women's full migration circle, the author gathered data through in-depth interviews with women migrants, their families, friends, colleagues and fellow villagers from both sending and receiving areas. The study highlights rural women's agency in the identity construction process and shows that rural women actively negotiate their identities in accordance with their migration experiences. They discard their identity as a peasant, identify themselves as different from the peasant women in their home villages, drawing lines between themselves and urbanites while, at the same time, drawing boundaries to exclude/include other rural migrants. Migrant returnees encounter more distress and restrictions in the identity construction process. Although they are home, they no longer feel belonged. However, their geographical departure from the city does not stop them in negotiating imagined identities.

The Gender Gap of Final Year Undergraduates' Salary: Expectations: A Perspective of Gender Role Socialization (Zhu Jian)

Through a combination of questionnaire surveys and semi-structured interviews carried out in a university in central China, this study finds that there is a gender gap between male final year undergraduates (FYUs) and their female counterparts regarding their salary expectations of the first jobs. Existing literature tends to focus on interpretations like social comparisons standards, differing job inputs and career paths between males FYUs and their female peers, etc. However, this study aims to interpret the gender gap of college students' salary expectations from a perspective of gender role socialization.

Although drastic changes have happened in China in the past few decades, the traditional gender ideology still persists. In particular, males being a main breadwinner and females being a main homemaker have been widely accepted in China, even for well-educated groups, for example, college students. The study argues that both male FYUs and their female counterparts contend that males should be the main breadwinner in a family, rather than females. Therefore, males are inclined to shoulder more economic pressures even before their families are being constructed, intentionally or unintentionally, resulting in the so-called gender gap. The study further explores why FYUs have had quite different viewpoints toward the roles of husbands and wives within the family domain. Gender ideas of Confucianism and Taoism as well as China's socialist gender ideology are therefore interrogated to investigate the various viewpoints regarding gender roles held by male FYUs and their female cohorts during the process of their gender role socialization.

Thursday 9th September (1.45-3.45pm) Room G50

SOCIAL AND ENVIRONMENTAL ISSUES: THE ENVIRONMENT

Reut Barak
Transboundary River Basin pollution in China: Can it be controlled?
PhD Candidate, Economics Department, SOAS, London

Although much has been written on challenges in water management in China, the special characteristics of water pollution abatement along transboundary river basins has been largely ignored. With more than 80% of the Chinese public residing nearby these rivers and suffering from rising levels of pollution, this paper seeks to explore the challenges in controlling pollution along these shared systems.

Chinese transboundary river basins have traditionally been managed by River Basin Commissions, acting as regional arms of the Ministry of Water Resources. However, in addition to the Commissions' limited experience in water pollution abatement, they suffer from poor enforcement power over the provinces and have largely been unsuccessful in forcing localities to control water pollution. At the same time, no bottom-up cooperation among the localities sharing the river basins aimed at pollution abatement has been documented in literature, contrary to experience elsewhere in the world. This paper argues that this is due to local governments' limited interest in pollution abatement and long history of mistrust, poor communication, protectionist behaviour and fierce competition between localities.

However, this author reveals a unique case of environmental cooperation along the Pearl River Basin, aimed at water pollution prevention and control. Does that signal a change in local officials' priorities or willingness to cooperate? Can this act as an example for sustainable management of river basins across the country? Unfortunately, this paper demonstrates that currently, institutional characteristics still constrain significant improvement in river basin management.

Andrea Janku
On the Historical Significance of the Guangxu Famine (1877-8): A View from Shaanxi
SOAS

Much has been written about the famine of the early Guangxu reign recently. Edgerton-Tarpley (2008) studied cultural responses to the famine with a focus on Shanxi province. Zhu Hu (2006) examined the changes in the organization of private relief in the Jiangnan

area. Takahashi Kōsuke (2006) wrote a social history of famine relief in the nineteenth century that also focuses on the philanthropic traditions in Jiangnan. However, the strongest argument for the historical significance of the crisis of the early Guangxu reign was not made by a historian of China, but by the urban anthropologist Mike Davis who wrote a successful book on the effects of the El Niño of 1876-8 in China, India and Brazil and its global and geostrategic consequences (2001). While his argument is important, the tendency to apportion unilateral blame on the forces of imperialism and global weather patterns is problematic. The purpose of this paper is to examine this question from a deeply local perspective, focusing on how the famine was experienced in Shaanxi, which has been largely neglected in the literature so far, and what this perspective could tell us about its historical significance.

Janet Xuanli Liao
Rights vs Responsibilities: China's Dealing with Climate Change
Lecturer, Centre for Energy, Petroleum and Mineral Law and Policy, University of Dundee,

The issue of climate change has become one of the most serious challenges facing the world today. Despite its brief history of modernization for merely three decades, China has turned into one of the greatest CO_2 emitters, together with the United States, and is also blamed as being responsible for the failure of reaching a Post-Kyoto international treaty at the Copenhagen Conference in the end of 2009. Responding to the criticism, China has insisted that it has the legitimated rights to develop its economy and that it was the Western nations who should take more responsibilities for the climate change, given their 150 years of industrialization. The key dispute between the two parties seems not on whether the issue of climate change needs to be addressed, but rather on what should be done to tackle it and who should bear the cost.

This paper aims to explore whether it is possible and how, to reach a "fair" solution to tackle the climate change, taking China as an example. The author argues that a balance needs to be maintained between the rights of economic development and the responsibilities for the global sustainability. However, such a balance cannot be achieved if all the parties insist on their own interests. The only sensible solution for China and the international community, including the Western nations, to win the battle over climate change is through conciliation and cooperation. Both the Neo-realist and Constructivist approaches will be employed as an analytical framework.

Bao-shan Zhang
Pollutant Emissions, Energy Consumption and Economic Development in China : Evidence from Dynamic Panel Data
School of Economics and Finance, Xi'an Jiaotong University Xi'an , China and Department of Financial and Management Studies, SOAS, London

This study investigates the relationships among pollutant emissions, energy consumption and economic development in China during the period 1982-2007 by using one-step GMM-system model under multivariable panel VAR framework, controlling for capital stock and labor force. Regarding the data for all 28 provinces as a whole, we find that there is a unidirectional positive relationship running from pollutant emission to economic development and a unidirectional negative relationship between pollutant emission and energy consumption. Based on traditional economic planning, the panel data of 28 provinces are divided into two cross-province groups. It is discovered that in the Eastern Coastal region, there is only a unidirectional positive causal relationships leading from economic development to pollutant emission; while in the Central and Western region, there exist the unidirectional Granger causal relationships between pollutant emission and energy consumption, as well as between pollutant emission and economic development. There is

also a unique unidirectional causal relationship running from economic development to energy consumption, which does not appear in the Eastern Coastal region or in China as a whole.

<u>**Thursday 9th September (1.45-3.45pm) Room LR1**</u>

<u>**POLITICS AND INTERNATIONAL RELATIONS: SINO FOREIGN RELATIONS**</u>

Daniel R. Hammond (University of Glasgow) and Ariel Hui-min Ko (University of Glasgow)
Looking for Linkages: Tying domestic policy outcomes in the PRC to external events

Since the opening of the People's Republic of China in 1978 there has been an increased interest both the domestic outcomes of China's reform as well as its international rise. It is often implied that domestic policy developments are linked to China's external considerations. This, however, has been an under researched area of the China studies discipline. The possible linkages between domestic policy and external dynamics are of significance because they serve not only as a likely explanation for domestic policy outcomes but also for greater understanding of the potential domestic impacts on a rising China's future international behaviour.

This paper will outline the arguments and methods supporting an initial exploration of the possible domestic-external linkage in domestic policy outcomes. It will first argue that the investigation of such linkages is important for a variety of reasons both to domestic studies of China and also to international studies on the impact of China's rise. It will then outline the selection of three initial case policy areas frequently cited as domestic challenges that the rising China faces including environmental governance, fiscal reform and reform of the social welfare system. We will then suggest a methodology for investigating domestic-external linkages and propose our hypotheses. Finally, this paper will offer some initial findings and suggest how this will impact the rest of the research program.

Su-Jeong KANG
China's Changing Japan Policy and Anti-Japanese Activism in the 1980s
PhD Candidate, School of Contemporary Chinese Studies, University of Nottingham

Sino-Japanese relations have experienced ups and downs since the normalisation of relations in 1972. History issues related to their traumatic war during 1937-45 have become a major source of political tensions and disputes between China and Japan, beginning from the first Sino-Japanese textbook controversy in 1982. After the early 1980s, bilateral disputes over history was severely escalated and continued unabated until recently, overshadowing the stable development of bilateral ties. The outburst of popular repugnance to Japan also occurred when Chinese university students openly protested against Japanese Prime Minister Nakasone's visit to the Yasukuni Shrine in 1985. The students' demonstration against Japan was the first display of popular anti-Japanese sentiment that had been allowed in mainland China since the normalization of Sino-Japanese relations. Why did the first bilateral political dispute over their war history and the first popular nationalist protest against Japan break out in the 1980s, more than three decades after the conclusion of the war? This paper examines domestic and international motivations of China's changing Japan policy and popular anti-Japanese protests in the 1980s and its

impacts on Sino-Japanese relations. The change in historical interpretation of the second Sino-Japanese War played an importance role in shaping Chinese nationalist sentiment against Japan in this period of time. This research explores how different political incentives motivated the change in Chinese official views on the war, and how it aggravated Chinese popular feelings about Japan and ignited a frenzy of anti-Japanese activism in the 1980s.

Elzbieta Maria PRON
The role of the People's Republic of China in the global 'war on terror' and its implications for the image of China at the international forum
PhD student, University of Nottingham, School of Contemporary Chinese Studies

Countering terrorism has become important issue for China's foreign and security policies since 1990. The methods China has used to tackle it evolved from the strategies of armed suppression implemented at national level to sophisticated means pursued through multilateral organizations. The character of Chinese involvement in the fight with terror is likely to have big implications for its position in the World.

This paper examines China as an actor within the international 'war on terror' at the national, regional and international levels. Topic of interest includes the national institutions, Shanghai Cooperation Organization (SCO), ASEAN Regional Forum and United Nations. This research is also evaluated in the context of debate of China as a *responsible power*.
This paper finds that the goals pursued by China at different levels vary in the scope and direct engagement. At global fora China represents a seemingly passive but liberal stance supporting universally taken measures. China's approach to the global 'war on terror' is more hard-edged realist and focused on actions at national and regional levels. China has pursued its agenda at these levels through both *soft* and *hard* policies institutionalized by SCO and ASEAN Regional Forum.

While China might shy from positioning itself as a global power, it appears that within Asia China has achieved the status of a major power. The majority of Asian counter-terrorism efforts are initiated or conducted according to Chinese agenda. At the global level, Chinese contribution to the 'war on terror' indicated its importance and indispensability at pursuing common goals.

Qianlan Wu
Stepping into the legal world – China's bilateral free trade agreements and its tackling of globalization
Lecturer in Chinese law, School of Contemporary Chinese Studies, University of Nottingham

The thirty years of China's transformation has witnessed its increasing embrace of economic globalization. As a result, China's relationship with international law has undergone profound changes. While the international community holds reservations on China's compliance with international law, the Chinese government has become active in international law making and has relied pro-actively on international law instruments in searching for development and tackling globalization.

Given this background, the eight Free Trade Agreements (FTAs) which China has signed with trade partners since China's WTO membership, serve as good examples of the changing relationship between China and international law. It should be noted that whereas these FTAs, largely, uphold international trade law norms, they also reflect China's strategic concerns in the face of the challenges brought by globalization and development.

Hence, this paper aims to analyze these FTAs in order to answer the following question: to what extent has China relied on international law instruments to tackle the challenges brought about by globalization in seeking development? To this end, it aims to examine the characteristics of the FTAs, explore the strategic concerns China has had behind the FTAs, and scrutinize the strengths and limits that China faces by relying on the international law instrument when participating in globalization. Based on this, it wishes to re-examine the much-misunderstood relationship between China and international law.

Thursday 9th September (4.00-5.30) Room G37

CHINESE ART AND CULTURE: METHODOLOGIES IN THE HISTORY OF CHINESE THEATRE

At the beginning of the twentieth century, Wang Guowei's (1877-1927) seminal work *A History of Song and Yuan Drama* provided the historical meta-narrative for subsequent studies of early Chinese dramatic history. Histories of Chinese drama from Aoki Masaru *Chūgoku kinsei gikyoku shi* (1887-1964), through Zhou Yibai's (1900-1977) *Zhongguo xiju shilue* (1936) to Liao Ben's (1953-) *Zhongguo xiqu fazhan shi* (2000) have followed on and expanded Wang's work. The result has produced a flurry of research strands and theses on the origins, development, and nature of Chinese drama. The aim of this panel is to pause to reflect on some trends and methodologies in the historiography of Chinese theatre.

Regina Llamas
On Ritual Theater: a Reassessment of Sources
Centre for East Asian Studies,University of Bristol

The first paper will asses the question of the ritual origins of theatre. Ever since Wang Guowei raised the question "Could the rise of song and dance have begun with ancient *wu* shamans? 哥舞之興，其始於古之巫乎？", the genesis of Chinese drama was established and its ritual roots seldom questioned. In fact, in a literal interpretation of Wang's pronouncement, scholars have looked for the roots in one or another performing art, producing a variety of theories. This paper will explore the different strands of research concerning the roots of Chinese theatre, the nineteenth-century European anthropological influences that informed earlier thesis on the origins of Chinese drama, and the contemporary renewed interest on popular forms of performance by specialists in religion and drama. It will examine the various claims and assumptions on the similarities of popular ritual and drama and asses the validity of these claims.

Tian Yuan Tan
Reconsidering the Boundaries of "Elite Theatre" and "Court Theatre" in the Historiography of Chinese Drama
SOAS

In the development of Chinese drama, "elite theatre" and "court theatre" represent two important social spheres of contrasting milieus. In elite theatre, we have plays written by literati playwrights for an elite audience mostly belonging to their literary circles. It draws attention to the aesthetic and stylistic preferences of individual literati playwrights whose drama can be perceived not only as an evidence of their literary talents, but also as a vehicle of their self-expression. By contrast, court plays produced for the royal audience were composed by writers primarily to fulfil a particular social function such as the celebration of a royal occasion or a festival. Furthermore, most of the court plays were written by anonymous professional writers who remained unknown to us.

Hence, in the historiography of Chinese drama, it is common to present "elite theatre" and "court theatre" as two separate spheres with different agents and conflicting principles. A closer study, however, may suggest a more complex picture. This paper explores the boundaries of "elite theatre" and "court theatre" by focusing on a number of literati playwrights in late imperial China who were known to have been involved in the composition and production of plays for the imperial court and the royal audience.

Alison Hardie
Political Interpretations of Ruan Dacheng's Dramas
Leeds University

The last paper will look at the theatrical oeuvre of Ruan Dacheng (1587-1646) in the context of the remarkable upsurge of dramatic work towards the end of the Ming closely based on contemporary political events; at least 40 such plays are known. In Ruan's time, a large number of plays were based on the factional conflicts between the Eastern Grove and the 'eunuch party', by writers on both sides of the divide. Many contemporary and later commentators have interpreted Ruan's plays as reflections of his political experiences. However, in comparison with plays which overtly dramatised the factional conflict and featured historical individuals under their own names, Ruan Dacheng's surviving plays – though they certainly do show the impact of his political experiences – are much more subtle, focusing on universal themes and making their points indirectly. Ruan's plays cannot be regarded merely as reactions to contemporary politics but as a much more profound contribution to dramatic literature.

Thursday 9th September (4.00-5.30) Room LR2

HISTORY AND SOCIETY: URBAN MODERNITIES

Panel Title: Seeking Chinese Urban Modernity

Chair and Discussant: Professor Robert Bickers, University of Bristol.
Robert.Bickers@bristol.ac.uk

Panelists and Papers

The Place of Prostitution in Early Twentieth-century Suzhou
Professor Peter Carroll, Northwestern University

During the late Qing and Republic, Suzhou state officials and business leaders openly exploited prostitution to foster economic development. City leaders correctly surmised that the "spill-over" from prostitution would support an array of other commercial activities. This practice, if not explicit policy, was not uncontroversial. Male and female reformers militated against female sex-work as a local and national shame that bespoke the noxious effects of male lust and capitalist exploitation. At the same time, some businessmen feared that the prominence of vice interfered with the expansion of licit commerce and development. In the end, many commentators agreed that prostitution and the prerogatives of male desire were inextricably linked to the fortunes of the greater urban economy.

This study analyzes local debates regarding the physical, discursive, and political-economic place of prostitution within the city during the late Qing and Republic. The paper will focus on the critiques of prostitution leading to its "abolition" in 1929 and later "reintroduction" under a

regime of state regulation in 1935. (The initiation of state-sponsored prostitution was explicitly linked to the ineffectiveness of abolition, as well as the deleterious economic consequences of wholesale prohibition.)

Most considerations of urban consumption during the Republican era have analyzed the social and discursive dimensions of the construction of the female consumer. This case study will provide a unique opportunity to assess the social patterns and discourse surrounding the male consumption of sex and their relation to the overall urban economy. This discussion will augment the field's contemporary focus on Republican misogyny surrounding female consumers by highlighting anxieties concerning the economic dimensions of male sexuality, while also questioning to what extent-- or what particular aspects of-- the urban economy were explicitly gendered as male. This analysis will provide an opportunity for rethinking the significance and effect of constructs of male and female gender in the distillation of Republican concepts regarding urban citizenship and economic development.

As in other cities, prostitution was not confined to a particular area; brothels, street walkers, and other modes of sex work were spread throughout Suzhou – or, rather, extended throughout the city during the Republic as a result of rural economic hardship and the overall sexualization of urban space. Nonetheless, local discussions of prostitution often assumed an explicit spatial dimension. Whether due to the role of state and business authorities in promoting prostitution in certain locations or individuals' concerns for particular districts, people considered the social and economic ramifications of prostitution within Suzhou as a whole, or, more parochially, for delimited areas inside or outside the city wall. This paper, therefore, will also provide an opportunity for reassessing the significance of "place" and "urban space" in the construction of early 20th c. notions of gender and consumerism.

Fleeing from Firestorms: Cities, Native Place Associations and Refugees in the Second Sino-Japanese War
Toby Lincoln, Yale University (Taking up position as lecturer in Chinese urban history at Leicester University in September 2010)

The outbreak of the Second Sino-Japanese War in 1937 was one of the most destructive invasions of the twentieth century. Across China, cities were ravaged by sustained bombing campaigns, while people and government institutions fled from the coast to the interior. This movement represents the largest forced migration in modern Chinese history, and while it tore apart families and communities, it was also the basis for the construction of new identities for millions of people.

This paper will tell the story of the movement of three communities from Shanghai to different parts of China. Building on existing work on refugee experiences in Shanghai and beyond, I argue that Governmental institutions were far more effective in managing the exodus in 1937 than has previously been admitted. Moreover, the delegation of work by the central state to provincial and municipal levels was a key factor in successful transfer of people around China, and shows the effectiveness of multiple levels of the bureaucracy during a time of crisis. Beyond this, I highlight the role of native place associations and the networks they were able to draw upon from across China and in some cases abroad. Their trans-local nature, linking Shanghai to many other cities enabled them to draw upon a wide variety of contacts in government, business and charitable organizations, and so play a crucial role in transporting hundreds of thousands of people to safety.

It was the networks existing in state and society that connected cities across China together. Urban networks had long been important as vehicles of trade, information and ideas. During

war, they were crucial in saving lives. Studying repatriation of refugees therefore shows how when China was afflicted by modern warfare, cities were at the forefront of what was, given the circumstances, a remarkably well organized and structured response to the crisis.

Gateway to Manchuria: The Port City of Dalian under Japanese, Russian and Chinese Control, 1898-1950
Christian A. Hess, University of Warwick

This paper explores the transformation of the city of Dalian from an export port, servicing the colonial frontier of Manchuria, to an industrialized core city of the Japanese wartime empire and finally a model production city of the People's Republic of China. Dalian provides an important, local view of the transition from empire to nation in the strategically important area of Manchuria. It seeks to shed light on how successive regimes defined and linked Dalian to their shifting geo-bodies as a far-away Russian trading outpost, Japanese colonial export centre, Japanese imperial wartime production base, Soviet-occupied zone, and finally a part of the People's Republic of China. These shifts had a major impact on local society, particularly among the majority Chinese population of the city. Shifts in the economic and political function of the city changed not only the physical face of Dalian, but set in motion a complex identity politics among urban residents. As an 'instant city' or 'new town' at the borders of empire, military zone, and nation successively, Dalian's identity was more malleable than other cities in Northeast Asia. Dalian's rise reminds that there were trajectories of urban development and modernity which were different from that of Shanghai, and represents an under-explored component to the larger narrative of decolonization, revolution and nation-building commonly applied to the region.

Thursday 9th September (4.00-5.30) Room G50

SOCIAL AND ENVIRONMENTAL ISSUES: THE LABOUR MARKET

Qunyong Wang, Huifen Cai, Na Wu
Nonlinear Characteristics of Phillips Curve: The International Evidence from Panel Data
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The paper utilizes international panel data of OECD countries during 1971~2007, such as employment rate and inflation rate, etc., to investigate the nonlinear characteristics of the Phillips curve. It is shown that the Phillips curve is not a simple linear relation; instead, there is an obvious nonlinear characteristic. Using the panel threshold model and smooth transition model, it is shown that the relation between inflation rate and unemployment rate changes with the change in inflation rate. The substitution relation between them is very obvious under high inflation, but the obviously weakened and even disappears in low inflation condition.

Antony Fielding
Migration, work and culture: the links between the labour market characteristics of the 81 cities/counties in Heilongjiang Province, China, and the origin-specific patterns of their in-migration flows.

After a brief introduction setting Heilongjiang Province within the wider story of contemporary Chinese migration flows, this paper focuses on the association (using correlation coefficients) between them work characteristics of destinations within the province (measured through location quotients) and the origin characteristics of these places'in-

migration flows (also measured through location quotients). Surprisingly strong bundles of statistically significant correlation coefficients are found. These fall into four main groups: (i) flows from 'high-order' provinces/cities such as Beijing and Shanghai are associated with places in Heilongjiang that have 'high-order' employments such as IT, real estate, publishing and financial services (especially Harbin, of course); (ii) flows from provinces (notably Shandong) which were the traditional source regionsfor agricultural settlement in this relatively remote northeastern province are uniquely un-biased towards urban-industrial settlements as destination locations (suggesting a continuation of their work-cultural and familial rural-to-rural links); (iii) flows from poorer provinces in both central and western China are strongly linked to centres of industrial and mining employment in Heilongjiang (as is to be expected on the basis of other research on Chinese inter-provincial migration - except, of course, that Heilongjiang is NOT a net in-migration province); and (iv) intriguingly, flows from the southeastern high-growth provinces of China (notably Zhejiang and Fujian) are associated with urban settlements specializing in trade and commerce. Interpretations of these results include first, that we are witnessing the enormous importance of class-specific, work culture-specific and social capital influences on destination choices (however constrained such choices might be), and secondly, that much analysis of Chinese migration needs to be criticized for its one-dimensional nature (an almost obsessive emphasis on poor peasants from the interior migrating to the factories and building sites of the booming eastern coastal provinces). Clearly, vitally important cultural and economic diversity is being omitted from this widely-accepted, but very narrow, account of what is happening.

Huang, He
China's Hukou System: A new perspective
PhD candidate in University of Kent, School of Social Policy, Sociology and Social Research

This paper will review current researches on China's hukou system and suggest a new perspective in this research field. Usually, scholars connect hukou system with heavy industry strategy and rural-urban migration in China, such as Cheng and Selden (1994), Chan and Zhang (1999), Chan (2004, 2008 and 2009). However, previous researches cannot explain why former Soviet Union's internal passport system did not stop its rural-urban migration, although it was under the planned economy as well (Wang, 2006)? So, my paper rechecks the origin of hukou system in order to sort out this question. Whether the hukou system started from 1958 as many scholars believed or later? Moreover, this research will review the dynamic mechanism behind the development history of hukou system before 1978. After that, we will move to the discussion of hukou reform since the post-Mao reform (1978). In this discussion, we will try to beyond the traditional perspective which focuses on rural-urban migration by describing latest hukou reform policies and analyzing why some reform policies made some progress, while others failed. And then, we will analyze the relationship between hukou status and social inequality, e.g. housing inequality in urban China. Finally, we will propose a new perspective on hukou studies, public goods supply.

POLITICS AND IR: POLITICAL PHILOSOPHY 2

Georg Ebertshaeuser
Deception in Chinese Warfare - some considerations about Sunzi: The Art of War
"All Warfare depends on deception" is one of the key phrases in *Sunzi's The Art of War* and is viewed as the single most important defining characteristic of the "Chinese ways in warfare".

Chinese preoccupation with deception is frequently viewed in correspondence with another famous quotation from *Sunzi*: "subdue the enemy without fighting". Warfare in this context is regarded as a battle of brains between the commanders of the opposing armies that transcends the actual battle of brute force. Thus, deception becomes the key to a more humane mode of conflict.

The notion of a more civilized Chinese strategic culture is the often contrasted to Clausewitz' concept of "total war" as the opposing and more destructive Western ideal. But is this notion liable? The reality of warfare in China was nothing less brutal than their Western counterpart. Obviously the recipe of deception was less successful on the battlefields than one should imagine regarding its preeminence in Chinese military theory.

This paper offers a more fully view of the role of deception in ancient Chinese warfare by comparing relevant discussions in various Chinese sources. Furthermore it studies the Chinese emphasis on deception before the historical background of its origin, namely the civil wars between culturally similar Chinese states during pre-Qin times. Comparisons with civil war experiences in other cultures and historic settings show that the peculiar circumstances of civil war open up far more opportunities for the use of deception than conflicts between alien cultures.

John Hisen-Hsiang Feng
Kang Youwei and His Riben Shumuzhi: The Intellectual Origin of Political Science in China
PhD candidate, Department of East Asian Studies, University of Cambridge

Kang Youwei was active among the literati in the late 1890s. He and his associates such as Liang Qichao urged the Emperor Guangxu to undertake a Western-styled reform in order to respond the political crisis after 1894. In accordance with their request, they keenly promoted the Western learning and argued it was the key to China's wealth and power. *Riben Shumuzhi* (*Bibliography of Japanese Books*, 日本書目志) was edited in this context. The contemporary research pays little attention to this book and discusses it with Kang's reform plan and activities. Yet I would like to argue its importance laid elsewhere. *Bibliography* was one of the earliest work to categorize the Western learning into 15 major fields of study. Political science was one among them. Kang used the phrase *zhengzhi men* 政治門 to indicate this field, linked it to the issue of wealth and power, and claimed that it was part of Confucian classics. His vision of political science was determined by his reform plan and by his idea of Confucius. The attempt of the categorization in *Bibliography* earned little acceptance even among Kang's associates. On the other hand, the phrase *zhengzhi* began to be used to signify political science afterwards while the unit character might be varied such *men*, *xue* 學, or *ke* 科. The example of Kang and *Bibliography* suggested how and in what context *zhengzhi* became the equivalence of political science. This origin was rather political.

Justin Mok
Rethinking the Political Culture and Idea of Democracy in Chinese Tradition
University of Toronto

Since the May Fourth Movement, the values of Chinese tradition have been doubted and criticized for its incompatibility with the proper political development of China leading to democracy. My paper aims at examining a kind of political culture and the idea of social change, and creating a dialogue between Marxism and Chinese tradition through exploring the premodern Chinese intellectual Liu Zongyuan's (773–819) thought. Due to the strong influence of Marxism in Chinese society, Liu's thought has been promoted for its association with materialism and critical reflection on the problem of Chinese political ideology. In his *Fengjianlun*, Liu discusses the change of political structure throughout Chinese history, particularly the significance of the transformation from feudalism to the system of prefectures and counties; for Liu, *shi*勢 (trend) is the dynamic of development within an ordered social structure in response to the environment beyond the control of political leaders' intentions. The word democracy derives from the Greek words "rule of the people" and the term *minzhu* literally means "people as masters"; by examining Liu's view of *min* 民 (people), my paper further discusses how the social progress and legitimacy of rule could not be seen only as manifesting conflicts and being determined by authority, but rather as depending on the proper governance guided by the moral principles which embodies human efforts to create a political culture that prioritizes the well-being of the people; this contributes towards our rethink of the kind of political and democratic culture with Chinese characteristics.