



**BACS 2018 Conference: 12-14 September
Lau China Institute, King's College London**

ABSTRACTS of PAPERS

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Panel 1: The Territorialisation of Xinjiang

Wednesday 12 September, 13:30-15:00, Edmond J. Safra Lecture Theatre (King's Building, ground floor)

Panel organiser/chair:

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Recent work on state projects of development and control has described them as processes of 'territorialisation' (Wainwright 2008). These processes are at once material and embodied: they involve the transformation of both physical landscapes and the subjectivities of the people who inhabit them. The concept is a useful tool for understanding the relationship between the state and so-called "minority regions" of the Peoples Republic of China, casting light on processes of naturalising the condition of their inhabitants as subjects of the Chinese state, spatially contained within the borders of the PRC (Yeh 2013). In this panel, we draw on the notion of territorialisation to probe current developments in the Xinjiang Uyghur Autonomous Region. In recent decades, this region has undergone large-scale immigration and development projects entailing extensive remodelling of its landscape, culture and history, and is currently in the grip of a "Peoples War" against "Islamic extremism" and "separatism". We argue that this representation of a "war on terror" serves to obfuscate what is better described as an on-going struggle over the landscape, where government projects of development and control – which do not equally benefit the indigenous Muslim Uyghur and Kazakh populations – attempt to remodel the landscape and to shape the desires and actions of its subjects; that is, to shape the ways in which they inhabit that landscape.

The Re-ordering of Sacred Space in Xinjiang

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The Chinese state is taking a second run at a Herculean feat it attempted half a century ago: the wholesale redesign of Islam as practiced by Uyghurs. Where state policies are not aimed at eradicating Islam entirely, they purport to purify rather than reinvent the Islamic practices of the Uyghurs, eliminating unhealthy "foreign influences" and "backward" customs, the former a threat to security, the latter a drag on development. This paper examines the ramifications of these policies for sacred geography among the Uyghurs of Xinjiang, arguing that much of the state's approach to Uyghur religion amounts to a process of "territorialisation." Among the most disruptive of the state's religious policies in Xinjiang are those that constrict the geography of Islamic practice, particularly through removing prayer from public view and desacralising shrines. By setting these changes against an analysis of earlier sacred geographies, this paper offers an early assessment of the impact of these religious policies on Uyghurs, as well as Uyghur responses to the re-organisation of sacred space. Finally, it argues that disrupting so-called "illegal religious activities" entails rupturing longstanding local continuities and severing global interconnections.

Song and dance and the sonic territorialisation of Xinjiang

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In this paper, I argue that sound is a crucial aspect of processes of territorialisation, and that the soundscape, like the landscape, is also a site of struggle. I develop the notion of "sonic territorialisation" to explain the ways in which cultural development, state power, and the shaping of habitus are played out through sound. In this I am building on ideas concerning the 'acoustemology of place': auditory practices as ways of understanding and enacting the material environment (Feld 1996), and the notion of the 'ethnographic ear': listening in on the affective, embodied spatial

practices through which people negotiate the urban environment (Eisenberg 2013). In this paper I want to scale up the ethnography and listen to the spatial negotiation of place not just within the city but also at regional level, and consider the 2014-15 government campaign that compelled Uyghurs in towns and villages across Xinjiang to take part in weekly singing and dancing sessions in the name of tackling Islamic extremism. I consider the links between revolutionary era singing of Red Songs and their contemporary revival in the Xinjiang Uyghur Autonomous Region, and the ways in which the repetitive performance of these songs is used to discipline and transform Muslim bodies.

(Re)education and the Production of Obedient Subjects in Xinjiang

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The PRC seeks legitimacy and security for the ongoing process of the territorialisation of Xinjiang's geography through the simultaneous territorialisation of its population's bodies and minds, and the consequent production of new subjectivities - accepting of, if not enthusiastic about, the state's claim to both regional sovereignty and ethical authority. In addition to widespread programmes of surveillance and discipline, education has played a key role in this project. In recent times, the conceit of 'education' has been employed in conjunction with the discipline and control of Xinjiang's adult Uyghur people to an unprecedented extent and intensity, as up to one tenth of that population has been interned in political 're-education camps'. In this paper, I draw on fieldwork on Uyghur experiences of, and perspectives on, education to explore reports of these developments and their likely consequences for Uyghur people and for their relationship with the Chinese state.

State penetration of private spaces, and the "correction" of Muslim subjectivities

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In recent years, the Chinese state has adopted an increasingly aggressive 'territorialisation' strategy towards Uyghur Islam. Whereas its former aim was mainly to control Uyghur religious practice in public spaces (state-owned enterprises; institutes of education), it now seeks to transform the hitherto pure, halal spaces formed by Uyghurs in the private sphere (the home; marriage; independent Uyghur businesses). No longer content to control bodies (what Uyghurs do) in public landscapes, under the "People's War on Terror" the state also seeks to discipline Uyghur subjectivities (what Uyghurs think) within intimate spaces. This project—which involves intrusive religious policing (the "Become Relatives" programme), state attempts at social engineering (material incentives to Uyghur-Han inter-marriage) and, since 2017, incarceration in political re-education centres—entails extensive remodelling of Uyghur religious culture to enable the confirmation of "correct faith" and to "prevent the generalization of the concept of Halal [...] into areas beyond Halal foods". This remodelling is to be achieved by "carrying out the construction of religious ideology" and "actively guiding religion to fit in with socialist society", with the assistance of local police and civilians. While the state views this process as a "purification" of Islamic practice (purging "extremist" elements), this paper conceptualises it rather as a violation of the female modesty code (Uy. *namähräm*) at the micro-level (e.g. entry by state agents into the domestic sphere to remove women's headscarves) and of halal space at the macro-level (e.g. compelling Uyghur shopkeepers to sell alcohol).

Panel 2: Translations and re-interpretations of classical themes
Wednesday 12 September, 13:30-15:00, S2.28 (Strand Bldg)

Caducity and beauty: the image of flowers in Yan Shu's 晏殊 (991-1055) song lyric
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This paper aims to investigate the aesthetic and philosophical function of the image of flowers in the song lyric of Yan Shu 晏殊 (991-1055), a major exponent of the genre under the Northern Song dynasty (960-1127). In particular, I seek to understand what kind of role the topos of flowers scattering in the wind plays in the context of the author's vision of impermanence. After selecting the poems from Yan Shu's anthology *Zhu yu ci* 珠玉詞 where we can find the motif of the caducity of things and the image of falling petals, I will attempt to address the following questions: which position does the evocation of scattering flowers occupy within each single lyric and the author's poetics in general? How does this topos connect to the other metaphors of impermanence represented in the poems? What is the aesthetic and philosophical significance of this motif, i.e. how does it bring together the apparently opposite concepts of beauty and caducity? The results obtained from this study suggest that the various aspects of the poetics of transiency in the song lyric of the Northern Song should be analyzed with an interdisciplinary approach that takes into account the relations between the expression of sorrow and the aesthetic urge: I believe these two themes should no longer be treated separately, but they should rather be seen as two faces of the same lyrical impulse which is at the origins of the song lyric.

Mis/Translations of An Exhortation of Learning: The Birth of A Trans/International Text
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Since its publication in 1898, the book *An Exhortation of Learning* (also translated as *China's Only Hope*) was considered as written by a singular author – Viceroy Chang Chih-tung, a representative of late Qing reform movement. Chang's image became dominant as studies of the text always consider his personality, political orientation, and literary style. The English and French version of this text is taken merely as the translations of the original.

However, from a detailed analysis of the writing process and responses from the readers, we can discover that the writing process of this book is a collective work by a group of scholars in Chang's Viceroy office. The English and French translations are not merely translations but should be considered together with the original text thus forming a trans/international text. Therefore, the difference between the different language versions of the text should be carefully studied in order to find the actual image of the three texts as one.

The publication of the text itself, therefore became a powerful political gesture as it symbolised an attempt to, first, provide justifications for the reform movement, and more importantly, to seek legitimacy for the Qing Empire as a modern nation-state. This spirit of Republicanism, became the shared value between the authors of the Viceroy Chang's office, and the translators of the English and French version, which are missionaries to China. This political ideal inspired a group of intellectuals which strived for an alternative of the Revolutionary forces in the early Twentieth Century China.

Anglophone Translators' Fascination with the Four Books and Indifference to the Five Classics
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As of 2018 there is still only one complete set of the *Four Books and Five Classics* in English, James Legge's 19th century version of 1861-1885. All translations since then have been only of select parts of

the canon, not the entire corpus. When looking through the list of English translations from the canon we find that translator interest is not uniformly distributed across the nine works. Re-translation efforts are very heavily slanted towards the *Four Books* and especially the *Analects*, which has over 40 different versions while for example the *Zuo Commentary* has only 4 and the *Record of Rites* only 1 (!). This paper will examine some of the possible motivations for repeatedly re-translating the *Four Books* and conversely ignoring the *Five Classics*. These include whether or not Confucianism is perceived as a philosophy or a religion, if the purpose of translating is providing dispassionate information or rather “evangelizing” Confucianism to the Western reader, and which stage of Chinese intellectual history the translator is hoping to convey.

Online Expressions of Patriotic Sentiments in Chinese Video Mash-ups

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The patriotic sentiments of Chinese Internet users have been found in Chinese bulletin board sites, blogs and weibo (微博). The reality is much more nuanced as patriotic sentiments have been expressed online in more patterns such as video mash-up. Video mash-up is an audiovisual content that extracts clips of text, audio and video from existed contents. The video mash-up provides not only entertainment for viewers but also space for viewers to express patriotic sentiments, which helps to understand what topics and issues of patriotism are important to Chinese video mash-up viewers. This paper will observe comments of viewers on two popular video mash-ups with large numbers of clicking times on Bilibili which is a platform of providing video mash-ups and live streams. These two popular video mash-ups extract clips of texts, audios and videos from Chinese television series *The Judge of Song Dynasty* (da song ti xing guan, 大宋提刑官) and *The Qin Empire* (da qin di guo, 大秦帝国). The former television series focuses on the corruption of Song dynasty (song chao, 宋朝) and the latter focuses on the ‘legalist’ reform of Qin state (qin guo, 秦国) in the third century BC. With discussion on the comments of viewers, this paper will claim that video mash-up becomes a new space for Chinese Internet users to express patriotic sentiments to the buzz topics of corruption and reform.

Panel 3: Refugees and Revolutionaries, Scientists and the ‘Overseas’
Wednesday 12 September, 13:30-15:00, S2.29 (Strand Bldg)
Chair: Igor Rogelja

Repaying Hatred with Kindness: The Sino-Russian Refugee Crisis 1920-1922

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At the outbreak of the Russian revolutions of 1917, more than 250,000 Chinese merchants, workers and students were scattered throughout the tsarist empire. Some 100,000 had been recruited by Russia as wartime labour in WWI; thousands more traded and worked in the Russian Far East. The Civil War that engulfed Russia after 1917 seriously threatened the community. Chinese workers found themselves stranded with no means of travel or subsistence. Merchants were targeted by both Red and White expropriations. By spring 1920, the Chinese diaspora was desperate to return, while hundreds of Russian refugees pressed upon the Manchurian border seeking to escape the Red onslaught.

This paper examines the wave of refugee migration across the Sino-Russian border from 1920-1922, and the attitudes informing Chinese treatment of refugees. It argues that Chinese policy centred on the refugee crisis as a nationalist issue. Protecting China’s emigrants was seen as a matter of state prestige, while humanitarian treatment of Russian refugees was justified as a symbol of China’s status as a “modern” nation in a Wilsonian world order. Employing this rhetoric of “nationalist humanitarianism”, Chinese diaspora organisations – such as Overseas Chinese Associations (*huaqiao lianhe hui*) and chambers of commerce – repatriated wartime workers as far away as Odessa and Murmansk. Unable to intervene directly, the Beijing government explicitly linked treatment of Chinese merchants and workers to diplomatic recognition of the soviets instead. Nationalist rhetoric was a spur to action not just in China or Manchuria, but in Chinese relief efforts across Russia as a whole.

Refugees and Regime Competition: Sino-Portuguese Relations in World War II

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Refugees are central to the history of China in World War II. The crisis generated by the Japanese invasion not only had local and national implications, but also international ones. This paper focuses on an overlooked case study: refugees in the neutral Portuguese-administered South China enclave of Macau and their importance in relations between a small European colonial power and competing Chinese regimes.

Macau was the only foreign-ruled territory in China not occupied by Japan during World War II. The continuous arrival of hundreds of thousands of refugees was both a crisis and an opportunity. It contributed to the emergence of a peculiar wartime cosmopolitanism in the enclave, linked to the ambiguities of its neutrality. It also became a central preoccupation in wartime Sino-Portuguese relations. This paper argues that refugees were crucial elements in the relations between Portugal, the Chinese central government led by Chiang Kai-shek, and the collaborator Reorganised National Government of Wang Jingwei. Refugee relief efforts were not just state-led initiatives, but their wellbeing became a currency for competing Chinese regimes and also a tool to legitimize Portuguese colonial rule over Macau. Far from passive recipients of charity, refugees in Macau were a heterogeneous group, with many playing an active role in shaping contacts between these three political forces – and others, such as the British.

Based on multi-lingual and multi-sited archival research, this paper will shed light on some little-known dynamics of the diplomatic, imperial, and social history of the Second World War in China.

Back into the Fold: Cold War Diplomacy and the Reintegration of China into Globalised Science, 1966–1979

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After the establishment of the Republic of China in 1912, scientific research flourished. The country opened to the world and the foremost scientific knowledge flowed into China, as did Western researchers eager to study the country's flora and fauna. That period of openness came to an end in 1949, after which the People's Republic eschewed cooperation with its Cold War foes. In 1966, an American organisation, the Committee on Scholarly Communications with the PRC (CSCPRC), was established in the hopes of ending the long isolation between the American and Chinese scientific communities and to contribute to another period of openness in which Chinese and Americans might again learn from one-another. This paper analyses how this group initially failed but ultimately succeeded in building a cooperative relationship with China's scientists and thus reintegrating that country into the global science and technology community.

Drawing on the largely overlooked records of this non-governmental organisation, interpolated with official documents from the Chinese and United States (US) governments, this paper shows the deep connection between this scientific cooperation and the two country's bilateral relationship. It argues that the CSCPRC's early academic overtures failed because they ignored the political context of that relationship. In the 1970s, however, the CSCPRC shifted strategy, promoting scientific contacts as part of the burgeoning diplomatic relationship. American scientists were ambivalent about this diplomatic role but, this paper shows, accepted their political function as the price for realising their ideological ambition of reintegrating China into the global community of knowledge.

A Question of Class: Algeria, India and Beijing's Visions of the Third World, 1954-1962

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In the late 1950s, Beijing's sense of a growing global matrix of transnational class alliances and antagonisms prompted the Chinese communists to seek closer ties with revolutionary liberation movements like the Algerian National Liberation Front (FLN). Beijing therefore retreated from the era of moderate diplomacy ordained after the Korean War ended in 1953 when, under the rhetoric of the 'Five Principles of Peaceful Coexistence', it had eschewed support for revolutionary activity overseas and assumed a more conventional role in the international arena to assuage the suspicions of its Asian neighbours. Support for the FLN severely strained Beijing's major diplomatic relationships with Moscow and New Delhi, two actors who greatly valued Chinese moderation.

Using new documents from the Chinese Foreign Ministry archive this paper explores the first encounters between Chinese diplomats and FLN revolutionaries in order to understand how Beijing conceptualised this new relationship and what that revealed about its changing diplomacy. The paper will argue that just as Beijing exaggerated the revolutionary opportunities of Indian domestic politics, and chose to apply diplomatic pressure on New Delhi in order to catalyse that potential, so did Beijing's engagement with Algeria rest on an overly optimistic assessment of the potential for a class-based alliance with the FLN. This case study highlights how Beijing's class-based analysis drove its changing posture towards the third world in the late 1950s and early 1960s.

Panel 4: Urban China: Lives, Images, Stories
Wednesday 12 September, 13:30-15:00, S3.31 (Strand Bldg)

Heritage Interpretation at Shijia Hutong Museum

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The preservation of hutongs (historic alleyways) in Beijing's residential neighborhoods has been facing significant challenges brought by contemporary urban regeneration and real estate development. The establishment of community museum as both a tourist site for visitors and a civic center for the community is still a new concept for the 21st century China. Shijia Hutong Museum was the first of its kind in Beijing, built as part of the neighborhood conservation-planning project to promote hutong culture and heritage protection. This study examines the various aspects of the museum's impacts, including socio-cultural, political, and economic impacts. It aims to analyze its influences on different stakeholders, including local residents, tourists, government, NGOs and other parties who were involved in the founding and operation of the community museum. Based on literature and exhibition reviews, scholarly research, publicity materials, and stakeholder interviews, the study explains what aspects about Beijing hutongs and historic neighborhoods are told and untold in the museum exhibitions and activities, especially regarding recent historic preservation struggles. For example, the positive aspects of preservation planning and civic engagement, and the negative aspects of symbolic urban conservation. The study also provides recommendations for the future development of Shijia Hutong Museum, on how it could improve in terms of public involvement and heritage education.

Imaging the invisible city: urban exploration and the Cooling Plan photography project

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This paper explores creative engagement with the materiality of environmental degradation through the photography of China-based 'urban exploration' (also known as UrbEx or UE, and *chengshi tanxian* in Mandarin). A thriving global subculture, urban exploration was defined by the late practitioner Jeff Chapman (aka Ninjalicious) in his 2005 book *Access All Areas* as 'a sort of interior tourism that allows the curious-minded to discover a world of behind-the-scenes sights'. Explorers are typically drawn towards abandoned and derelict manmade structures. Many present themselves as gatekeepers to a hidden city, and often provide digital documentation of their expeditions by posting written reports, photographs, and video footage online. These spatial transgressions and their representations, as I go on to show, beget urban fictions and imaginaries of their own.

Within China, UE has been enthusiastically pitched as an authentic means of alleviating urban alienation and everyday boredom. In this paper, I explore how using ruined space as a site for adventure and play enables the practitioner to craft and project an alter-ego via the ludic act of image-making. I begin this talk by outlining the UE scene in China, its traces on the Internet, and popular related offshoots (such as rooftopping and drone photography). I then hone in on visual material produced by explorer Zhao Yang and his online photography project *The Cooling Plan* (www.coolingplan.com), concentrating primarily on a close reading of Zhao's images of the disused Shougang Steel Plant (2007-15) on the western fringes of Beijing.

Visibility, fixedness, informality and physical space: Spatial power and resistance in migrant Beijing

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Under the somewhat contradictory desires to simultaneously urbanize the Chinese population and

reduce the population of China's largest cities, how do the Chinese and Beijing governments achieve these aims? In this paper, based on long-term fieldwork in Beijing in 2017, the regimes of mobility (Schiller and Salazar, 2013) under which internal migrants in Beijing live and the regimes of censorship under which pro-migrant anti-eviction communities operate are examined. The regimes of mobility which migrants work within are elaborated on through several incidents that occurred in 2017, the bricking up of alleyway businesses, the destruction of a North Beijing food community and the post-Daxing fire citywide evictions. To understand the regimes of censorship communities of resistance built in opposition to the post-Daxing fire citywide evictions are examined, and the regimes of censorship placed upon them and their resistance to these regimes are analysed. These two forms of regime are linked by the Governments ability to control space, both physical and digital, and four forms of control are elaborated on, the control of visible spaced, fixed space, informal space and physical space. How these forms of control are similar and different in physical and digital space is explored, and how resistance can also be understood through these lenses is explained through ethnographic examples.

"I am a billboard on the move": Feminist activism, Infrastructure Revolution and Urban Citizen-making in China

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The Chinese government arrest of five feminists who disseminated anti-sexual harassment messages in 2015 had since raised international attention to the creative actions citizens staged against sexual inequalities of the country. Last year, the activist Zhang leilei turned herself into a walking advertisement by wearing a billboard that warned of danger of sexual harassment on public transit. Her action was followed by hundreds who wore the same billboard and posted themselves on weibo the social media with the hashtag #Iamabillboardonthemove. Much attention is paid on the ways feminist actions combined with the new media has created resistance spaces in a repressive regime. Not much has been explored on how such actions are also responses to a new urban landscape of subways and high-speed railways. In Guangzhou city, where the activists are based, for instance, there are thirteen subway lines with about two hundred stops today. Moreover, such transit development only took off about ten years ago with the hosting of the Guangzhou Asian Games in 2010. This paper asks the following questions. How can we situate feminist activism as part of a larger urban infrastructural transformation in today's China? How is the feminist citizen subject also informed by the new urban experience of time and space? How do gender, class, and rural-urban relations configure in this urban landscape? Last, how do activists appropriate, and are at the same time informed by, the state language of the China's Dream (*zhongguo meng*) or volunteers (*zhiyuanzhe*) in their actions and narratives?

Panel 5: E-China: from cyber-governance to e-commerce

Wednesday 12 September, 13:30 – 15:00, S3.32

Chair: Xin Sun

Cyber Governance and Digital Dissent in China

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As the digital age expands and evolves, the challenge of digital governance has become greater. This paper explores cyber management strategies in China, focusing on new developments under Xi Jinping's administration. Three major proactive approaches of cyber governance are identified: censorship, which not only includes server-side surveillance but also a new element of crowdsourced reporting; opinion shaping, which includes platform-side 'main melody' initiatives and user-side opinion shaping and mediating through the use of official accounts; and the creation of a digital United Front, which seeks to incorporate social influencers and cyber elites into mainstream political institutions such as the CPPCC.

As a result of such tightening cyber governance, this paper also finds that online political participation and discourse in Chinese cyberspace has been forced to move away from direct dissent to tactical ways of reframing socio-political dissent as socio-moral grievances. This has laid the foundation for the simplification of politics which in turn has led to a rise in populist sentiments in the cyberspace that could be potentially explosive when interacted with its foreign counterparts in the current global political climate.

Private participation in public administration: The Hangzhou Court of the Internet

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The Hangzhou Court of the Internet is an online court platform with specific jurisdiction over e-commerce cases, established on 18 August 2017. Crucially, every part of the case, from prosecution to decision implementation, is executed online. This court is not the first instance in China of digitalization of part of the judicial process. However, the move has been repeatedly hailed in Chinese and Western media as an unprecedented step in extending digital legal reforms.

My paper focuses on Alibaba's role in facilitating this court. Alibaba is providing the digital platform in use, including offering Alipay for identity verification, using Taobao and T-mall transaction records as evidence and storing court records. However, given their vast share of China's e-commerce market, they are also unsurprisingly named as 1st, 2nd or 3rd defendant in many of the cases. Crucially, Alibaba is not currently making judicial decisions, therefore there is no conflict of interest. However, it is still intriguing that judicial informatization reform appears to be co-opting the assistance of this e-commerce giant.

I suggest that Alibaba's involvement in this court is indicative of its increasing regulatory influence. It appears that the Chinese government intends to draw upon Alibaba's experience and formalize elements of Taobao's dispute resolution mechanism. I shall analyse this as a type of administrative public-private partnership, examining what it can reveal about changing modes of governance. China has demonstrated a strong tradition of PPPs, however providing technology for administrative services is still an emerging area. This paper contextualises this development, and assesses the implications of such private involvement in legal administration.

'Online Chinese nationalism: a competing discourse? A discourse analysis of Chinese media texts relating to the Beijing Olympic torch relay in Paris'

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Hosting the 2008 Beijing Olympics brought about a boost of national pride among the Chinese public. However, Chinese national pride was hurt as soon as the international torch relay of the Beijing Olympics received considerable protests in London and Paris against Beijing's policies on Tibet and human rights. After the chaos of the torch relay in Paris, ordinary Chinese used the internet to vent their nationalist anger and disseminate information of how the Beijing Olympic torch relay was sabotaged by pro-Tibet protestors, as oppose to the official media discourse in which the Paris leg was largely constructed as harmonious and peaceful. Based on a discourse analysis of media texts collected from the People's Daily and Tianya Forum, this paper interrogates how both official and online popular media respectively shaped Chinese nationalist discourses through representations and discussions of the Paris leg of torch relay. It finds that the internet provided some space for constructing and disseminating alternative nationalist discourses which were underrepresented or obfuscated in the official media. Furthermore, by locating the chosen case study in a wider context of Chinese cyberspace where state and popular players confront and co-opt, the paper argues that while the internet enables certain nationalist narratives to emerge and spread, the rise of online Chinese nationalism may also create a situation where shared nationalist goals of both the state and popular players may coincide and mutually reinforce.

China's Evolving Public Diplomacy: the case of digital diplomacy

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The paper situates itself within the context of the recent theoretical paradigm shift in the conceptualization of public diplomacy. Since the end of the Cold War, unprecedented features of the modern diplomatic environment have given rise to a change from the traditional, state-centered public diplomacy to the "new" public diplomacy model that involves a wide variety of actors and promotes dialog and collaboration. The development and utilization of new technologies have particularly contributed to the shift, giving rise to "digital public diplomacy" or "public diplomacy 2.0". However, since the events of 9/11 both scholars and policy makers have also developed a renewed interest in "public diplomacy" as an essential tool of statecraft. These shifts are critical in addressing global politics today. Yet the academic literature is still developing, and key questions remain about when, and under what circumstances, different strategies are most likely to be successful.

Using both qualitative and quantitative approaches, this project examines China's efforts in social media for public diplomacy. In contrast with many other nations cutting cost on public diplomacy, the exponential economic development since 1980s in China has enabled it to devote significant resources for its public diplomacy. The project will lead to insights to the public diplomacy staged by social media in China, a country that has very distinct kinds of culture, ideologies, and political systems. The paper will also contribute to the theorisation of public diplomacy.

Panel 6: International Relations and China: Concepts, Conflicts, Cases

Thursday 13 September, 09:00 – 10:30, Nash Lecture Theatre (King's Building, 1st floor)

Chair: Igor Rogelja

Are the US and China destined for war? A political psychology of power transitions

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Are the US and China destined to fall into a “Thucydides trap” of power transitions leading to great power conflict? This study explores the psychological processes that underlie US-China relations today. In two randomized online experiments, we manipulated ordinary Americans’ perceptions of US-China relations with real CNN video clips that framed a US-China power transition as either positive or zero-sum. Across both experiments, more zero-sum news reports boosted perceptions of US-China competition, increasing intergroup mistrust, anger, and desires for a tougher China policy. Additionally, Study 2 revealed that individual differences in nationalism and uncertainty avoidance moderated the effects of media framings on mistrust and anger. These findings provide insights into the psychological mechanisms linking structural changes in the balance of power to the individual-level processes that determine great power war and peace.

Problematic Sovereignty on China’s Periphery with Reference to the Case of Taiwan

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Problematic sovereignty refers to a political entity with some, but not all, of the trappings of sovereignty. This paper develops a new and nuanced typology of sovereignty before studying the under-explored phenomena of problematic sovereignty on China’s periphery by focusing on the polity of Taiwan since 1971. The nuanced typology of sovereignty includes international legal sovereignty in *de jure* and *de facto* terms, Westphalian sovereignty, and domestic sovereignty.

The empirical analysis based on a vast array of original data collected from the ground (including more than 120 elite interviews conducted from 2014 to 2018 and ethnographic observations) indicates that contrary to the conventional wisdom, the Taiwanese polity has continued to challenge Beijing’s proclaimed sovereignty to a varied degree. It is contended that despite the continuous limitation of Taiwan’s *de jure* international legal sovereignty due to Beijing’s efforts to delittle Taipei’s international space, its *de facto* sovereignty pertaining to international recognition has largely become consolidated over time. Concurrently, its Westphalian and domestic sovereignty have been unchallenged, if not strengthened. These sovereignty-related challenges from Taiwan may deter or delay China’s stated ambition to pursue what Chinese President Xi Jinping terms as the “China Dream,” despite its projected growth of power in material terms. However, the enlarging power ratio between the two sides may be detrimental to Taipei’s interests in the long term. The paper is timely and important as centrifugal tendencies in volatile regions on China’s periphery other than Taiwan may potentially destabilize China as a fledging superpower.

Compatible to the Core: “Root Values” and Enhanced Harmony in American-Chinese Relations

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Is conflict inevitable between America and China? No. In fact, the foundational values of both civilizations (“root values”) are remarkably similar. Such values include: an emphasis on family, community (the commonweal or common good), education, meritocracy, hard work, thrift, entrepreneurship, innovation, long-range vision, governance as a necessary good, and an emphasis on what Deng Xiaoping called “the emancipation of the mind.” Unquestionably, such values are

foundational to Chinese civilization. They were also the foundations of American civilization. Admittedly, many Americans have turned away from some of these values, while other values have taken their place. Nevertheless, the recognition of the compatibility of even a few “root values” could help bridge the perceived gap between American and Chinese societies, deepen the dialogue between the two nations, enhance mutual understanding, and initiate a new era of mutual respect.

For example, Xi Jinping’s emphasis on a renewed culture of “virtue” and “moral integrity” in the fight against corruption, indicates a keen awareness of the potentially strategic importance of “root values” (which may relate to the common phrase “Chinese characteristics”).

If both China and America can realize substantive compatibility at the foundational level of “root values,” this would greatly increase the likelihood of American-Chinese partnership, perhaps even friendship, and should allow the two nations to work together more harmoniously, enhancing mutual prosperity for the benefit all humanity.

Reintroducing friendship to international relations: relational ontologies from China to the West

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Chinese government representatives and scholars have attempted to ameliorate fears about China’s rise by portraying China as a new and friendlier kind of great power. It is claimed that this represents a new way of relating which transcends problematic Western understandings of self-other relations and their tendency to slip into domination and enmity. This article takes such claims seriously, and analyses them with focus on the explicit discussions of friendship in international relations that this has involved. Paying attention to current Chinese thinking which emphasises relationships and ‘guanxi friendship’ can contribute to the development of genuinely relational international relations thinking, and move beyond a focus on ossified forms of friendship and enmity centred on the anxious self. The vantage point on friendship suggests a way out of the dangers of theorising Self in contrast to Other, and re-opens the possibility to conceptualise Self with Other. This paper is co-authored with Graham M. Smith, University of Leeds.

Panel 7: China's New 3rd World Diplomacy
Thursday 13 September, 09:00-10:30, S2.28 (Strand Bldg)
Chair: Ozge Soylemez

Is China becoming a leader of multinational environmental negotiations? A comparative study of climate conference and Mekong river governance

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Lei Xie, Chinese Academy of Sciences

The impacts of China's intensified efforts to engage in regional and global environmental governance is widely noted and debated. With fast increasing economic and political influence, China has been gradually changing its attitude and strategy in negotiations over some most challenging cross-boarder environmental crises. In this paper, we examine two cases of multinational environmental negotiations where China has arguably exhibited leadership potential and efforts, namely the climate change regime and Mekong river governance system. Our analysis focus both on the leadership behaviours that constitute specific institutional, moral, and financial contributions to the governance regime. We also examines China's domestic efforts in addressing these environmental issues so as to take up exemplary roles in front of other countries. We find that in both cases, China exhibited both determination and commitment to shape the course and outcome of the negotiations, yet by applying clearly different strategies. In the case of climate change, China is using its entrepreneur power to facilitate the deals and portray itself as the moral leader of the climate change course, while in the Mekong river case, financial and institutional inputs are the major instruments for Chinese to assume the leadership role. Yet in both cases, China exhibited notable shift from an un-cooperative and coercive veto power to a more constructive player in the multinational environmental negotiations.

Getting China in Africa Wrong: The Nature and Methodology of Chinese Strategy towards the African States and the Wider World

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As one of the primary examples of Chinese foreign policy, the case of China's engagement with the African states has been subject to a notable degree of study and scrutiny. The populist images of these policies often emphasise the economic and hard power dimensions of these policies, symbolised by the depictions of Chinese foreign policy as either being little more than a mercenary pursuit of economic objectives or as a threat to Western interests in the continent, bound up with the wider notions of China as a revisionist power. These images have become more pronounced in recent years, with the Secretary of State, Tillerson's claim that China is a threat to Africa's long-term stability, in keeping with the approach to China taken by the Trump administration.

Chinese Energy Companies along the Silk Road – Characteristics of the Foreign Policy of the Authoritarian State

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In recent years, several developments have taken place by Chinese companies in the Central Asian region. Chinese oil and gas companies have engaged in acquisitions of oil and gas; including in Kazakhstan, in Turkmenistan and in Uzbekistan. In 2013, the Chinese leadership launched the One Belt, One Road (OBOR) initiative to fund and construct infrastructure projects in Asia and Europe. The Chinese leadership has launched financial institutions to back up the OBOR initiative, including a 40 bn. USD Silk Road Fund and the Asian Infrastructure Investment Bank (AIIB) with 100 bn. USD in initial

capital. While the existence of the OBOR initiative would point to that the activities of the NOCs in Central Asia would reflect the interests of the Chinese state, there are also indications that the Chinese NOCs are acting independently of the Chinese state, pursuing their own interests, which ultimately has consequences for foreign policy. The article provides a test of the role of domestic interest groups for foreign policy, with the Chinese NOCs providing an example of a domestic interest groups. The article suggests that the growing role of the NOCs is a particular characteristic of the foreign policy of the authoritarian state.

Panel 8: Dawn of the modern: culture exchanges between China and the West
Thursday 13 September, 09:00-10:30, S2.29 (Strand Bldg)
Chair: Charlotte Goodburn

“On the Spiritual Benefits of Christianity”: Timothy Richard’s (1845-1919) Theology and China’s Modernisation”

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The Welsh missionary Timothy Richard (1845-1919) was a prolific publicist and translator. Among his translations into English are several religious (mostly Buddhist) texts that address the question of ‘faith’/ ‘信’ directly (e.g. *The Awakening of Faith in the Mahayana Doctrine* [*Dasheng qixin lun*], 1907). But Richard’s work as a translator was not one-directional. He also translated several Western works into Chinese, for example Robert McKenzie’s *The Nineteenth Century: A History* (1880) and Edward Bellamy’s utopian science fiction novel *Looking Backward: 2000–1887* (published in 1888). Both works show his emphasis on faith as “the saving thing”.

In my paper I will analyse Richard’s understanding of ‘faith’ as a shared religious experience between East and West. I am interested in the following questions:

- What role does ‘faith’ play for Richard in the interreligious exchange between Chinese (sectarian) religions and Christianity?
- What is faith’s role in China’s modernization?
- To what extent does Richard’s concept of ‘faith’ reflect the specific characteristics of Welsh non-conformist religiosity during the 19th century?

My hypothesis is that especially towards the end of his career Richard conceived of ‘faith’ not primarily as a vehicle to spread the Christian gospel in China but rather as a ‘modality’ for intercultural and -religious exchange between cultures. Characteristic for Richard’s concept of faith is an emphasis on *personal commitment* as a source for renewal which can be traced back to his upbringing during the Welsh spiritual revival of 1858-60.

“With a mill-stone about her neck”: China’s Participation in the 1924-1925 Geneva Opium Conferences and Its Impacts

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During the period of Republican China, while the international drugs regulatory system progressed, China actively participated and also adopted an increasingly harsh domestic drug policy. It is necessary to illuminate the relationship between the process of the international drugs regulatory system and the changing Chinese drug policy, a dimension which has not been adequately addressed. This case study will explore China’s participation in the 1924-1925 Geneva Opium Conferences and its impact on Chinese domestic drug policy as well as the history of modern China on the basis of both League of Nations documents and Chinese archives. For this purpose, it will analyze both the Chinese participation in five sessions of the Advisory Committee of Opium of the League of Nations and the endeavors of Chinese representatives at the Geneva Opium Conferences, its discourse, as well as the impacts of those activities. In conclusion, this article argues that China’s participation was not as passive as phrased by existing research, but contributed to the conferences, especially on the matter of narcotics regulation. However, its active participation was hampered not only by the political situation in China which mainly resulted from the fragmenting of warlords but also its worry of the increase of the power of civil groups which consisted of missionary associations, intellectuals, elites etc. The anticipation of Chinese government to take advantage of both international influence and domestic civil groups and its worry of the interference of international and the increase of civil group led to its dilemma on the drugs regulation.

Conflict and Cross-pollination Between Regimes of Subjecthood: The Question of the “Anglo-Chinese” in Qing China

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Starting in 1844, following the first Opium war, British agents in Qing China began attempting to assert extraterritorial jurisdiction over individuals of Chinese descent who were born, or at times naturalized, in British colonies. Qing official contestations that these people were in fact Qing subjects, and answerable to their laws, generated a half century of fascinating cases in which both empires were repeatedly forced to re-define their own grounds for sovereignty.

The instability of the British establishment’s definitions of subjecthood, combined with the necessity of crafting policy that would be at least tolerable to the Qing, led not only to the acceptance of Qing practices of claiming subject sovereignty, but the actual legislation of comparable practices. Indeed from 1868 until the early 20th century, British agents officially, if rather feebly, attempted to govern the attire of its claimed Anglo-Chinese subjects as a means of discriminating jurisdiction. Meanwhile, in their efforts to rebut British claims, Qing officials creatively and confidently came to combine their initial grounds for sovereignty over the Anglo-Chinese with new tactics adapted from the Euroamerican “international” law they were regularly accused of disregarding.

At the same time, these mobile Anglo-Chinese individuals accrued the advantages of moving in the spaces between the two definitions, and occasionally used their position to articulate subversive critiques of both regimes. The extended contest over the Anglo-Chinese in China offers us unique insights into rival constructions of imperial subjecthood, highlights historical processes of translation, and helps us unpack some of the contradictions of empire.

Panel 9: Interrogating the patriarchy? Women's lives in contemporary China
Thursday 13 September, 09:00-10:30, S3.31 (Strand Bldg)
Chair: Gerda Wielander

Seeking Authenticity in Choosing Careers in Medicine—Chinese Medical Professionals Women's Career Development

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Women make up a significant proportion of the medical profession in China. However, there are specific contextual meanings of Chinese women physicians' authenticity in choosing careers in Medicine, such as the interests in Medicine, seeking altruistic religious beliefs, self gender identity, family priority etc. Drawing upon the Kaleidoscope Career Model (KCM) this paper undertook narrative interviews with 10 women physicians in Shanghai, looking at how do Chinese medical women seek and create the authenticity in career choice, and how they understand the authenticity in different career stages. The KCM offers a useful framework for analyzing the interview data, given its focus on authenticity, balance and challenge as the key parameters for understanding careers. The paper intends to achieve two main arguments: firstly, there are some significant changes of the interviewed women's authenticity in choosing careers in medicine in the different career stages. Secondly, these changes have been much influenced by contextual factors (e.g. Confusion culture). Embedding in the context where Chinese medical careers are thought to be very challenging (heavy workloads, hostile workplaces etc.) especially for women, this study sheds light on how women manage their careers and lives so as to be able to follow their aspirations and remain in medicine.

The Gendered Construction of Exemplary Middle-class identity: The Hegemony of *Chenggong* (success)

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Despite the mounting pressure that China's well-educated urban professional women feel to get married, and the practical difficulties of fulfilling this social expectation (To, 2015), married family life remains a crucial aspect of obtaining personal happiness for these women. In this paper, using data collected through 42 semi-structured interviews with post-80s well-educated urban young professionals, I illustrate how their pursuit of personal success is shaped by growing up in a hyper materialistic culture (Croll, 2006), which drives them to live up to the imagined middle-class ideal of 'economic security and cultural superiority' (Miao, 2017). Since the happily married heterosexual family model based on free choice monogamous love has been interwoven into ordinary Chinese's perception of a happy and fulfilling life, for women particularly, their desire to secure the gendered exemplary middle-class identity through a happy marriage reflects the neoliberal self-fashioning permeating contemporary Chinese society. It exacerbates their determination to find an ideal spouse through individual efforts of cultivating an 'enterprising self' (Rose, 1992) and 'desiring self' (Rofel, 2007), which establishes their *suzhi* and middle-class superiority. Analysing their narratives, I firstly illustrate what future seems to be desirable to them, and secondly I uncover their gendered strategy of embodying this middle-class ideal. Furthermore, I discuss the political implications of their gendered constructions of subjectivity in contemporary Chinese society, particularly the influence of love, tradition and personal success discourses throughout the whole process.

The reconfiguration of Confucian familism in a 'Taobao village' of Southern China

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This paper centres on analysing the shift of the intergenerational relations characterised by Confucian

familism in a 'Taobao village' (淘寶村) of southern China, wherein the majority of villagers make their livelihoods by trading furniture products via the Taobao marketplace. The traditional rural intergenerational relationship is largely defined by 'Confucian familism', which entails children's obedience to parents and the gender-age-based hierarchy among kinship members. Drawing on my ethnographic study conducted in a Taobao village Xinyi (pseudonym) in southern Fujian, I argue that the notion of Confucian familism has been reconfigured alongside the rise of e-commerce in rural China, manifesting in the strengthening corporate family and the weakening gender-age-based hierarchy in the Taobao families wherein parents work for online businesses run by their adult children. Pursuing household gain in the competitive online marketplace, most families in Xinyi have chosen to pool their resources via the form of family firm rather than diversifying their livelihoods. However, this family-centred economy does not reinforce the hierarchical relationship between parents and children; it reverses it because the younger generation as the more tech-savvy cohort is in charge of family online businesses. My analyses of the work relations in the Taobao families emphasise on three aspects: the reinforced father-son dyad in the process of building business alliances; the institutionalisation of the intergenerational money transfers; and how the daughters-in-law command their parents-in-law when attending to online business orders. In analysing the Taobao families, I put forward the idea that the intergenerational relations in rural China should be understood as a processual continuum.

Panel 10: Narratives and policy between the Republican and Communist Chinas
Thursday 13 September, 09:00-10:30, K2.40, King's Building
Chair: Xin Sun

Chinese perspectives on the bomb in the early atomic age (1945-49)

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The paper, based on a British Academy Small Research Grant, explores Chinese perspectives of the early atomic age from 1945 to 1949, before the emergence of the People's Republic of China. Historical accounts of the early atomic age have largely drawn from American, British and Soviet sources. This paper starts in 1945, when atomic weapons were first used by the United States against Hiroshima and Nagasaki in Japan. At this time, China was embroiled in a bitter civil war between the Nationalists and the Communists that would not conclude until 1949. Based on a survey of Chinese newspapers and archival material from the United States, China and Taiwan, this paper compares both Nationalist and Communist thinking about 'the bomb' and the politics of the early atomic age in East Asia. In particular, the paper considers how closely the CCP and KMT followed the atomic bombings, and the extent to which they engaged with the superpowers on this subject. It also examines whether both sides saw these weapons as technological game-changers, ushering in a 'nuclear revolution' in military affairs.

Burying the war dead: History, Practice and the Crisis in the Anti-Japanese War (1937-1945)

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This paper explores how burying the war dead became a critical factor to the extent that it had a foundational impact on the way in which China was modernizing and seeing itself as a unified state in a period of war, occupation and violent resistance against the Japanese invasion. It focuses on the rhetoric and actions of the Republican state as well as servicemen's efforts to tend to the dead on the battlefield through the analysis of official laws and soldiers' personal accounts. It scrutinizes the burial of the military dead and analyzes how the practice had been viewed and controlled by the Nationalist with its institutional management in the pre-war period. Given the significant increase in losses, the Anti-Japanese war then brought servicemen new experience of fighting and death, which however, resulted in the burial crisis. A large number of dead was abandoned on the field and no one came to tend to them. The nature of the war against Japanese invasion demanded the Nationalist state to invent the strategic and ethical solution to improve the morale and appease the crisis. This paper suggests that the services that performed by Nationalist armies to treat the corpses of their comrades reflected not only the great efforts to mobilize the population, but also the increasing consciousness for identifying the individuality of dead soldiers. However, it argues that the Nationalist's respond to the war dead eventually failed due to the extreme circumstance of the battlefield, and the poor management of the military system.

Grain, War and State-building: Chongqing under Guomindang and Communist Control

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State-society relations have always been contentious in modern China, but nowhere was this more significant than in Chongqing, the key grain-producing region in China's southwest, from 1938-1952. In 1941, facing unstable grain prices and an increase in army provisions, the Guomindang decided to implement the countryside policies of 'Collecting Land Tax in Kind' (*tianfu zhengshi*) and 'State Purchasing and Borrowing' (*zhenggou/zhengjie*). These policies were largely effective in supporting army and infrastructural development during the Second Sino-Japanese War.

Whilst the 1949 transition has often been seen as total, in fact the new Central People's Government of PRC implemented a policy after the Korean War which was very similar to that of Guomindang. The land tax in kind was preserved even after the Guomindang had left the mainland; the new regime picked up purchasing policies again in late 1953, resulting in the United Purchase and Sale Policy (*tonggou tongxiao*). The policy greatly influenced the urban grain supply market and the agricultural production in the 20 years that followed.

By analyzing the documents at Chongqing Municipality Archives and district archives, I will compare these two grain systems, emphasizing the agency of local farmers and merchants in asserting their rights to draw profit from their labour and illustrating the impact of wartime resource strategy on the communist state-building. This research has implications for China's disastrous agricultural policies in the province in the late 1950s (during which Sichuan was one of the worst-hit by famine), and even the opening-and-reform era in the early 1980s.

Rural Decollectivisation in China

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Why did the early post-Mao regime permit decollectivisation across the countryside? Some argue that the disastrous Great Leap Forward (GLF) and/or Cultural Revolution catalysed reform. Others point to Deng Xiaoping's leadership and farmers' demands. Recently, Frederick Teiwes and Warren Sun argue that decollectivisation was a contingent measure. In light of national financial difficulties, the state could ill afford to subsidise agriculture any longer. It thus resorted to decollectivisation as a cost-effective expedient to raise production. While these explanations shed important light on the origin of decollectivisation, they leave an important question unanswered: why did reforms on people's communes fail in the first place? In 1978, the regime reintroduced the "Sixty Articles in Agriculture" to increase material incentives and individual autonomy within the collective structure. When the Sixty Articles was first promulgated in the aftermath of the GLF in 1962, it was well-received and successfully preserved the collective structure from collapse. However, it was ineffectual in 1978, thereby making decollectivisation possible. To resolve this puzzle, this paper traces what happened to the Sixty Articles during the protracted national campaign to "learn from Dazhai" from 1964 to 1978. The campaign was appropriated by Party elites as a platform to engage in discursive struggles over the national rural policy direction. The legitimacy of the Sixty Articles was severely damaged in the process and was irredeemable thereafter. Despite repeated central-level assurances, rural cadres were still hesitant to implement the Sixty Articles in 1978. This explained the failure of the post-Mao reforms on people's communes, being a precondition for decollectivisation.

Panel 11: Varieties of Genre Fiction in 21st Century China
Thursday 13 September, 13:30-15:00, Nash Lecture Theatre (King's Bldg, 1st floor)

Undead, Reborn & Still Here: Adventures in the Afterlife in Contemporary Chinese and Hong Kong Popular Fiction

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This paper will examine fictional representations of death and “what happens next” in twenty-first century works of Chinese-language popular fiction from mainland China and Hong Kong. By examining novels that fall within genres such as Rebirth (*chongsheng*), Historical Time Travel (*lishi chuanyue*), Ghost (*lingyi*) and Zombie (*sangshi*) fiction, I will explore the cultural and socio-political implications of imagining life after death for authors and readers alike. In some novels, death is a merely a convenient jumping off point for adventures in another place and time, be it the real or imaginary past (or, less often, future); in others it is an opportunity to re-experience one’s own life thus far with the benefit of hindsight; in yet others it functions as an unwelcome spectre of the past for those still living; and in some instances it represents the beginning of a new chapter for the souls of those who pass on, which can be the result of speculative fictional interventions or traditional religious beliefs in ghosts and the afterlife. No matter what its imaginative origins, death is undoubtedly on the rise as a pretext for entertainment in Chinese-language popular fiction: this paper will explore what the reasons for this might be and suggest that, rather than simply separating this life from the next or the human from the non- or ex-human, death in many of these novels ultimately serves to create and reflect upon structural divisions within the world of the living.

Phantom Writing in the Digital Age: the Case of The Empress Phoenix (Di Huang) by Tianxia Guiyuan
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The present study aims to examine the enactment of the supernatural in contemporary Chinese Internet literature. It focuses on the popular genre of Time-Travel (*chuanyue*) and further zooms in on one *chuanyue* novel Emperor Phoenix (Di Huang) written by the female Internet novelist Tianxia Guiyuan. Although Time-Travel has been known in the West for over two centuries as a science fiction subgenre, the Chinese transfiguration of *chuanyue* is more fantastic than scientific. The novel Emperor Phoenix draws our attention with a representation of figures of ghosts, one that is both indebted to the tradition of Chinese literature and embedded within contemporary digital culture. Hence I will study how this novel in particular and *chuanyue* stories in general invokes images, themes, and tropes of premodern and modern Chinese literature. I will also examine the innovations these popular texts have contributed to contemporary literature. As a new literary form, Internet literature has presented us with a dazzling array of amazing stories centered upon nonhuman figures and spaces. Why do writers of Internet literature make the choice to articulate themselves in some virtual space opened up in and by the generic convention of “time-travel”? What is the genealogy of this genre in Chinese Internet literature? What are its aesthetic features? How does this genre go beyond the conventional boundaries and call a new methodological approach to literary criticism? These are the questions I will pursue in this paper.

Gender in Contemporary Genre Literature and Its Adaptations

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In the last decades, plethora of genres have emerged from the prolific field of contemporary Chinese popular literature. These narrations have been massively adapted into TV dramas, movies and games. If genres as different as fantasy, *chuanyue* (穿越), *danmei* (耽美), or military novels (军事) have

emerged, the characters these narrations depict seem to have been designed along similar gender lines. While male characters have been described as interacting within a homosocial model, built through a sense of brotherhood and horizontal power relationships (Song), female characters appear to be inserted into a relational system that postulates hierarchy and competition. Through the exploration of contemporary novels and their adaptations, this paper will discuss the construction of gender identities as well as explore their genres variations.

Sex, Steampunk, and the Empire: Women Rewriting Nationalism in Contemporary China

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This paper studies *Shapolang* (Stars of Trials and Tribulations, 2015), a popular Internet novel first serialized at Jinjiang, a women-centered literary portal. A hybridization of science fiction and homoerotic romance, SoTT is a steampunk novel presenting an alternative version of the industrial revolution in which imperial China takes the lead in technological advancements. SoTT is also a danmei novel, whose main plot is the love story between two male protagonists, a mixed-blood prince of the fictional Chinese empire who eventually ascends the throne and his mentor, head of China's military-industrial complex. The central conflict of the novel is that between the old political system and new technologies, and a purified Han Chinese identity and the "barbarian" and foreign others. The two protagonists embody these conflicts in that the prince is born to the old emperor by a captured "barbarian" priestess, whereas his mentor is persecuted by the same emperor eager to take back military leadership. The lovers seek refuge in each other's arms and shared dreams. Through a series of military campaigns and social, economic, and political reforms they secure China's regional and global hegemony. When danmei and steampunk converge, the sexual union of the protagonists is simultaneously a political utopia. Analyzing the novel and how readers actively engage with it, this paper argues that Internet literature has achieved what Lauren Berlant calls "an intimate public," in which women and other minorities, through discussing the political and politics as well as sharing emotions, challenge the dominant discourses of nationalism.

Better, Faster, Stronger: Contemporary Chinese Workplace Novels and the Urban White Collars' Quest for Self-Improvement

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This paper focuses on workplace novels, *zhichang xiaoshuo* 职场小说 in Chinese, a category of entertainment fiction popular in Mainland China, especially around 2010. Many of these novels, which often originated online, depict how young women - usually, but not exclusively, urban college graduates - are hired in prestigious foreign-owned companies based in Chinese metropolises and how they adapt to this new, highly competitive environment. First of all, the heroines have to overcome their lack of experience. They also face the necessity of conforming to new standards of appearance and behavior, which are intimately linked with the way they live and perform their identity and their womanhood. Indeed, during their professional apprenticeship, young women learn how to master new codes of behavior, femininity, and gender interaction. The present paper proposes to explore how professional requirements are entangled with expectations concerning personality and gender in the contemporary Chinese workplace. We also aim to discuss how promises of professional success and increase in wealth and status legitimate the incentive - addressed to the characters and, by extension, to the readers of workplace novels - to enter an endless quest for self-betterment which alters the way they live and understand their identity and gender. In the narratives analyzed here, individual cultivation and improvement is evaluated according to the norms and values of the corporate world, but also to the ones perceivable in public discourses on civility and people's "quality", *suzhi* 素质.

Panel 12: Taiwan and the East China Sea
Thursday 13 September, 13:30-15:00, S2.28 (Strand Bldg)
Chair: Monique Ming-chin Chu

Opening Taiwan's Mountains: Late Qing Colonialism in Global Perspective

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This paper explores how Qing administrators' perceptions of Taiwan's mountainous frontier were transformed during the Qing colonial campaign on Taiwan. After the Japanese almost annexed part of the island in 1874, Qing officials launched a campaign to 'open the mountains and pacify the natives' (开山抚番, *kaishan fufan*) to reassert their sovereignty. As part of the campaign new European technologies, including telegraphs and updated mining techniques, were deployed to increase Qing control over the island's mountainous terrain and the 'raw savages' that its officials claimed resided there. The campaign was a watershed in Qing frontier management, as officials sought to drive imperial rule into new habitats which had previously been beyond the pail of imperial settlement.

Through examining the writing of the Qing officials leading these campaigns, principally Shen Baozhen in the 1870s and Liu Mingchuan in the 1880s, the paper asks how the use of European technologies influenced changed perceptions of the Qing colonial endeavour. Specifically, it will explore these officials' changed attitude to managing, and dominating, the island's mountainous environment. More broadly, it will highlight the connections through which the Qing state learned from and adapted European colonial models. The paper thus demonstrates that the age of European imperial dominance did not only influence the trajectory of the Qing state as victim; it also shaped the ways in which the Qing empire enforced its rule on its own frontiers.

On Representations of the Europeans in Taiwan's Senior High School History Textbooks from 1952 to 1999

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This paper – unlike other traditional imagological studies on Chinese images of the Europeans, which mostly examine how the Europeans were depicted as 'the Other' in Chinese literature from the late 17th century to the early 20th century – aims to explore how the Europeans and their civilizations were represented in the senior high school history textbooks in Taiwan from 1952 to 1999, an era when only one version of textbook was adopted nationwide and its contents were carefully scrutinized to make sure they were completely in accordance with the ideology and foreign policies of the Kuomintang Government. As the textbooks are deemed an authoritative source of knowledge and are read by a much larger number of people than most individual literary works, a study of the images of the Europeans found in the Taiwan's senior high school history textbooks may therefore help the academics to clarify the intertextual relationship of the images of the Europeans between the government publications and the textbooks. Besides, since one can hardly comment on 'the Other' without referring to one's Self as a contrast, the well-constructed images of the Europeans in the history textbooks concerned thus more or less reflect the ideal images of the Self, namely the Taiwanese, from 1952 to 1999. This paper, therefore, will not only expound on the images of the Europeans as 'the Others' in Taiwan's senior high school history textbooks, but also analyze the significances of the idealized Self-images of the Taiwanese in different eras.

Dutchman's 'Good' Chinese: Bernard Hoetink's Ideographic Paranoid and Its Historical Context
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During the Dutch colonial period, the Chinese council of Batavia (present day Jakarta) was the governing institution in the colonial capital. The language used while recording council minutes was based on Hokkien (Southern Min), written in the Chinese script, with numerous legal terms borrowed from Dutch and Malay. While Chinese Indonesians were familiar with this hybrid language and phonetic writing, Dutch interpreters of Chinese disliked this variety. When interpreter and sinologist Bernard Hoetink translated the Commercial Law of the Dutch East Indies into Chinese, supposedly intended for Chinese Indonesians, he abandoned their established terminology but created neologisms to translate the legal language. Comparing Chinese Indonesians' writings with Hoetink's Chinese translation, it is obvious that the former is predominantly phonetic and bound to their hybrid language whereas Hoetink's is semantic, reflecting his endeavour to coin seemingly idiomatic translations for western legal concepts. It is interesting to explore why Hoetink's translation was so different from his target readers' language. By examining Hoetink's translation in a larger historical context, this study argues that his idea of perfect Chinese reflected the ideographic paranoid commonly observed among western learners of Chinese since the seventeenth century. The diversity of Sinitic languages also strengthened the search for a universal written language for speakers of multiple languages. This paranoid amplified the existing semantic aspect in the Chinese writing system, which eventually dispersed and maintained its ideographic myth.

Compare the Senkaku sea area in two kinds of East India maps

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In the earliest Senkaku (Chogyosho 釣魚嶼) record, Chin Kan's *Shi Ryukyu Roku (shiliuqiulu)* of 1534, the Ryukyu officials navigated the Ming Empire envoy ship, traveled from west to east. During the Shuinsen (red seal ship) period spanning from Toyotomi to the early Tokugawa Shogunate (late 16th - early 17th centuries), ships sailed from Nagasaki to Manila creating the north-south ocean route through the Senkaku sea area, about which we can see clear references in historical documents such as *Kambun Nautical Book (Kanbun koukaisho)* etc. Shuinsen navigational maps in the same era capture the accurate location of Senkaku. Senkaku was the crossroad of the west-east route and the north-south route, Japanese two-dimensional awareness of Senkaku was not limited to a single route.

The Shuinsen Senkaku maps have three factors consistent with today's maps. First, Senkaku is further north than the northernmost part of Taiwan. Second, the east-west distance is quite far between the Senkaku and the islands north of Taiwan. Third, Senkaku is located slightly east of Yonaguni Island.

The maps depicted by Chinese and European at the time did not possess these three details. One example is the *Selden Map* of East India, which has been discovered in 2008 at the Bodleian Library. Senkaku sea route runs west to east, simply placed in a row, with the islands north of Taiwan indistinguishable from Senkaku. We can find historical contexts there.

Panel 13: The Many Meanings of Reform: Making policy work
Thursday 13 September, 13:30-15:00, S2.29 (Strand Bldg)
Chair: Xin Sun

China - A Market Economy?

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After four decades of market reforms, the question of whether China can be considered a market economy is one of the key disputes in the looming 'trade war' with the U.S. To put this conflict in historical and theoretical perspective, this paper contrasts the definition of a market economy by the WTO with a historical and theoretical genealogy of the 'Socialist Market Economy with Chinese Characteristics' (SMEWCC). It asks, what are the underlying conceptions of a market economy encapsulated in the theory and practice of SMEWCC and how does the SMEWCC differ from the theoretical underpinnings of the WTO definition and the actually existing market economies in the West.

'Draft Work' – The Political Process of Writing the CCP Congress Reports

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How are policy documents in the Chinese political system written? Who writes them? Does authorship matter for the policy content? This paper seeks to answer these questions by analysing the Chinese Communist Party's practices of 'draft work' (起草工作).

Draft work involves a large number of people and procedures. This paper presents the general practices of drafting, as well as two case studies of how individuals and institutions have played a role in writing the CCP's National Party Congress reports – the most authoritative document in Chinese politics.

The analysis further focuses on the potential influences of these practices on the resulting wording in important policy texts. Particularly, it discusses the aspects that 1) the CCP draft work processes produce a collective consensus documents, and 2) a change in wording thus entails nothing less than a change in Communist Party consensus. The paper also considers the on-going change in collective practices during the leadership period of Xi Jinping and how they might affect draft work in the future.

By demonstrating the influence between the drafting practices in the CCP of the last 20 years on the one hand, and the wording of the most central policy guiding documents on the other, this paper highlights the importance of contextual knowledge for textual interpretation in studies of CCP political language.

The mainstream interpretation of China's central-local relations: a critique

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Decentralization and the role of local governments have long been touted as key factors in the Chinese economic miracle. This paper intends to critically assess the chief theories advanced by mainstream economics in its attempt to make sense of these aspects of China's successful story. Firstly the theoretical underpinnings of Fiscal Federalism and New Institutional Economics (NIE) will be presented, as these theories offer the bedrock for most of the applied insights in which China is framed through the lenses of the central-local relations debate. Secondly, the idea of "market-preserving federalism, Chinese-style" will be critically appraised, highlighting its shortcomings and caveats. The literature's neglect of the continued power of China's central state will be emphasized, a

point which can be said to be a major flaw of the literature. Thirdly, I proceed by bringing in the mainstream response to these problems, relying on the notion of “political incentives” and “career concerns” faced by local cadres. This latter literature, in spite of its own strengths and weaknesses, overly simplifies the process of selection of local cadres by the centre. It will be argued that the continual adherence to some core neoclassical tenets and the overall NIE paradigm in all explanations under study prevents this broad mainstream literature to properly grasp the complex dynamics of China’s decentralization drive and the role of local governments. Finally, an alternative approach will be offered.

Panel 14: Generations New and Old: Childhood and Parenthood
Thursday 13 September, 13:30-15:00, S3.31 (Strand Bldg)
Chair: Konstantinos Tsimonis

Early Childhood Education in China: a comparative approach to public and private kindergartens in Shanghai

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This paper presents a comparative approach to Chinese and international perspectives on early childhood education (ECE), with focus on the “moral education” currently disseminated in public and private kindergartens in Shanghai. The research is based on fieldwork carried out in Shanghai between October 2017 and April 2018 and is of particular interest because it analyses the effects of the 19th National Congress of the CPC on official education policies, as well as their actual implementation in local kindergartens. By looking at “values and citizenship education” construction, dissemination and internalisation in the cases of three public and two private local kindergartens, the author attempts to paint a unique picture of state – society power dynamics in Shanghai. Using M. Foucault’s power theory, kindergartens are placed on the periphery of the official discourse on education, becoming privileged spaces where parents negotiate with the centre and have the agency to influence educational content. The conducted fieldwork has shown that, since last year, the centre has started to exert more control over preschool curricula in both public and private kindergartens and the trend is toward homogenising educational content, with parents having a decreasing input. The primary data was collected during detailed observations of significant Chinese and Western festival activities at all five kindergartens, as well as by conducting parent questionnaires and interviews with kindergarten management, teachers and ECE experts and local officials.

Exploring intergenerational transmission of poverty in rural China

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This paper aims to evaluate to what extent and how poverty is transmitted across generations in rural China. In order to estimate the intergenerational association of income and poverty and explore the mechanisms underlying the transmission, I adapt a triangulated research design. Quantitatively, a longitudinal dataset, the Chinese Health and Nutrition Survey, is used to estimate intergenerational income mobility and intergenerational poverty persistence between parents and children. Complementing this quantitative research, life history interviews are used to study the trajectories of poverty transmission across three generations in two Chinese provinces, Heilongjiang and Hunan, comparatively. When measuring intergenerational income elasticity, I take account of both transitory shocks and life cycle bias, frequently ignored in the Chinese context. My estimation indicates intergenerational income elasticity in China is about 0.415. Completed estimations for the transition matrix (still in progress) will indicate intergenerational income mobility. And, preliminary findings from life history interviews outline some key mechanisms of poverty transmission, discussing the role of education, employment and bride price in intergenerational poverty inheritance.

Constructing Professional Identities in Minban Primary Schools in China: Contexts and Challenges

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Since 1992, *minban* (run by local people) schools and educational institutes experienced a long period of expansion in China. However, despite the growth of *minban* education, the teachers in *minban* primary school are considered as less-legitimised professionals in China’s education system. Largely due to the same reason, research studies of teachers’ lives and professional development had been

exclusive of such exploration.

In this presentation, I will first review the changes in Minban Education Policies in contemporary China and literature that discusses key issues and challenges in minban primary schools in relation to the broader educational system and the social changes in China. The research questions that guided my research design are: 1) How do teachers describe their experiences in the minban school? 2) How do teachers react to and develop strategies in negotiating the conflicts and tensions at work? From February to August 2016, I conducted fieldwork and narrative interviews in four private and state schools in Shandong province. I will devote the major section of the presentation to the contexts and challenges I had in conducting the fieldwork and present the initial findings based on the analysis of interview transcripts of four sample teachers in one school case. It is found that teachers' professional identities are diverse and highly contested in negotiating their career choices, personal lives, professional experiences as well as their positioning in the local educational and cultural environment. I hope to draw insights from the teachers' narratives to address the diversities and common dynamics of teachers' adaptations and expectations to Minban primary schools in China in constructing their professional identities.

“We cannot decide to have another baby without parents’ help”: The One-child Generation’s Response to the Two-child Policy in Jiangsu Province

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With the official introduction of the universal two-child policy in 2016, it has witnessed much participation of the older mothers conceiving who are nearly at the end of their reproductive career. However, as younger adults, the one-child generation who are immersed in the culture of favouring only one child from their birth may embrace different opinions, particularly those who are urban residents.

As one of the wealthiest provinces in China, Jiangsu is also among the provinces that were rather strictly implementing the one-child policy before. This helps to make it a unique sample to investigate the differences of fertility desire under different policy contexts. This study interviewed over 50 respondents of the one-child generation (born after 1980) in Jiangsu to investigate their fertility desire and specific factors influencing their desire and intention.

The findings highlight that those who have siblings tend to have two children while those who are the only child of the family are more likely to favor one child. However, the most significant factor before them making the decision of a second childbearing is whether they are able to find someone, mostly their parents, to help with taking care of the children.

Unlike Western society, childbearing in China does not merely involve the couple only, but is also a decision for the couples' original families. More supporting policies are expected before the couples are able to have more than one child.

Panel 15: Memory and Tradition: Colonial Hong Kong
Thursday 13 September, 13:30-15:00, S3.32 (Strand Bldg)
Chair: Wu Ka-ming

Reconstructing the History of the Canton Buddhist Temple Haichuang between the 1680s and 1840s in the Context of Chinese-Western Contacts: An Investigation of the Three Major Haichuang Collections in Europe

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From the late 17th to the mid-19th centuries, Haichuang 海幢 Buddhist Temple was better known to Westerners than any other similar establishment in Canton (Guangzhou). That familiarity stemmed from the temple's regular use as a venue for Chinese-Western contacts. In addition to its historic legacy and status as a tourist spot and venue for observing "exotic" religious rituals, the temple also printed and distributed Buddhist texts, and was hence a convenient starting point for foreigners wishing to learn about Chinese Buddhism.

The author of this paper believes that only a comprehensive investigation exploring the temple's interrelated roles in religion, literature, recreation and diplomacy can properly highlight its pivotal significance in Chinese-Western relations and reveal the full picture of how those relations developed. The "Haichuang works" printed and circulated during the period provide invaluable information on the temple inhabitants who contributed to the development of the multiple roles and functions the temple played, as well as their views on Buddhist philosophy and the temple's history.

The paper begins with an account of the three major Haichuang Collections deposited at the Bavarian State Library, Bibliothèque nationale de France and SOAS Library, followed by an attempt to reconstruct the largely unknown history of the temple by analyzing the historical sources collected from these collections, to analyse the Haichuang strategy of promoting Buddhist knowledge through the printing and circulation of Buddhist works, before concluding with an exploration of the temple's importance in the history of Chinese-Western contacts.

Cold War Conflict: Hong Kong 1967

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The purpose of this research paper is to examine the confrontation between the great powers of Britain and China throughout the Hong Kong 1967 Leftist Riots and how both actively sought to gain control of the colony. In contrast to the popular rhetoric of a spillover of zealous Cultural Revolutionary values into Hong Kong, I argue that the Riots were a top-down ideological Cold War conflict between Britain and China for control of Hong Kong. The ideological framework of Britain was twofold: first, as a Western power the British had to defend the interests of the West and capitalism against the communist world, and second, as an imperial power the British wished to maintain a colonial foothold in China. China's ideological framework was characterized by a deep division between the moderates and the radicals with the launch of the Cultural Revolution. The moderates wished for Hong Kong to remain as status quo and be used as a place for China to gain much needed foreign currency. The dogmatic Maoist radicals, however, saw the need to support the Hong Kong Leftists in their goal of spreading the Cultural Revolution to the colony and crush British imperial rule. By examining recently released historical materials in relation to the development of colonialism and nationalism in Cold War era Hong Kong, I will reveal that the 1967 Leftist Riots in Hong Kong were more than an anti-colonial demonstration, but a conflict between capitalism and communism.

The Barbarian Seas of Hong Kong: British Imperialism and Changing Perceptions of Maritime Space on the China Coast

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The colonisation of Hong Kong in 1841 established a territory of the British Empire off the coast of China. Qing officials initially struggled to understand the implications of the cession of Hong Kong and resisted British claims to sovereignty over Chinese on the island and in surrounding seas. The British upheld their claims with ships of the Royal Navy's East Indies and China Station, for which Hong Kong served as a headquarters. The presence of the most powerful navy in the world off their shores pressured the Qing to reconsider their understanding of maritime space and sovereignty. Using both British and Chinese sources, this paper will discuss British attempts to recreate a European maritime order in the seas around Hong Kong as well as Chinese resistance and adaptation. It argues that limitations of the Royal Navy and colonial administration prevented the British from fully enforcing European standards of maritime control over Hong Kong's surrounding waters. At the same time, the Chinese were unable to preclude the British imperial and naval presence off its coast. The two sides thus had to compromise with each other's visions of control over maritime space. The British inability to impose order over the seas around Hong Kong, particularly over pirates and Chinese islands therein, led them to invite Chinese assistance, turning the administration of maritime space into a collaborative effort. The resulting *modus vivendi* produced a new understanding of maritime space and sovereignty in the China seas.

Panel 16: (Re)defining literature and performance

Thursday 13 September, 16:00-17:30, Nash Lecture Theatre, King's Building 1st floor

Poet Yang Li, 杨黎, from Macho Man to Rubber Man

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The Chinese avantgarde movement from the '80s brought a sum of changes and innovations meant to redefine the margins of Chinese literature as it was known before. In poetry, the colloquial movement started in the '80s through the voices of groups like: *Tamen*, *Feifei*, *Macho Men*, and continued its activity during the commercial years of the '90s and generated replicators in the 2000s: *Xiangpi*, *Guopi*, *Jie*, *Haidao*, settling its firm position on the Chinese literary scene. The constant presence in all these colloquial experiments is poet Yang Li who started his poetry journey along with the group Macho Men, adopting a frenetic, rebellious, colloquial and masculine poetry. He then wrote poetry under the vague principles promoted by *Feifei*, and, in the end, became the main representative of the avantgardist project which still continues to stir up controversies and challenges, Eraser Literature, 橡皮文学. This paper examines the way Yang Li moved from a colloquial style of creating poetry to another, culminating with *xiangpi*. Although *Xiangpi* was one of the dominant avant-garde sites at the beginning of the 2000s, marking a continuation of the colloquial trend in poetry in the new century, was rarely the object of analysis of research studies. The site ceased its activity, but the group that activated back then still continues to organize events and produce literature under this name, *xiangpi*. Some of the *xiangpi* "products" attracted a lot controversy and incited numerous discussions about poetry's definition, the new margins of Chinese poetry, the relationship between Chinese classical poetry and Chinese contemporary poetry, Chinese poetry's identity, the "anxiety" of Western influences and so on. The main director of this project is poet Yang Li who makes sure *xiangpi* and its principles continue to shape Chinese contemporary poetry, announcing recently the publication of the a new volume under the name *Xiangpi*.

Chinese Theatre's Transpacific Routes: The Hispanophone Transculturation of Yu Rongjun's *The Crowd* or, Performing the Chinese Cultural Revolution in Peru

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This paper explores emergent theatrical connections along the Asian-Latin American transpacific axis through an analysis of the transculturation of Yu Rongjun's *The Crowd* (*Wuhe zhizhong*, 2015) from the Sinophone to the Hispanophone geolinguistic sphere. A parallel contextual reading of the play's Chinese productions and its 2016 Spanish-language version, *La multitud*, premiered in Lima, Peru, on the 50th anniversary of the Cultural Revolution, elucidates the bearing of the text and its performances both domestically – as a dramatization of a marginalized chapter of China's revolutionary history, namely, the Chongqing armed fights (*wudou*) of 1967/68 – and transnationally, as the first local production of a contemporary Chinese play in Latin America. *La multitud* marks, as well, the first Spanish production of a play by the Shanghai-based author, who is China's most prolific and most widely produced living dramatist.

The investigation of *The Crowd's* transpacific trajectory accounts for multiple realms of performance (re)production – namely, stage productions and reproduced behaviours – by considering the artistic re-enactment of China's radical past on the Peruvian theatre stage alongside the implications of the performative repurposing of propaganda imageries and political rituals in the transculturation – or ideological transperformance – of Maoism in Peru. It argues that postsocialist China and post-conflict Peru inhabit contiguous affective spaces shaped by comparable histories of violence, and sustained by a long record of cultural interchange that predates China's contemporary rise as a prominent economic actor in Latin America.

“A new age requires a new drama”: The (re)invention of tragedy in early Republican China
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The call for cultural modernization in early twentieth-century China through the so-called New Culture and May Fourth Movements (1915-1920) went hand in hand with a radical reform of the theatre, which resulted in the emergence of *huaju* – a form of spoken drama initially modelled on the Ibsenian ‘problem play’. New *huaju* plays were specifically meant as an alternative to the traditional operatic repertoire (*xiqu*), which many high-profile Chinese intellectuals (including Lu Xun) considered outdated and unfit to reflect on the entangled realities of a rapidly changing society.

One of the most salient traits of the new theatre was the elimination of the so-called ‘great reunion’ (*da tuanyuan* or ‘happy ending’), which was inspired by the discovery and the subsequent systematic study of Western tragic theory and dramaturgy. The latter was immediately hailed by Chinese scholars and playwrights as an epitome of the modern, expressing the essence of the ‘civilised’ and ‘progressive’ West, and exerted a tremendous impact on the newly burgeoning genre of *huaju*. Nevertheless, the nature of such an impact has gone almost unnoticed in Western scholarship, which has rather tended to focus on verifying the existence of tragedy in pre-modern Chinese drama (Birch, 1973; Cheung, 1980; Feng, 1992; Lo, 1994; Falaschi, 2002) or on theorizing possible methodologies for assessing the Chinese notion of tragic suffering independently from any theoretical constructs of Western extraction (Luk, 1986; Huang, 2003).

This paper aims to tackle this gap through a preliminary analysis of the reasons which led a plethora of Chinese intellectuals of the early Republican period to endorse tragedy as a vehicle for modernity and to promote it as a powerful pedagogical tool, capable of shaking – and re-shaping – the social and historical consciousness of the Chinese. Drawing mainly on Raymond Williams’ theory of modern tragedy (1966) and on Chen Xiaomei’s notion of ‘occidental theatre’ (1995), these new ‘Chinese’ ideas on tragedy will be mapped out in an attempt to bring to light what I think might be a fresher outlook on a heatedly debated topic: the continued vitality and adaptability of a dramatic genre which the West has all too often proclaimed as anachronistic or even ‘dead’.

A Transcultural Vision of Kafka’s Great Wall on the Chinese and European Stage

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In 2017 *The Paper Tiger Studio* from Beijing put on the German and Chinese stage a courageous performance inspired by Kafka’s short story written in 1927, “The Great Wall of China”. The play highlights a unique interpretation of the writer’s vision on how grandiose architectural projects interact with and alter the common people’s everyday lives, deeply affecting and confusing the individual’s sense of purpose. This study focuses on the aesthetic modes Chinese director Tian Gebing uses in readapting Kafka’s text as a postdramatic performance, on the transcultural stage. The paper will address issues posed by Tian’s performance, such as the question of individual body and its timeless, perpetual reinvention by means of global architecture. The analysis also explores the cultural hybridity and anarchic features of the performative body in its quest to make visible the invisible reality lurking behind the politics of worldwide massive construction projects today (e.g. The Belt and Road initiative). The study argues that the director’s performative vision draws on Daoist visual theory, which shapes the creative process of bringing to light the tension between man’s individual needs and his politically constructed drive towards collective social structures. The strong physicality of the performance digs out invisible forms of human pain hidden inside the material reality of the contemporary world by means of intuition, paradox and inner imagery, all trademarks of *Paper Tiger Studio*’s representational aesthetics.

Panel 17: Movements and Campaigns in Republican China
Thursday 13 September, 16:00-17:30, S2.28 (Strand Bldg)

The Appeal of the New Life Movement to Chinese Intellectuals in the Prelude of the Second Sino-Japanese War, 1932-1937

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The paper is a reappraisal of the New Life Movement (新生活運動), a campaign initiated by Chiang Kai-shek, the Chairman of the National Government of Republican China, in early 1934. In contrast to most previous scholarship centred on power distribution and political motives behind the Movement, this paper investigates the participation of intellectual elites, and their mission of cultural preservation during the Movement.

It argues that the New Life Movement was by no means a merely top-down game of power orchestrated by Chiang to consolidate his absolute authority, but also a social movement participated in by intellectuals, some of whom had political influence while others did not. Intellectuals' fear of cultural extinction was developed before Chiang's political propaganda, even though many of them had been extremely iconoclastic towards the traditional culture since the 1910s. For a long time, their changing attitudes towards Chinese culture have been understudied, but are crucial for us to understand— firstly, how the theme of cultural preservation remained the core for them in the New Life Movement; secondly, why political propaganda successfully achieved social support.

The paper uses first-hand archival materials from the Ministry of Foreign Affairs, intellectuals' poems and essays, as well as news reports at the time, in order to reshape the dialogue between intellectuals and the government in response to cultural aggression during the wartime.

Seeking the Way for New Society: *New Society*, Beijing YMCA Group, and the Rise of New Culture Movement

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The Chinese New Culture Movement from the late 1910s onwards has been understood as an event with multiple origins and genealogies. One case in point is the ten-day periodical *Xin Shehui* (New Society). Launched from November 1919 to May 1920, *New Society*, totaling 19 issues, figures prominently as a source of modern sociological knowledge and an inspiration for social reform. Sponsored by the Beijing branch of Young Men's Christian Association (YMCA) but edited in fact by a group of avid Chinese students, most of whom become key players in the New Culture Movement later, however, the periodical turns out to be a locale that witnesses the cooperation and tension between the two parties in question. With recourse to the original articles published in *New Society*, YMCA archives, and personal memoirs, the present paper endeavors to describe the patronizing role played by YMCA in terms of finance, personnel and ideology. Moreover, it seeks to reveal the selective acceptance of missionary influence by the Chinese editors through both their textual maneuvers and social enterprises, thus uncovering the ingrained complexity of New Culture Movement.

Beyond the White Terror: Food and Labor Politics in Nationalist China

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Chiang Kai-shek's White Terror (April 1927) has long been regarded as a watershed in the labor history

of modern China. Chiang's military forces and his gangster allies cracked down militant labor unions and radical activists, while the CCP withdrew from the cities and embarked on the peasant revolution in the countryside. Yet this is not to say that the Terror ended contentious labor politics all at once. With a series of industrial welfare programs, the KMT Nationalists made unsparing efforts to garner the growing political potential of the labor force. To the KMT members, providing optimal calories to the work force was a quintessential task to fulfill the Party's cardinal cause: building a strong industrial nation.

This paper explores how workplace canteen became the centerpieces of labor politics in silk industry in Republican Suzhou – a significant industrial city yet marginalized by the Shanghai- centered narratives. Facing fierce international competition and the subsequent downturn in overall business, Suzhou saw unemployment rates at unprecedented scale in the late 1920s. What ignited a series of militant labor disputes in Suzhou's silk industry was the issue of butter and bread; rather than ideological rivalries and political clashes between the KMT and CCP. By placing workplace canteens at the convergence of a bottom-up labor demand and the KMT's top- down industrial welfare plan, this paper argues that factory canteens turned into a starting point of a new sort of contentious food politics in Nationalist China.

Panel 18: The BRI: Cases and lessons
Thursday 13 September, 16:00-17:30, S2.29 (Strand Bldg)
Chair: Jan Knoerich

The Belt and Road Initiative in the Middle East and Sino-Iranian Cooperation

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This paper examines the prospects and challenges for China's Belt and Road (BRI) Initiative in the Middle East with a focus on China's relations with Iran. The region has been particularly important for China's energy security and the BRI provides an ambitious framework to boost trade and investment opportunities for both China and the countries involved in the initiative. In this sense, Iran has been an important partner and its significance is manifested in the growing volume of Chinese investment in the country. Nevertheless, regional political and security complexities continue to present a challenge to China's deeper engagement with the Middle East, and in particular with Iran. Added to these complexities is the regional involvement of Russia and the United States. In view of China's strategic ambitions and its relations with regional and non-regional actors, the paper aims to evaluate the potential for the BRI's success both in Iran and the Middle East in general.

The One Belt, One Road Initiative's Financial Resources and Prospects for Sino-Armenian cooperation in the financial-banking sphere

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The main aim of this research is to analyze and present why and how China is trying to implement a plan with which it could become an independent financial pole. What kind of sources has Beijing gathered for financing OBOR? Why and how should Armenia try to be involved in the financial sector of the OBOR initiative? What will Armenia and China get if they cooperate in the aforementioned sphere?

China uses governmental, international and private financial resources for the successful implementation of OBOR. It is worth mentioning that China combined the internationalization of the Renminbi with the globalization of the OBOR initiative. For one thing, the implementation of OBOR provides an added impetus and unique platform for continuation of the establishment of the Renminbi as an international currency, and for another, it fosters the sustainable development of the financial sector of OBOR outside of China, which provides an opportunity for China to turn into an independent financial pole.

The following question arises: why should China be interested in conversion of Chinese Renminbi to Armenian currency and why should it be interested in establishing a branch of any Chinese bank in Armenia?

China will get an opportunity to trade with Armenia with Chinese currency, due to Chinese Ministry of Commerce bilateral trade between Armenia and China, which is worth 454 million USD. With this step, the role of the Renminbi will be strengthened in the global financial arena. Additionally, if the Chinese side establishes a bank in Armenia, Chinese capital will be involved in the Armenian financial-banking sphere.

The following question arises as well: what will Armenia get? If a branch of one of the leading Chinese banks is opened or if Armenia and China establish a joint bank, the result will be significant financial investments in Armenia. The financial field of the country will be diversified, and if Dram-Renminbi conversion is introduced, bilateral trade between Armenia and China will be realized in their own

currencies.

Chinese Local Governments' Role in the Belt and Road Initiative: the Case of Guangxi

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This paper will focus on the Guangxi Ethnic Zhuang Autonomous Region as a case study to examine what role it has played in the BRI and in general China's relations with Southeast Asia. This case study shows that the local government of Guangxi has served as an implementer, a booster, and to some extent a competitor of the central government in Beijing in the BRI and China-ASEAN relations. This finding suggests that much of the BRI's implementation in the coming years or decades will, to a large extent, depend on the sub-national governments' efforts. In fact, it is clear from the analysis in this paper that the BRI itself had a direct origin from the cross-border initiatives that the local governments such as Guangxi had strongly pushed for long before the emergence of the BRI. The paper also indicates that the BRI may not have been initiated primarily for the purpose of achieving Beijing's geostrategic dominance in the Eurasian continent as many pundits have argued and it is, by and large, indeed about China's pursuit of economic interests, presumably on a win-win basis. The success of the BRI will nonetheless help significantly expand China's political and strategic influence in Southeast Asia and other parts of the world.

Panel 19: Encounters Abroad: Tourism and Diaspora
Thursday 13 September, 16:00-17:30, S3.31 (Strand Bldg)
Chair: Igor Rogelja

Hetero-photography: Chinese Tourists' Visual Encounters with Xinjiang and Japan

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This paper draws together Edward Said's concept of 'imagined geographies', Urry and Larson's concept of the 'Tourist Gaze' and Michel Foucault's concept of 'heterotopias' in order to explore the ways in which Chinese tourists' photographic practices create particular mediated images of 'other spaces'. Our argument is that Chinese tourists' practices of creating idealized/idyll-ized pictures of tourist sites – particularly exemplified in their use of role-play in 'traditional costume' – functions to create the imagined geographies of 'other places', not within the tourist sites themselves but within the space of the photographs. These digital images are virtual spaces – virtual not only in their dissemination through the internet but in the abstract image of 'Xinjiang' and 'Japan' which they create. Our focus upon these two tourist locations – a Kazakh village in the Xinjiang Autonomous Region, and Kyoto, Japan – allows us to consider the very similar ways in which Chinese tourists interact with these spaces, and do so in a way which circumnavigates any potential ethnic or national tensions.

Tourism of imitation. Peculiarities of the Chinese tourism industry

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The aim of the following paper is to present conclusions from the research that was held in Summer 2015 in Guangdong province China. The central theme of the conducted research concentrated on qualitative research on Chinese copies of Hallstatt (哈尔施塔特) and Interlaken (因特拉肯), as well as on observations held in Window of the World (世界之窗) and Splendid China Miniature Scenic Spot (锦绣中华民俗村). The key idea that was applied to interpret outcomes of the research was connected to the concept of tourism of imitations, where the original is not more important than its copy. These results were strictly joint with the development of tourism since China's opening and the growth of domestic tourism, as well as with the so-called red tourism. For Chinese tourist visiting the imitated and delocalized areas the view was the most important aspect. The view that played a special role as a background for photography and social media sharing with family and friends. It seemed that the original reference was the least important feature of the visited copies. Tourism of imitation is thus cultivated only for its' own sake, as well as for the sake of the new leisure society.

Imagining Home: Literary Fantasy in Contemporary Chinese Diasporic Women's Writing

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Through applying Rosemary Jackson's theories of fantasy *Fantasy: the Literature of Subversion* (1981), this paper will examine a similar mode of fantasy writing in various novels by women authors of Chinese descent living in North America. Fantasy is used as a literary mode in the corpus of this paper, which offers a way to rework ancient myths, fairytales, ghost stories and legends; it also subverts conventional narrative representation, and challenges the restricting powers of patriarchy and other dominant ideologies. These authors or their protagonists describe different explorations of the search for home: a space where they can articulate their voices and desires. This paper will argue that the

use of fantasy acts as a way of undermining the power of patriarchal values and unsettling fixed notions of home.

The notion of home for these diasporic Chinese women is much more complex than a simple feeling of nostalgia in response to a state of displacement and unhomeliness. It relates to complicated struggles to gain a sense of belonging, as experienced by marginalized subjects constructing their diasporic identities — which can best be understood as unstable, shifting, and shaped by historical conditions and power relations. This paper aims to offer critical insights into how these works re-imagine a 'home' through literary fantasy which leads beyond the nationalist and Orientalist stereotypes; and how essentialist conceptions of diasporic culture are challenged by global geopolitics and cultural interactions.

Panel 20: Film in China: from ellipses to hyperbole
Thursday 13 September, 16:00-17:30, S3.32 (Strand Bldg)
Chair: Konstantinos Tsimonis

Cinema as Weaponry: Film Machinery Manufacture in China's Cultural Revolution

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The Cultural Revolution has always been regarded as the darkest years of film production in the PRC. The output of feature film production was reduced sharply due to this socio-cultural chaos for a decade. However, many existing materials written in Chinese indicate that this period became the climactic period of development of film machinery in the PRC. When I read the texts of conference reports and the national strategies promulgated by Chinese government authorities during that period, what I have found is that this accelerated construction of film machinery industry was resulted from the military orientation which film technology distinctively had in the Cultural Revolution. Infrastructure construction and the varieties of film technology were both tactically planned as a part of national defence. With Paul Virilio's classic analogy between cinema with weapon, this paper will shed lights on how Chinese film machinery manufacture finally became a military complex. The main focus in this paper will be *National Film Industry Coordination Conference* in 1969. This conference was usually neglected by most histories of Chinese cinema. Yet, it was the turning point in the Cultural Revolution that revitalised film production and proposed a concrete national plan for film machinery manufacture. I believe that this paper will highly supplement the existing writings on films of Cultural Revolution, mostly focusing on their visual forms and cultural production, to locate the importance of cinema into a broader industrial geography in Socialist China.

"Dislocation and Displacement: An Analysis of Wang Jiuliang's *Plastic China*"

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This article uses the concepts of place and space to analyze Wang Jiuliang's environmental documentary film *Plastic China* (2016) by examining three kinds of dislocation and displacement: the importation of foreign trash to China, the migrant girl Yijie's migration from Sichuan to Shandong, and the local factory boss Kun's transformation from an agricultural peasant to an industrial worker in post-socialist China. Inspired by Mary Douglas's and Michael Thompson's work on dirt and rubbish, the article explores how the film's focus on trash—"matter out of place"—sustains a critique of global consumerism, capitalism, and globalization. Cinematic features, such as the spatial imbalance the film constructs between its human subjects and the plastics processing plant where they work, are also discussed. Yijie's longing for home, a preindustrial place untouched by modernization and globalization, is evoked by the use of nondiegetic music. Her desire to go to school, a major narrative theme, reflects her experience of discrimination as a migrant. Although Kun is a native of the town where the processing plant stands, he experiences dislocation because his hometown has been transformed forever by the intrusion of trash. Both Yijie and Kun, representing millions of Chinese peasants uprooted from the soil, are trapped in a one-way, no-return journey from place to space.

Be There or Be Square and Cell Phone: Tiaokan Expression, Chinese Popular Culture and Its Negotiation with Commercial Demand and Propaganda Campaign in Feng Xiaogang's New Year Celebration Films

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The deepening economic reform in the 1990s pushed the marketisation and commercialisation of the Chinese film industry, while the Party was moving towards hegemonic oversight on China's cinema,

combining propagandistic and commercial goals to consoled its legitimacy in the transitioning time. The connotation of main melody spirits was humanised, and the film regulations and according regulatory apparatuses were established. Under such contexts, Feng Xiaogang's early films with Wang Shuo's ironic feature were banned, but his scripts for the *xiangsheng* (crosstalk) and *xiaopin* (comic sketch) on the CCTV New Year Gala gained the recognition from authority and audience. The scripts represented Feng's style of *tiaokan* (bantering), which was later used and developed in his creation of New Year Celebration Films and became the prominent feature of them. This paper focuses on the engagement of popular culture in Feng's creation with two case studies, *Be There or Be Square* (1998) and *Cell Phone* (2003). It argues that Feng's humorous approach of *tiaokan* as the embodiment of the negotiation of the Chinese film industry, regulatory authority and popular culture. His humorous expression maintains the comic form of Wang Shuo's *tiaokan* but softens its critical edge in accordance with the humanising main melody spirits. Later, according to the commercialisation of the Chinese film industry and the changes of regulation authority, Feng turns his attention from political to social *tiaokan*, introducing Liu Zhenyun's humour and the popular catchphrases like dialects and advertising slogans to express sanctioned social critique and concern.

Speaking through Silence: absence and ellipses in Chinese art films after 1989

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During the last decade of the twentieth century a number of Chinese filmmakers made work that engaged with themes of history, memory, and the passage of time. Films such as *Black Snow* (dir. Xie Fei, 1990), *In the Heat of the Sun* (dir. Jiang Wen, 1994), *To Live* (dir. Zhang Yimou, 1995), and *Platform* (dir. Jia Zhangke, 2000) all addressed momentous and highly contentious periods in China's recent history. A common thread running through these works is the use of silence, and of cinematic ellipses, or unexplained gaps in the narrative. Tropes of disappearance, haunting, and absence have previously been identified in the work of contemporary artists produced in the same period. These repeated visual allusions have been interpreted as references to the elision of the Tiananmen Square protest from official histories after 1989 (Berry, 2008). In this paper I will develop on Berry's argument to demonstrate that the use of silence and ellipses in Chinese art films of the 1990s are cinematic instances of the tropes also used widely by contemporary artists. I will argue that these techniques give visual expression to the disconnect existing between officially approved history and personal memories, and that their proliferation in visual culture can be understood as a technique for preserving and memorialising unsanctioned histories.

Paratexts in Motion: Intertitles and Intermediality in Chinese Silent Film

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Although intertitles served as a principal means of communication during the era of silent cinema, they have received scant scholarly attention in Chinese studies. Drawing on Genette's concept of paratexts, this paper addresses the use of mottos and prologues as core constituents of film narrative, examining the kinds of cinematic effects these paratexts produce within and beyond diegeticity in three Chinese silent films: Lee Zeyuan's *The Pearl Necklace* (1925), Sun Yu's *Wild Rose* (1932), and Wu Yonggan's *The Goddess* (1934). It further discusses the nature of intermediality and social formation represented within them. The paper pays particularly close attention to pictorial images placed alongside a motto such as "there is no place like home" within intertitles in the 1920s, as well as to animated images and stop-motion photography sequences; these visual images appear to serve as author figures, critically contributing to thematization while affecting reception. Moreover, this study analyzes the ways in which intertitles were superimposed on images of sculpture—an example of

intermediality—together with issues of representation and of media, such as painting and writing, in 1930s films. Through a discussion of the role of the author figures and their connection with visual images of intermedia in the narrative, the study explores the relationship between transmediality and narrativity. In short, by elucidating the features of paratexts in Chinese silent films and their cultural significance, the paper attempts to retheorize the concept of paratexts and intermediality in cinema studies.

Panel 21: LGBTQ and gender perspectives: coming in from the fringes
Friday 14 September, 09:30-11:00, Nash Lecture Theatre (King's Bldg, 1st floor)
Chair: Igor Rogelja

A Spot of Gay: Queer Community Media in China

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In this paper, I examine GaySpot (dian), a queer community magazine based in Beijing and published both online and online. Started in 2005, Gayspot is one of the most popular and longest running gay community media in mainland China. Over the years it has survived government censorship, financial crisis and several changes of its editorial board. Through an analysis of its layout, images and articles, I examine the type of sexual identities, desires and politics that the magazine constructs. I also look at its organisation form, editorial process and publication and distribution strategies to see how they negotiate with China's media censorship, a commercial publishing industry and a booming 'pink economy'. I ask whether they are indeed 'independent' and 'alternative' forms of media. I also discern the transnational engagement of queer media production in contemporary China, as well as the political imagination of China's LGBT community in their active exploration of a queer politics that speaks to the Chinese context.

Negotiating intimacy and heterosexual identities: living apart together relationships in China

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Under the influence of globalisation and individualisation on the transformation of individual's life, people's intimate relationships are becoming more fluid, uncertain, and contingent (Bauman, 2003; Beck and Beck-Gernsheim, 2002). In a rapidly changing society, such as China, some people choose (or are forced) to live apart from their partner, but still keep a committed relationship, due to educational demands, dual-career pursuits, and other such factors. The emergence of diversity forms of relationships, such as couples living apart together (LAT) relationships, challenge the societal assumption of intimacy which is closely associated with physical proximity (Duncan et al., 2013; Jamieson, 2013). In a western context, studies found that women in a LAT relationship are more likely than men to gain independence, freedom, and autonomy. However, the lived experiences of women who live separately from their partner, have not been systematically researched in the context of contemporary China, where people were influenced by a patriarchal and collectivist culture, and simultaneously embraced new ways of living.

Through in-depth interviews with 39 Chinese people from varied social backgrounds, this paper attempts to address how Chinese women in LAT relationships make sense of, negotiate, and experience intimacy and sexuality. I also investigate to what extent couples living separately challenges conventional gendered ideologies, norms of parenting, and emotion work. Drawing on the concept of 'mobile intimacy', I also explore the ways how they 'do' family and sustain intimate relationships in the absence of partner's physical co- presence, through a range of media practices.

Binds, Bonds or Bridges: an examination of Religiously-Inspired Charitable Organisations (RICOs) as sites of agency for women in contemporary China

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Women's involvement in Religiously-Inspired Charitable Organisations (RICOs), whether as leaders, workers, volunteers or members, can be a point of conflict for feminist scholars, who have found it hard to reconcile religious ideologies, and structures, with that of women's agency (Tadros, 2010: 14). However, arguments have been made that women's agency in these organisations are spiritual, as

well as practical (such as social networks), with feminist critiques often focusing on 'the constraints of religion, [but] not the value of spirituality' (Baden and Goetz, 1998: 31-21; Tadros, 2010). This paper will consider these diverging arguments using doctoral fieldwork undertaken in 2017, exploring how women view themselves in relation to 1) self; (2) environment; (3) beliefs/practices; and (4) others; in order to examine whether RICOs can be viewed as binds, bonds or bridges in their lives, and the possible implications of this on how we understand the complexities of women's agency in contemporary China.

Tanbi Subculture in China: A Quiet Gender Revolution

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My research is about Tanbi, a special type of Internet subculture in China that usually takes male homosexuality as core subject. This subculture has gathered a unique group whose main members are women addicted to the imagination and appreciation of gay love, and are often referred to as "rotten women". So women and gay men -- two disadvantaged groups within traditional social power structure, are find themselves aligned within this subculture, based on the intersection of political aspirations, and thus constructed a special kind of alliance. In addition, with the development of Internet and new media, this special alliance finally appeared on the center stage of mass culture in recent years, and even triggered a so-called 'Carnival Craze' in China via the Internet. Based on this, Tanbi subculture almost touched all sensitive points of current gender politics and, accordingly, carries significant value for research.

This research will try to reveal the realistic influence of Tanbi subculture on 'rotten women' and gay men respectively, as well as the interaction between them, in detail.

Preliminary results for this study indicate that although the Tanbi subculture has banter and cynicism in its genes, and thus lacks the seriousness of political struggle, it is incidentally also the banter and cynicism that make it easier for the subculture to penetrate the mainstream discourses of popular culture. Perhaps in rounds of internet-based 'Carnival Crazes' dripping with Tanbi elements, a seemingly casual but also radical gender revolution might be accomplished quietly.

Panel 22: Doing Business: Overestimated opportunities or lost chances?

Friday 14 September, 09:30-11:00, S2.28 (Strand Bldg)

Chair: Xin Sun

The Chinese market potential portrayed in Harvard Business Review - A Critical Discourse Analysis

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With more than one billion citizens and a growing economy, companies have increasingly seen China as the next place for their international expansions. However, research suggests that companies routinely overestimate market potential – the Chinese in particular. Research into why companies have overestimated the Chinese market potential has so far proven to be inadequate.

This dissertation explores the role played by Harvard Business Review in articulating the Chinese market potential, Chinese consumers and Western companies in China since 1990. It does so by employing Fairclough's Critical Discourse Analysis to analyse how HBR's articulatory practice attempts to influence how to perceive the Chinese market and subsequently, to act.

The analysis suggests that Harvard Business Review has consistently framed the Chinese market potential as being very large and thus, very attractive for Western companies who are in turn expected to enter the Chinese market. The Chinese consumers are continuously portrayed as infantile, with the financial capacity and willingness to buy Western products. Among others, the authors draw on a growth-and a Western supremacy discourse and combined with a hortatory exposition text genre, Harvard Business Review exerts a hegemonic power to influence their readers by linguistically excluding the option of perceiving the Chinese market as being unattractive.

THE LIVERPOOL AND SHEFFIELD CHAMBERS OF COMMERCE IN CHINA, C.1972-1989: THE PRC'S OPEN DOOR POLICY RECONSIDERED

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Through their associations with shipping, banking and industry, both Liverpool and Sheffield were arguably candidates for the status of the 'second city' of the British Empire. Henceforth, these cities subsequently developed ties to Britain's 'informal empire' in China. These business networks stood to lose with the establishment of the communist People's Republic of China (PRC) in 1949. However, these losses proved relatively brief, as US President Nixon and Chinese leader Mao Zedong met in Beijing in 1972 – thus heralding the start of East-West Détente. Liverpoolian and Sheffield business prospects in China seemed to improve even further under Deng Xiaoping's leadership in the late-1970s and early-1980s, when Beijing initiated an Open Door policy to western enterprise to accelerate China's modernisation.

Drawing upon records obtained in the Liverpool and Sheffield archives, this presentation re-tells the story of how the Chambers of Commerce in both cities expanded their trade to the PRC c.1972-1989. In doing so, this presentation (1). Provides a provincial (as opposed to London-metropolitan) perspective of the Open Door Policy (2). Shows that different British cities responded to the Open Door initiative in different ways (3). That the Open Door policy took time to get into 'full swing'.

Embattled intermediaries: the GSK corruption case and the need for greater 'China literacy'

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This paper critically examines the GlaxoSmithKline (GSK) corruption case in the PR China (PRC). By highlighting both the rising commercial risks for MNCs and considerable legal risks for Chinese and non-Chinese intermediaries working on their behalf, the case itself underlines a gulf between theoretical understanding and practical experience of engagement with China in this sphere. Drawing on a wide range of publicly available sources, the authors present the GSK corruption scandal as a revelatory case study. The wider context of the Chinese healthcare sector is discussed, as is the impact of China's political economy on MNC-host government relations. The authors critique emerging literature on the scandal and suggest that a higher degree of what could be termed 'China literacy' is required for senior staff at MNCs engaged with China.

Panel 23: Chinese art from zen to Dadaism
Friday 14 September, 09:30-11:00, S2.29 (Strand Bldg)

The Rediscovery of Tradition and Transcultural Dialogues: Chen Shizeng and the Art Salon of Early Republican Beijing, 1912-1923

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This paper provides the first piece of systematic research on the art salon and its impact upon early Republican Beijing (1912-1927), focusing on Chen Shizeng (1876-1923) and his fellow artists. It explores the establishment of one of the most significant painting schools in the twentieth century - the Beijing School of Painting - from the perspective of the art salon. It will elucidate how Beijing artists rescued, redefined and revived *guohua* (national-style painting) through their artistic activities, both within the city and overseas. I argue that scholar-artists preserved *guohua* by adopting new ways that were closely associated with the new world of media: publishing magazines and organizing public exhibitions. Furthermore, the Beijing artists' interpersonal and group artistic exchanges with Japan partly shaped the ways in which *guohua* was defined and displayed within the art world and among the art-viewing public.

This paper consists of three sections. It firstly defines what is understood by "art salon" within the context of early Republican Beijing and identifies the key actors in the world of *guohua*. Section two investigates how Beijing artists expanded the influence of their art and thoughts, through the newly-organized painting societies of *guohua* and by recruiting students, publishing magazines and organizing public exhibitions. The final part establishes two case studies: Chen Shizeng's role in Sino-Japanese painting exhibitions is considered, in conjunction with discussion of Japanese art historian Omura Seigai's first visit to Beijing. These case studies will facilitate an understanding of the transcultural promotion of *guohua*.

Unlocking worlds: The Chinese handscroll 2.0

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The traditional Chinese painting format of the handscroll is imbued with the mesmerizing potential of wonder, unleashed when the beholder uncovers – one section at a time – the minutiae of hidden landscapes or elegant figures. The appreciation of the handscroll via the process of unrolling and rerolling individual fragments bears similarity to the scrolling and clicking enabled by contemporary digital media art. This paper investigates the traditional Chinese painting format of the scroll and its reconceptualization in works of Chinese new media art. The famous scroll of Chinese painting history, *Going Up the River at the Qingming Festival* by Zhang Zeduan (1085–1145) depicts a panoramic view of the myriad daily lives of people in the Song dynasty capital Kaifeng and inspired Miao Xiaochun's *Beijing Hand Scroll* (2007-2009) which portrays the busy streets and high-rises of contemporary Beijing in a new media scroll created with camera footage and digital ink.

Artist duo Lily and Honglei, too, emulate traditional painting scrolls in their virtual reality art and Feng Mengbo's side-scrolling computer game installations invite exhibition visitors to unlock levels and worlds with a game console. This paper will propose that the scroll remains a vibrant and relevant format in contemporary art and that it serves as metonymic intermediary between past and present. It will be argued that digital media engender new kinds of performativity but which ultimately hark back to the very marvel of the traditional scroll: the discovery of ever new sceneries that sequentially unfold before the eyes.

Between Mountains and Rivers: A Glimpse of the Late Qing's Elegant Gathering through the Analysis of Zhang Bao's *Fanchatu* 泛槎图

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Zhang Bao (1763-1832) was a cross-genre artist working as a painter, poet and traveller during the late Qing Dynasty. He is the author of the six-series publication *Fanchatu* 泛槎图, published between the 24th year of Jiaqing (1819) and the 12th year of Daoguang (1832) reign period. *Fanchatu* are special kinds of books containing Chinese landscape illustrations painted from life, poems inspired by the landscape and contemporary commentary about the artworks from coeval celebrities and the literati.

This essay will firstly foreground the life of Zhang Bao, elucidating his travelling experiences and his paintings. It will be shown that Zhang Bao, who explored many diverse parts of the empire, including the then Portuguese Macau, was an important traveller of his time. His landscape paintings are vivid records of the period and cover a broad spectrum of painting styles, extracting skills from many famous painters of previous dynasties such as Qiu Ying 仇英 and Dong Yuan 董源.

Secondly, through detailed analysis of the illustrations and poems from *Fanchatu*, this study will extrapolate the essence of such works. It will argue that they are deeply influenced by the tradition of the travel poetics that developed during the Tang Dynasty, and that they could only be produced at a time when wood blocking carving techniques were mature enough.

Finally, the discussion will consider the potential target audience of *Fanchatu* based on the bibliographical features, Zhang Bao's prefaces and comments on these books. This essay will suggest that Zhang's art books are designed for personal pleasure than for consideration by for-profit publications. To conclude, *Fanchatu* is a representation of the elegant gathering activities of the literati in the late Qing Dynasty.

"Attack West With East, Attack East With West", The Art of Huang Yong Ping

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Huang Yong Ping (1954-) not only disapproves the nationalism that prevailing in Mainland China, he also remains very critical about the Occidentalism prevailing on the international scene. Yet, he still uses his Chinese cultural heritage as a prism to decipher the fundamentals of Western culture, while looking at Chinese traditional culture through the lens of the Western thought. His famous statement in 1986 "*Dadaism is Zen, Zen is Dadaism*" perfectly epitomises his approach. Instead of choosing a camp, he looks at the main touch-points between the two civilisations in order to embed his artistic work. Avoiding the binary opposition between East and West, his work succeeds in heralding a new and alternative path: a dual strategy that can oppose dualism and reach two targets at a time. Far from becoming apathetic, Huang's work frontally tackles the main historical and social challenges of our time, such as the migrants, the radical Islam, the climate change and the globalisation. Interestingly, his work has been censored in both China and Western countries. By attacking West with East and East with West, his ambition is to deconstruct the so-called "cultural identities", while unveiling the operating forces involved in their development. This paper aims at illustrating Huang Yong Ping's artistic approach through the study of his work from the early 1980s up to now.

Panel 24: The Belt and Road Initiative: Narratives and ideas
Friday 14 September, 09:30-11:00, S3.31 (Strand Bldg)
Chair: Konstantinos Tsimonis

Corporate Social Responsibility in China's institutional reforms: The implications of China's overseas infrastructure investment

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Majority of developing Southeast Asian countries face the common challenge of sourcing for sufficient investment to build infrastructure. Embedded in its Belt and Road Initiative, the infrastructure sector is a key destination for China's growing investment led by the Central SOEs in Southeast Asia. Along with growing Chinese investments, Corporate Social Responsibility (CSR) has become a topical question for Chinese overseas investments. There are mixed reports on Chinese CSR impacts of its overseas investments, with the majority claiming China's investments records remain negative. Nonetheless, this paper finds China has been promoting CSR in its overseas investments and the evolving institutional settings on China's CSR have impacted Chinese investment behavior. By comparing China's infrastructure investments in Southeast Asia, this paper finds variations among Chinese capitals are critical to facilitate or hinder effective implementation of CSR by CSOs. This paper attempts to use a correlational descriptive survey research design. By doing so, it aims to examine the reality of Chinese CSR activities and its impacts on the local community. Furthermore, it hopes to provide a holistic understanding of Chinese institutions that regulate Chinese business activities overseas and provide policy suggestions for Chinese overseas business activities.

Localising the impact of China's changing international behaviour: the case of 16+1 platform

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Since Xi Jinping took power, China's international behaviour has significantly changed. Observers from the US and Western Europe have been anxious about the proactive style of Chinese engagement. The 16+1 platform may serve as a case in point. On the level of Chinese official discourse, the format has been promoted as a platform for regional China-Central and Eastern Europe cooperation, with Beijing as a provider of win-win solutions. Simultaneously, Western Europe started to perceive the format as a threat to the European Union's unity. This paper aims at discussing:

- 1) Perceptions vs. facts – Chinese engagement in the region is marginal vis-à-vis Western European engagement. For EU member states within the 16+1 framework and having access to EU funds, the Chinese debt-based financing does not seem attractive. Simultaneously, on the domestic level of CEE states, the issue of cooperation with China is often reported in a sensational way, which does not help to establish a facts-based public debate on the role of China.
- 2) Knowledge gap – Western EU states seem not to be fully aware of the real extent of Chinese engagement in the CEE region. While it is important to closely monitor the nature of Chinese economic and political engagement, blowing the topic out of proportion does not seem to enable constructive dialogue. This is especially true in the context of the upcoming EU-China summit, where a unified strategy towards Beijing should be presented.

This way, the paper aims at presenting a balanced view of the role of China in the CEE region (with a special focus on Poland).

Beijing's limits in telling a good story of One Belt One Road

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In order to foster a favourable international environment for China's rise, the Chinese government has invested considerable effort and resources in constructing and disseminating its strategic narratives. This article argues that these efforts have been undermined by its domestic politics. By using One Belt One Road (OBOR) as a case study, this article shows how the formation process of OBOR has led to a variety of policy narratives in China. When combining with enormous economic interests, local political actors within the authoritarian regime have deployed their preferred narratives to influence, reshape and even challenge Beijing. These competing narratives have made it very difficult for Beijing to unify and project strategic narratives in its will at international stage. This domestic competing dynamic represents an increasingly challenge for Beijing to foster effective international communication.

Rediscovering Continentalism: the BRI and Chinese Geostrategic Reorientation

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This article assesses the geopolitical significance of China's Silk Road strategy by examining its relevance to the reorientation of Chinese geo-strategic posture that has been underway since the advent of the Xi Jinping era. It proposes that the Belt and Road Initiative, which fits into broader Chinese efforts to promote an expansionist design on the Eurasian continent and along its peripheral waters, indicates a continental shift in Chinese geostrategic approach. This emerging continental orientation, which is in keeping with Beijing's distinctly expansionist foreign policy line, is intended to provide a sense of direction for China's bid for regional primacy and global pre-eminence. It represents a momentous shift in China's geopolitical posture and spatial economic orientation, which, until recently, had remained heavily skewed towards the maritime direction in the east and the coastal regions. Yet, the rediscovery of continentalism constitutes not so much a complete reversal of Chinese geostrategic and spatial development priorities. Nor is it intended to supersede or conflict with Chinese maritime ambitions in the Pacific and the Indian Ocean. Rather, it is designed to rebalance what had hitherto been a largely lopsided geopolitical orientation and spatial development pattern by giving the necessary impetus to renew the Chinese outlook on the nation's geopolitical and development potential, while at the same time trying to achieve maximum synergy between continental and maritime expansion as China aspires to a position of both continental and maritime pre-eminence.

Panel 25: Politics beyond the State
Friday 14 September, 09:00-11:00, K2.40 (King's Bldg)
Chair: Jerome Doyon

Do They Informationally Matter? Reexamining Chinese Protest Impacts in Harmonious Society

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It is known to all that there is a new wave of social insurgency in authoritarian China. However, only a few studies try to explore the consequences of these protest events. To answer whether, and in what ways, protests make change to China, this study will shift the focus from conventional stance of state/governance to cultural perspective on social institutional level. Following signaling theory and political mediation model, this study will view Chinese protest events as carriers of messages in an information-poor environment, and further argue information-processing institutions, namely media and intellectual institutions selected in this study, will receive protest signals and produce institutional outcomes as direct responses to challengers, such as protest-relevant news and knowledge. In line with such a logic, informational criteria of protest impacts will be proposed on basis of *institutional productions*, *inter-institutional exchanges* and *amplifications of issues* that challengers concern. As a result, an intricate pattern of institutional and inter-institutional outcomes will be mapped out in a form of network. In short, based on data collected from newspapers and academic articles, this study will examine the consequences of Chinese protest events (with Small-intermediate N) during the period of 'harmonious society building' and make contributions to studies of social movement outcomes and Chinese contentious politics by introducing an alternative informational criterion of protest impacts measurement and further arguing that protest consequences need to be considered from a perspective of 'interrelated outcomes', or networks in other words.

The Resource Mobilization Cycle: How Chinese CSOs Leverage Cultural, Economic, Symbolic and Social Capital

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This article synthesizes existing research on Chinese CSOs to develop a new analytical framework for the study of CSO resource dependency. The following research puzzle is at the heart of our inquiry: How can survival strategies of resource-dependent Chinese CSO be re-conceptualized in order to narrow the gap between civil society research and emerging CSO practices? Specifically, to what extent have Chinese CSOs managed to leverage scarce resources to secure their organizational survival? Drawing on Bourdieu's scholarship we engage in theoretical innovation by explaining how CSOs have engaged in a resource mobilization cycle, whereby practitioners draw on their cultural, economic, symbolic and social capital. CSOs have varying levels of access to support their work from the four resource pools global civil society, party-state, private sector, local constituents and local communities. The concept of four resource pools builds upon Bourdieu's forms of capital and existing literature on CSOs, in relation to China and beyond. We show that resource mobilization from any of the four resource pools leads to different kind of political and economic opportunities and dependencies. We demonstrate how the resource mobilization cycle and the four resource pools are applicable to the study of Chinese CSOs. The two new heuristic devices help elucidate shifting donor dependencies in four CSOs sectors: environmental protection, social development, HIV/AIDS and migrant workers organizations. Our discussion reveals that different resource mobilization strategies and capital conversion processes lead to inherent trade-offs and paradoxes with regards to the work of Chinese CSOs.

Learn to Work in a Chinese Foundation: How Marketization Trend Has influenced NGOs' Governance and Everyday Work in China

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The past a few years have witnessed the rapidly decline of funding from international organizations in China's NGO sector. Meanwhile, the funding from the domestic private sector (e.g. impact investments from Chinese companies, funding from corporate social responsibility departments, or donations from super rich Chinese) has kept increasing greatly. The changing landscape of China's NGO sector has led to hot debates on marketization among Chinese NGO practitioners as well as researchers. My research examines the relations between NGOs and market under this background. By ethnographic study of an entrepreneur-founded foundation in China, my research will reveal and understand how NGOs could be influenced by the marketization currencies in terms of organizational governance and their everyday work. Specifically, the paper would focus on the changing discourse that Chinese NGOs had used from the more Westernized 'Civil Society' (公民社会) to the more localized 'Gongyi Cishan' (公益慈善, public interest and philanthropy). Meanwhile, in the case study, the research will also pay attention to NGO workers' different interpretations of marketization in their daily work; and how they dealt with the conflicts, gaps and differences raised by marketization given their different personal backgrounds. I argue that markets should not be understood only as a source of funding or an external element when researchers evaluate the relations with NGOs. Rather, market has been affecting, and greatly changing, what NGOs and NGO workers look like in China through the rising of domestic foundations and private entrepreneurs. By establishing various organizations themselves, Chinese private entrepreneurs have become major driver of the marketization process in China's NGO sector. They have been no longer passive, external donors; but also decision-makers and active game players. At the same time, Chinese NGOs may have not only been impacted in terms of funding, but also in their working patterns, organizational structures, values and knowledge. Such impacts brought by marketization process may be a double-edged sword: they may hence the 'working efficiency' of China's NGOs; also they could make NGOs and other civil society groups to be more 'de-politicalized' in front of the Chinese state.

The Queen (Victoria), Vegetables and Umbrellas- The Emergence of the Localist Movement in Hong Kong since the 2000s

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Hong Kong (HK)- once the 'Crown's Last Jewel'- was handed over to China in 1997. Since then, it has been embroiled in rigorous debates over its relationship with mainland China. According to a survey conducted by the Chinese University of HK in June 2017, 30.2% of the population were dissatisfied with the state of 'One-Country Two Systems' in Hong Kong (as opposed to 38.7% who were satisfied), with 11.4% supporting outright Independence after 2047.

The emergence of the localist movement is a relatively recent development. Localism first emerged about a decade ago (in the Star Ferry Pier and Queen's Pier relocation disputes), grew in the 2010s through movements like the 'Defend the Tsoi Yuen (*Vegetable Farm*) Village' protests, and prospered after the Umbrella movement in 2014. There are numerous literatures on the topic, including Lo, '*HK's Indigenous Democracy*' and Kaeding, '*The Rise of "Localism" in HK*'. This paper seeks to compliment those works by analysing the movement from a discursive perspective. It would employ a mixed methods approach combing content analysis (of over 230,000 newspaper articles), elites' interviews and participant observations.

Given the scope of the presentation, this paper would focus primarily on the three critical junctures. It would analyse the emergence of the localist discourse in the pro- democracy movement in the late

2000s, its evolution in the 2010s, and its consolidation (in becoming a major political cleavage) after the umbrella movement. The presentation would conclude by producing a snapshot on the current state of the localist movement.

Why The Chinese Middle Class Cannot Be The Democratic Vanguard In China?

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The middle class in China has been growing and expanding dramatically in recent years, but the study of this class from the field of politics is not enough. Will the Chinese middle class, as predicted by the modernization theory, become the vanguard of promoting the democratic transformation of China's society? Based on the research methods of face-to-face interviews with middle-class people living in Beijing, this article conducts investigates respondents on the aspects of their political trust, political satisfaction, political participation and civic consciousness respectively. This article finds that the middle class living in Beijing, whether it is born local or otherwise, have not shown any potential to be a democratic vanguard yet. The reasons cannot be divided into two categories: ability and willingness. The current Chinese middle class is a heterogeneous group, and their political attitudes are not the same, but the common feature is that they are yet think of to fight for a more liberal political regime. This article combines interviewed content with social science theories, makes the narrative both vivid and scholarly penetrating. The conclusion is that the middle class has neither the ability nor the willingness to challenge the Chinese government. By using the first-hand interview data, this article tries to draw a full picture on this topic. So far there is no such in-depth scholarly analysis in this filed. This is an important contribution not only to the study of the middle class but also to the fields of Chinese politics and comparative politics.

Panel 26: New Republican Lives: Discovering the modern, changing the past
Friday 14 September, 11:30-13:00, Nash Lecture Theatre (King's Building, 1st floor)
Chair: Letizia Fusini

Changing conceptions of childhood and girlhood in twentieth century China

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For much of Chinese history, childhood as a period of education and development when young people should be nurtured and their innocence protected was a category that was applied almost exclusively to elites and boys. Elite girls and poorer boys might access education and some of the other characteristics of childhood, but poor girls were not included. Instead they were treated as small women, often sold in the same way that women could be sold by their families as wives, concubines, or *mui tsai/binü*, and when they were protected under law or as potential victims of abuse, they were categorised with adult women.

This is the picture that emerges from the current, quite limited, historiography of Chinese childhood, which focuses on the education of elite boys (Saari 1990; Wang 2013) and examines girls only through the prism of women (Kinney 2004, 120-31). The proposed paper will explore this assumption and how public and official discourse about girls changed between approx. 1919 and 1959 to include the poor and girls in a universal conception of childhood.

Between Attraction and Reluctance: the Introduction of Camping in Republican China

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Camping largely developed in Republican China as an activity embraced by the Scout movement, particularly from 1926, as the political appropriation of the movement rendered it mainstream and more far-reaching. It also emerged from outside the Scouting context. The YMCA, for instance, operated an experimental camp in 1933, ten camps in 1934, and an international camp in August 1935.

Against this background, camping gradually emerged as an attractive activity. It also met with resistance. In a 1931 article of *The Life Weekly*, a traveller explained that summer camps thrived among young Europeans and Americans, and noticed how they had not yet become common in China. He gave a reason for that: the lack of a feel for the outdoors associated with a culture of heat avoidance. Open air exposure was another factor. In 1933, a journalist of the *China Traveler* exhorting readers to camp in the countryside in summer needed to dispel fears associated with greater exposure to the elements, while a writer in another travel magazine who depicted the advantages of camping life to his readers had to explain that the sun was not to be feared. The traditional associations of travel with discomfort and the emphasis on hygiene of this period may have been other important factors for a reluctance to camp.

This paper analyses these tensions surrounding the introduction of camping in China, while seeking to understand them particularly in the light of Western and Chinese travel cultures and as manifestations of broader realities and cultural clashes.

Tips or tricks: maritime teaboys and the making of Chinese working class culture in Republican China, 1927-1937

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Focusing on Chinese labour politics in the shipping industry during the Republican Era, this paper

examines the evolving forms of the solidarity among “teaboys” 茶房 – a group of tips-based Chinese servants on board steamships in Chinese Waters. This paper not only challenges Elizabeth Perry’s discourse concerning the apparent political apathy of Republican unskilled labourers, but also questions the concept of independent unionism suggested by Alain Roux in his work on strikes and politics in Republican Shanghai.

Instead, I argue that from 1927 the foundation of the teaboys’ solidarity, originating in the idea of kinship extension, was weakened and transformed from a Green Gang-linked structure to one revolving around powerful individuals and sustained by government bureaucracy. This symbolized the gradual dissolution of maritime culture and the pseudo-family network among maritime workers. Meanwhile, kinship ties among the teaboys were preserved, but then evolved into a pragmatic relationship based on collusion between politics and secret societies, forming individual labour unions protected by powerful authorities. Subsequently, subversive activities under the shield of political figures were conducted by different teaboy factions with the aim of weakening their rivalries. This paper is going to discuss how teaboys were involved in politics and how the development of “yellow unionism” among teaboys benefited from different political struggles.

Emerging agency resistance and Chinese womanhood in the films *The Bitter Tea of General Yen* and *Shanghai Express*

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My paper examines the emergence of agency and depictions of Chinese womanhood in the films *The Bitter Tea of General Yen* (1933) and *Shanghai Express* (1932). In my paper I discuss and contrast representations of Chinese womanhood with white womanhood and these representations reflect issues, such as race, agency and interracial romance. The films offer an interesting look into the shift in representation that moves away from Yellow Peril era racism, toward a more neutral portrayal. My paper argues that this shift can be observed in the depictions of Chinese characters in both films, as well as the approach toward the depiction of interracial romance in *The Bitter Tea of General Yen*. Furthermore my paper proposes that the Chinese women in these films both express their agency and resistance. Furthermore I observe that they deftly navigate within the stifling confines of Colonialism. Despite development in the representation of Chinese characters, the films are not entirely free of racism and my paper takes into consideration these contradictory elements as well. The theoretical frame of this paper comes from Postcolonial theory, with a focus on American Orientalism and the primary method applied to the research question is content analysis, with a focus on thematic elements. This paper is included my ongoing PhD dissertation project, which studies the emergence of the development of positive depictions of Chinese womanhood in a selection of American film and fiction from the 1930’s entitled: *Chinese Womanhood: Beyond Dragon Ladies and China Dolls*.

Panel 27: Views on contemporary Chinese society
Friday 14 September, 11:30-13:00, S2.28 (Strand Bldg)
Chair: Kailing Xie

Is China a post-secular society? The appearance of *xinyang* in Chinese political discourse.

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The paper analyses if China can be considered a post-secular society in Habermas' (2008) sense by focusing on the appearance of the word *faith* (信仰) in recent Chinese political discourse. The paper will show who talks about faith in China today and in what way; it will further show the points of agreement and fundamental differences in the understanding of faith between different interest groups. It will ask whether the emphasis on *xinyang* in political discourse indicates recognition of the importance of religion in Chinese society today and whether the adoption of spiritual language by the CCP is what Habermas refers to as a necessary "complementary learning process of religious and secular Mentalities" in a post-secular society. The paper investigates whether the appearance and use of the term *xinyang* are an example of how religious voices are "translated" (to stay with Habermas) in a process where secular contributions "pass from the confused din of voices in the public sphere into the formal agendas of state institutions." The paper also highlights the ways in which the use of *xinyang* in government discourse is linked to the promotion of "Chinese values" and how the Chinese government uses this discourse to position the Chinese state as rigidly secularist in the domestic context, but as advocate of multiculturalism in the international arena.

Endorsing dietary guidelines in China: a quantitative assessment of potential changes in food consumption and associated greenhouse gas emissions

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The rapid nutrition transition that China is now undergoing, the so-called "Westernisation" of diets, has tremendous negative consequences for both human health and the environment. Against this backdrop, the Chinese government released new Dietary Guidelines for the Chinese population (CDGs) in May 2016, and has been actively promoting them since. Most probably, adjusting the average Chinese diet so that it fulfils the dietary requirements will involve a significant change in consumption habits. Its impact on the environment is less clear.

This paper represents an investigation into the potential quantitative impact on food consumption and on the associated levels of greenhouse gas emissions (GHGEs), that could result from dietary change in China. A mathematical model is used to simulate, quantify and compare the effects on the consumption of various food groups (e.g. pork, beef, cereal, vegetables, dairy, etc.), and levels of GHGEs, resulting from two different scenarios: consumers complying with the CDGs or adopting the World Health Organization (WHO) dietary norms. Finally, recommendations are made about the most suitable and realistic diets that have health and environmental co-benefits. Four waves of survey data from the China Health and Nutrition Survey are used, and estimates of the GHGEs for each good group analysed are compiled from the appropriate literature.

The model shows significant deviations for certain food groups between current diets and nutritional recommendations, and concludes that adopting either the CDGs or WHO guidelines would simultaneously improve population health and environmental sustainability.

City in Motion: Mobility in Xue Yiwei's Shenzheners

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This paper discusses the significance of renewed possibilities of travel and movement with regards to the production of literature in contemporary China. It focuses on the work of Xue Yiwei (born 1964), and a series of his short stories that were collected under the title *Shenzheners* in 2016. Xue sets out to depict a city in which “almost everyone is an immigrant” and which emerges, to paraphrase James Clifford, not just as a static place of residence but as a site of travel encounters. Physical mobility is matched by textual circulation, as various texts, from Bai Xianyong to James Joyce to Shakespeare, circulate the stories and reveal Xue’s own highly cosmopolitan outlook.

Drawing on theories of mobility and intertextuality, this paper explores how global flows – physical and cultural - are depicted in urban Chinese literature, suggesting that these flows have in turn affected the contemporary literary field.

Panel 28: Early and Classical China
Friday 14 September, 11:30-13:00, S2.29 (Strand Bldg)
Chair: Naomi Standen

The Role of Materiality in the Formation of Early Chinese Texts: *Gu* Prisms and Han Primers

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Over the past century, the study of early China has been transformed by the discovery of numerous Pre-Qin to Han period manuscripts. With these new manuscripts, we are now able to move past the received corpus, as abstracted text dubiously preserved, and turn instead to the actual physical manifestations of text on artifacts produced during the periods under question. In this talk, I explore how manuscript materiality impacted the formation of early Chinese texts. As a case study, I focus on *gu* 觚 prisms and their adoption for *xiaoxue* 小學 “primary education” primers during Han standardization. After defining the *gu* prism type and surveying our manuscript evidence, my objective is to (1) establish a timeframe for *gu* prism usage; (2) understand why and how this type of textual carrier was employed for primers in particular; and (3) evaluate how the *gu* prism format influenced the organization of primer content. To this end, I discuss the relationship between early versions of the *Cang Jie pian* 蒼頡篇 (as represented by the Fuyang and Peking University witnesses), and the so-called “Village Teachers’ edition,” arguing that this later edition was influenced by the popularity of *gu* prisms, in aspects such as chapter length, order, and title convention. Consideration will also be given to the composition of the *Jijiu pian* 急就篇 primer, created towards the end of the Western Han, in light of the popularity of *gu* prisms at that time.

Between town and tent: Locating the state in Liao Epitaphs

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In a traditional understanding of Chinese empires the political centre is the imperial palace where the emperor resides and the government operates; this palace is situated in the centre of a concentrically walled capital city, while beyond the capital lie smaller cities and settlements under diminishing reach of the state. In the Liao period (907-1125CE Northeast Asia) there were five capitals, but the court was not situated in any of them and instead moved between seasonal camps and only visiting cities on occasion.

The incomplete blueprint for understanding the geography and political organisation of Liao are sources from the Song (960-1279) and Yuan (1271-1368) periods. These are supplemented by information from a growing body of excavated inscriptions. This paper, which represents the culmination of my PhD research to date, presents perspectives of the Liao state based on epitaphs as the point of departure, combining both an epitaph’s archaeological context and the information about official titles, social networks and connections to places of individuals described in its text.

I will provide an account of the ‘state’ in Liao, not only in terms of ‘where’ it is situated, but also ‘who’ it is connected to and, on a deeper level, ‘what’ do we mean when we discuss the ‘state’ in the political formations of Northeast Asia in the middle period.

Emperors in the Steppe: The Tang Model for Liao Imperial Power

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This paper interrogates the binary between ‘Chinese’ and ‘non-Chinese’, challenging the paradigm of

sinicisation and the counter-discourse of nomadicentrism, through an investigation of the Liao 遼 (907-1125) adoption of imperial designations from the Tang 唐 (618-907).

Around the 840s, the Uyghur Qaghanate collapsed in the Mongolian plateau, and qaghanship and related political devices lost their attraction to neighbouring powers. By contrast, to the south the fall of the Tang in 907 engendered the popularity of emperors among dozens of local powers, many of whom claimed imperial authority and appealed to imperial designations previously held only by Tang emperors. It was in this wider context of Eastern Eurasia that the Liao, based in Inner Mongolia and normally placed within a lineal steppe succession in historiography, absorbed many elements from the deceased Tang, including imperial designations like *huangdi* (皇帝 emperor) and calendrical devices such as *nianhao* (年號 reign-era names). On one hand, the choice of Tang imperial elements over Turkic ones marked a break with steppe traditions of rulership. On the other, the Liao modified these Tang imperial designations, declining to accept their intrinsic indivisibility and instead perceiving them as sharable with others, thus deviating significantly from Tang ideas. This paper contends that the establishment of the Liao as an imperial power was a result of the great social and political changes in Eastern Eurasia since the mid-ninth century, rather than the inevitable consequence of the assumed centripetal power of either previous steppe traditions or 'Chinese' civilisation.

Panel 29: Learning and teaching: didactic and societal perspectives

Friday 14 September, 11:30-13:00, S3.31 (Strand Bldg)

Chair: Tobias Biedermann

Governing emotions by the technique of self-restraint/*keji*: How students cultivate oneself as Confucian autonomous learners in classics memorization?

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As part of the noticeable general revival of “popular Confucianism” (Billioud and Thoraval 2015) in contemporary China, the rejuvenated Confucian classical education claims to cultivate one’s learning and moral autonomy by asking students to memorize a large number of Confucian classics. However the memorization-based approach of cultivation has triggered widespread debates at present—one of the most controversial is the rote learning pedagogy results in students being perplexed by negative emotions such as boredom, tiredness, anxiety and depression. Drawing upon the literature about the practice of the self argued by Foucault, this article investigates the students’ personal experiences in one Confucian-inspired classical school, and aims to explore the practices of how the learners self-govern the negative emotions in memorizing classics. It also reflects upon the pertinence of cultivating Confucian learned individuals with the nationalistic renaissance of Chinese traditional culture.

I conducted an ethnographic fieldwork in a Confucian classical school (whose pseudonym is Yiqian School) located in southeastern China. I did participant observations of pedagogic activities and everyday life practices at the school, and also made informal interviews with students and teachers. Besides I interviewed 17 parents associated with Yiqian School, most of who came from the urban middle-class families. The data collection was done from March to August in 2015.

I find that students invented the technique of self-restraint (*keji*), a Confucian-style practice of the self, to restrain one’s emotions and thoughts and transform oneself to become autonomous individuals in both classics learning and moral cultivation. Also I reveal that the autonomy in students’ practices was closely associated with one’s heart-mind (*xin*, a keyword in the Confucian tradition of cultivation) as the domain where the learner examined his or her inner world and social civility, achieved subjective integrity and truth, and finally actualized an honest, genuine and self-disciplined selfhood. I argue that through the self-restraint practices students struggled to adapt to rather than counter against the authoritarian pedagogy of memorizing the entire classic books (*baoben beisong*). Consequently, they governed themselves as the “instrument” to serve the national and historical cause of reviving Confucianism. In this sense, the type of Confucian self-practice is not the same as what Foucault elaborated the practice of telling the truth where the truth-teller would put himself in danger and risk his life because of the frank and critical expression of his personal relationship to truth.

Crossing Boundaries: Interculturality in Chinese Language Education

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In modern foreign language teaching (FLT), it is widely acknowledged that culture is closely integrated with language. Contemporary approaches to language education agree that Intercultural Communication is an integral part of getting to know and using of another language and culture.

This research project involves year abroad Chinese language learners at university level, which includes designing and delivering an intensive intercultural Chinese language program to develop the year abroad students as ‘Intercultural speakers’, to help them interact with ‘others’, to accept other perspectives and perceptions of the world, to mediate between different perspectives, and to be conscious of their evaluations of difference.

This research project aims to find out what intercultural skills students gained, what Chinese cultural topics students are most responsive to and to what extent the intercultural courses help students' Chinese language learning. The data is collected through questionnaires and interviews, and it is analysed with quantitative data analysis approaches. Based on the findings, how to make better use of year abroad to contribute to students' development of intercultural competence is explored.

Globalization of Chinese social sciences – an academic dialogue between social scientists

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There are two viewpoints prevail in Western social science regarding to Chinese social sciences: one is that the level of Chinese social science is generally low; the other is an expectation that new ideas may be learnt from relevant research by Chinese scholars. Along with introduction and application of general social scientific theories and methods in studying Chinese society there are two prevalent perspectives in the Chinese social science circle: firstly, that foreign scholars' endeavours to study China are ineffective and cannot solve the practical problems; secondly, that Chinese social scientists should 'break the Western academic hegemony'. This paper will discuss the following issues: whether or not there is a Western academic hegemony? How social scientists studying on China can self-reflexive in conducting their research on China and reach a new level of research? Does Chinese social sciences exist? If so what are they? Where the globalization of Chinese social sciences will lead to?

Panel 30: Managing the party: Cadres under Xi Jinping
Friday 14 September, 11:30-13:30, K2.40 (King's Bldg)
Chair: Konstantinos Tsimonis

Towards a Human Capital Model: Examining the Role of Education and Work Experience in Promotional Trajectories for Chinese Provincial Leaders from 1990 to 2013

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How political leaders are selected and promoted has long been at the crux of Chinese elite studies and political research. Despite the well-observed increasing educational levels and diverse work experience for Chinese political leaders, there remains a remarkable lack of intellectual consensus on whether and how such human capital as education and career experience affect political upward mobility in China. Previous literature has emphasized the notable career returns to human capital. Yet little is understood about the variations in career rewards for human capital across different career stages. This paper attempts to answer these questions and contributes to the existing empirical studies of Chinese elite mobility by providing insights into the educational and occupational histories and the promotion dynamics from a life course perspective for Chinese leaders. By applying event history analysis, it develops promotion models for 1,260 Chinese provincial leaders from 1990 to 2013. The major findings demonstrate that education does not merely function as a screening device for recruitment into political elite positions or early promotions. Instead, education yields a continuing effect on career advancement across administrative ranks within the political hierarchy. However, an increase in educational levels does not necessarily leads to an increase in promotion rates. Despite the introduction of job transfer plans for cadres, diversity in career patterns does not boost competitive advantages for upward mobility along the hierarchical ladder. It is significantly and negatively related to the promotion to the deputy-bureau/director level.

Between the Party and Masses: the Dilution of Power and Identity of Women Cadres in China's Local Politics of Xi-era

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While theories on women's political participation and representation in liberal democracies have been developed extensively in the last decades, few scholarly works have look at women's political engagement in Leninist parties and authoritarian states. Using China's post-socialist era as an example, my research aims to fill this gap in literature by presenting lively individual stories of women cadres in leading positions in China's local politics and their negotiations with the male-dominated political world. Through the revelation of these less-known life stories, this research demonstrates the existential crisis of female cadres working on behalf of the Communist Party of China. Despite Chinese women cadres' historical legacy of 'socialist feminism' during the revolutionary era, my research illuminates the fact that their collective identity has been diluted by a series factors such as gender tokenism, patriarchal authoritarianism and a general decline of class politics in China's reform-era. Often, institutions and power that their predecessors have established to promote state-feminism must give way to the party-state's new propaganda and pragmatic interests especially in Xi Jinping's New Era such as the reconsolidating of familialism, nationalism and cultural conservatism.

The empirical basis for this research consists of political ethnography conducted over one year in three different provinces in China. The data collection involved carrying out continuous in-depth participant observations and interviews with over 48 female leading figures in China's the local governments, party committees, party schools and women's federations. Field notes, policy documents, press articles were collected during the course of the ethnography.

A Victim of Its Own Success? Political Support, Modernisation, and the Long-Term Sustainability of Communist Party Rule in China

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This paper investigates factors contributing to political support in China via a meta-study of quantitative English-language studies. Whilst many such analyses of political support have been undertaken since the 1990s, they have yet to be reviewed systematically as a body of research.

I find that the factors most commonly associated with higher political support at all levels of government were respondents' adherence to authoritarian values, perceptions of government responsiveness and perceptions of current income. Women and older respondents were generally more supportive, too. Conversely, more educated respondents and those living in wealthier cities demonstrated lower levels of political support. Respondents with more nationalistic views were more supportive of China's central institutions, whereas perceptions of widespread corruption reduced support for local political institutions.

The immediate implications for Communist Party rule are positive. If it can continue to raise living standards, respond to citizens' needs, tackle corruption, and propagate nationalistic authoritarian values, then in the short to medium term the party-state will continue to enjoy high levels of support. However, in line with modernisation theory, this data suggests that as younger cohorts rise, education improves and urbanisation continues, the population will become increasingly critical of its political institutions. In the long term, therefore, the CCP will need to continually adapt to the new demands that China's rapid economic and social changes are creating. Otherwise it risks falling victim to its own success.

One man rule and the Party: Internal discipline and the risk of gerontocracy

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Since Xi Jinping took power in late 2012, analysts have puzzled over how best to define his political trajectory. Is he consolidating power and building a personality cult around himself? Or is he a devoted man of the Party? During the 6th plenum of the 18th Party Central Committee in October 2016, Xi Jinping gained the status of "core leader", which seemed to highlight the personalist nature of his rule. However, this paper argues that strengthening the power of the "core" goes together with a strengthening the power of the Party itself, and especially of local Party leaders.

Under Xi Jinping, the party-state apparatus is strengthening its Leninist features through a dual push towards decentralization as well as concentration of power. The analysis of a variety of Party-State documents and of new recruitment practices since 2012 shows that the discretion of local party leaders over personnel selection, has increased. Overall, the promotion processes are increasingly dealt with behind close-doors, rather than through the slightly more open selection processes developed under Hu Jintao. The age-based rules which structured the promotion of officials since the 1980s, and ensured a high level of turn-over within the Party-State, are also deemphasized since 2014. These changes are paving the way for a more static CCP that is less and less attractive to the younger generations. Concerned with the consolidation of his personal power, Xi Jinping's short term political tactic might jeopardize the long-term authority of the Party, leading it towards a Brezhnev style gerontocracy.

“马体中用”: How the CCP envisions functionality of tradition for the party state

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While much attention is given to societal popularity of tradition and its role in propaganda messages produced for society's consumption, analysis of the functionality of traditional culture for the CCP as political organisation is very limited. Even more limited is our understanding of how the CCP itself perceives the benefits of adopting tradition for its governance capacity or ideological foundation.

Based on original research on cadre training institutions and analysis of party schools resources, this paper shows how the CCP rationalizes appropriation of traditional culture and theorizes political functionality of tradition for the party-state, with particular reference to contentious areas of party values, governance model, and performance of cadre-officials. In addition, this paper takes a closer look at what type of classical philosophical content and contemporary party references are used to give weight to this effort. It is argued that CCP attempts to create a strongly rectificatory narrative which draws on the moral discourse of traditional Chinese culture, allowing it to expand its ideational model and widen party's appeal amongst Chinese society.
